Burton The Anatomy of Melancholy Diotimos Lexicon Batch 2

A word focused companion to the supplied sixth edition text of 1651

This volume contains 96 main articles and 868 explained supporting vocabulary records, with 321 additional local attestations. The supporting records explain words and local senses; they are not additional main articles or a count of every occurrence.

Coverage is selected significant vocabulary and uses, not a complete morphological concordance. Original wording and the supplied modern rendering are distinguished throughout. Burton’s historical medical claims describe his text and cited authorities; they are not present-day recommendations.

The supplied modern rendering and labelled notes are used as editorial aids; this volume does not claim fresh collation of historical witnesses or verification of every inherited bibliographical reference.

Batch 1 references identify the earlier volume by its stable article IDs. Future articles have no link or invented ID. Source references use DJR passage IDs and the supplied edition’s page labels; scan, printed-page and uncertain-locator qualifications remain with the records.

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Articles by subject

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Alphabetical main articles

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- Plethora and repletion · BAL-0129
- Purging · BAL-0184
- Receipt · BAL-0114
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- Rectification · BAL-0120
- Remedy by diversion · BAL-0163
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- Tables · BAL-0149
- Travel · BAL-0154
- Venery · BAL-0134
- Virtue · BAL-0117
- Water and springs · BAL-0124
- Wine · BAL-0123

Cure

Entry BAL-0104

The word

Cure can name the work of treatment, a means of healing, or its successful result. The verb can signify removal of a disorder; Burton also distinguishes complete cure from substantial easing. To have someone *in cure* is to have that person under treatment, without a success claim. A separate sense is a charge entrusted to someone, especially a clergyman's pastoral responsibility. The same healing language can be transferred to political disorder or to sin.

In the work

The pastoral sense is indispensable to the satire at DJR-049-27–31. A patron prefers a cheap, compliant chaplain to a better-qualified scholar. The matched patron and cleric are likened to a lid fitted to its dish, and "the cure is well supplied" crowns the irony. The parish has been supplied with the patron's preferred dependent; no disease has been cured. The bachelor's supposed freedom from residence and "no cure to serve" at DJR-139-25–27 extends the charge/responsibility sense, with a possible clerical echo.

Medical cure is not one uniform promise. Valescus's having a woman "in cure" at DJR-060-28 identifies treatment, not recovery. The Second Partition opens with hope for even inveterate melancholy, yet immediately allows mitigation and easing where cure proves difficult (DJR-067-34–35). The earlier prognosis preserves much darker judgments about relapse and long-established illness (DJR-065-06–11). These tensions are part of Burton's assembled argument: the hopeful opening does not erase the authorities' qualified or pessimistic accounts.

The patient's precautions end with Montanus's promise of considerable relief, if not complete cure (DJR-069-41–42). Correspondingly, "severall cures" at DJR-070-07 means different treatments. Just before this, Ravelascus claims that curing a principal disease cures its subordinates; Burton calls the rule too general and disputed. Neither plural treatments nor the hope of relief supplies a universal guarantee. The jealousy section repeats the distinction between cure and mitigation, making timely resistance and receptiveness to counsel important conditions (DJR-148-15–21).

Cure also organizes questions of authority and ends. Burton first surveys disagreement over magical cures, then asserts that cures of this kind occur daily and concludes that they may be performed (DJR-067-36–45). He takes their efficacy as the premise for the further question of lawfulness, but rejects seeking such help on theological grounds, preferring bodily suffering to danger to the soul (DJR-067-46–51). His prefatory "absolute cure" requires bodily and spiritual care together (DJR-006-19–22). The discussion of despair later says that medicine and counsel generally must cooperate, while retaining reported cases of success by medicine alone (DJR-166-09–12).

Medical language reaches beyond individual illness. At DJR-015-05–07, Burton imagines the commonwealth as a melancholy body and represents people who beg as ulcers requiring a cure or expulsion. The language exposes the harshness of the political analogy; it should not turn his polemical description into a medical fact. Throughout these examples, treatments and judgments are historical claims being explained, not present-day therapeutic instructions.

Cure also names a remedy for sin in an explicitly theological analogy. At DJR-166-39–41, “sin and the cure of it” belongs to a sequence comparing Christ with a physician and divine saving power with the harm caused by sin. Burton’s assurance concerns divine power and mercy, while retaining God’s own timing; it is distinct from a report of clinical recovery.

Places to Read

- DJR-006-19–DJR-006-22 (printed p. 16): Medical and spiritual professions cooperate in the complete cure.
- DJR-015-05–DJR-015-07 (printed pp. 56–57): The political body and Burton’s punitive social analogy.
- DJR-049-27–DJR-049-31 (p. 142 [printed 128]): Pastoral appointment, dependent cleric and patronage satire.
- DJR-060-27–DJR-060-29 (printed pp. 192–193): A patient under treatment; her reported beliefs remain attributed.
- DJR-065-06–DJR-065-11 (printed pp. 212–213): Conflicting and conditional prognosis, relapse and residual illness.
- DJR-067-33–DJR-067-51 (printed pp. 216, 220–221; scan pp. 327–329): Hope, mitigation, asserted magical efficacy and the separate question of lawful means. The opening page is printed 216 and is followed by pages printed 220 and 221.
- DJR-069-41–DJR-069-42 (printed p. 230): Book-recipe caution and relief without a guaranteed complete cure.
- DJR-070-05–DJR-070-08 (printed pp. 230–231): Universal claims challenged; different treatments distinguished.
- DJR-139-25–DJR-139-27 (printed p. 570): The bachelor’s supposed freedom from a charge.
- DJR-148-15–DJR-148-21 (printed p. 615): Jealousy’s possible cure or mitigation and the condition of timely resistance.
- DJR-166-09–DJR-166-12 (printed p. 705): Medicine and counsel generally cooperate in treating despair.
- DJR-166-39–DJR-166-41 (printed p. 708): A remedy for sin; the physician analogy expresses divine saving power and mercy, with God’s timing retained.

In this edition

At DJR-049-30, “the cure is well supplied” becomes “The parish is well provided for”: parish clarifies the institutional sense while the context retains the satire. At DJR-139-26, “no cure to serve” becomes “no charge to attend to.” The phrase “had such a woman in cure” becomes “treated such a woman” at DJR-060-28, preserving care without inventing recovery.

The rendering “different treatments, methods and prescriptions” for “severall cures, severall methods and prescripts” at DJR-070-07 makes the treatment sense explicit. At DJR-069-42, “much eased, if not throughly cured” becomes “considerable relief, if not a complete cure”; at DJR-148-19, “it may be cured or mitigated at least” becomes “it may be cured, or at least lessened.” These are local phrase alignments. They preserve the difference between relief and complete cure rather than defining every occurrence by a single modern equivalent.

See also

- Physick (BAL-0105; Batch 2)

- Physician (BAL-0106; Batch 2)
- Patient (BAL-0107; Batch 2)
- Prognostics (BAL-0081; Batch 1)
- Witchcraft (BAL-0004; Batch 1)
- Despair (BAL-0076; Batch 1)
- Church patronage (future article): Related vocabulary outside this volume.

Explained vocabulary: BAL-0104-V001, BAL-0104-V002, BAL-0104-V003, BAL-0104-V004, BAL-0104-V005, BAL-0104-V006, BAL-0104-V007, BAL-0104-V008, BAL-0104-V009, BAL-0104-V010, BAL-0104-V011

Source passage navigation: DJR-006-19, DJR-006-20, DJR-006-21, DJR-006-22, DJR-015-05, DJR-015-06, DJR-015-07, DJR-049-27, DJR-049-28, DJR-049-29, DJR-049-30, DJR-049-31, DJR-060-27, DJR-060-28, DJR-060-29, DJR-065-06, DJR-065-07, DJR-065-08, DJR-065-09, DJR-065-10, DJR-065-11, DJR-067-33, DJR-067-34, DJR-067-35, DJR-067-36, DJR-067-37, DJR-067-38, DJR-067-39, DJR-067-40, DJR-067-41, DJR-067-42, DJR-067-43, DJR-067-44, DJR-067-45, DJR-067-46, DJR-067-47, DJR-067-48, DJR-067-49, DJR-067-50, DJR-067-51, DJR-069-41, DJR-069-42, DJR-070-05, DJR-070-06, DJR-070-07, DJR-070-08, DJR-139-25, DJR-139-26, DJR-139-27, DJR-148-15, DJR-148-16, DJR-148-17, DJR-148-18, DJR-148-19, DJR-148-20, DJR-148-21, DJR-166-09, DJR-166-10, DJR-166-11, DJR-166-12, DJR-166-39, DJR-166-40, DJR-166-41

Physick

Entry BAL-0105

The word

Physick means medicine: the art studied and practised, a course of medical treatment, or the remedies administered. The spelling *Physicke* occurs in the synopsis. *Pharmaceutice* names the branch treating through medicines. *kitchin Physick* is domestic medicine; *Apothecaries Physick* refers to preparations supplied by apothecaries. The changing scope matters: the larger art includes regimen, while a local contrast with regimen can narrow physick to drugs.

In the work

At DJR-003-08–10, medical reading becomes part of the author's account of his undertaking. Platter's patient, who believed he had frogs in his belly, studied physick and travelled in search of relief. Burton then says that he consulted the medical authors available in libraries or through friends to help himself. He is drawing a comparison, not identifying himself as that patient. At DJR-006-19–22 he explicitly distinguishes his medical inclination and theoretical study from an intention to practise. Spiritual physick names the clergyman's treatment of the soul's vices and passions within his argument for cooperation between the two professions.

The synopsis makes medicine a broad art, divided into *Dieteticall*, *Pharmaceuticall* and *Chirurgicall* treatment (DJR-067-04–05). Dietetic treatment regulates the six non-natural factors and is therefore wider than choosing foods. The later transition to Pharmaceutice repeats this distinction: air, diet, activity, sleep, bodily discharges and passions have already been discussed under regimen; now Burton turns to medicines generally prepared, compounded or sold by apothecaries (DJR-098-39–40).

The difference is tested by a long polemic. In the opening prosecution of medicines, tales of unusually long-lived peoples and a contrast between country people and pampered townsmen suggest that simpler living and domestic remedies surpass professional medication (DJR-098-41–45). The extraordinary longevity figures are attributed reports. Kitchen physick and apothecaries' physick here denote rival sources of remedies, not rival meanings of the whole medical art.

Burton explicitly turns from prosecution to defence at DJR-099-22–24: he distinguishes use from abuse and honors medicine and its calling. He then limits the occasion for pharmaceutical treatment, citing Arnoldus on trying medicinal diet before medicines as such and avoiding unnecessary medication (DJR-099-25–26). Even the ensuing criticism of purges is qualified as applying to improper timing or excess (DJR-099-27–28). Thus the household-remedy polemic cannot be lifted out as Burton's final rejection of medical care. The book preserves historical therapeutic judgments and disagreements; these are not directions for present-day treatment.

The general account at DJR-070-02–08 adds another constraint. A substance may benefit one patient and injure another; skilled preparation and application are necessary. Burton also rejects as too general the claim that curing one principal disease cures every subordinate one. The breadth of physick does not imply that one medicine or one theory answers every case.

Places to Read

- DJR-003-08–DJR-003-10 (printed pp. 5–6): Illness as a motive for medical study and Burton’s comparison with Platter’s patient.
- DJR-006-19–DJR-006-22 (printed p. 16): Spiritual medicine, cooperation, and theory distinguished from practice.
- DJR-067-02–DJR-067-05 (unnumbered Second Partition synopsis, scan p. 323): The unnumbered synopsis: three branches within the art of medicine.
- DJR-070-02–DJR-070-08 (printed pp. 230–231): Medicines, preparation, patient-dependent effects and disputed general schemes.
- DJR-098-39–DJR-099-02 (printed pp. 362–363): Pharmaceutical treatment introduced and prosecuted; kitchen and apothecaries’ remedies contrasted.
- DJR-099-22–DJR-099-28 (printed p. 365): The turn to defence; use distinguished from abuse, with limits on medication.

In this edition

“studied physick” becomes “studied medicine” at DJR-003-09. At DJR-098-45, “kitchin Physick” becomes “kitchen remedies” and “Apothecaries Physick” becomes “apothecaries’ medicines.” The renderings follow the field-of-study and medicinal-substance senses respectively. “Pharmaceutice” becomes “pharmaceutics” at DJR-098-40, preserving the named branch and its contrast with regimen.

The synopsis renders “Physicke, which consists of” as “Medicine, consisting of” and expands each following adjective with treatment. The later Arnoldus sentence renders the narrower physick as drugs (DJR-099-25), because the sentence contrasts medication with treatment through diet. It does not retrospectively make the broad synopsis heading mean drugs alone.

See also

- Empiric (BAL-0108; Batch 2)
- Mountebank (BAL-0109; Batch 2)
- Paracelsian (BAL-0110; Batch 2)
- Simples (BAL-0183; Batch 2)
- Receipt (BAL-0114; Batch 2)
- Prognostics (BAL-0081; Batch 1)
- Diet and regimen (BAL-0119; Batch 2)
- Chirurgery (BAL-0189; Batch 2)
- Non naturals (BAL-0082; Batch 1)

Explained vocabulary: BAL-0105-V001, BAL-0105-V002, BAL-0105-V003, BAL-0105-V004, BAL-0105-V005, BAL-0105-V006, BAL-0105-V007, BAL-0105-V008, BAL-0105-V009, BAL-0105-V010

Source passage navigation: DJR-003-08, DJR-003-09, DJR-003-10, DJR-006-19, DJR-006-20, DJR-006-21, DJR-006-22, DJR-067-02, DJR-067-03, DJR-067-04, DJR-067-05, DJR-070-02, DJR-070-03, DJR-070-04, DJR-070-05, DJR-070-06, DJR-070-07, DJR-070-08, DJR-098-39, DJR-098-40, DJR-098-41, DJR-098-42, DJR-098-43, DJR-098-44, DJR-098-45, DJR-099-01, DJR-099-02, DJR-099-22, DJR-099-23, DJR-099-24, DJR-099-25, DJR-099-26, DJR-099-27, DJR-099-28

Physician

Entry BAL-0106

The word

A *Physician* is a practitioner of medicine; *physicians* can also stand for medical writers and their books. The title is not self-validating in Burton's argument. He asks what knowledge, judgment and honesty make someone worthy of it. A *spiritual physician* treats the soul by analogy, while the Latin *Manus Dei*, God's hand, presents healing as a ministry within a theological order. The name can also be transferred to a healing practice or guide, such as exercise or a person's own experience.

In the work

The triad physician, patient and physick organizes the discussion of natural means of treatment (DJR-069-01–04). Burton gives the practitioner a high place immediately after God, then insists that the name belong to someone reputable, learned, skilful and honest. His catalogue of mountebanks, quacksalvers and empirics attacks people who assume the title without the competence he requires. The contrast concerns professional claims and education in Burton's setting; it does not identify a modern licensing category.

The required knowledge is contested. Paracelsus and followers demand magical, chemical, philosophical and astrological accomplishments. Burton rejects magical remedies, declines to settle the whole dispute over medical astrology, and judges the assertion that a physician must be predestined to a particular patient too dogmatic (DJR-069-05–09). The hostile description of physicians ignorant of astrology as butchers belongs to the quoted defence of astrology; it is not Burton's unqualified verdict on every practitioner.

Honesty remains the requirement Burton confidently makes. The physician should not behave like a harpy preying on the patient, prolong treatment for fees, or prescribe drugs merely because someone presents himself (DJR-069-09–12). The associated leech image describes avarice, rather than a procedure. Sound judgment also includes distinguishing deceptively similar symptoms and avoiding a hasty or incomplete course of treatment (DJR-069-14–15).

The two errors of doing too little and too much remain in view. Laurentius is cited for the duty not to abandon a patient who alternately requests and refuses help; Burton immediately adds that practitioners more often err by excessive medication. The next passage presents intervals of rest from treatment as advice from several authorities (DJR-069-16–17). None of this is current medical guidance. It explains the historical duties and tensions Burton builds into the professional role.

In the later discussion of help from friends, physician, patient and attendants must work together. If the patient cannot overcome the passions alone, friends or physician should supply the missing support (DJR-084-01–06). The profession does not exhaust care. Nor does every occurrence name a treating doctor: at DJR-003-09, the physicians Burton turns over are medical books. His defence of a clergyman's interest in medicine similarly calls the divine a spiritual physician while expressly disavowing his own intention to practise medicine (DJR-006-19–22).

The title also passes to things that guide or heal. In the discussion of diet, Burton calls a person's own experience the best Physician, because what suits one constitution may

harm another (DJR-071-19–22). Exercise is Natures Physician in the praise of moderate bodily activity (DJR-078-09–12). In the consolation for poverty, want itself becomes the reader's physician and chiefest friend, a paradox about the bodily and moral benefits attributed to having little (DJR-091-24–28). These are personifications within Burton's historical arguments, not additional professional categories.

Places to Read

- DJR-003-08–DJR-003-10 (printed pp. 5–6): Physicians as books read in pursuit of relief.
- DJR-006-19–DJR-006-22 (printed p. 16): The spiritual physician and Burton's distinction between inclination and practice.
- DJR-069-01–DJR-069-17 (printed pp. 226–228): The physician's status, disputed knowledge, honesty, restraint and continuing duty of care.
- DJR-071-18–DJR-071-22 (printed p. 236): Experience as the best physician in the argument for individual diet.
- DJR-078-09–DJR-078-12 (printed pp. 266–267): Moderate exercise personified as nature's physician.
- DJR-084-01–DJR-084-06 (printed pp. 294–295): Cooperation between practitioner, patient and friends.
- DJR-091-24–DJR-091-28 (printed pp. 328–329): Want or poverty as a healing friend.

In this edition

At DJR-069-04, the qualifications "approved, learned, skilfull, honest" become "reputable, learned, skilful and honest." Approved here supplies professional standing, not a statement about a particular certification system. "Manus Dei" becomes "the hand of God" at DJR-069-03. The supplied note's comparison with a classical formulation about medicines must not replace the physician who is the grammatical referent in Burton.

At DJR-003-09, "I turned over such physicians as our libraries would afford" becomes "I read through whatever medical authors our libraries could supply." The larger phrase, rather than physicians in isolation, establishes the metonymy. "a spiritual physician at least" becomes "a spiritual physician, at least" at DJR-006-20, retaining the qualification on Burton's comparison.

See also

- Physick (BAL-0105; Batch 2)
- Patient (BAL-0107; Batch 2)
- Empiric (BAL-0108; Batch 2)
- Mountebank (BAL-0109; Batch 2)
- Paracelsian (BAL-0110; Batch 2)
- Astrology (BAL-0093; Batch 1)
- Judgment (BAL-0042; Batch 1)
- Honest (BAL-0165; Batch 2)

Explained vocabulary: BAL-0106-V001, BAL-0106-V002, BAL-0106-V003, BAL-0106-V004, BAL-0106-V005

Source passage navigation: DJR-003-08, DJR-003-09, DJR-003-10, DJR-006-19, DJR-006-20, DJR-006-21, DJR-006-22, DJR-069-01, DJR-069-02, DJR-069-03, DJR-069-04, DJR-069-05, DJR-069-06, DJR-069-07, DJR-069-08, DJR-069-09, DJR-069-10, DJR-069-11, DJR-069-12, DJR-069-13, DJR-069-14, DJR-069-15, DJR-069-16, DJR-069-17, DJR-071-18, DJR-071-19, DJR-071-20, DJR-071-21, DJR-071-22, DJR-078-09, DJR-078-10, DJR-078-11,

DJR-078-12, DJR-084-01, DJR-084-02, DJR-084-03, DJR-084-04, DJR-084-05, DJR-084-06, DJR-091-24, DJR-091-25, DJR-091-26, DJR-091-27, DJR-091-28

Patient

Entry BAL-0107

The word

The noun *patient* usually means a person under medical care. In natural-philosophical argument it can instead mean the person or thing acted upon, in relation to an agent. The adjective can mean enduring or forbearing, or, in the philosophical division of understanding into Agent and Patient, passive or receptive. These senses meet around suffering and reception, but they must remain distinct: a sick person is not thereby patient in temperament, and the subject acted upon need not be ill.

In the work

The dedicated subsection makes the patient an active participant in treatment. After requiring a skilful and honest physician, Burton asks for cooperation, expenditure that does not sacrifice health merely to save money, disclosure of distress, willingness to recover and timely action (DJR-069-19–28). These are the responsibilities he assigns within a relationship governed by medical advice; they are not proof that failure to recover is the sufferer’s fault.

The argument moves between opposed excesses. Burton condemns refusal of useful remedies but also excessive resort to medication and exaggeration of minor complaints (DJR-069-29–31). His generalizations about gentlewomen and Cappivaccius’s claim about all melancholy sufferers remain polemical and attributed. The word patient itself does not contain those accusations. The ensuing confidence discussion is also stronger and stranger than an ordinary instruction to be hopeful: the body asks the practitioner to promise help or at least make the patient believe it, while the marginal quotation explicitly allows the promise even when the practitioner privately despairs (DJR-069-32–33; margin at069-32).

Perseverance and obedience follow. Frequent changes of doctors and medicines are criticized, and Montanus is cited for prolonged endurance and even lifelong attention to treatment (DJR-069-34–37). These claims have to be read with the preceding physician’s duty not to abandon an unwilling patient and with the warning against excessive prescribing (DJR-069-16–17). Burton’s account distributes obligations and errors on both sides; it cannot fairly be reduced to a demand for unlimited medication or to a charge against every distressed patient.

The final caution concerns practising on oneself from a book. The same thing may help one person and harm another. The ass-and-mule fable, the reported confusion of a dram with a scruple, and Burton’s own story of a friend taking hellebore illustrate the danger of transferring a remedy without adequate knowledge (DJR-069-38–41). The subsection ends with considerable relief, if not a complete cure, rather than an unconditional promise of recovery (DJR-069-42).

A later section makes the limit of isolated self-command explicit: if the patient cannot resist the passions alone, friends or physician must supply support, and all parties must cooperate (DJR-084-01–06). The non-medical senses remain equally useful. The same active–passive distinction divides understanding into Agent and Patient (DJR-026-27–29): the latter receives and keeps intelligible forms, compared with a pupil taught by the active understanding. At DJR-093-17, a patient mind is a forbearing mind. In the account

of love transmitted through eyes at DJR-120-09, the patient is the recipient of action from an agent; the corresponding Latin *patientibus* at DJR-067-41 denotes things acted upon in an account of alleged demonic manipulation of natural causes. These historical explanations are not present-day medical recommendations.

Places to Read

- DJR-026-24–DJR-026-30 (printed p. 28): Active and passive understanding; Patient as the receptive intellectual power.
- DJR-067-40–DJR-067-42 (printed p. 220): Active causes and things acted upon in reported demonic operations.
- DJR-069-16–DJR-069-17 (printed pp. 227–228): The corresponding responsibilities and limits of the physician.
- DJR-069-18–DJR-069-42 (printed pp. 228–230): The patient’s cooperation, confidence, endurance and risks of self-treatment.
- DJR-084-01–DJR-084-06 (printed pp. 294–295): Support required when the patient cannot resist alone.
- DJR-093-16–DJR-093-18 (printed p. 337): Patient as a forbearing disposition in adversity.
- DJR-120-08–DJR-120-10 (printed pp. 467–468): The agent–patient relation in an account of love’s transmission.

In this edition

The paired rendering turns the patient’s being “conformable, and content to be ruled” into cooperation and acceptance of guidance within the full clause at DJR-069-19. It retains the treatment relationship while making the older idiom readable. At DJR-093-17, “a patient and quiet minde” becomes “A patient, quiet mind,” retaining the adjective.

At DJR-120-09, “the spirits about the patients” becomes “the spirits surrounding the person affected.” The original’s unmarked possessive construction is reorganized, and person affected identifies the passive party rather than a plurality of medical patients. At DJR-067-41, “agentes cum patientibus” becomes “active agents and the things they act upon”; the Latin patientibus contributes the things acted upon within that whole construction.

See also

- Physician (BAL-0106; Batch 2)
- Cure (BAL-0104; Batch 2)
- Physick (BAL-0105; Batch 2)
- Patience (BAL-0169; Batch 2)
- Experimental (BAL-0112; Batch 2)
- Receipt (BAL-0114; Batch 2)
- Apothecaries measures (BAL-0115; Batch 2)
- Action (BAL-0056; Batch 1)
- Cause (BAL-0058; Batch 1)

Explained vocabulary: BAL-0107-V001, BAL-0107-V002, BAL-0107-V003

Source passage navigation: DJR-026-24, DJR-026-25, DJR-026-26, DJR-026-27, DJR-026-28, DJR-026-29, DJR-026-30, DJR-067-40, DJR-067-41, DJR-067-42, DJR-069-16, DJR-069-17, DJR-069-18, DJR-069-19, DJR-069-20, DJR-069-21, DJR-069-22, DJR-069-23, DJR-069-24, DJR-069-25, DJR-069-26, DJR-069-27, DJR-069-28, DJR-069-29, DJR-069-30,

DJR-069-31, DJR-069-32, DJR-069-33, DJR-069-34, DJR-069-35, DJR-069-36, DJR-069-37, DJR-069-38, DJR-069-39, DJR-069-40, DJR-069-41, DJR-069-42, DJR-084-01, DJR-084-02, DJR-084-03, DJR-084-04, DJR-084-05, DJR-084-06, DJR-093-16, DJR-093-17, DJR-093-18, DJR-120-08, DJR-120-09, DJR-120-10

Empiric

Entry BAL-0108

The word

An empiric practises through experience or particular remedies without the systematic learning Burton expects of a rational physician. Printed forms include *empiricks*, *Empericks* and *Empirick*. The word often disparages, but its force depends on the argument. *Empericks in policie* transfers it to political incompetence. Faventinus's *Empericks* is a title-like use for practical remedies or observations. None of these uses names modern empirical science.

In the work

The opening example joins professional hierarchy to economic pressure: country vicars unable to live on their clerical incomes become empirical healers and sellers of remedies (DJR-006-16–19). The poor clerics are the objects of the pressure; Burton's larger complaint targets patrons who force them into such makeshifts. In the political analogy at DJR-013-19–21, rulers are empirics because birth, wealth or favor has supplied authority without supplying competence. Mere political cleverness is not enough either: the accompanying marginal observation distinguishes self-advancement from the commonwealth's welfare.

The medical causal argument makes a precise distinction. Empirics may ease and sometimes help, but are said not to root out a disease completely without knowledge of its cause (DJR-028-01–04). This is more restrictive than praise of experience, but less absolute than saying that no empiric ever benefits anyone. Burton then admits how difficult it is to discover the causes.

Elsewhere the outcome unsettles the hierarchy. At DJR-039-29 an empiric and an unlearned surgeon are said often to perform more extraordinary cures than a rational physician. The offered explanation is the patient's confidence, attributed through Nymannus and other authorities. The passage neither cancels the distinction in training nor proves the reported cures independently. At DJR-069-04, the disparaging force returns when empirics are listed among those who assume the physician's title without his required learning, skill and honesty.

The comparison at DJR-084-12–14 gives the term a less condemnatory function. People once unable to look at a wound become good surgeons or confident empirics through familiarization. The point is acquired boldness, followed by a qualification: distressing objects may instead have to be avoided if habituation cannot be achieved. Finally, Faventinus's Empericks at DJR-070-08 denotes a work consulted among differing medical methods, not another denunciation of its author as an impostor.

Places to Read

- DJR-006-16–DJR-006-19 (printed pp. 15–16): Clerical poverty and makeshift medical practice.
- DJR-013-19–DJR-013-21 (printed pp. 48–49): The political transfer and the public-good qualification in the margin.
- DJR-028-01–DJR-028-04 (printed p. 37): Causal knowledge, possible relief and the denial of thorough removal.

- DJR-039-27–DJR-039-30 (printed pp. 95–96): Reported cures and the patient’s confidence.
- DJR-069-03–DJR-069-05 (printed p. 226): The learned physician contrasted with untrained pretenders.
- DJR-070-07–DJR-070-08 (printed p. 231): Empericks as a designation of Faventinus’s medical work.
- DJR-084-12–DJR-084-14 (printed pp. 295–292 [296]): Practitioners acquire confidence; avoidance remains a subsequent qualification.

In this edition

The local renderings preserve the changing emphasis: “empiricks” becomes “empirical healers” at DJR-006-18; “Empericks in policie” becomes “untrained practitioners of politics” at DJR-013-20; and “Empericks” becomes “Empirical practitioners” within the longer relief-versus-removal sentence at DJR-028-03. At DJR-039-29, “An Empirick” becomes “An empiric.”

At DJR-069-04, “Empericks” becomes “untrained practitioners”; at DJR-084-13, “bold Empericks” becomes “confident practitioners.” The difference matters: the latter illustrates the acquisition of confidence, whereas the former challenges professional pretensions. “Faventinus in his Empericks” becomes “Faventinus in his Empirical Remedies” at DJR-070-08, marking the bibliographical construction. The source’s misprinted page sequence at DJR-084-13–14 is retained rather than silently converted into ordinary pagination.

See also

- Physick (BAL-0105; Batch 2)
- Physician (BAL-0106; Batch 2)
- Mountebank (BAL-0109; Batch 2)
- Imagination (BAL-0002; Batch 1)
- Experimental (BAL-0112; Batch 2)

Explained vocabulary: BAL-0108-V001, BAL-0108-V002, BAL-0108-V003

Source passage navigation: DJR-006-16, DJR-006-17, DJR-006-18, DJR-006-19, DJR-013-19, DJR-013-20, DJR-013-21, DJR-028-01, DJR-028-02, DJR-028-03, DJR-028-04, DJR-039-27, DJR-039-28, DJR-039-29, DJR-039-30, DJR-069-03, DJR-069-04, DJR-069-05, DJR-070-07, DJR-070-08, DJR-084-12, DJR-084-13, DJR-084-14

Mountebank

Entry BAL-0109

The word

Mountebanks and *Quacksalvers* are disparaging names for sellers of dubious remedies or pretended healers. Public performance belongs particularly to the mountebank's profile in the supplied edition's explanation. Burton uses the vocabulary to challenge professional claims and, in the discussion of fabricated voices, to join medical pretension to theatrical deception.

In the work

At DJR-064-28–DJR-065-01, the discussion passes from optical illusions and a qualified report about Roger Bacon to deceptive sounds. Mountebanks join jugglers, exorcists and mass priests in a collective accusation: voices can be made to seem distant or supernatural, leaving listeners astonished and frightened. The point is a manufactured experience presented as contact with spirits. The grouping carries Burton's religious polemic; it is not an independently verified account of every person in those occupations.

In the defence of medicine at DJR-069-03–05, the force is professional. Burton distinguishes those who take the physician's name from someone genuinely learned, skilful and honest. Mountebanks and quacksalvers belong to the former list, alongside empirics. The accusation is that their conduct brings the art into disrepute, not that medicine itself is fraudulent.

The same vocabulary participates in social criticism. Poor vicars are said to be forced into remedy selling by inadequate support (DJR-006-16–19). In the account of overcrowded professions, a hostile list of rival practitioners raises the question of how trained physicians can earn a living (DJR-047-37–39). These passages explain why imposture, competition and patronage repeatedly meet in Burton's medical vocabulary.

The imagination passage complicates any easy equation between denunciation and sheer inefficacy: it speaks of cures associated with mountebanks and wizards, while explaining the effects through strong belief and imagination (DJR-039-27–30). That is a historical claim about the cause of the reported result, not independent proof of a treatment. Its body-text incredulity and marginal credulity also remain different readings; the account cannot be silently harmonized.

Places to Read

- DJR-006-16–DJR-006-19 (printed pp. 15–16): Medical makeshifts and clerical poverty.
- DJR-039-27–DJR-039-30 (printed pp. 95–96): Reported cures explained through imagination, with a body–margin discrepancy.
- DJR-047-37–DJR-047-39 (printed p. 134): Competition among practitioners in the misery-of-scholars discussion.
- DJR-064-28–DJR-065-01 (printed p. 211): Optical and auditory deception; mountebanks in the fabricated-voices catalogue.
- DJR-069-03–DJR-069-05 (printed p. 226): Mountebanks and quacksalvers contrasted with the qualified physician.

In this edition

At DJR-064-30, “Mass-Priests and Mountebanks” becomes “mass priests and quacks.” The word quacks offers a familiar disparaging equivalent while the rest of the group preserves the religious polemic. At DJR-069-04, “Mountebanks, Quacksalvers” becomes “mountebanks, quacks”: one historical label is retained and the other clarified.

The neighbouring empirics are untrained practitioners in this particular professional contrast. That rendering must not be turned into a judgment on modern empirical science, nor does Burton give every occurrence of empiric exactly the same condemnatory force. At DJR-039-28, “Mountebanks and Wizards” becomes “quacks and wizards,” within the attributed explanation through belief.

See also

- Physick (BAL-0105; Batch 2)
- Physician (BAL-0106; Batch 2)
- Empiric (BAL-0108; Batch 2)
- Paracelsian (BAL-0110; Batch 2)
- Imagination (BAL-0002; Batch 1)
- Counterfeit (future article): Related vocabulary outside this volume.

Explained vocabulary: BAL-0109-V001, BAL-0109-V002

Source passage navigation: DJR-006-16, DJR-006-17, DJR-006-18, DJR-006-19, DJR-039-27, DJR-039-28, DJR-039-29, DJR-039-30, DJR-047-37, DJR-047-38, DJR-047-39, DJR-064-28, DJR-064-29, DJR-064-30, DJR-065-01, DJR-069-03, DJR-069-04, DJR-069-05

Paracelsian

Entry BAL-0110

The word

Paracelsians are followers or claimed followers of the medical and natural-philosophical tradition associated with Paracelsus. *spagirically* describes chemical or alchemical preparation within that tradition. Burton's *Chymisticall* vocabulary likewise concerns operations and remedies of early modern chemical medicine. It should not be equated with a present-day standard of chemistry or with every practice that now uses a chemical substance.

In the work

The school-name can identify an intellectual party, a claim to professional authority or an attributed doctrine. Galenists and Paracelsians illustrate bitter learned rivalry at DJR-041-17–19, followed by Burton's allowance for useful, honorable emulation. In the overcrowded medical marketplace of DJR-047-37–39, the sharper qualification "Paracelsians, as they call themselves" keeps their self-description at a distance. The list is hostile and asks how so many competing practitioners can be maintained; it does not certify the credentials of everyone named.

The physician discussion attributes to Paracelsus a combination of magic, chemical practice, philosophy and astrology. Burton rejects magic, reserves chemical medicine for later consideration, and resists dogmatic claims about a healer predestined to a patient (DJR-069-05–09). In the digression on air, Paracelsians and Platonists are credited with a belief about inhabiting spirits, but the claim appears within questions about celestial space rather than a settled cosmological conclusion (DJR-074-24–26).

The mineral-remedy discussion displays opposed extremes. One side condemns potable gold and mineral preparations; Paracelsus and his followers on the other side are represented as making extravagant claims for them. Burton then identifies a middle position that admits mineral remedies without such excess (DJR-100-38–44). Mattioli's praise of chemical distillation and the more measured marginal estimate of its usefulness are both retained. The passage cannot be summarized either as blanket condemnation of chemical preparation or as acceptance of every cure claimed for it.

The controversy returns among preparatives and purges. Burton stages chemical attacks on Galenists, opposing accusations of heresy and demonic assistance, and finally leaves the quarrel unresolved (DJR-103-50–56). The insulting words are the parties' polemic, not neutral biographical findings. Against that contentious background, the direction to Croll at DJR-105-19 is comparatively practical: readers wanting the scented preparations made spagirically are told where to look. Its limited bibliographical purpose differs from the hostile professional list. These are descriptions of historical theories and preparations, not recommendations to reproduce them.

Places to Read

- DJR-041-17–DJR-041-19 (printed pp. 102–103): Medical schools as an example of rivalry, followed by a qualification.
- DJR-047-37–DJR-047-39 (printed p. 134): Self-styled Paracelsians within the hostile professional catalogue.

- DJR-069-05–DJR-069-09 (printed pp. 226–227): Attributed medical qualifications and Burton’s reservations.
- DJR-074-24–DJR-074-26 (printed pp. 250–251): An attributed cosmological opinion within open questions about celestial space.
- DJR-100-38–DJR-100-44 (printed pp. 371–372): Opposed claims for minerals, the middle position, and chemical distillation.
- DJR-103-50–DJR-103-56 (printed p. 387): Chemical and Galenic polemics; Burton leaves the quarrel unresolved.
- DJR-105-17–DJR-105-21 (printed pp. 393–394): Scents and the direction to Croll for spagirical preparation.

In this edition

“Paracelsians, as they call themselves” becomes “self-styled Paracelsians” at DJR-047-38. Self-styled preserves Burton’s distancing qualification. At DJR-105-19, “spagirically prepared” becomes “prepared by chemical methods,” explaining the operation without claiming that early modern alchemical preparation matches modern chemistry.

At DJR-100-39, “his Chymisticall followers” becomes “his chemical followers”; “Chymisticall distillations” becomes “chemical distillation” at DJR-100-44. The paired modern phrases explain the vocabulary, while the body and margin preserve differing estimates of value. Croll’s particular passage and the precise historical formulations attributed to Paracelsus remain uncollated in the supplied notes; the present references identify Burton’s text, not fresh verification of all his authorities.

See also

- Physick (BAL-0105; Batch 2)
- Physician (BAL-0106; Batch 2)
- Essence and quintessence (BAL-0180; Batch 2)
- Aurum potabile (BAL-0182; Batch 2)
- Occult (BAL-0097; Batch 1)
- Sympathy and antipathy (BAL-0103; Batch 1)

Explained vocabulary: BAL-0110-V001, BAL-0110-V002, BAL-0110-V003

Source passage navigation: DJR-041-17, DJR-041-18, DJR-041-19, DJR-047-37, DJR-047-38, DJR-047-39, DJR-069-05, DJR-069-06, DJR-069-07, DJR-069-08, DJR-069-09, DJR-074-24, DJR-074-25, DJR-074-26, DJR-100-38, DJR-100-39, DJR-100-40, DJR-100-41, DJR-100-42, DJR-100-43, DJR-100-44, DJR-103-50, DJR-103-51, DJR-103-52, DJR-103-53, DJR-103-54, DJR-103-55, DJR-103-56, DJR-105-17, DJR-105-18, DJR-105-19, DJR-105-20, DJR-105-21

Neoterics

Entry BAL-0111

The word

Neotericks are comparatively recent writers. Modern therefore means modern in relation to Burton and the older authorities being contrasted, not present-day. *Juniors* can likewise name later writers in a learned succession. In a different construction it simply means younger people; chronology is shared, but the referent must be recovered locally.

The related adjectives Neoterick and Iunior likewise mean comparatively recent, as in Neoterick Philosophers and Iunior Physitians. They do not imply inexperienced practitioners. The first occurs in a reported admission that the soul is difficult to know (DJR-024-20–24); the second identifies some later physicians who oppose hellebore, before Burton turns to other recent writers who approve it with qualifications (DJR-102-24–28).

In the work

Burton himself supplies a useful key to the term when he admits that his lists sometimes put neoterics before ancients because memory, rather than chronology, determines their order (DJR-006-05–07). At DJR-022-09–13 he directs readers from the large medical books of older authorities to meticulous recent writers who have systematically treated bodily diseases. The praise concerns their manner and extent of treatment. It does not declare every recent writer infallible, or imply that their works are recent relative to the present reader.

The symptom catalogue at DJR-058-07–10 presents medical knowledge as a chain of compilation and repetition. Juniors follows names such as Galen, Rufus, Aëtius, Rhazes and Gordonius and means the later writers who repeat the signs. Neither junior professional rank nor the writers’ biological youth is at issue.

The later argument shows why chronology cannot substitute for judgment. Burton initially says that Hippocrates, Galen, Avicenna and all neoterics regard prolonged fear and sorrow as common distinguishing signs. He immediately compares uncritical followers to hounds on a false scent, names later writers who object to the generalization, and eventually says that melancholy people are usually, rather than always, sad and fearful (DJR-058-22–27). Juniors can therefore identify dissenters as readily as transmitters. The two labels locate authorities; the surrounding argument determines whether Burton praises, follows or challenges them.

The age sense remains visible outside bibliography. At DJR-011-19–21, old men call all juniors fools while failing to recognize their own folly. Here the comparison concerns generations and reciprocal prejudice, not the relative dates of medical publications. Burton’s use of the same form in these different settings calls for contextual reading rather than a single automatic replacement.

Places to Read

- DJR-006-05–DJR-006-07 (printed pp. 13–14): Burton on citation order, chronology and revision.

- DJR-011-19–DJR-011-21 (printed p. 39): Juniors as younger people in reciprocal generational prejudice.
- DJR-022-09–DJR-022-13 (printed p. 7): The meticulous recent medical authorities and the scope of Burton’s discussion.
- DJR-024-20–DJR-024-24 (printed pp. 19–20): Neoterick as an adjective for recent philosophers who acknowledge the difficulty of knowing the soul.
- DJR-058-07–DJR-058-10 (printed p. 179): Symptoms repeated by later writers.
- DJR-058-22–DJR-058-27 (printed pp. 180–181): An asserted recent consensus is challenged and qualified.
- DJR-102-24–DJR-102-28 (printed pp. 379–380): Iunior physicians dissent over hellebore; other recent writers approve it, with qualifications.

In this edition

“exact Neotericks” becomes “meticulous modern writers” at DJR-022-11. Exact praises care and precision; modern is relative to Burton’s older authorities. “all the Juniors” becomes “all the later writers” at DJR-058-09, and “amongst the Juniors” becomes “among the later writers” at DJR-058-24.

The later-writer rendering preserves the chronological sense without assigning subordinate rank. It also leaves the force of all visible where Burton first asserts broad agreement. The next passage supplies the objection. By contrast, “Old men account Juniors all fools” becomes “Old men think all younger people fools” at DJR-011-20, marking the ordinary age distinction.

See also

- Physician (BAL-0106; Batch 2)
- Fear (BAL-0074; Batch 1)
- Sorrow (BAL-0075; Batch 1)
- Clerk (future article): Related vocabulary outside this volume.
- Humane learning (future article): Related vocabulary outside this volume.
- Schoolmen (future article): Related vocabulary outside this volume.
- Century (future article): Related vocabulary outside this volume.

Explained vocabulary: BAL-0111-V001, BAL-0111-V002, BAL-0111-V003

Source passage navigation: DJR-006-05, DJR-006-06, DJR-006-07, DJR-011-19, DJR-011-20, DJR-011-21, DJR-022-09, DJR-022-10, DJR-022-11, DJR-022-12, DJR-022-13, DJR-024-20, DJR-024-21, DJR-024-22, DJR-024-23, DJR-024-24, DJR-058-07, DJR-058-08, DJR-058-09, DJR-058-10, DJR-058-22, DJR-058-23, DJR-058-24, DJR-058-25, DJR-058-26, DJR-058-27, DJR-102-24, DJR-102-25, DJR-102-26, DJR-102-27, DJR-102-28

Experimental

Entry BAL-0112

The word

experimentall can mean learned or tested through experience. *try conclusions* means undertake practical trials; *tryed excellent conclusions* is its past-tense form in praise of plant cultivation. The noun *experiment* can also mean an observation or a remarkable practical contrivance. Experiments can also name remedies learned or tried in practice; conclusions can mean practical results. These uses do not by themselves imply a uniform modern experimental method. Conclusion has another, genuine logical sense elsewhere: the judgment reached in a syllogism.

In the work

Experience takes different values according to what is being done and by whom. At DJR-069-38–42, trying conclusions from a book is dangerous self-treatment. The patient may misapply a remedy suited to someone else or mistake a weight; the following hellebore stories make the risk concrete. Burton is not condemning every practical trial. He is rejecting the inference that reading an apparently excellent recipe supplies the knowledge to administer it safely.

At DJR-099-38–44, practical trials receive praise. After preferring domestic simples to costly imported remedies, Burton allows that foreign medicinal plants might flourish locally if cultivated with comparable care. Physicians and apothecaries have tried excellent conclusions of this kind; public gardens further practical knowledge. His conditional possibility qualifies the preceding preference for native drugs, and the successful trial claimed is cultivation, not proof that every plant cures every disease.

The account of Dorothy Burton is more personal. He credits his mother with skill in practical treatment and with notable cures among poor people who otherwise lacked help. Yet he initially finds her spider amulet absurd. His account moves from doubt, through finding written authorities, to greater credit when he reports seeing it succeed in some people (DJR-105-28–32). Here the plural experiments names the remedies themselves, not only the process of testing them. The limitation to some and the changing grounds of assent matter. The description reports Burton’s experience and reasoning; it does not establish the amulet’s efficacy or recommend its use.

Other occurrences show the range of the vocabulary. Virgil’s experiment is an observation about weather and dispositions, introduced by Burton before quoted and adapted verse (DJR-037-07–10). The experiments associated with Roger Bacon include proposed mechanical devices and legendary marvels offered as absorbing study (DJR-082-02–04). The word does not certify that each was built. The surrounding catalogue moves from confident marvels to explicit scepticism before praising the pleasure of examining such accounts. Gunter’s elaborate conclusions, by contrast, are practical results obtainable with mathematical instruments (DJR-082-06–11). Conversely, the conclusion assigned to conscience at DJR-026-30–33 really is logical: a judgment within a syllogism. That different construction should not displace the practical sense of trying conclusions.

Places to Read

- DJR-026-30–DJR-026-33 (printed pp. 28–29): The contrasting logical sense of conclusion in moral reasoning.
- DJR-037-07–DJR-037-10 (printed pp. 83–84): Experiment as the poet’s observation of weather and dispositions.
- DJR-069-38–DJR-069-42 (printed pp. 229–230): Practical trials from books, varied patients and dangerous errors.
- DJR-082-02–DJR-082-04 (printed p. 284): Mechanical contrivances and reported marvels as absorbing study.
- DJR-082-06–DJR-082-11 (printed pp. 284–285): Reported marvels and explicit scepticism precede the practical results of mathematical instruments and qualified absorbing study.
- DJR-099-38–DJR-099-44 (printed pp. 366–367): Cultivation trials qualify the preference for native medicinal plants.
- DJR-105-28–DJR-105-32 (printed pp. 394–395): Dorothy Burton’s experience, the spider amulet, doubt and subsequent qualified credit.

In this edition

“try conclusions” becomes “making experiments” at DJR-069-38; “tryed excellent conclusions” becomes “conducted excellent experiments” at DJR-099-42. In both, conclusions contributes the practical objects of trying, rather than propositions inferred from premises. “experimentall medicines” becomes “remedies learned from experience” at DJR-105-30, keeping the practical grounding without suggesting a modern clinical testing procedure.

“Virgils experiment of old” becomes “Virgil’s observation long ago” at DJR-037-08. The logical comparison at DJR-026-32 renders the original’s conclusion of the syllogism as the conclusion, with the syllogistic relation already stated in the surrounding modern sentences. The correspondence is contextual, not an equal-length substitution for every printed component.

See also

- Receipt (BAL-0114; Batch 2)
- Patient (BAL-0107; Batch 2)
- Apothecaries measures (BAL-0115; Batch 2)
- Empiric (BAL-0108; Batch 2)
- Simples (BAL-0183; Batch 2)
- Occult (BAL-0097; Batch 1)
- Sympathy and antipathy (BAL-0103; Batch 1)
- Conscience (BAL-0053; Batch 1)
- Art (future article): Related vocabulary outside this volume.

Explained vocabulary: BAL-0112-V001, BAL-0112-V002, BAL-0112-V003, BAL-0112-V004, BAL-0112-V005, BAL-0112-V006, BAL-0112-V007

Source passage navigation: DJR-026-30, DJR-026-31, DJR-026-32, DJR-026-33, DJR-037-07, DJR-037-08, DJR-037-09, DJR-037-10, DJR-069-38, DJR-069-39, DJR-069-40, DJR-069-41, DJR-069-42, DJR-082-02, DJR-082-03, DJR-082-04, DJR-082-06, DJR-082-07, DJR-082-08, DJR-082-09, DJR-082-10, DJR-082-11, DJR-099-38, DJR-099-39, DJR-099-40, DJR-099-41, DJR-099-42, DJR-099-43, DJR-099-44, DJR-105-28, DJR-105-29, DJR-105-30, DJR-105-31, DJR-105-32

Herbal

Entry BAL-0113

The word

An *Herbal* or *Herball* is a book describing plants and their properties. A *well cut* herbal has well-engraved pictures: cut concerns the workmanship of its illustrations, rather than the preparation of herbs. In the same description, a plant shown at its *own bignesse* is pictured at its natural size.

In the work

Illustrated herbals enter the account of study as recreation (DJR-081-04–08). Travel books and pictures allow a reader to survey distant places without travelling; pictures of plants offer another absorbing pleasure of looking. Burton names several herbals before culminating in Besler's large volume, praised for natural colours and for representing almost every plant at its actual size. Both the visual accuracy and the limiting almost matter. He is describing the appeal of the book, not claiming that every depicted plant is medicinal or that every illustration is life-size.

The genre also carries practical medical knowledge. In the criticism of elaborate compounds at DJR-101-06–08, Burton quotes Ricci's account of Chinese practitioners, whose medicine is said to be almost entirely contained in an herbal. This is an attributed European observer's generalization deployed against unnecessarily intricate mixtures. It is not a verified inventory of Chinese medical learning. A different use cites Turner's Herball for a household hellebore recipe (DJR-101-39–41). Burton immediately distinguishes reported preparation and customary practice from the excessive, reckless dosing that he condemns. A book can preserve medical knowledge without making an untrained reader safe to administer it.

Places to Read

- DJR-081-04–DJR-081-08 (printed p. 280): Illustrated herbals as absorbing visual recreation; workmanship, colour and qualified life-size scale.
- DJR-101-06–DJR-101-08 (printed p. 373): Ricci's attributed herbal-learning example within the critique of compound medicines.
- DJR-101-39–DJR-101-41 (printed p. 377): Turner's herbal, a reported recipe and Burton's warning about reckless handling.

In this edition

"a well cut Herbal" becomes "a well-engraved herbal" at DJR-081-06. The rendering clarifies the craft term while retaining herbal as the historical book genre. "almost every Plant is to his own bignesse" becomes "almost every plant is shown at its actual size": the modern wording supplies the picturing relation implicit in the original description, and preserves its exception-bearing almost.

At DJR-101-07, "all their Physick in a manner is comprehended in an herbal" becomes "almost their entire medicine is contained in a herbal." In a manner qualifies the totalizing all; it does not mean that every kind of medical knowledge is literally a

botanical book. Turner’s “Herball” remains “Herbal” at DJR-101-40, with the historical spelling regularized.

See also

- Study and reading (BAL-0153; Batch 2)
- Simples (BAL-0183; Batch 2)
- Receipt (BAL-0114; Batch 2)
- Experimental (BAL-0112; Batch 2)
- Art (future article): Related vocabulary outside this volume.
- Pine apple (future article): Related vocabulary outside this volume.

Explained vocabulary: BAL-0113-V001, BAL-0113-V002, BAL-0113-V003

Source passage navigation: DJR-081-04, DJR-081-05, DJR-081-06, DJR-081-07, DJR-081-08, DJR-101-06, DJR-101-07, DJR-101-08, DJR-101-39, DJR-101-40, DJR-101-41

Receipt

Entry BAL-0114

The word

A *receipt* or *receit* can be a medicinal recipe or prescription; the plurals *receipts* and *receits* name such formulas. The same word can extend figuratively to a remedy, and it has a distinct financial sense: money received. Context distinguishes the practitioner's customary prescriptions from the receipts entered in public accounts. Neither medical use means a document acknowledging payment.

In the work

At DJR-068-19, ordinary receipts stand among the practical means in which prescribers and patients may place excessive confidence. Burton reproaches gain-seeking and reliance on medicines above God. The surrounding argument expressly honours physicians and requires prayer and medicine together (DJR-068-02–04); it does not reject ordinary treatment or declare every recipe ineffective.

Reading a formula is also different from being competent to administer it. At DJR-069-38–42, Burton warns against trying a receipt from a book without an approved physician's consent: a remedy can benefit one patient and harm another, while a misread weight can be disastrous. At DJR-102-43 he makes that concern a limit on his own writing, declining to insert recipes and doses that might prompt an uninformed reader to practise on himself.

Recipes can nevertheless change legitimately. The complaints about every city and practitioner inventing formulas at DJR-101-09–12 are followed by an explicit reversal. Burton defends compounds where necessary, allows recipes to vary with use, and describes experience as continually improving medicine (DJR-101-13–18). His attack on ostentatious novelty should not be extracted as his final judgment on all new formulas. The love recipes at DJR-125-54 belong to a different, condemned use of the recipe form, among magical expedients resorted to when seduction fails.

The figurative and financial uses sharpen the boundaries. Gold is an excellent receit in the joke at DJR-100-36 because the miser enjoys seeing money in his chest: Erastus's reported concession denies the medicinal benefit being claimed for it. By contrast, the receipts of DJR-016-11 are simply incoming public funds, set against expenses in the annual accounts required by Burton's imagined commonwealth.

Places to Read

- DJR-016-10–DJR-016-12 (printed pp. 61–62): Financial receipts and expenses in the proposed public accounts.
- DJR-068-02–DJR-068-04 (printed p. 222): Prayer and ordinary medical means are expressly joined.
- DJR-068-17–DJR-068-20 (printed p. 223): Customary prescriptions, confidence, profit and religious duty.
- DJR-069-38–DJR-069-42 (printed pp. 229–230): Book recipes, patient differences and dangerous self-trial.
- DJR-100-34–DJR-100-38 (printed p. 371): Gold's figurative benefit to the miser within a dispute over medicinal minerals.

- DJR-101-09–DJR-101-18 (printed pp. 373–374): Criticism of proliferating formulas followed by a defence of necessary compounds and improvement.
- DJR-102-42–DJR-102-45 (printed p. 382): Burton’s refusal to publish further recipes and doses here.
- DJR-125-53–DJR-125-55 (printed p. 498): Magical love recipes as a condemned resort.

In this edition

“ordinary receipts” becomes “customary prescriptions” at DJR-068-19: customary explains ordinary, while prescriptions supplies the medical sense. “a receipt in a book” becomes “a recipe in a book” at DJR-069-38, and “receits and magistrals” becomes “recipes and special formulations” at DJR-101-16. Magistrals is the adjoining designation of special formulations, not part of what receipts alone means.

“an excellent receit against Melancholy” becomes “an excellent remedy for melancholy” at DJR-100-36, preserving the figurative joke. In the accounting passage, “all receipts, expences” becomes “every receipt and expense” (DJR-016-11); the unchanged modern financial word must be read in that context.

See also

- Physick (BAL-0105; Batch 2)
- Physician (BAL-0106; Batch 2)
- Patient (BAL-0107; Batch 2)
- Apothecaries measures (BAL-0115; Batch 2)
- Experimental (BAL-0112; Batch 2)
- Confection (BAL-0175; Batch 2)
- Decoction (BAL-0176; Batch 2)
- Electuaries (BAL-0177; Batch 2)
- Oxymel (BAL-0178; Batch 2)

Explained vocabulary: BAL-0114-V001, BAL-0114-V002, BAL-0114-V003

Source passage navigation: DJR-016-10, DJR-016-11, DJR-016-12, DJR-068-02, DJR-068-03, DJR-068-04, DJR-068-17, DJR-068-18, DJR-068-19, DJR-068-20, DJR-069-38, DJR-069-39, DJR-069-40, DJR-069-41, DJR-069-42, DJR-100-34, DJR-100-35, DJR-100-36, DJR-100-37, DJR-100-38, DJR-101-09, DJR-101-10, DJR-101-11, DJR-101-12, DJR-101-13, DJR-101-14, DJR-101-15, DJR-101-16, DJR-101-17, DJR-101-18, DJR-102-42, DJR-102-43, DJR-102-44, DJR-102-45, DJR-125-53, DJR-125-54, DJR-125-55

Apothecaries measures

Entry BAL-0115

The word

drams can mean medicinal draughts or doses without specifying weight. A *dram* or drachm can also be a unit of apothecaries' weight; a *scruple* is a smaller unit. The printed prescription signs distinguish these meanings: ʒ denotes a drachm, ℈ a scruple and ℥ an ounce. The abbreviations and numerals qualify them: *an.* means of each, *j* one, *jj* two, *iij* three and *ß* one half. The introductory ℞. means take; it is not another measure.

In the work

The alleged preparation of people for staged cures at Padua uses drams for medicinal preparations, paired with ointments (DJR-068-36). Burton attributes the accusation to polemical authorities and expresses doubt about whether the supposed patients are genuinely afflicted. Neither his suspicion nor the word establishes an exact amount. In a different narrative, a young man's recovery from love resembles taking a dram of oblivion (DJR-136-10): the dose is figurative and the comparison explicitly says as if.

Weights become crucial when a reader confuses a dram with a scruple (DJR-069-40). The story forms part of Burton's warning against practising on oneself from a book without a competent physician. The error is a substitution of a larger unit for a smaller one, not merely an alternative spelling of the same quantity.

The formulas at DJR-105-06 and DJR-134-46 give compact written quantities. Their signs, fractional marks and terminal j numerals must be read together: an abbreviation meaning of each distributes an amount among ingredients, whereas a half mark modifies the stated unit. The latter recipe crosses a printed page boundary; it remains one prescription. Explaining its notation does not establish the efficacy or safety of its contents. The historical units are retained here without conversion into modern doses.

Weight language also serves ordinary rhetoric. At DJR-023-09, a dram of pleasure is set against a pound of pain, as a pint of honey is set against a gallon of gall. The deliberately unequal measures describe the excess of suffering over enjoyment, rather than measurable physical ingredients.

Places to Read

- DJR-023-08–DJR-023-10 (printed p. 12): A small weight figuratively set against a much larger quantity of pain.
- DJR-068-34–DJR-068-37 (printed p. 225): Unquantified draughts in a polemical accusation about staged cures.
- DJR-069-38–DJR-069-42 (printed pp. 229–230): Dangerous confusion of dram and scruple during self-treatment.
- DJR-105-04–DJR-105-07 (printed pp. 392–393): Scruple notation and terminal j numerals in a historical formula.
- DJR-106-10–DJR-106-12 (printed pp. 397–398): An uncertain quantity sign; the supplied half-ounce interpretation is tentative.
- DJR-134-44–DJR-134-47 (printed pp. 548–549): The distributive abbreviation, drachm and ounce signs, fraction and numerals across the page break.

- DJR-136-09–DJR-136-11 (printed pp. 554–555): A figurative dose of forgetfulness in the love narrative.

In this edition

“drams” becomes “potions” at DJR-068-36, and “a dram of oblivion” is represented within “a dose of forgetfulness” at DJR-136-10. These renderings distinguish an unspecified or imagined dose from the actual weight contrast “one dram for one scruple,” rendered “one dram instead of one scruple” at DJR-069-40.

At DJR-134-46, “an. ʒ j.” becomes “one drachm of each”; “ʒ ß.” becomes “half a drachm”; and “℥ iij.” becomes “three ounces.” At DJR-105-06, “℈ jj.” becomes “two scruples.” The expanded words clarify the prescription notation but leave the historical weights unconverted. These conventional values do not settle every printed quantity: the notation at DJR-106-11 is uncertain, and its modern half-ounce interpretation remains tentative. The initial “℞.” becomes “Take” at DJR-134-46, retaining the source’s imperative as historical text.

See also

- Receipt (BAL-0114; Batch 2)
- Patient (BAL-0107; Batch 2)
- Experimental (BAL-0112; Batch 2)
- Confection (BAL-0175; Batch 2)

Explained vocabulary: BAL-0115-V001, BAL-0115-V002, BAL-0115-V003, BAL-0115-V004, BAL-0115-V005, BAL-0115-V006, BAL-0115-V007, BAL-0115-V008, BAL-0115-V009

Source passage navigation: DJR-023-08, DJR-023-09, DJR-023-10, DJR-068-34, DJR-068-35, DJR-068-36, DJR-068-37, DJR-069-38, DJR-069-39, DJR-069-40, DJR-069-41, DJR-069-42, DJR-105-04, DJR-105-05, DJR-105-06, DJR-105-07, DJR-106-10, DJR-106-11, DJR-106-12, DJR-134-44, DJR-134-45, DJR-134-46, DJR-134-47, DJR-136-09, DJR-136-10, DJR-136-11

Corrected medicines

Entry BAL-0116

The word

A *corrected* medicine is prepared or combined so as to counteract properties considered harmful. Correction names an operation of medical art, also applied to foods. What is corrected matters: *correct and alter* can instead refer to revising a formula, while *Correctors of accidents* names remedies for accompanying symptoms. Neither of those constructions means that a drug has itself undergone corrective preparation.

In the work

At DJR-070-03 Burton distinguishes two problems. The same medicine may help one person and hurt another; some substances are harmful in themselves but become beneficial when corrected by art. He uses both to explain why remedies must be managed by discreet, skilful physicians, arranged by professional rules and directed to particular ends. The preparation belongs to the substance, rather than to a written prescription. The claim does not make every substance safe in every circumstance.

The dietary discussion applies the same verb to fruit (DJR-070-42–47). Burton records disagreement about which foods are suitable and makes preparation a condition of several favourable judgments. Sweet apples are to be corrected for windiness; Montanus and Mercurialis, following Avenzoar, admit certain baked fruits after meals only with the stated preparation. These are qualifications within historical theories of digestion, not interchangeable endorsements by all the cited writers.

The discussion of compounds clarifies both a distinction and a reversal. At DJR-101-12, practitioners are accused of correcting and altering their formulas merely to display skill. Burton then answers the objections, defending necessary combinations and, through Aetius, their capacity to correct harmful properties, improve taste and preserve ingredients (DJR-101-13–18). Revising a recipe and counteracting an ingredient’s properties are related operations but different objects of the verb. The margin’s harmful remedies where the body says new remedies remains a source discrepancy, not a corrected reading.

The class-name correcters at DJR-103-20 denotes medicines used to modify another medicine’s effects, as the supplied editorial note explains. The body lists them among several classes of treatment. The heading at DJR-105-33 calls a different class of remedies correctors of accidents. Its continuation identifies the accidents as remaining symptoms, including sleeplessness and frightening dreams. Here the medicine does the correcting; it is not the thing being corrected.

Places to Read

- DJR-070-01–DJR-070-04 (printed p. 230): Preparation, person-dependent effects and the need for skilled management.
- DJR-070-42–DJR-070-47 (printed pp. 233–234): Conditional permissions and differing judgments about corrected fruits.
- DJR-101-09–DJR-101-18 (printed pp. 373–374): Formula revision distinguished from correcting ingredients within the objection-and-answer sequence.

- DJR-103-18–DJR-103-20 (printed p. 384): Correcters as medicines modifying another medicine’s effects, distinguished from correctors of symptoms.
- DJR-105-33–DJR-105-35 (printed p. 395): Correctors act on remaining symptoms rather than on medicines.

In this edition

“corrected by art” becomes “properly prepared” at DJR-070-03, supplying the pharmaceutical sense while the surrounding sentence retains Burton’s assertion of benefit. “corrected for their windiness” becomes “prepared to counteract their tendency to cause wind” at DJR-070-44, making the intended object of correction explicit.

“only corrected with sugar, and Aniseed, or Fennell seed” becomes “provided they are prepared with sugar and aniseed or fennel seed” at DJR-070-46: provided conveys the limiting condition. “Correctors of accidents” becomes “Remedies for accompanying symptoms” at DJR-105-33, distinguishing both the agent noun and the medical sense of accidents.

See also

- Alteratives (BAL-0173; Batch 2)
- Receipt (BAL-0114; Batch 2)
- Diet and regimen (BAL-0119; Batch 2)
- Rectification (BAL-0120; Batch 2)
- Complexion and temperament (BAL-0062; Batch 1)
- Humoral qualities (BAL-0023; Batch 1)
- Sleep and waking (BAL-0145; Batch 2)

Explained vocabulary: BAL-0116-V001, BAL-0116-V002, BAL-0116-V003, BAL-0116-V004

Source passage navigation: DJR-070-01, DJR-070-02, DJR-070-03, DJR-070-04, DJR-070-42, DJR-070-43, DJR-070-44, DJR-070-45, DJR-070-46, DJR-070-47, DJR-101-09, DJR-101-10, DJR-101-11, DJR-101-12, DJR-101-13, DJR-101-14, DJR-101-15, DJR-101-16, DJR-101-17, DJR-101-18, DJR-103-18, DJR-103-19, DJR-103-20, DJR-105-33, DJR-105-34, DJR-105-35

Virtue

Entry BAL-0117

The word

vertues can be a thing's effective powers or properties. This sense is not moral praise: the context specifies what the power does and whether its existence is affirmed, disputed or denied. *Vertue* also names moral excellence or a good disposition, contrasted with vice. A more particular sense appears in *warlike vertues*, military courage. Latin *virtutis* can mean of a faculty or power; the adjective *vertuous* can be medicinal, meaning beneficial, or can describe a morally good person. In *make a vertue of necessity*, the whole phrase means turning unavoidable endurance into a willing or creditable act.

In the work

The natural-power sense is explicit in the account of spirits (DJR-029-14–19). Herbs, plants, stones, minerals, animals, the elements and heavenly bodies have virtues which spirits are said to know and apply. Burton moves from skepticism about particular fabulous stories to a general account granted by named authorities. He subsequently makes the spirits' interventions subject to God's permission and rejects the claim that they know human thoughts. Knowing natural powers is neither omniscience nor moral virtue.

The medical uses are equally dependent on their arguments. At DJR-068-02, natural powers provide lawful remedies within Burton's providential account, prepared and applied by physicians. At DJR-099-38, domestic simples are said to equal foreign ones in virtue, but only under stated conditions of quantity, adaptation and preparation; the continuation admits the prospect of cultivating foreign plants locally. Erastus's assertion that stones have no virtue is an opposing position that Burton reports before presenting their defenders (DJR-100-24–25). The word names the disputed efficacy; it does not settle the dispute.

A secret virtue in the amulet discussion means a hidden operative power, contrasted locally with fear (DJR-105-28–32). Burton's subsequent spider story includes initial doubt and qualified later credit. Virtue names the power, while secret qualifies how its operation is understood. The medicinal adjective is similarly conditional: tobacco is a virtuous herb only under the stated restrictions, before the passage turns to fierce condemnation of its abuse (DJR-102-08). Neither expression is present medical advice.

Moral virtue belongs to a different register. In the account of will, virtue and vice are principal habits studied by ethics, whereas vegetative powers such as growth cannot be commanded by the will (DJR-026-50). In the consolation for poverty, Virtue becomes Poverty's personified sister (DJR-091-28). The war passage both praises military courage and attacks the false naming of theft, murder and plunder as virtue (DJR-010-01–03). The distinction is between genuine excellence and its corrupt social attribution, not between a plant's good and bad effects. Applied to a person, vertuous instead means morally good: the virtuous woman at DJR-121-43 is praised in an argument emphasizing chastity and modesty. Burton attributes the comparison between such virtue and outward ornaments to Guevara, whose exact passage remains unlocated in the supplied edition.

The Latin faculty use at DJR-115-64 concerns the power of appraisal whose faulty judgment contributes to excessive desire. It does not import moral goodness into that

faculty’s name. The consolatory phrase at DJR-087-06, meanwhile, urges the sufferer to make a virtue of necessity: willing acceptance is offered as a response to unavoidable adversity.

Places to Read

- DJR-010-01–DJR-010-03 (printed p. 32): Military courage and the false moral glorification of violence.
- DJR-026-48–DJR-027-01 (printed pp. 30–31): Virtue and vice as moral habits, distinct from involuntary powers.
- DJR-029-14–DJR-029-19 (printed p. 43): Natural powers and the limits placed on spirits’ alleged knowledge.
- DJR-068-01–DJR-068-04 (printed p. 222): Natural powers, providence, physicians and ordinary medical means.
- DJR-087-04–DJR-087-08 (printed pp. 308–309): Making a virtue of necessity within consolation for suffering.
- DJR-091-24–DJR-091-28 (printed pp. 328–329): Virtue personified as Poverty’s sister.
- DJR-099-38–DJR-099-44 (printed pp. 366–367): Conditional equivalence in medicinal power and the cultivation qualification.
- DJR-100-22–DJR-100-25 (printed pp. 369–370): Erastus’s denial of mineral virtue followed by opposing authorities.
- DJR-102-05–DJR-102-09 (printed pp. 377–378): Beneficial as a qualified medicinal adjective in the tobacco passage.
- DJR-105-28–DJR-105-32 (printed pp. 394–395): Hidden power, fear and the changing assessment of an amulet.
- DJR-115-63–DJR-116-01 (printed p. 447): Latin virtus as an appraising faculty.
- DJR-121-42–DJR-121-44 (printed p. 477): Vertuous applied to a morally good woman, in the reported contrast between moral and cosmetic adornment.

In this edition

“vertues of Hearbs, Plants, stones, Minerals” becomes “properties of herbs, plants, stones, minerals” at DJR-029-16. Properties clarifies the non-moral sense without independently establishing the attributed powers or the spirits’ knowledge. “in vertue equivalent unto them” is represented by “equivalent in medicinal power” at DJR-099-38; the comparison’s referent is supplied by the surrounding modern sentence. “a vertuous herb” becomes “a beneficial herb” at DJR-102-08.

By contrast, “Vertue and Vice” remains “virtue and vice” at DJR-026-50, and “warlike vertues” becomes “military courage” at DJR-010-02. The Latin “æstimativæ virtutis” becomes “the estimative faculty” at DJR-115-64 within a construction whose preceding of expresses the genitive relation. “make a vertue of necessity” becomes “Make a virtue of necessity” at DJR-087-06, retaining the idiom rather than treating virtue as a medical power.

See also

- Occult (BAL-0097; Batch 1)
- Sympathy and antipathy (BAL-0103; Batch 1)
- Cordial (BAL-0174; Batch 2)
- Honest (BAL-0165; Batch 2)
- Corrected medicines (BAL-0116; Batch 2)
- Experimental (BAL-0112; Batch 2)

- Empiric (BAL-0108; Batch 2)
- Patience (BAL-0169; Batch 2)
- Faculty (BAL-0033; Batch 1)

Explained vocabulary: BAL-0117-V001, BAL-0117-V002, BAL-0117-V003, BAL-0117-V004, BAL-0117-V005, BAL-0117-V006, BAL-0117-V007

Source passage navigation: DJR-010-01, DJR-010-02, DJR-010-03, DJR-026-48, DJR-026-49, DJR-026-50, DJR-027-01, DJR-029-14, DJR-029-15, DJR-029-16, DJR-029-17, DJR-029-18, DJR-029-19, DJR-068-01, DJR-068-02, DJR-068-03, DJR-068-04, DJR-087-04, DJR-087-05, DJR-087-06, DJR-087-07, DJR-087-08, DJR-091-24, DJR-091-25, DJR-091-26, DJR-091-27, DJR-091-28, DJR-099-38, DJR-099-39, DJR-099-40, DJR-099-41, DJR-099-42, DJR-099-43, DJR-099-44, DJR-100-22, DJR-100-23, DJR-100-24, DJR-100-25, DJR-102-05, DJR-102-06, DJR-102-07, DJR-102-08, DJR-102-09, DJR-105-28, DJR-105-29, DJR-105-30, DJR-105-31, DJR-105-32, DJR-115-63, DJR-115-64, DJR-116-01, DJR-121-42, DJR-121-43, DJR-121-44

Hospital

Entry BAL-0118

The word

A *hospital* or *Hospitall* can be an institution of shelter, maintenance or care, not only a place of medical treatment. *Spittle* is a shortened form of the institutional name, often associated with the sick or poor. The identical-looking *spittle* meaning saliva is a different word; the account of taste provides an unambiguous example.

In the work

Burton’s proposed commonwealth provides hospitals of all kinds for children, orphans, older people, sick and mad people, and soldiers, with plague houses also named (DJR-016-05–08). The breadth of the residents explains the institutional sense. His continuation is essential: the establishments are to receive continuing support from the public treasury for everyone in need, rather than depend on limited charitable collections or a benefactor’s belated atonement. This is a proposal, not a description of provision already in place.

The later scheme distinguishes residence from other forms of relief (DJR-016-39–41). Those described as unable to work, lame or blind, and unmarried are to be maintained in purpose-built hospitals; married and infirm people, or those impoverished by unavoidable misfortune, receive other material support. Those able to work are to be compelled to do so. The passage combines provision with coercive distinctions, which should not disappear behind a general statement that Burton advocates charity.

An earlier foundation story makes a hospital an image of the author’s purpose. As a woman suffering from leprosy devoted her property to an institution for others with the disease, Burton proposes to spend his time and knowledge for the common good (DJR-003-12). Elsewhere institutional experience supports a medical authority’s testimony: Salvinianus appears to have managed a hospital for mad people (DJR-036-24). Burton immediately gives Plater’s contrary experiential judgment about bloodletting and leaves the question to physicians. The institution does not guarantee agreement about treatment.

At DJR-112-16, a hospital and a spittle join orphans and a prison in an appeal that the rich man ignores. The repeated refusal condemns the withholding of aid. Burton then contrasts this indifference with gifts elicited by fame, promised spiritual reward or lack of an heir, but expressly acknowledges sincere benefactors (DJR-112-18–21). His indictment of motives is not a denial that genuine charity exists.

Places to Read

- DJR-003-11–DJR-003-13 (printed p. 6): The leprosy-hospital story as an analogy for Burton’s public purpose.
- DJR-016-05–DJR-016-08 (printed p. 61): Institutions for varied residents, sustained from public funds according to need.
- DJR-016-39–DJR-016-41 (printed p. 65): Residential care, other relief and compulsory work distinguished.
- DJR-025-13–DJR-025-15 (printed p. 23): Spittle as saliva: the bodily-fluid homonym.

- DJR-036-23–DJR-036-25 (printed pp. 80–81): Hospital experience within a dispute between physicians.
- DJR-112-14–DJR-112-21 (printed pp. 430–431): Ignored institutional appeals, suspected charitable motives and the explicit concession of sincere generosity.

In this edition

“hospitals of all kinds” becomes “institutions of every kind” at DJR-016-06, allowing the following list of residents to establish its breadth. “an Hospital, a Spittle” becomes “a hospital, a shelter for the sick” at DJR-112-16. The rendering keeps the two adjoining designations and explains the shortened word without imposing the same narrow medical sense on every hospital elsewhere.

The contrast is lexical, not merely typographical: “a thin spittle, or watery juice” becomes “thin saliva or a watery fluid” in the description of taste (DJR-025-14). Here spittle is bodily fluid, with no reference to an institution.

See also

- Physician (BAL-0106; Batch 2)
- Patient (BAL-0107; Batch 2)
- Charity (BAL-0168; Batch 2)
- Experimental (BAL-0112; Batch 2)
- Church patronage (future article): Related vocabulary outside this volume.
- Entertain (future article): Related vocabulary outside this volume.

Explained vocabulary: BAL-0118-V001, BAL-0118-V002, BAL-0118-V003

Source passage navigation: DJR-003-11, DJR-003-12, DJR-003-13, DJR-016-05, DJR-016-06, DJR-016-07, DJR-016-08, DJR-016-39, DJR-016-40, DJR-016-41, DJR-025-13, DJR-025-14, DJR-025-15, DJR-036-23, DJR-036-24, DJR-036-25, DJR-112-14, DJR-112-15, DJR-112-16, DJR-112-17, DJR-112-18, DJR-112-19, DJR-112-20, DJR-112-21

Diet and regimen

Entry BAL-0119

The word

Diet ranges from food or board to the whole manner of living under medical regulation. Burton makes the breadth explicit by placing “Διαιτητικὴ” and “Victus” beside the English word. Within that larger category, diet properly so called is food and drink. “regiment” can likewise mean a regimen, or an ordered account of preserving health; its sense must be established from the construction.

In the work

In the causes of melancholy, diet supplies the matter on which other causes act. Burton’s account at DJR-033-32, supported by a marginal quotation from Fernel, distinguishes faults of substance from faults of quantity or quality. Its mother-of-diseases image asserts the importance of nourishment while retaining the concurrence of bodily constitution and prepared humours. The treatment section reverses the perspective: the six factors that could cause disease become central means of care when regulated (DJR-070-11–13). Arculanus is reported in the body to consider this sufficient, while the Latin margin says generally sufficient; Aretaeus’s claim is qualified by the illness not having advanced too far. These are attributed historical claims, not a guarantee that every illness yields to regimen. The personified Doctor Diet, paired with cheerfulness and rest, likewise belongs to the Salernitan claim to cure all diseases; its Latin companion specifies moderate diet, and the doctor is no historical individual (DJR-085-28–30).

Food can also be an employment benefit. The scholar offered ten pounds a year and “his diet” receives board with his wages (DJR-047-12). Burton’s point is the smallness and insecurity of the provision: patron or parish can cease to approve him. Reading diet here as self-imposed dietary restriction would obscure the social argument. Conversely, Magninus’s “regiment of health” identifies the sort of medical work in which a borage-wine story is repeated (DJR-101-23). The earlier first-person testimony belongs to the reported Villanovanus, and Burton’s assertion that later writers repeat it verbatim is not independent verification of the event.

The larger medical arrangement matters. A wise physician first tries medicinal diet before resorting to drugs, and does so against the preceding criticism of fee-seeking, unnecessary medication (DJR-069-11–12). Burton’s transition to pharmacy explicitly closes the discussion of the six factors comprehended in diet (DJR-098-40). At DJR-103-14 the same paragraph uses diet broadly for the whole regimen and more narrowly for nourishing food; the continuation adds exercise, sleep, bowel evacuation and the passions. The word therefore cannot be assigned a single narrow equivalent throughout.

Nor does a regimen mean the same restriction for every patient. Burton’s discussion of quantity stresses differences of palate, humour and constitution (DJR-071-20–22). In love melancholy he initially favors labour and sparing nourishment (DJR-134-07), but expressly permits substantial diet and wine in some cases of patients physically reduced by grief and near despair (DJR-134-32). The exception depends on their condition. After promising relief from his dietary rules, Burton voices the patient’s complaint that strict living makes the remedy worse than the disease, then replies that this lesser misery prevents a greater one (DJR-071-23–25). Elsewhere he criticizes overprecise restrictions for sounder bodies,

including a medicinal dyet drink, and excessive fasting; his application of Hippocrates's warning about scanty diets is introduced tentatively, with belike (DJR-035-33–36). The two discussions preserve distinct patient conditions and argumentative voices.

The verb diet means to feed or regulate food, with restriction supplied by its construction. Paracelsus's boast depends on controlling a person from infancy, but Burton immediately reasserts human susceptibility (DJR-022-06–08). Scholars are dieted like racehorses in a patronal maxim Burton criticizes (DJR-048-42–43); being dieted on one dish figures confinement (DJR-052-07–09); a biblical paraphrase praises self-restraint (DJR-071-09–11). The sparingly dieted ascetics belong to reported anti-lust treatment, followed by authorities' brutal coercion, not a general dietary rule (DJR-134-23–25).

Latin victus can mean fare in the Horatian verse, separately retold in English, or maintenance in the notes about public support and earning a living (DJR-021-23–26; DJR-016-29–31; DJR-016-42–43). Latin regimen also exceeds bodily regimen: it is the arrangement of a lawful union in the Avicennian report and government in the marginal theory of heart-rays attributed to Castiglione (DJR-140-10–12; DJR-120-08–10). In "aut prope ventriculi regimen" (DJR-106-45), its literal governing sense has an uncertain spatial application. The edition's governing region is a tentative interpretation, not an established anatomical name. Ordinary English regiment also names a regimen outside a title, in the priority assigned to exercise through Galen (DJR-078-10–12).

Places to Read

- DJR-016-29–DJR-016-31 (p. 64): The marginal example supplies public support for physicians.
- DJR-016-42–DJR-016-43 (pp. 65–66): The reported Segovian arrangements give people a means of earning a living.
- DJR-021-23–DJR-021-26 (p. 3): Wholesome fare accompanies beauty, health and sufficient money in the quoted verse.
- DJR-022-06–DJR-022-08 (pp. 6–7): Paracelsus claims that controlling upbringing and food from infancy could greatly extend life.
- DJR-033-31–DJR-033-33 (pp. 65–66): Diet supplies material for disease in the reported humoral explanation; its faults may concern substance, quantity or quality.
- DJR-035-33–DJR-035-36 (p. 75): The compound occurs among burdensome precise regimen requirements imposed on sounder bodies.
- DJR-047-11–DJR-047-13 (p. 131): The scholar's food is included alongside a small wage in precarious employment.
- DJR-048-42–DJR-048-43 (p. 139): Patrons compare feeding scholars to preparing racehorses.
- DJR-052-07–DJR-052-09 (pp. 152–153): Being fed on a single dish figures the misery of monotonous confinement.
- DJR-069-11–DJR-069-13 (p. 227): This is the first, less interventionist stage before treatment with drugs.
- DJR-070-09–DJR-070-13 (p. 231): The three-part treatment taxonomy: regimen, pharmacy and surgery. The heading announces correction of diet's substance. The Latin word is placed with diet and the Greek term to expand the category beyond food and drink.
- DJR-070-17–DJR-070-19 (pp. 231–232): Burton distinguishes this first member of the six factors from the encompassing regimen named just before.
- DJR-071-09–DJR-071-11 (p. 235): The reflexive construction concerns restraining one's own eating.

- DJR-071-20–DJR-071-25 (pp. 236–237): Different tastes, humours and constitutions qualify the attempt to impose one dietary rule on everyone.
- DJR-078-10–DJR-078-12 (pp. 266–267): Exercise is ranked above medicines and other regimens.
- DJR-085-28–DJR-085-30 (pp. 301–302): The name belongs to the three Salernitan doctors, beside cheerfulness and rest.
- DJR-098-40 (p. 362): Transition from the comprehensive regimen to treatment with medicines.
- DJR-101-21–DJR-101-24 (pp. 374–375): The phrase identifies Magninus's health-regimen work as a transmitter of the borage-wine story.
- DJR-103-12–DJR-103-15 (p. 383): The first diet in this paragraph covers all non-natural factors; its second use narrows to the qualities of food.
- DJR-106-44–DJR-106-46 (p. 401): The printed Latin proposes a site for issues near the spleen. The edition's governing-region wording is a tentative spatial interpretation of governance, not an established anatomical name or a daily regimen.
- DJR-120-08–DJR-120-10 (pp. 467–468): In a theory of rays from the heart, the ray seeks its proper governing seat.
- DJR-134-07 (p. 545): Opening rule of sparing nourishment and labour for love melancholy.
- DJR-134-23–DJR-134-25 (p. 546): A reported ascetic practice limits food to one dish.
- DJR-134-31–DJR-134-33 (p. 547): This is an explicit exception to the preceding sparing regimen for love melancholy.
- DJR-140-10–DJR-140-12 (p. 574): The construction concerns arranging a lawful union between lovers.

In this edition

The checked rendering "his diet" → "his food" (DJR-047-12) states the maintenance benefit directly. "regiment of health" appears in the source with lower-case regiment; the corresponding "Regimen of Health" (DJR-101-23) presents the cited work as a title and removes the misleading modern military association. The source's Greek and Latin terms at DJR-070-11 belong to one explanatory construction, rendered by the modern phrase about regulation and manner of living; no separate English word is assigned exclusively to either component.

At DJR-103-14 the first diet becomes regimen, while the later food-quality instruction becomes food. The phrase "full diet" becomes "a substantial diet" within the complete aligned clause at DJR-134-32. The difficult Latin regimen at DJR-106-45 remains textually unresolved: the supplied edition's governing-region rendering records rather than repairs the reading.

See also

- Non naturals (BAL-0082; Batch 1)
- Appetite (BAL-0049; Batch 1)
- Concoction (BAL-0028; Batch 1)
- Complexion and temperament (BAL-0062; Batch 1)
- Meat (BAL-0122; Batch 2)
- Custom and education (BAL-0125; Batch 2)
- Luxurious and riot (BAL-0128; Batch 2)
- Love (future article): Related vocabulary beyond this volume.

Explained vocabulary: BAL-0119-V001, BAL-0119-V002, BAL-0119-V003, BAL-0119-V004, BAL-0119-V005, BAL-0119-V006, BAL-0119-V007, BAL-0119-V008, BAL-0119-V009, BAL-0119-V010, BAL-0119-V011, BAL-0119-V012, BAL-0119-V013, BAL-0119-V014, BAL-0119-V015, BAL-0119-V016, BAL-0119-V017, BAL-0119-V018

Source passage navigation: DJR-016-29, DJR-016-30, DJR-016-31, DJR-016-42, DJR-016-43, DJR-021-23, DJR-021-24, DJR-021-25, DJR-021-26, DJR-022-06, DJR-022-07, DJR-022-08, DJR-033-31, DJR-033-32, DJR-033-33, DJR-035-33, DJR-035-34, DJR-035-35, DJR-035-36, DJR-047-11, DJR-047-12, DJR-047-13, DJR-048-42, DJR-048-43, DJR-052-07, DJR-052-08, DJR-052-09, DJR-069-11, DJR-069-12, DJR-069-13, DJR-070-09, DJR-070-10, DJR-070-11, DJR-070-12, DJR-070-13, DJR-070-17, DJR-070-18, DJR-070-19, DJR-071-09, DJR-071-10, DJR-071-11, DJR-071-20, DJR-071-21, DJR-071-22, DJR-071-23, DJR-071-24, DJR-071-25, DJR-078-10, DJR-078-11, DJR-078-12, DJR-085-28, DJR-085-29, DJR-085-30, DJR-098-40, DJR-101-21, DJR-101-22, DJR-101-23, DJR-101-24, DJR-103-12, DJR-103-13, DJR-103-14, DJR-103-15, DJR-106-44, DJR-106-45, DJR-106-46, DJR-120-08, DJR-120-09, DJR-120-10, DJR-134-07, DJR-134-23, DJR-134-24, DJR-134-25, DJR-134-31, DJR-134-32, DJR-134-33, DJR-140-10, DJR-140-11, DJR-140-12

Rectification

Entry BAL-0120

The word

Rectification is correction, improvement or regulation directed toward a particular object. The verb can put a calendar right, standardize weights, improve land, correct a belief, or set a person’s mind or manner of life in order. In the medical arrangement it includes treatment of jealousy, regulation of sexual activity, and improvement of air. These uses share an operation of setting right without making every object a disease.

In the work

Burton’s choice of object supplies the local meaning. “rectifie the Gregorian Kalender” appears among difficult intellectual tasks used to measure the difficulty of the Anatomy itself (DJR-006-25). Land is to be improved under the supervisors of his proposed commonwealth (DJR-016-17); weights are to be standardized after common measures have been established (DJR-017-12). These practical and administrative uses precede the therapeutic scheme.

Moral rectification begins with the hope that readers will put their own faults right (DJR-006-26). Burton contrasts learned amendment of old texts with failure to “rectifie our manners” (DJR-018-13). Later he reports the Gospel rule as a guide for setting a life right, attributing the counsel to Jerome’s letter to Celantia; the supplied edition records disputed authorship (DJR-098-11). Public correction has its own objects: good laws are meant to remedy abuses but do not always succeed, and the Rosicrucians promise universal amendment only as they say (DJR-015-26). Burton’s alternative to destroying religious houses is the unrealized possibility of correcting abuses and preserving some houses for education, study and devotion (DJR-038-14–15). The Table similarly labels injuries and abuses as matters for redress (DJR-171-280). In scientific inquiry he would correct longitudes if possible, explicitly rejecting the compass as the means (DJR-073-08).

Rectification also names the work of the whole regimen. The Second Partition applies it to diet, retention and evacuation, air, exercise, waking and dreams, and the passions; their several rectifications are later gathered under diet before Burton turns to medicines (DJR-067-05–10; DJR-098-40). His criticism of unnecessary prescribing allows counsel or regulation of the six factors to settle an illness without drugs (DJR-069-11–12). Claims of sufficiency vary: the body calls correction a sole or chief part of cure, and reports Arculanus calling it sufficient, while the Latin margin says generally sufficient. The Aretaean claim is restricted to illness not too far advanced; further claims remain their named physicians’ reports (DJR-070-11–16).

Within that scheme, “the rectification of Aire” includes both choosing a suitable place and improving conditions where a change of location is unavailable (DJR-076-20; DJR-077-09). Natural and artificial identify different opportunities for intervention. In the treatment of passions, the stronger claim that correction alone suffices in most patients belongs to Montalto; Galen is then credited with several cures by setting minds right (DJR-083-07). The immediately following objection asks how anyone can achieve this against such powerful and embodied afflictions. Rectification names the required work without making it effortless. Burton himself opens the passions section by calling their correction the principal cure (DJR-083-01–02). After the sufferer objects, he replies that earnest effort

and ordinary help can moderate them, and promises relief at least if not cure to the cooperative patient (DJR-083-08–11). A renewed objection stresses bodily constitution and habit; his answer permits self-correction only to some degree before further exhortation (DJR-083-23–25). Confident counsel and resistant experience remain parts of the same argument.

The patient reported by Platerus offers a resistant case: for years he could not be “rectified in his conceipt” that frogs lived in his belly (DJR-062-19). The continuation distinguishes a proposed deception from an eventual cure whose mechanism is not given. Burton’s own book makes a related but literary promise: like gilded pills, its pleasurable surface should make corrective benefit acceptable, and its lines should set the mind right as well as refresh it (DJR-108-05).

Jealousy receives rectification because Burton treats it as a branch of love melancholy that torments in a comparable manner (DJR-144-07). The comparison justifies equal care in explaining its causes, prognosis and cures, while preserving commonly and usually in the contrasting positions before and after marriage. The Table’s “Venus rectified” compresses another regimen subject into an index heading (DJR-172-236): Venus means sexual activity here, and rectification its regulation.

Places to Read

- DJR-006-24–DJR-006-26 (pp. 16–17): Calendar correction serves as one comparison for the difficulty of anatomizing melancholy. Burton hopes the book’s examples and precepts will improve its future readers.
- DJR-015-25–DJR-015-27 (p. 59): Existing laws are intended to correct abuses, though they do not always achieve it.
- DJR-016-16–DJR-016-18 (pp. 62–63): Land is to be cultivated under supervisory direction in Burton’s imagined commonwealth.
- DJR-017-11–DJR-017-13 (p. 67): The regulation of weights follows the proposed establishment of common measures.
- DJR-018-12–DJR-018-14 (p. 72): Scholarly textual correction is contrasted with failure to amend conduct.
- DJR-038-13–DJR-038-15 (p. 89): Burton proposes selective reform of religious houses instead of wholesale destruction.
- DJR-062-18–DJR-062-20 (pp. 200–201): Platerus’s reported patient remains convinced that frogs live in his belly.
- DJR-067-05–DJR-067-10 (unnumbered Second Partition synopsis, scan pp. 323–324): The synopsis distributes regulation across the six non-natural factors.
- DJR-069-11–DJR-069-12 (p. 227): Counsel and regimen contrasted with unnecessary medication.
- DJR-070-11–DJR-070-16 (p. 231): The body reports Arculanus’s claim of sufficiency; the Latin margin explicitly qualifies this as generally sufficient.
- DJR-073-07–DJR-073-09 (p. 244): Burton wishes to correct longitudes while seeking a better means than the compass.
- DJR-076-19–DJR-076-21 (p. 259): The treatment account includes choosing the air of a place and altering conditions by human arrangements.
- DJR-077-08–DJR-077-10 (p. 262): A suitable site and artificial improvement when relocation is unavailable.
- DJR-083-01–DJR-083-03 (p. 289): Burton himself calls this the principal cure before quoting authorities and staging the objections.
- DJR-083-06–DJR-083-11 (p. 290): Montalto’s sufficiency claim concerns the passions, while Galen is credited with cures by settling minds.

- DJR-083-22–DJR-083-25 (pp. 291–292): The sufferer’s renewed objection and Burton’s qualified reply.
- DJR-098-10–DJR-098-12 (pp. 359–360): The Gospel rule is presented as a guide amid worldly provocations.
- DJR-098-39–DJR-098-41 (p. 362): Burton gathers the adjustments of all six non-natural factors under comprehensive diet before turning to medicines.
- DJR-108-04–DJR-108-06 (p. 409): Burton presents pleasurable writing as a vehicle for mental benefit, comparable to gilding a pill.
- DJR-144-06–DJR-144-08 (p. 591): Jealousy warrants a treatment organized like that of love melancholy, including causes, prognosis and cures.
- DJR-171-279–DJR-171-281 (unnumbered Table): The authorial Table names the discussion of injuries and abuses.
- DJR-172-235–DJR-172-237 (unnumbered Table and closing notice): The Table compresses a therapeutic topic into a short heading.

In this edition

The original comparisons remain distinct in the modern renderings: “to be rectified alike” → “similar treatment” (DJR-144-07), “Venus rectified” → “Sexual activity properly regulated” (DJR-172-236), and “the rectification of Aire” → “improving the air” (DJR-076-20). The equivalents follow the object being corrected. The Venus heading need not imply moral amendment, and it has no editorial-emendation sense in this location.

Other checked constructions make the range visible: “rectifie weights” → “standardise weights” (DJR-017-12), and the full negative construction about the patient’s conceit becomes a belief that could not be corrected (DJR-062-19). The Table’s printed 239 is its own historical locator, not this lexicon’s pagination; the lexical evidence is the unnumbered Table passage itself.

See also

- Non naturals (BAL-0082; Batch 1)
- Jealousy (BAL-0007; Batch 1)
- Diet and regimen (BAL-0119; Batch 2)
- Air (BAL-0121; Batch 2)
- Venery (BAL-0134; Batch 2)

Explained vocabulary: BAL-0120-V001, BAL-0120-V002, BAL-0120-V003, BAL-0120-V004, BAL-0120-V005, BAL-0120-V006, BAL-0120-V007, BAL-0120-V008, BAL-0120-V009, BAL-0120-V010, BAL-0120-V011, BAL-0120-V012

Source passage navigation: DJR-006-24, DJR-006-25, DJR-006-26, DJR-015-25, DJR-015-26, DJR-015-27, DJR-016-16, DJR-016-17, DJR-016-18, DJR-017-11, DJR-017-12, DJR-017-13, DJR-018-12, DJR-018-13, DJR-018-14, DJR-038-13, DJR-038-14, DJR-038-15, DJR-062-18, DJR-062-19, DJR-062-20, DJR-067-05, DJR-067-06, DJR-067-07, DJR-067-08, DJR-067-09, DJR-067-10, DJR-069-11, DJR-069-12, DJR-070-11, DJR-070-12, DJR-070-13, DJR-070-14, DJR-070-15, DJR-070-16, DJR-073-07, DJR-073-08, DJR-073-09, DJR-076-19, DJR-076-20, DJR-076-21, DJR-077-08, DJR-077-09, DJR-077-10, DJR-083-01, DJR-083-02, DJR-083-03, DJR-083-06, DJR-083-07, DJR-083-08, DJR-083-09, DJR-083-10, DJR-083-11, DJR-083-22, DJR-083-23, DJR-083-24, DJR-083-25, DJR-098-10, DJR-098-11, DJR-098-12, DJR-098-39, DJR-098-40, DJR-098-41, DJR-108-04, DJR-108-05, DJR-108-06, DJR-144-06, DJR-144-07, DJR-144-08, DJR-171-279, DJR-171-280, DJR-171-281, DJR-172-235, DJR-172-236, DJR-172-237

Air

Entry BAL-0121

The word

Air is atmosphere, the air of a particular place or climate, and a substance considered in physiology and cosmology. It enters accounts of sight, hearing and smell; an air can independently mean a melody. The family includes “aeriall”, which can concern airy substance, and aerial, which can concern residence in air; the environmental expressions “through aire” and “artificiall aire”; fanciful castles in the air and alleged airborne apparitions; a breeze of popular favour; and personified air in love. The “middle Region” belongs to an older layered account of the atmosphere.

In the work

Unhealthy air is already a disadvantage of place in the preface’s diagnosis of a troubled commonwealth (DJR-013-05). In the six non-naturals, air alters matter; Fernel’s causal explanation requires bodily constitution and humours to cooperate (DJR-033-31–32). The account links inhaled air with heart, spirits, blood and humours: Fernel’s thick air thickens the humours, while Joubert is cited for its power to cause melancholy (DJR-036-28–29). These claims use historical ideas of harmful alteration, not a modern germ mechanism. The climatic argument qualifies heat by its excess rather than equatorial latitude alone (DJR-036-31–32), and distinguishes natural cold, dry melancholy from altered or artificial melancholy in cold climates (DJR-037-01). Burton also records competing judgments: Alberti defends Venice, and some writers even suppose foggy air assists memory (DJR-037-05).

The geographical digression moves from climate within a single country to the cold middle region invoked for mountain snow (DJR-074-05–07). Burton keeps the printed explanation in terms of scant refraction of solar rays and recognizes that the differences between equally situated places remain hard to explain. A later controversy asks whether air and the heavens share a substance. Tycho’s distinction remains explicit even as Burton emphasizes a qualified agreement about penetrable celestial matter (DJR-074-26–30). The air of cosmology should not be reduced to the local atmosphere selected for a patient.

Therapeutic rectification joins place and contrivance. Natural air is the air of a place one can choose or avoid, from country down to house (DJR-076-20). If the situation cannot be changed, artificial means may help (DJR-077-09). Burton’s examples include draughts through roof shafts or opposite windows and air drawn from caves into rooms; the last is attributed through Moryson, with the mechanism still uncollated (DJR-077-16–17). Artificial air is air altered by warmth, moisture, fragrance and light. The continuation discusses aromatic vapour and juniper smoke, then room light, cleanliness and company (DJR-077-18–20). These historical reports do not supply a tested recipe or present-day treatment.

Change of air adds movement to environmental management, explicitly conditional on the person’s means at DJR-076-25. Even naturally or artificially good air need not eliminate Burton’s proposed benefit of variety (DJR-077-21). His praise of travel is followed by a report from Leo Africanus of immediate recovery; the eyewitness claim belongs to Leo.

Climate, geography and regimen thus meet without making every named authority's promise Burton's own verified result.

Air cools the heart in the inherited respiratory account (DJR-024-16). For sight Burton distinguishes the air, its illumination and light, with the margin clarifying illumination in the medium and light at its source (DJR-025-07–09). Inward and outward air convey sound (DJR-025-10–11); air is also the human medium of smell, although he declines to determine the nature of odour (DJR-025-12–13). A melody at DJR-123-13 is a separate musical sense: the surrounding narrative makes it Leucippe's performance affecting Clitophon in Achilles Tatius, conjectures an Anacreontic song source, and leaves harp or lute uncertain (DJR-123-10–14).

Psellus's airy bodies for devils concern their substance (DJR-028-34–35); aerial spirits defined as lodging chiefly in air concern their residence (DJR-030-01). Burton expressly sides with Bodin that storms are more often caused by these devils than by natural causes (DJR-030-03). Elsewhere he combines air-stirred humours with a devil taking advantage of the disturbance (DJR-037-11–12). Bodily spirits and demons remain distinct agents within that combined account.

Castles in the air name delightful fancy in the opening verse, immediately balanced by a stanza of distress (DJR-170-46–47). The same imaginative practice can become bitter discontent and disabling absorption in the argument on idleness and solitude (DJR-037-32; DJR-038-06–11). By contrast, castles apparently presented in air are reported beliefs about spiritual deception at DJR-028-40. Burton also offers weak sight, thick air, fear, projection and mirrors as explanations of strange appearances, and says deception is mostly in the brain while still allowing diabolical agency (DJR-064-25–29). These applications should not be collapsed into a single pleasant-fantasy gloss.

The "popular aire" is the soft breeze of applause or flattery that feeds vainglory without being felt (DJR-045-14–15). Air can also be playfully personified as infected with love and dancing to a musician's fingers (DJR-118-01–04); this is atmosphere given desire, rather than merely a tune. In a different comparison, the Latin margin's changing weather figures the alternation of pleasure and pain in life (DJR-023-07).

Places to Read

- DJR-170-45–DJR-170-47 (unnumbered preliminary matter, scan p. 15): Sweet solitary fantasy is followed by the next stanza's fearful reversal.
- DJR-013-04–DJR-013-06 (p. 47): Unhealthy air is one circumstantial disadvantage among climate, infertility and lack of water in the account of sick commonwealths.
- DJR-023-06–DJR-023-08 (pp. 11–12): Changing weather figures life's alternation of joy and pain.
- DJR-024-15–DJR-024-17 (pp. 18–19): The historical account assigns it the function of cooling the heart through the lungs.
- DJR-025-07–DJR-025-13 (pp. 22–23): Air, illumination and light in sight; air as the medium of hearing and smell, with the nature of odour left open.
- DJR-028-33–DJR-028-35 (p. 40): Air is imagined as the substance of bodies attributed to devils.
- DJR-028-38–DJR-028-43 (pp. 40–41): The construction names alleged sensory apparitions, rather than a person's fanciful projects.
- DJR-030-01–DJR-030-05 (pp. 46–47): This class of spirits is defined by chiefly lodging in air, distinct from the material composition of Psellus's airy bodies.
- DJR-033-31–DJR-033-33 (pp. 65–66): Air's alteration of matter and the bodily cooperation required for causation.

- DJR-036-28–DJR-036-32 (pp. 81–82): Impure air depresses spirits and corrupts the heart in the marginal causal formulation. Its thickness and other qualities are used to explain bodily and mental effects. Excessive heat and the equatorial exception.
- DJR-037-01 (p. 83): Natural versus artificial melancholy in cold climates.
- DJR-037-04–DJR-037-06 (p. 83): Competing judgments about particular sites and thick or foggy air.
- DJR-037-11–DJR-037-12 (p. 84): Air-stirred humours and the devil exploiting their disturbance.
- DJR-037-31–DJR-037-33 (pp. 86–87): Initially pleasant fancy becomes bitter discontent in Burton’s argument against idleness.
- DJR-038-06–DJR-038-11 (pp. 88–89): Solitary imaginative pleasure develops into disabling absorption and bitter rumination in the continuation.
- DJR-045-13–DJR-045-16 (p. 121): The soft breeze figures the unnoticed pleasure and danger of vainglory.
- DJR-064-24–DJR-064-29 (pp. 210–211): Natural, optical and internal explanations of apparent airborne sights, with diabolical agency still allowed.
- DJR-074-05–DJR-074-07 (pp. 248–249): Differences within one country are connected with terrain, exposure, water and soil. The proximity of high mountains to this layer supplies an explanation of snow despite heat below.
- DJR-074-25–DJR-074-30 (pp. 250–251): Burton distinguishes a dispute over substance from a claimed convergence about the penetrability of the heavens.
- DJR-076-19–DJR-076-21 (p. 259): The account connects the choice of place with human arrangements modifying it.
- DJR-076-24–DJR-076-26 (pp. 259–260): Change of place is conditional on means, followed by examples of seasonal residences.
- DJR-077-09 (p. 262): Artificial improvement when relocation is unavailable.
- DJR-077-14–DJR-077-22 (pp. 262–264): The reported roof shafts and opposite windows serve ventilation in hot settings. Warmth, moisture, scent and light are combined in an environmental regimen. The paragraph develops scented and moistened room air, then reports juniper smoke in Oxford chambers. Variation is proposed even when a person’s present air is already good.
- DJR-118-01–DJR-118-08 (pp. 456–457): Erotic personification of air and winds, with the supplied correction of Burton’s Marlow attribution.
- DJR-123-10–DJR-123-14 (p. 484): Clitophon’s response to Leucippe, the conjectured Anacreontic rose song, and the distinct musical air.

In this edition

The edition renders “bad ayr” as “unhealthy air” (DJR-013-05), “middle Region” as “middle region of the air” (DJR-074-06), and “rectification of Aire”, within the phrase beginning the, as “improving the air” (DJR-076-20). The supplied words of the air identify the regional object; they do not occur in the short original phrase. Similarly, Natural air supplies the understood noun after the original “Naturall”. At DJR-074-05 climate fits the local-geographical construction, whereas at DJR-077-16 “through aire” becomes a through-draught.

The old spellings air, ayr, ayre and aire are retained in exact attestations. The rendering of “aeriall bodies” as “bodies made of air” (DJR-028-34) explains the material claim without endorsing it. Latin “aër” in the medical margin (DJR-036-28) and “aeri” in the life-and-weather comparison (DJR-023-07) are explained through their separately supplied note translations. Neither the mountain explanation nor the astronomers’ competing theories has been silently replaced by modern science.

At DJR-123-13 “a melodious air” is unchanged and requires the musical definition. The dancing air of DJR-118-04 has a different editorial issue: Burton attributes the lines to Marlow and applies them to Hero’s lute playing, while the supplied note locates them in Chapman’s continuation of Hero and Leander, where the fingers belong to personified Music. This is the edition’s stated comparison, not a fresh collation of Burton’s source.

See also

- Non naturals (BAL-0082; Batch 1)
- Spirits (BAL-0003; Batch 1)
- Occult (BAL-0097; Batch 1)
- Rectification (BAL-0120; Batch 2)
- Essence and quintessence (BAL-0180; Batch 2)
- Fulsome (future article): Related vocabulary beyond this volume.
- Witchcraft (BAL-0004; Batch 1): Related claims about demonic agency in storms and bodily disturbance.

Explained vocabulary: BAL-0121-V001, BAL-0121-V002, BAL-0121-V003, BAL-0121-V004, BAL-0121-V005, BAL-0121-V006, BAL-0121-V007, BAL-0121-V008, BAL-0121-V009, BAL-0121-V010, BAL-0121-V011, BAL-0121-V012, BAL-0121-V013, BAL-0121-V014, BAL-0121-V015, BAL-0121-V016, BAL-0121-V017, BAL-0121-V018, BAL-0121-V019, BAL-0121-V020, BAL-0121-V021

Source passage navigation: DJR-170-45, DJR-170-46, DJR-170-47, DJR-013-04, DJR-013-05, DJR-013-06, DJR-023-06, DJR-023-07, DJR-023-08, DJR-024-15, DJR-024-16, DJR-024-17, DJR-025-07, DJR-025-08, DJR-025-09, DJR-025-10, DJR-025-11, DJR-025-12, DJR-025-13, DJR-028-33, DJR-028-34, DJR-028-35, DJR-028-38, DJR-028-39, DJR-028-40, DJR-028-41, DJR-028-42, DJR-028-43, DJR-030-01, DJR-030-02, DJR-030-03, DJR-030-04, DJR-030-05, DJR-033-31, DJR-033-32, DJR-033-33, DJR-036-28, DJR-036-29, DJR-036-30, DJR-036-31, DJR-036-32, DJR-037-01, DJR-037-04, DJR-037-05, DJR-037-06, DJR-037-11, DJR-037-12, DJR-037-31, DJR-037-32, DJR-037-33, DJR-038-06, DJR-038-07, DJR-038-08, DJR-038-09, DJR-038-10, DJR-038-11, DJR-045-13, DJR-045-14, DJR-045-15, DJR-045-16, DJR-064-24, DJR-064-25, DJR-064-26, DJR-064-27, DJR-064-28, DJR-064-29, DJR-074-05, DJR-074-06, DJR-074-07, DJR-074-25, DJR-074-26, DJR-074-27, DJR-074-28, DJR-074-29, DJR-074-30, DJR-076-19, DJR-076-20, DJR-076-21, DJR-076-24, DJR-076-25, DJR-076-26, DJR-077-09, DJR-077-14, DJR-077-15, DJR-077-16, DJR-077-17, DJR-077-18, DJR-077-19, DJR-077-20, DJR-077-21, DJR-077-22, DJR-118-01, DJR-118-02, DJR-118-03, DJR-118-04, DJR-118-05, DJR-118-06, DJR-118-07, DJR-118-08, DJR-123-10, DJR-123-11, DJR-123-12, DJR-123-13, DJR-123-14

Meat

Entry BAL-0122

The word

Meat and meats often mean food of any kind. They can include eggs, plant produce and manna. A narrower flesh sense is also available, while after meat means after a meal. The compound “spoonmeat” names food suited to a spoon. Food further supplies comparisons for reading, perception and the pleasures or disgusts of ordinary life. White meats are dairy foods, horse meat is fodder, and meats can independently name meals. Aliment and Latin cibus supply related food or nourishment vocabulary.

In the work

Two uses distinguish a reader’s possible errors especially clearly. At DJR-052-03, food supplies the first example of pleasures that lose their appeal through repetition: even manna tired the Israelites. The surrounding question is confinement, not simply excess at table. At DJR-065-17, the biblical loathing of all meat expresses inability to eat amid intense distress. The first case concerns satiety and monotony; the second loss of appetite in suffering. Neither requires a restriction to animal flesh.

Other passages confirm the breadth without eliminating the narrow sense. Reported American staples include palm produce and potatoes (DJR-035-47); eggs are a wholesome meat in the treatment section, with the margin specifying poached rather than fried or buttered (DJR-070-23). The following restrictions on quantity and timing concern butter/oil and sugar/honey. Yet the lean of fat meat in the preceding paragraph does concern flesh, alongside broths and spoon-foods. Burton’s caution at DJR-071-02 concerns every food, however wholesome in itself, if used at an unsuitable time or beyond the stomach’s capacity. These judgments belong to his historical regimen and its conditions.

Compounds and constructions refine the broad food sense. White meats names dairy foods in the reported Welsh diet, while horse meat is fodder in outsiders’ mockery of European bread, not horseflesh (DJR-035-41; DJR-035-44–48). Meats can also mean meals, as in prolonging their time (DJR-035-03). At meat marks the meal occasion in Mercurialis’s account of thoughts that return against the sufferer’s will (DJR-059-35–37). These distinctions depend on the construction rather than on substituting food everywhere.

The construction after meat marks a meal occasion in Crato’s objection to the excessive or ill-timed exercise under discussion (DJR-037-17–18). Food also supplies an explanatory relation: reading nourishes the soul as meat nourishes the body (DJR-081-29), and a fever patient’s unpleasant taste illustrates how an objectionable perception may arise from the perceiver (DJR-083-31). The next paragraph acknowledges impaired self-control and turns to sharing distress with a friend; the analogy is not a claim that every sufferer can simply choose sound judgment.

Religious observance places food and flesh side by side. After allowing moderate, timely fasting, Burton attacks the choice of times and meats, then uses the narrower meat for flesh eaten in Lent (DJR-156-05–07). The later comparison of that act with murder is his accusation, not Catholic moral teaching (DJR-159-45–47). Shellfish is a meat in the story of distress after a supposed transgression, but the supplied Busbecq comparison materially changes the example: the checked source concerns a Greek boy tricked into

eating snails, against Burton's Turkish boy and shellfish (DJR-159-18–20). His further account alleges that restrictions on particular foods escalate into rules binding consciences (DJR-160-41–42). Weyer's reported food refusal supplies a different qualification: the sufferers imagine guilt where none exists (DJR-165-35).

The food analogy also reaches Burton's own authorship. Aliment is the nourishment that nature incorporates and digests; he claims similarly to transform and arrange acknowledged borrowings (DJR-005-02–04). Latin cibus supplies bodily food in the attributed reading-and-soul maxim already discussed (DJR-081-29). Its source remains unlocated verbatim, while the physiology of assimilation belongs with Concoction.

Places to Read

- DJR-005-02–DJR-005-04 (p. 8): Bodily assimilation supplies the model for transforming acknowledged borrowed material.
- DJR-035-02–DJR-035-04 (p. 72): Protracting the time of meats means extending meals beyond their usual duration.
- DJR-035-40–DJR-035-42 (p. 76): Welsh dairy staples illustrate the variability of customary fare.
- DJR-035-44–DJR-035-48 (pp. 76–77): Bread is mocked as horse feed, rather than identified as horseflesh. Travellers' reported plant staples clearly exemplify food beyond flesh.
- DJR-037-17–DJR-037-19 (pp. 84–85): The construction locates the condemned exercise relative to meals, not specifically flesh consumption.
- DJR-052-02–DJR-052-04 (p. 152): Food is the first example of wholesome or pleasant things that become tiresome through repetition; manna makes the breadth explicit.
- DJR-059-35–DJR-059-37 (p. 187): Meal time is one setting for the persistence of distressing thoughts.
- DJR-065-16–DJR-065-18 (p. 214): The scriptural loathing of all food describes loss of appetite amid severe suffering.
- DJR-070-21–DJR-070-23 (p. 232): The term gathers the preceding broths and pottages. Eggs are called meat, with preparation restricted by the margin to poached rather than fried or buttered.
- DJR-071-01–DJR-071-03 (pp. 234–235): Burton makes even otherwise wholesome food potentially harmful when excessive or badly timed.
- DJR-081-28–DJR-081-30 (pp. 282–283): The Latin food noun supplies the bodily side of the reading-and-nourishment analogy.
- DJR-083-30–DJR-083-32 (pp. 292–293): Fever's distaste becomes a comparison for offense caused by disordered judgment rather than by an object itself.
- DJR-156-05–DJR-156-07 (pp. 655–656): Qualified approval of fasting precedes the polemic about prescribed foods and flesh eaten in Lent.
- DJR-159-18–DJR-159-20 (p. 671): Shellfish is described as forbidden food in a distressing transgression story.
- DJR-159-45–DJR-159-47 (p. 674): The narrower flesh sense identifies the alleged Lenten transgression.
- DJR-160-40–DJR-160-42 (p. 679): Particular foods are singled out in an account of progressively stricter observance.
- DJR-165-34–DJR-165-36 (p. 703): Food is refused amid distress over imagined offences.

In this edition

The edition renders “meats” → “food” in the complete opening phrase at DJR-052-03 and “all meat” → “all food” at DJR-065-17. Food prevents a restriction to flesh in those passages. By contrast, meat remains meat in the lean-portion construction (DJR-070-22), while “after meat” becomes “after meals” (DJR-037-18).

The edition translates the Latin phrase about fault in food at DJR-083-31 before rendering Burton’s English contrast more briefly. The supplied subject the fault belongs to that redistributed construction; it is not an independent meaning of meat. The food-and-reading maxim remains attributed to Seneca without a claim that its wording has been independently located.

See also

- Appetite (BAL-0049; Batch 1)
- Concoction (BAL-0028; Batch 1)
- Complexion and temperament (BAL-0062; Batch 1)
- Diet and regimen (BAL-0119; Batch 2)
- Privy (future article): Related vocabulary beyond this volume.
- Fasting (BAL-0137; Batch 2)
- Excrements (BAL-0029; Batch 1): Related bodily waste vocabulary.

Explained vocabulary: BAL-0122-V001, BAL-0122-V002, BAL-0122-V003, BAL-0122-V004, BAL-0122-V005, BAL-0122-V006, BAL-0122-V007, BAL-0122-V008, BAL-0122-V009, BAL-0122-V010, BAL-0122-V011, BAL-0122-V012

Source passage navigation: DJR-005-02, DJR-005-03, DJR-005-04, DJR-035-02, DJR-035-03, DJR-035-04, DJR-035-40, DJR-035-41, DJR-035-42, DJR-035-44, DJR-035-45, DJR-035-46, DJR-035-47, DJR-035-48, DJR-037-17, DJR-037-18, DJR-037-19, DJR-052-02, DJR-052-03, DJR-052-04, DJR-059-35, DJR-059-36, DJR-059-37, DJR-065-16, DJR-065-17, DJR-065-18, DJR-070-21, DJR-070-22, DJR-070-23, DJR-071-01, DJR-071-02, DJR-071-03, DJR-081-28, DJR-081-29, DJR-081-30, DJR-083-30, DJR-083-31, DJR-083-32, DJR-156-05, DJR-156-06, DJR-156-07, DJR-159-18, DJR-159-19, DJR-159-20, DJR-159-45, DJR-159-46, DJR-159-47, DJR-160-40, DJR-160-41, DJR-160-42, DJR-165-34, DJR-165-35, DJR-165-36

Wine

Entry BAL-0123

The word

Wine is a fermented intoxicating drink, ordinarily made from grapes, though the marginal report of Varthema’s palm also calls one of its products wine (DJR-073-02). It can be a beverage or a constituent of medicinal preparations. Its value repeatedly depends on the person, quantity, occasion and purpose. The phrase “smallest wine” means the weakest wine; medicinal “Wines” belong to the classification of fluid compounds. The god Bacchus and the vine can stand for wine’s effects, while wine itself supplies images of error, bodily influence, religious mixture and sustaining counsel.

In the work

The same drink can be cause and proposed remedy. Burton first says wine drinking alone often causes melancholy; Arculanus emphasizes excess, and Guaineri’s two guests become melancholy in different ways, one singing and one sighing (DJR-034-30). Yet the next paragraph approves moderate wine for cold or sluggish melancholy (DJR-034-31). The preceding catalogue’s “black Wines” are dark wines, but the whole list also includes non-wine drinks such as metheglin, with its adverse judgment directed at specified temperaments and patients (DJR-034-29). The treatment section accordingly prefers weak, pale and thin wine (DJR-070-25). The later conclusion again excludes madness and excessive bodily heat while allowing sober use in cold melancholy (DJR-104-44–46). These historical distinctions are not interchangeable with modern diagnoses or treatment advice.

Wine also explains difference and error without being renamed as melancholy itself. Its varied effects illustrate why the same melancholic humour produces different signs in different people (DJR-058-04–07). The drinker’s sensation that everything spins supplies an analogy for inward causes of apparently outward images (DJR-064-17–19); this local account does not dispose of every apparition in the work. Another comparison separates use from abuse: forbidding recreation because it can be misused would resemble forbidding wine because it makes people drunk (DJR-080-13–15). In defending medicine Burton states the distinction in Latin, “Aliud vinum, aliud ebrietas”, wine being one thing and drunkenness another (DJR-099-22).

The long cordial discussion stages an argument rather than an unbroken recommendation (DJR-104-18–46). Burton begins with timing and moderation, collects physicians, classical poetry and Scripture, and reports the interpretation of Helen’s nepenthe as wine alone. That interpretation is not simply Homer’s statement: the supplied edition records the drug mixed into wine. Bacchus’s title “Liber pater à liberando” links the god of wine with release from care. Praise of social drinking also excludes compulsion. Rhazes’s sufficiency claim is followed by Avicenna, Magninus and Seneca allowing occasional drunkenness; Burton then attacks those doctrines. An imagined reader tries to infer perpetual drinking, but Burton answers with modest, sober and timely use, says that he himself drinks none, and invokes warnings against excess and making a neighbour drunk. Mattioli’s first-person defense of his own praise remains Mattioli’s voice.

The love-melancholy contexts add both prohibitions and tensions. Burton links wine and music to the danger of stimulating already amorous young people, although the supplied edition qualifies his claim about Plato’s blanket musical prohibition (DJR-085-24–26). He again forbids wine to the young in the love regimen (DJR-134-26), yet makes an exception for a deeply dejected and physically depleted patient (DJR-134-32). After calling intermittent drunkenness mad medicine, if admissible at all, he introduces Vives’s catalogue of restorative pleasures, again allowing wine and, if need be, drunkenness (DJR-134-34–36). This adjacent return is retained as a tension in the historical argument, rather than harmonized into one uniform rule.

Pharmaceutical wines are separately prepared compounds, not merely another word for the ordinary cup (DJR-101-20–23). The catalogue and reported borage-wine cure belong to historical medicine, and the attributed witness is Villanovanus. Other uses need not involve drinking: Ferrerius claims that a wine-containing confection helped weak or dying people almost as much when smelled as when drunk (DJR-105-18), and Burton discusses wine-and-water external applications for the regions beneath the ribs (DJR-106-43). These are attributed preparations and uses, not reconstructed recipes.

Figurative uses differ in value and purpose. The wine of error figures corrupting teaching (DJR-018-05); wine flavored by its cask explains how the body conditions the soul’s activity (DJR-056-50); and wine mixed with water figures the Church’s supposed obscuring before Luther in Burton’s confessional history (DJR-160-12). In the cure of despair, by contrast, good physicians’ and divines’ words are like “flagons of wine”: an image of sustaining counsel, joined to the sufferer’s disclosure of distress and willingness to hear advice (DJR-169-28–30).

Places to Read

- DJR-018-04–DJR-018-06 (p. 71): The image is applied polemically to poetry conveyed by teachers.
- DJR-034-29–DJR-034-32 (p. 70): Black names dark wine in a catalogue that also includes non-wine drinks such as metheglin. Burton says that wine drinking alone often causes melancholy, before Arculanus’s emphasis on excess and Guaineri’s story of guests who sing or sigh. The adverse causal account immediately admits wine for cold or sluggish melancholy.
- DJR-056-49–DJR-056-51 (p. 173): The comparison explains how bodily organs condition the soul’s operations.
- DJR-058-04–DJR-058-07 (p. 179): Wine’s different effects on different people illustrate the variety of signs produced by melancholic humour.
- DJR-064-17–DJR-064-19 (pp. 209–210): Wine-induced apparent movement illustrates an internal cause of apparently external images.
- DJR-070-24–DJR-070-26 (p. 232): The recommended qualities are thinness, paleness and weakness, explicitly opposed to thickness and strength.
- DJR-073-01–DJR-073-03 (pp. 243–244): The marginal account extends the ordinary beverage word beyond grape wine, among many uses claimed for the tree.
- DJR-080-13–DJR-080-15 (p. 276): The comparison rejects abolishing good use because of abuse, here in defending recreation.
- DJR-085-24–DJR-085-26 (p. 301): Wine joins music as a supposed incitement in already amorous young people.
- DJR-099-21–DJR-099-23 (pp. 364–365): The contrast distinguishes the substance or its use from drunkenness as abuse, defending medicine by analogy.
- DJR-101-19–DJR-101-23 (pp. 374–375): Wines are classified alongside syrups; the named examples include preparations with wormwood, tamarisk, borage and bugloss.

- DJR-104-18–DJR-104-46 (pp. 389–392): Burton introduces wine as a cordial and alterative, already conditioned by moderation and timing. The identification of Homer’s grief-banishing preparation with wine alone is one reported interpretation. Burton explains the god’s title by release from cares and sorrow. The social approval of health-drinking is explicitly conditional on people not being forced. Burton answers the invitation to perpetual merriment by restoring three qualifications and declaring his own abstinence. The saying condenses opposed joy and grief into the same drink, followed by constitutional distinctions. The conclusion distinguishes cold melancholy from madness or heat in organs and brain.
- DJR-105-17–DJR-105-19 (pp. 393–394): Wine is an ingredient of a scented confection, whose reported benefit by smell is almost that of drinking.
- DJR-106-42–DJR-106-44 (p. 401): Wine and water form a liquid for external applications in the historical treatment of hypochondriacal melancholy.
- DJR-134-07 (p. 545): Love-regimen preference for work and sparing diet, with Bacchus representing wine in the proverb.
- DJR-134-26 (p. 546): A prohibition occurs in the regimen for love melancholy, opposed to the later exception for the depleted patient.
- DJR-134-32–DJR-134-36 (p. 547): The passage returns to a reported allowance of drunkenness after condemning intermittent drunkenness as mad medicine.
- DJR-160-11–DJR-160-13 (p. 676): The image figures the true Church as obscured before the Reformation in Burton’s confessional account.
- DJR-169-28–DJR-169-30 (pp. 722–723): The comparison commends comforting advice offered by physicians and divines to the distressed.

In this edition

“The thinnest, whitest, smallest wine” becomes “The lightest, palest, weakest wine” (DJR-070-25): the adjectives name perceived qualities and strength, not vessel size. The source’s “Vine” is retained as the vine at DJR-104-45, while its marginal wine formulation remains separately attested. “Nepenthes” becomes nepenthe, with the disagreement about its identification visible in the explanation.

The Latin “bibere per violentiam” is rendered “to drink under compulsion” (DJR-104-30). In the later qualifying sentence the first wine renders the source’s wine, while the second supplies that noun in place of it as the subject of the clause about moderate use (DJR-104-40); the record aligns that construction without making every supplied word a separate source form. The source’s poetry and repeated English restatements retain their separate voices, and the modern rendering does not turn reported medical praise into verified efficacy.

See also

- Complexion and temperament (BAL-0062; Batch 1)
- Spirits (BAL-0003; Batch 1)
- Passion (BAL-0047; Batch 1)
- Diet and regimen (BAL-0119; Batch 2)
- Epicure (BAL-0127; Batch 2)
- Fasting (BAL-0137; Batch 2)
- Defecate (BAL-0138; Batch 2)

Explained vocabulary: BAL-0123-V001, BAL-0123-V002, BAL-0123-V003, BAL-0123-V004, BAL-0123-V005, BAL-0123-V006, BAL-0123-V007, BAL-0123-V008, BAL-0123-V009,

BAL-0123-V010, BAL-0123-V011, BAL-0123-V012, BAL-0123-V013, BAL-0123-V014, BAL-0123-V015

Source passage navigation: DJR-018-04, DJR-018-05, DJR-018-06, DJR-034-29, DJR-034-30, DJR-034-31, DJR-034-32, DJR-056-49, DJR-056-50, DJR-056-51, DJR-058-04, DJR-058-05, DJR-058-06, DJR-058-07, DJR-064-17, DJR-064-18, DJR-064-19, DJR-070-24, DJR-070-25, DJR-070-26, DJR-073-01, DJR-073-02, DJR-073-03, DJR-080-13, DJR-080-14, DJR-080-15, DJR-085-24, DJR-085-25, DJR-085-26, DJR-099-21, DJR-099-22, DJR-099-23, DJR-101-19, DJR-101-20, DJR-101-21, DJR-101-22, DJR-101-23, DJR-104-18, DJR-104-19, DJR-104-20, DJR-104-21, DJR-104-22, DJR-104-23, DJR-104-24, DJR-104-25, DJR-104-26, DJR-104-27, DJR-104-28, DJR-104-29, DJR-104-30, DJR-104-31, DJR-104-32, DJR-104-33, DJR-104-34, DJR-104-35, DJR-104-36, DJR-104-37, DJR-104-38, DJR-104-39, DJR-104-40, DJR-104-41, DJR-104-42, DJR-104-43, DJR-104-44, DJR-104-45, DJR-104-46, DJR-105-17, DJR-105-18, DJR-105-19, DJR-106-42, DJR-106-43, DJR-106-44, DJR-134-07, DJR-134-26, DJR-134-32, DJR-134-33, DJR-134-34, DJR-134-35, DJR-134-36, DJR-160-11, DJR-160-12, DJR-160-13, DJR-169-28, DJR-169-29, DJR-169-30

Water and springs

Entry BAL-0124

The word

Water names the ordinary liquid and, in the plural, local supplies or bodies of it. A fountain may be a natural spring, not necessarily a constructed ornamental jet; it can also mean a figurative source or origin. Context distinguishes fresh “sweet water” from scented “sweet waters”, and ordinary drinking spirits from a potent medicinal “strong water”. “Fair water” is clean plain water, “compound water” a medicinal preparation, and “corrosive waters” chemically active liquids. Water can name urine or other bodily fluids; “make water” means urinate. Holy water is water consecrated for religious use.

In the work

Water quality enters both the causes and the rectification of melancholy. The causal account condemns stagnant, thick and discoloured water, then allows household uses and necessity (DJR-034-38–39). Cardan’s claim that boiling clarifies it and improves beer meets Burton’s objection: stronger beer need not be more wholesome, and Joubert and other authorities deny that boiling removes the defects (DJR-034-39–41). Reports of waters changing cattle’s colour or causing regional ailments lead to Burton’s inference from impure bodies to impaired minds (DJR-034-42–44). These are attributed natural-history and humoral claims, not established causal explanations.

The treatment section ranks rainwater and moving spring water, but repeatedly qualifies its preferences (DJR-070-26–34). Rainwater must be available and used promptly; a longer river course is commonly purer, yet some springs are best at their source. Merchant reports about lighter tropical water and Ovid’s wine-repelling spring retain their different evidential status. Settling river water, wells, cisterns and transported supplies provide alternatives. Burton then checks excessive fastidiousness by admitting necessity. His concern extends from private regimen to public infrastructure: springs within city walls, aqueducts, cisterns, London’s new stream and Oxford’s conduit (DJR-070-34–42). Admiration does not resolve every transmitted measurement or architectural description. Crucially, his approval of a denial that lead pipes cause harm is preserved as his historical position; the supplied edition explicitly rejects it.

Natural waters are also debated as remedies (DJR-071-41–47). Drinking mineral water differs from immersion or pouring water over the body. Physicians praise cleansing effects yet worry about heating and drying; Hercules limits the treatment to hypochondriacal melancholy. Burton notices a tension when a hot liver is diagnosed but hotter waters are prescribed. His warning about hot baths distinguishes cold patients from hot, dry or choleric conditions. The following account of cold bathing is different: Burton finds little mention or some opposition, but Cardan through Agathinus claims it suits every age and constitution, especially hot temperaments (DJR-071-47). These distinctions explain the historical argument and do not furnish a modern prescription. A separate speculative discussion offers competing explanations for the origin and qualities of springs, rather than one settled theory (DJR-073-28–30).

Environmental water also has a qualified place in regimen. Burton says the objection to flooded places is principally their slime and offensive smells at certain times, rather than water itself; seasonal advantages, elevation or distance can alter the assessment

(DJR-076-30–32). Murmuring or dripping water is proposed as an aid to sleep, but gentle noise helps some whereas silence is best for others (DJR-082-34–36).

Ordinary compounds conceal different liquids and uses. Strong waters carried against feared fainting are spirits (DJR-058-33), but the Venetian empiric's strong water is an unspecified potent preparation for purging the mouth and nostrils (DJR-104-06). Sweet water in the cistern is fresh; sweet waters in a lover's grooming are scented washing liquids, in a supposed continuation of Cicero that the edition cannot verify (DJR-070-37; DJR-130-02–04). Compound waters retain constitutional restrictions (DJR-101-24). Corrosive waters are central to Erastus's and Gwinne's objection to potable gold; Burton subsequently rejects both wholesale condemnation and extravagant approval of mineral medicine (DJR-100-34–42).

Bodily uses include urine in the bladder (DJR-024-11), the urinary "water-course" (DJR-024-05), and "make water" for urination (DJR-071-40). The last account names hand-washing in the body but washing the private parts after defecation in its margin. Water beneath the skin is bodily fluid, though Burton wrongly equates it with varices; the margin makes it an alternative preferred by some, and its favourable prognosis remains attributed (DJR-065-06–08). Eye water appears in the deliberately demeaning anti-erotic description attributed to Chrysostom, whose account of women's bodies is not adopted here (DJR-137-49).

Holy water has a ritual, rather than chemical, definition. Burton first asks whether it can help in melancholy, reports Jesuit cure accounts, then attacks reliance on saints and ritual objects in a Protestant polemic (DJR-068-22–23; DJR-068-33–34; DJR-068-39–42). His argument even allows the supposition that they could help before preferring direct recourse to Christ. The reported effects and the religious rejection are different claims.

Figurative fountains range from the earth as source of metals and water to Galen as a source of learning (DJR-073-29; DJR-083-07). The funeral lament asks for fountains of tears while confessing dry eyes: abundance is desired, not asserted (DJR-054-14–16). Bread and water embody philosophical sufficiency, but the ensuing protest asks whether comfortably supported philosophers understand actual want (DJR-091-16–22; DJR-092-04–06). Finally, the marital anecdote denies that plain water performs the cure: silence does, within Burton's gendered demand that wives refrain from answering angry husbands (DJR-150-60–62).

Places to Read

- DJR-024-04–DJR-024-06 (p. 17): Water-course names the urinary region in the historical division of the lower body.
- DJR-024-10–DJR-024-12 (p. 18): Water changes sense within the anatomical account of excretion.
- DJR-034-38–DJR-034-44 (pp. 71–72): The causal account connects stagnant, impure water with bodily and then mental disorder.
- DJR-054-14–DJR-054-16 (p. 162): The funeral lament asks for enough tears and groans to express the loss.
- DJR-058-32–DJR-058-34 (pp. 181–182): The fearful person carries spirits in anticipation of fainting or illness.
- DJR-065-05–DJR-065-08 (p. 212): Water beneath the skin is incorrectly equated with varices in Burton's favourable prognosis.
- DJR-068-21–DJR-068-23 (p. 224): The efficacy of holy water and other ritual objects against melancholy is posed as a disputed question.
- DJR-068-33–DJR-068-34 (p. 225): The text reports holy-water cures in Jesuit accounts.

- DJR-068-39–DJR-068-42 (pp. 225–226): The later Protestant rejection distinguishes alleged effects from proper objects of religious trust.
- DJR-070-26–DJR-070-42 (pp. 232–234): The preferred water is clear, thin, light, agreeable in smell and taste, and quick to heat and cool. Fountain and spring overlap; the passage distinguishes the source from the river's later course. Water quality, qualified preferences, sources, storage and civic conveyance. The plural names supplies of water rather than medicinal doses. The cistern at Constantinople is described as holding fresh water. The passage disputes harmfulness attributed to passage through lead pipes.
- DJR-071-39–DJR-071-48 (pp. 238–239): The expression occurs in the report of Ottoman washing customs. Mercurialis's Lucca patient drinks the water and also receives water poured on the head; these are separate uses. Cold baths receive a different assessment from the preceding warnings about hot baths.
- DJR-073-28–DJR-073-30 (pp. 246–247): The first fountain in this passage calls the earth the source of metals and waters; the later fountains are literal springs.
- DJR-076-30–DJR-076-32 (p. 260): Burton locates the local environmental objection in slime and smells after flooding, rather than water alone.
- DJR-082-34–DJR-082-36 (p. 288): Sounding or dripping water is among alleged aids to sleep.
- DJR-083-06–DJR-083-08 (p. 290): Physicians draw their doctrine from Galen as water from a fountain.
- DJR-091-16–DJR-091-22 (p. 328): The maxim makes basic provision the measure of happiness rather than luxury.
- DJR-092-04–DJR-092-06 (p. 332): The protest against secure people praising deprivation, including the contradiction between the English and Latin about fasting.
- DJR-100-34–DJR-100-42 (pp. 371–372): Corrosive liquids supply the objection to potable gold. Burton rejects both extremes and allows a moderate valuation of mineral medicine.
- DJR-101-23–DJR-101-25 (p. 375): Rubeus transmits Savonarola's preparation, distinguished from ordinary drinking water.
- DJR-104-05–DJR-104-07 (p. 388): An empiric's secret preparation is said to purge through the mouth and nostrils in head melancholy.
- DJR-130-02–DJR-130-04 (pp. 523–524): The lover's face-washing belongs to an elaborate grooming routine described as servitude.
- DJR-137-48–DJR-137-50 (pp. 561–562): Water names eye fluid within an intentionally demeaning account of the beloved's body.
- DJR-150-60–DJR-150-62 (pp. 629–630): An alleged remedy contains no special ingredients; its effect is attributed to the wife's silence while holding it in her mouth.

In this edition

"fountain water" becomes "spring water" and "sweet water" becomes "fresh water" (DJR-070-27; DJR-070-37). These are contextual equivalents, not evidence that every fountain or sweet liquid has the same sense. The plural waters may become singular water when a supply rather than separate sources is meant. In the anatomical passage, "the bottom holds the water" becomes "The base holds the urine" (DJR-024-11).

The modern distinction between plain water, distilled spirits and compounded medicinal waters is made explicit without inventing ingredients. The report at DJR-070-28 gives a four-ounce difference in a pound without stating a measurement procedure. The body's architectural figures and its marginal witnesses are likewise retained separately; their discrepancies are not silently repaired. At DJR-071-43 the original of them refers to the

baths; the modern drink the water leaves that source implicit in the immediately preceding context. At DJR-101-24 the body excludes excessive heat, while its Latin margin lacks a second explicit negative: the edition preserves that difference rather than silently matching the two. Bathing and bodily distillation have their own articles.

See also

- Diet and regimen (BAL-0119; Batch 2)
- Wine (BAL-0123; Batch 2)
- Baths and bathing (BAL-0136; Batch 2)
- Defecate (BAL-0138; Batch 2)
- Distillation and rheum (BAL-0139; Batch 2)
- Content and contented (BAL-0170; Batch 2)

Explained vocabulary: BAL-0124-V001, BAL-0124-V002, BAL-0124-V003, BAL-0124-V004, BAL-0124-V005, BAL-0124-V006, BAL-0124-V007, BAL-0124-V008, BAL-0124-V009, BAL-0124-V010, BAL-0124-V011, BAL-0124-V012, BAL-0124-V013, BAL-0124-V014, BAL-0124-V015, BAL-0124-V016, BAL-0124-V017, BAL-0124-V018, BAL-0124-V019, BAL-0124-V020

Source passage navigation: DJR-024-04, DJR-024-05, DJR-024-06, DJR-024-10, DJR-024-11, DJR-024-12, DJR-034-38, DJR-034-39, DJR-034-40, DJR-034-41, DJR-034-42, DJR-034-43, DJR-034-44, DJR-054-14, DJR-054-15, DJR-054-16, DJR-058-32, DJR-058-33, DJR-058-34, DJR-065-05, DJR-065-06, DJR-065-07, DJR-065-08, DJR-068-21, DJR-068-22, DJR-068-23, DJR-068-33, DJR-068-34, DJR-068-39, DJR-068-40, DJR-068-41, DJR-068-42, DJR-070-26, DJR-070-27, DJR-070-28, DJR-070-29, DJR-070-30, DJR-070-31, DJR-070-32, DJR-070-33, DJR-070-34, DJR-070-35, DJR-070-36, DJR-070-37, DJR-070-38, DJR-070-39, DJR-070-40, DJR-070-41, DJR-070-42, DJR-071-39, DJR-071-40, DJR-071-41, DJR-071-42, DJR-071-43, DJR-071-44, DJR-071-45, DJR-071-46, DJR-071-47, DJR-071-48, DJR-073-28, DJR-073-29, DJR-073-30, DJR-076-30, DJR-076-31, DJR-076-32, DJR-082-34, DJR-082-35, DJR-082-36, DJR-083-06, DJR-083-07, DJR-083-08, DJR-091-16, DJR-091-17, DJR-091-18, DJR-091-19, DJR-091-20, DJR-091-21, DJR-091-22, DJR-092-04, DJR-092-05, DJR-092-06, DJR-100-34, DJR-100-35, DJR-100-36, DJR-100-37, DJR-100-38, DJR-100-39, DJR-100-40, DJR-100-41, DJR-100-42, DJR-101-23, DJR-101-24, DJR-101-25, DJR-104-05, DJR-104-06, DJR-104-07, DJR-130-02, DJR-130-03, DJR-130-04, DJR-137-48, DJR-137-49, DJR-137-50, DJR-150-60, DJR-150-61, DJR-150-62

Custom and education

Entry BAL-0125

The word

Custom is acquired habit or an established practice; education is upbringing and the formation of a person. The surrounding vocabulary makes that formation concrete: tuition is care or guardianship, discipline can be training, and inform can mean teach or give form. These terms reach beyond the transmission of facts. Yet the ordinary information sense also occurs, discipline can name an institution’s governance or a branch of study, and custom can mean a duty on goods. Context must decide.

In the work

Habit both qualifies general regimen and exposes its limits. Burton’s discussion of dietary custom begins by admitting exceptions: familiar foods and mealtimes are said to trouble accustomed people less (DJR-035-38–39). Regional diets, differences between laboring and inactive bodies, travelers’ sickness and stories of poison tolerance enlarge the argument (DJR-035-40–54). These are transmitted examples, not modern dietary findings. Cardan’s conclusion preserves the exception for extremely bad custom, while the Latin says it is to be tolerated and Burton’s English says kept (DJR-035-55). Later Burton calls collegiate custom a tyrant when it defeats a physician’s preferred mealtime interval (DJR-071-03). Habit’s power is not a certificate of its goodness.

Education similarly works in opposed directions. Excessive severity can permanently cow children, and excessive indulgence can spoil character and weaken body and mind (DJR-050-39–55). Tuition therefore concerns responsibility for their care. The continuation also condemns masters’ harsh treatment of servants and the failure to provide children, pupils and servants with an occupation or trade. The public argument similarly blames governors for idle upbringing and seeks to prevent theft rather than merely punish it (DJR-010-20). His own memory of grammar-school misery interrupts the borrowed authorities. He nevertheless defends measured correction against laxity, rather than abolishing discipline. Burton urges moderation and suitable teachers, then quotes Cardan’s learned fool and sickly wise man as the possible products of greedy schooling or enclosed fasting. His account of the will says that art, discipline and custom acquire bad habits, but its continuation admits divine precepts and good impulses as restraints (DJR-026-39–41). Good discipline and education may mitigate passions, but only in a few people at certain times; for the most part, Burton says, passions overwhelm reason and disturb the body (DJR-038-37–39).

Custom and training also differentiate sufferers: their symptoms take the objects of their ordinary activities, occupations and ambitions, rather than repeating one identical pattern (DJR-061-01–03). In consolation, accustomed endurance is promised to ease grief (DJR-087-05–07); in the classification of love, familiarity can produce affection among animals brought up together, separately from nurturing another creature’s young (DJR-109-12–14). The teaching sense of inform appears in advice to a widower, who is told conditionally that the same teacher can form another wife (DJR-095-06–08). The divine-love passage makes formation more explicit: one love gives life its proper form, the other deforms it (DJR-111-38–40). The anatomy digression calls the shaping of conduct information of manners, not merely the communication of facts (DJR-023-23).

The non-medical senses remain distinct. The proem calls false attribution to Democritus a common practice and denies that motive for Burton's own persona (DJR-001-04). His report from Simler uses informed simply for being told something (DJR-013-34). In the imagined commonwealth, custom is a financial duty, while ecclesiastical discipline is church government; neighboring references to foreign customs concern social practices (DJR-016-24–27). Human disciplines, in the praise attributed to Clavius, are fields of learning (DJR-081-38–40).

Tuition also means protection: in the Lactantius account to which Burton explicitly assents, angels are sent to guard human beings (DJR-114-07–08). The wider story later allows either devils or deceptive priests and concludes only that the reports seem likely (DJR-114-12). Two Latin senses belong outside schooling and acquired habit. In the Catullan flower comparison, educat means that rain nourishes the flower (DJR-139-28). In the Caledonian woman's quoted sexual retort, consuetudinem habemus means have relations or intimacy; Burton calls her reply largely true, but the words remain a reported boast and accusation (DJR-148-29).

Places to Read

- DJR-001-03–DJR-001-05 (pp. 1–2): Falsely using Democritus's name is described as a practice of later writers.
- DJR-010-19–DJR-010-21 (p. 35): Failure to train people for an occupation is blamed alongside bad government for begging and theft.
- DJR-013-33–DJR-013-35 (pp. 50–51): Simler supplies the report about Swiss arbitrators.
- DJR-016-24–DJR-016-27 (pp. 63–64): Burton's imagined commonwealth lightens charges on necessities and increases them on luxuries. Church discipline is assigned to bishops in the proposed commonwealth.
- DJR-023-22–DJR-023-24 (pp. 13–14): Knowledge of the body is commended for shaping conduct as well as preserving health.
- DJR-026-39–DJR-026-41 (pp. 29–30): Art, discipline and custom can help acquire bad habits and corrupt the will.
- DJR-035-38–DJR-036-01 (pp. 76–78): Habituation qualifies dietary prohibitions, with a limit for extremely bad custom; the continuation adds pleasure and appetite as further exceptions.
- DJR-038-37–DJR-038-39 (p. 92): Good discipline and education mitigate passions only in a few people at certain times; usually the passions dominate.
- DJR-050-39–DJR-050-55 (sequence pp. 148–149 [printed 144–145]): Parents, guardians and teachers can promote melancholy through excessive severity or excessive indulgence. The word describes those responsible for children, not a fee paid for lessons. The schooling argument moves from cruelty and Burton's own memory to the opposed dangers of laxity and indulgence. Harsh treatment of servants and the opposite failure to give children, pupils and servants an occupation or trade extend the educational argument. Pampering is said to form custom and eventually nature. Entrusting a child to a greedy teacher or a fasting monastery can produce learning joined to folly or illness.
- DJR-061-01–DJR-061-03 (p. 194): Custom, training, education and inclinations contribute to differing symptoms according to occupation and ordinary activities.
- DJR-071-02–DJR-071-04 (pp. 234–235): Collegiate mealtimes resist the interval urged by the cited physician.
- DJR-081-38–DJR-081-40 (pp. 283–284): Clavius's praise of mathematical study places it among human disciplines.

- DJR-087-05–DJR-087-07 (pp. 308–309): Time and accustomed endurance are presented as easing grief.
- DJR-095-06–DJR-095-08 (p. 345): The widower is told that if he formed his first wife’s goodness, he can teach another.
- DJR-109-12–DJR-109-14 (pp. 415–416): Animals brought up together are said to love one another despite differing natures.
- DJR-111-38–DJR-111-40 (p. 428): Divine love forms life rightly in explicit opposition to the other love’s deforming it.
- DJR-114-07–DJR-114-12 (pp. 439–440): Tuition here is the protection of humans entrusted to angels.
- DJR-139-27–DJR-139-29 (p. 570): Rain nourishes the sheltered flower in a comparison of virginity with an unplucked blossom.
- DJR-148-28–DJR-148-30 (p. 616): The Caledonian woman’s sexual retort says her people have relations with the best men.

In this edition

The educational renderings distinguish several actions: “tuition and oversight” → “care and supervision” (DJR-050-40); “informed” within “to be informed” → “to be educated” (DJR-050-55); “discipline” → “training” within the list of custom, training and education (DJR-061-02); “Custom” → custom in the account of acquired bad habits (DJR-026-40). The source-page sequence at the two schooling passages is 148–149, while the printed pages read 144–145; these labels are not silently reconciled.

“inform another” becomes “teach another” (DJR-095-07), while “this informs, that deforms our life” becomes “This gives our life its proper form; that disfigures it” (DJR-111-39). Care, training, education and teaching identify personal actions; proper form retains the source’s antithesis. The remarriage passage names Critobulus, but the supplied note identifies Ischomachus as the husband who describes educating his wife in Xenophon. Separately, “we are informed by Simlerus” becomes “Simler tells us” (DJR-013-34), preserving the everyday reporting sense.

At DJR-035-38, customed becomes accustomed, and the modern Habit therefore moves therefore from earlier in the original sentence. At DJR-035-55, Consuetudinem utcunque ferendam, nisi valde malam preserves the Latin obligation to tolerate custom unless very bad, beside Burton’s stronger instruction to keep it. The commonwealth’s Church discipline shall be in the hands of bishops supplies shall be to complete the original nominal construction (DJR-016-26).

See also

- Habit and disposition (BAL-0061; Batch 1)
- Complexion and temperament (BAL-0062; Batch 1)
- Diet and regimen (BAL-0119; Batch 2)
- Fasting (BAL-0137; Batch 2)
- Commonwealth (future article): Related vocabulary beyond this volume.
- Conversation (BAL-0151; Batch 2)

Explained vocabulary: BAL-0125-V001, BAL-0125-V002, BAL-0125-V003, BAL-0125-V004, BAL-0125-V005, BAL-0125-V006, BAL-0125-V007, BAL-0125-V008, BAL-0125-V009, BAL-0125-V010, BAL-0125-V011, BAL-0125-V012, BAL-0125-V013, BAL-0125-V014, BAL-0125-V015

Source passage navigation: DJR-001-03, DJR-001-04, DJR-001-05, DJR-010-19, DJR-010-20, DJR-010-21, DJR-013-33, DJR-013-34, DJR-013-35, DJR-016-24, DJR-016-25, DJR-016-26, DJR-016-27, DJR-023-22, DJR-023-23, DJR-023-24, DJR-026-39, DJR-026-40, DJR-026-41, DJR-035-38, DJR-035-39, DJR-035-40, DJR-035-41, DJR-035-42, DJR-035-43, DJR-035-44, DJR-035-45, DJR-035-46, DJR-035-47, DJR-035-48, DJR-035-49, DJR-035-50, DJR-035-51, DJR-035-52, DJR-035-53, DJR-035-54, DJR-035-55, DJR-036-01, DJR-038-37, DJR-038-38, DJR-038-39, DJR-050-39, DJR-050-40, DJR-050-41, DJR-050-42, DJR-050-43, DJR-050-44, DJR-050-45, DJR-050-46, DJR-050-47, DJR-050-48, DJR-050-49, DJR-050-50, DJR-050-51, DJR-050-52, DJR-050-53, DJR-050-54, DJR-050-55, DJR-061-01, DJR-061-02, DJR-061-03, DJR-071-02, DJR-071-03, DJR-071-04, DJR-081-38, DJR-081-39, DJR-081-40, DJR-087-05, DJR-087-06, DJR-087-07, DJR-095-06, DJR-095-07, DJR-095-08, DJR-109-12, DJR-109-13, DJR-109-14, DJR-111-38, DJR-111-39, DJR-111-40, DJR-114-07, DJR-114-08, DJR-114-09, DJR-114-10, DJR-114-11, DJR-114-12, DJR-139-27, DJR-139-28, DJR-139-29, DJR-148-28, DJR-148-29, DJR-148-30

Mediocrity

Entry BAL-0126

The word

Mediocrity means a middle state, a moderate degree, or a position between opposing judgments. In the question about prosperity and adversity it carries no criticism of inferior achievement. Its local object matters: exercise calls for moderation, wealth for moderate means, and a theological dispute for an intermediate position. The related Latin adjective can also describe something middling in quality or moderate in severity.

In the work

The inherited question occurs in a catalogue of the trials of human life (DJR-042-14–16). In adversity the speaker wants prosperity; in prosperity he fears adversity. The middle state is sought, not securely found. Burton follows with paired burdens: wisdom brings labour, glory envy, riches care, children anxiety, pleasure disease and rest poverty. The supplied edition relates the question to Augustine and distinguishes the following Cardanian parallels and unresolved Latin reading. Nothing here evaluates a person’s talent as mediocre.

The regimen use makes moderation practical within its historical account (DJR-082-20–22). Both body and mind must work, but neither should exhaust the other. The ox-and-camel fable explains the consequence: the unhelpful camel eventually carries the dead ox’s burden and hide. Burton applies this to the scholar whose neglected body makes continued study impossible. The term names measured activity, not low standards.

Moderate means are commended in the saying attributed to Euripides, and a mean estate is made the setting of contentment (DJR-091-21–22; DJR-091-29–31). Yet the ensuing protest attacks philosophers who praise poverty while securely supported, asking its admirers to relieve actual want (DJR-092-04–06). The middle condition must therefore be read within the debate, not as an assurance that deprivation is harmless. In the salvation controversy, mediocrity instead names the cautious position of authorities who will not give an absolute decision (DJR-168-13–15).

The Latin family makes two further distinctions. Burton’s adaptation of Martial places some writing between bad and good while claiming that more is good; his following English restatement says some is indifferent without preserving that numerical balance (DJR-108-19–21). The marginal mediocres in the discussion of mirth modifies the severity of mental troubles and qualifies the claimed benefit of gentle, non-insulting wit (DJR-085-29–30). Neither construction should be replaced by a blanket pejorative definition.

Places to Read

- DJR-042-14–DJR-042-16 (p. 107): The speaker asks whether a position between prosperity and adversity could escape trial.
- DJR-082-20–DJR-082-22 (p. 286): Both body and mind must be exercised without overburdening either.
- DJR-085-29–DJR-085-30 (pp. 301–302): The marginal praise of gentle joking concerns moderate troubles of the mind.

- DJR-091-21–DJR-091-22 (p. 328): Moderate means are praised against excessive wealth.
- DJR-091-29–DJR-091-31 (p. 329): The moderate-estate and contentment argument, followed later by the protest against praising real deprivation.
- DJR-092-04–DJR-092-06 (p. 332): The objection to secure observers praising fasting and poverty.
- DJR-108-19–DJR-108-21 (p. 411): The adjective sorts parts of the book by quality.
- DJR-168-13–DJR-168-15 (p. 716): Some authorities allow that certain Gentiles may not be unworthy of salvation, without deciding absolutely.

In this edition

“What mediocrity may be found?” → “What middle state can be found?” (DJR-042-15) preserves the question’s position between prosperity and adversity. “and that in a mediocrity” → “and in moderation” (DJR-082-21) and “hold a mediocrity” → “take a middle position” (DJR-168-14) show how the construction determines the English equivalent.

The spelling “Mediocritie” is retained as a source form (DJR-091-22). Latin “mediocria” is middling in the literary comparison; “mediocres” is moderate in the marginal medical claim. Their evidence comes from different containers, the original verse and the authorial Latin marginal quotation respectively; the note’s supplied English translation is not promoted to Burton’s own wording.

See also

- Complexion and temperament (BAL-0062; Batch 1)
- Content and contented (BAL-0170; Batch 2)
- Happiness and fortune (future article): Related vocabulary beyond this volume.
- Indifferent (future article): Related vocabulary beyond this volume.

Explained vocabulary: BAL-0126-V001, BAL-0126-V002, BAL-0126-V003, BAL-0126-V004, BAL-0126-V005, BAL-0126-V006

Source passage navigation: DJR-042-14, DJR-042-15, DJR-042-16, DJR-082-20, DJR-082-21, DJR-082-22, DJR-085-29, DJR-085-30, DJR-091-21, DJR-091-22, DJR-091-29, DJR-091-30, DJR-091-31, DJR-092-04, DJR-092-05, DJR-092-06, DJR-108-19, DJR-108-20, DJR-108-21, DJR-168-13, DJR-168-14, DJR-168-15

Epicure

Entry BAL-0127

The word

Epicure can mean a pleasure-seeker in hostile moral language or an Epicurean associated with the ancient philosopher. Epicurize is the reproachful verb, to indulge in pleasure; Epicurism names that mode of life, and Epicurean can be its adjective. These polemical senses must be distinguished from Epicurus himself and from Burton’s favorable accounts of tranquillity, restraint and sufficiency. Burton does not use the family with one consistent valuation.

In the work

The verb epicurize occurs in a scornful sequence: tyranny, oppression, luxury, faction, litigation, warfare and waste lead to people wallowing like Ulysses’s companions transformed into swine (DJR-015-34–36). Its force comes from accumulated denunciation, not a developed argument about a philosophical school. The passage’s permissive let them is bitter dismissal, immediately followed by Burton’s decision to construct an imagined commonwealth. Elsewhere the Epicure is the idle rich person opposed to the useful but neglected worker, or the lover of luxury whose inactivity and excess obstruct digestion in the historical model (DJR-016-42–43; DJR-024-27–29).

Burton nevertheless explicitly vindicates Epicurus when describing correction of the passions (DJR-083-01–05). His pleasure or highest good is freedom from pain and care and a tranquil mind, not eating and drinking. Burton presents Seneca as an accurate witness and accuses Aristotle of perpetuating a slander; the supplied edition retains the charge but marks its chronological difficulty. Other favorable examples include composure amid severe pain through remembered discoveries, voluntary fasting against satiety, and the counsel to diminish desires rather than increase wealth (DJR-088-16–18; DJR-090-18–20; DJR-091-61–63). The pain passage’s immortality may concern lasting fame; an afterlife belief is not established by its wording. Another consolation attributes to Epicurus the argument that when we exist death is absent, and when death is present we no longer exist. The body names Epicurus but the margin Seneca; perpetual sleep is Burton’s surrounding comparison, not a verified exact quotation from the philosopher (DJR-094-21–25).

The contrast becomes a pun: a saying by an Epicure is no Epicurean speech because it praises being satisfied with little (DJR-091-21–22). This distinguishes the philosophical association from the indulgent stereotype. The wider consolation later challenges praise of poverty by people who are themselves comfortably supported (DJR-092-04–06). The favorable maxims are voices within that exchange, not a claim that real deprivation is merely mistaken thinking.

Other passages return to hostility. The account of sensory pleasures as a remedy first presents Epicurus as their advocate, then qualifies the anecdotes with doubt about Plutarch and Athenaeus, and finally endorses Cicero’s criticism while acknowledging physicians’ restricted approval (DJR-085-36–40). Religious melancholy from deficiency uses Epicures as a polemical class alongside atheists and others, not a neutral philosophical classification (DJR-161-28–30). Burton’s later assertion that Epicurus denies everything follows a brief admission that rejecting pagan gods need not be outright

atheism; the supplied edition calls the final assertion an overstatement (DJR-162-38–41). Epicurism can also accuse outwardly observant Christians of sensual and grasping conduct (DJR-163-11–13). Medicinal drunkenness is likewise condemned as “Epicureall tenents”, before Burton permits wine only moderately, soberly and at the right time (DJR-104-32–40). The Latin “Epicurus in corde” makes the name an emblem of indulgence in the heart, opposed to Christ in the mouth. This is an unattributed polemical saying within criticism of fasting misused, following an explicit acceptance of moderate and timely fasting (DJR-156-05–07). The Table itself keeps separate routes for Epicurus defended, his reported medicine, and the polemical Epicures (DJR-171-179–181).

Places to Read

- DJR-015-34–DJR-015-36 (p. 60): The verb joins tyranny, oppression, luxury and waste in an angry catalogue.
- DJR-016-42–DJR-016-43 (pp. 65–66): The idle rich pleasure-seeker is contrasted with the useful laborer abandoned in old age.
- DJR-024-27–DJR-024-29 (pp. 20–21): Epicures join gluttons and idle people in the account of incomplete digestion.
- DJR-083-01–DJR-083-05 (pp. 289–290): Burton separates his highest good from indulgent eating and drinking.
- DJR-085-36–DJR-085-40 (pp. 302–303): Epicurus is criticized for a reported sensory remedy for grief.
- DJR-088-16–DJR-088-18 (p. 314): Remembered discoveries are said to counterweight bodily pain.
- DJR-090-18–DJR-090-20 (p. 323): Voluntary fasting prevents satiety in the portrayal of a temperate philosopher.
- DJR-091-21–DJR-091-22 (p. 328): The adjective is denied of the approved saying by an Epicure.
- DJR-091-61–DJR-091-63 (p. 331): Reducing desires is recommended instead of accumulating more wealth.
- DJR-092-04–DJR-092-06 (p. 332): The objection challenges praise of poverty by comfortably supported observers.
- DJR-094-21–DJR-094-25 (p. 342): The death-and-fear argument names Epicurus in the body and Seneca in the margin; perpetual sleep belongs to Burton’s framing.
- DJR-104-32–DJR-104-40 (p. 391): Alleged medicinal drunkenness receives a hostile Epicurean label; Burton’s reply limits wine to moderate, sober and timely use.
- DJR-156-05–DJR-156-07 (pp. 655–656): Moderate fasting is accepted before polemic against its abuses makes Epicurus the emblem of inward indulgence.
- DJR-161-28–DJR-161-30 (p. 683): The term names a class in religious melancholy from deficiency.
- DJR-162-38–DJR-162-41 (p. 689): Epicurus is accused of denying all divinity.
- DJR-163-11–DJR-163-13 (p. 691): The Latin describes the entire manner of living, echoed by Burton’s English abstract noun.
- DJR-171-179–DJR-171-181 (unnumbered Table): The Table distinguishes the philosopher’s defense, reported medicine and the polemical class of Epicures.

In this edition

“epicurize” → “pursue pleasure” (DJR-015-35) states the verb’s action, while its surrounding catalogue preserves the condemnation. “Epicures” becomes “lovers of luxury” in the digestion account (DJR-024-28), where membership in the ancient school is not required.

The full contrast “It was no Epicurean Speech of an Epicure” becomes “It was no indulgent saying for an Epicurean” (DJR-091-22). Its two components therefore require different local glosses. The named Epicurus remains distinct from both labels. The Latin “tota vitæ ratio Epicurea est” and Burton’s English restatement about Epicurism are retained as separate constructions (DJR-163-12). Historical Table numbers remain the authorial index’s locators, not this lexicon’s pagination.

See also

- Diet and regimen (BAL-0119; Batch 2)
- Wine (BAL-0123; Batch 2)
- Luxurious and riot (BAL-0128; Batch 2)
- Fasting (BAL-0137; Batch 2)
- Religion and superstition (future article): Related vocabulary beyond this volume.

Explained vocabulary: BAL-0127-V001, BAL-0127-V002, BAL-0127-V003, BAL-0127-V004, BAL-0127-V005, BAL-0127-V006, BAL-0127-V007

Source passage navigation: DJR-015-34, DJR-015-35, DJR-015-36, DJR-016-42, DJR-016-43, DJR-024-27, DJR-024-28, DJR-024-29, DJR-083-01, DJR-083-02, DJR-083-03, DJR-083-04, DJR-083-05, DJR-085-36, DJR-085-37, DJR-085-38, DJR-085-39, DJR-085-40, DJR-088-16, DJR-088-17, DJR-088-18, DJR-090-18, DJR-090-19, DJR-090-20, DJR-091-21, DJR-091-22, DJR-091-61, DJR-091-62, DJR-091-63, DJR-092-04, DJR-092-05, DJR-092-06, DJR-094-21, DJR-094-22, DJR-094-23, DJR-094-24, DJR-094-25, DJR-104-32, DJR-104-33, DJR-104-34, DJR-104-35, DJR-104-36, DJR-104-37, DJR-104-38, DJR-104-39, DJR-104-40, DJR-156-05, DJR-156-06, DJR-156-07, DJR-161-28, DJR-161-29, DJR-161-30, DJR-162-38, DJR-162-39, DJR-162-40, DJR-162-41, DJR-163-11, DJR-163-12, DJR-163-13, DJR-171-179, DJR-171-180, DJR-171-181

Luxurious and riot

Entry BAL-0128

The word

Riot can mean extravagant expenditure or dissolute living, and as a verb to revel or live dissolutely. Luxurious can mean lustful. Sybaritical invokes the proverbial luxury of Sybaris; Sybarite can name a person from that city used as an exemplar of indulgence. The related words do not always condemn sensuality: luxuriant can describe abundant wit, luxuriate can mean freely indulging oneself in a subject, and grain luxuriates when it grows richly. Latin luxus supplies extravagance; luxuria can carry the sexual sense of lust.

In the work

In the account of decayed towns, riot is placed beside declining trade, neglectful government and inhabitants' idleness (DJR-015-02). The blame is distributed, even though Burton's language about the poor is severe. He extends the analogy from political to household bodies: excessive buildings, dress and expenditure can ruin both (DJR-017-19–27). Genuine hospitality remains commendable when properly used; extravagance merely shelters under its name. Living beyond one's means brings debt and the loss of estates, while the bodily analogy associates excessive feasting with damaged temperature. The imagined commonwealth separately proposes restraining funeral extravagance (DJR-017-07).

Burton first describes gamblers' wives and children suffering, then turns to prodigals and the mad Sybaritical spendthrifts who squander inherited wealth in spectacular pleasures. The continuation extends this ruin to friends and relations through borrowing and guarantees (DJR-044-37–39). A Sybarite's reported avoidance of both sunrise and sunset supplies another extravagant exemplar (DJR-035-23). In the banquet argument, learning itself is turned toward the palate: "erudito luxu" makes expensive indulgence the object of cultivated ingenuity (DJR-035-08–13). The opposing language of sufficiency calls everything beyond simple sustenance riot rather than a feast, in a saying attributed through Gellius to Euripides (DJR-091-21).

The sexual application is precise in the symptom account. Those with windy melancholy are said to be "luxurious, incontinent" and inclined to intercourse because of wind (DJR-062-21). Rhasis's reported benefit of intercourse concerns many in this particular group; neither the mechanism nor that benefit becomes a present-day recommendation. A separate Latin occurrence presents lustfulness as Nevisanus's presumption about an idle woman, which Burton regards as plausible (DJR-145-21). Its qualified and gendered accusation must remain visible. In the clothing polemic, lust is the desire supposedly snared by adornment, but Burton expressly allows becoming, customary clothing suited to a person's station and means (DJR-121-03–04). His Sybaritical tricks later condemn studied appearance and supposed churchgoing motives through satirical accusation (DJR-121-23).

Grammar and context also change the force. Riot is an action permitted by overindulgent parents in the literary Micio comparison; the supposed punishment with musicians is ironic (DJR-050-47–53). Luxuriate is excessive indulgence in the bitter dismissal before Burton constructs his imaginary commonwealth (DJR-015-34–36), yet luxuriated is an

imagined freedom to write on more familiar scholarly subjects in his defence of the medical undertaking (DJR-006-10–11). Lucian’s luxuriant wit is admired by most critics but rejected by Scaliger (DJR-012-26); the same abundance becomes overproductive ingenuity in Burton’s hostile account of churchmen (DJR-160-05–08). Finally, corn growing richly is the literal image in his adaptation of Ovid’s flourishing mind (DJR-116-20–23). Latin “Luxuriant” is a finite verb, grow wanton, in a further observation that minds commonly do so in prosperity. The edition identifies Ovid’s verse about lovers; Burton extends it to prosperity generally, while introducing the unqualified preference for extreme adversity as a view held by some (DJR-093-19–21). None of these uses can be reduced simply to costly comfort.

Places to Read

- DJR-006-09–DJR-006-11 (pp. 14–15): Burton imagines writing more expansively and pleasurably on subjects more familiar to him.
- DJR-012-25–DJR-012-27 (pp. 44–45): The adjective describes Lucian’s wit in a catalogue of conflicting critical judgments.
- DJR-015-01–DJR-015-03 (p. 56): Dissipation is one cause of urban poverty alongside declining trade and bad government.
- DJR-015-34–DJR-015-36 (p. 60): The verb joins a bitter catalogue of political and personal corruption.
- DJR-017-06–DJR-017-08 (p. 66): The Latin phrase specifies excessive funeral expense in the imagined polity.
- DJR-017-19–DJR-017-27 (pp. 68–69): Extravagance in households and states, qualified by the value of properly practised hospitality.
- DJR-035-07–DJR-035-13 (p. 73): Extravagant banquets, costly taste and the satire of learned luxury.
- DJR-035-22–DJR-035-24 (p. 74): The named Smyndiris is used as an exemplar of extreme self-indulgence and inverted daily life.
- DJR-044-37–DJR-044-39 (p. 119): Gamblers’ losses first harm wives and children; the ensuing spendthrifts consume estates and ruin friends through debt.
- DJR-050-47–DJR-050-53 (sequence pp. 148–149 [printed 144–145]): Indulgent upbringing, the Micio comparison, ironic punishment and the warning about riotous conduct.
- DJR-062-20–DJR-062-22 (pp. 200–201): The adjective joins incontinent and prone to intercourse in the account of windy melancholy.
- DJR-091-20–DJR-091-22 (p. 328): Excess beyond bread and water is called extravagance rather than a feast.
- DJR-093-19–DJR-093-21 (pp. 337–338): Ovid’s minds growing wanton are applied to prosperity, after the qualified attribution of an extreme preference for adversity.
- DJR-116-20–DJR-116-23 (p. 449): The mind is the continuing subject of Ovid’s flourishing verb; Burton’s freer English makes grain the subject of its comparison.
- DJR-121-02–DJR-121-04 (p. 473): The genitive names the desire captured by the metaphorical snare of adornment.
- DJR-121-22–DJR-121-24 (p. 475): The adjective reproaches elaborate gestures, clothing and cosmetics.
- DJR-145-20–DJR-145-22 (p. 598): The Latin adjective occurs within a claim that an idle woman is readily presumed lustful and often jealous.
- DJR-160-05–DJR-160-08 (p. 675): The ingenuity of churchmen is represented as proliferating into idle subtleties.

In this edition

“idlenesse of their Inhabitants, riot” becomes “their inhabitants are idle and dissolute” (DJR-015-02): the nouns are recast as an adjectival clause, with riot contributing dissolute. “mad Sybaritical spendthrifts” becomes “mad, Sybaritic squanderers” (DJR-044-38); the allusion to Sybaris remains. “luxurious, incontinent” becomes “lustful, sexually unrestrained” (DJR-062-21), making the sexual force explicit. These are distinct contexts, not interchangeable renderings of a single vice.

The modern riot at DJR-050-48 still needs the older verbal sense explained here. At DJR-006-10 “luxuriated” is rendered through indulged myself; at DJR-012-26 “luxuriant wit” becomes “exuberant wit”. Burton’s English grain comparison and the preceding Latin Ovid are translated separately (DJR-116-21–22): the English hot or cold is not silently inserted into Ovid. Latin marginal “luxuriosa” at DJR-145-21 likewise has its own supplied note translation, with readily presumed retained.

See also

- Lust and lusty (future article): Related vocabulary beyond this volume.
- Epicure (BAL-0127; Batch 2)
- Pleasure (BAL-0150; Batch 2)
- Diet and regimen (BAL-0119; Batch 2)
- Custom and education (BAL-0125; Batch 2)
- Venery (BAL-0134; Batch 2)

Explained vocabulary: BAL-0128-V001, BAL-0128-V002, BAL-0128-V003, BAL-0128-V004, BAL-0128-V005, BAL-0128-V006, BAL-0128-V007, BAL-0128-V008, BAL-0128-V009, BAL-0128-V010, BAL-0128-V011, BAL-0128-V012

Source passage navigation: DJR-006-09, DJR-006-10, DJR-006-11, DJR-012-25, DJR-012-26, DJR-012-27, DJR-015-01, DJR-015-02, DJR-015-03, DJR-015-34, DJR-015-35, DJR-015-36, DJR-017-06, DJR-017-07, DJR-017-08, DJR-017-19, DJR-017-20, DJR-017-21, DJR-017-22, DJR-017-23, DJR-017-24, DJR-017-25, DJR-017-26, DJR-017-27, DJR-035-07, DJR-035-08, DJR-035-09, DJR-035-10, DJR-035-11, DJR-035-12, DJR-035-13, DJR-035-22, DJR-035-23, DJR-035-24, DJR-044-37, DJR-044-38, DJR-044-39, DJR-050-47, DJR-050-48, DJR-050-49, DJR-050-50, DJR-050-51, DJR-050-52, DJR-050-53, DJR-062-20, DJR-062-21, DJR-062-22, DJR-091-20, DJR-091-21, DJR-091-22, DJR-093-19, DJR-093-20, DJR-093-21, DJR-116-20, DJR-116-21, DJR-116-22, DJR-116-23, DJR-121-02, DJR-121-03, DJR-121-04, DJR-121-22, DJR-121-23, DJR-121-24, DJR-145-20, DJR-145-21, DJR-145-22, DJR-160-05, DJR-160-06, DJR-160-07, DJR-160-08

Plethora and repletion

Entry BAL-0129

The word

Plethora is excessive bodily fullness, here rendered as an excess of humours. Repletion and inanition name opposed conditions of overfilling and depletion. Cacochymia concerns the bad quality or mixture of humours; cachexia, also printed Cacexia, a poor or wasted bodily state. The Latin adjective Cacectici describes people in that condition. The related Latin filling vocabulary also has ordinary spatial and figurative uses, so a form beginning replet- does not by itself identify a medical disorder.

In the work

Fernel’s catalogue places excess, corruption and wasting together among harmful consequences of eating (DJR-035-03–07). Plethora, cacochymia and cachexia therefore require separate glosses: quantity, quality and bodily condition are not one diagnosis. The lamp smothered by oil and the fire extinguished by excess wood explain the supposed obstruction of natural heat. This is the historical physiological argument, including its rhetorical expansion toward sudden death.

The account of excessive study makes the distinction concrete. Meditation draws spirits toward the head and leaves digestive organs unsupported; excessive sitting prevents surplus vapours from escaping (DJR-046-25–27). Cacexia belongs to the consequent list of wasting and digestive troubles. Later symptom catalogues acknowledge intermixture and variation, expressly refusing to combine every listed condition into one patient (DJR-061-27–29). The reported Paracelsian classification places cachexia under dropsy, but Burton calls the general promise of curing subordinate diseases through their principal class too sweeping (DJR-070-05–07). Love-melancholy supplies another account of failed nourishment; the liver mechanism and dry-garden comparison are Pratensis’s (DJR-126-29–31).

The dietary discussion warns against both too much food and complete fasting (DJR-071-03–05). Repletion and inanition may harm at opposite extremes, in an account that also preserves different physicians’ meal allowances for particular patients. Filling with food and fullness of veins give further Latin applications, while the claim about conception on a full stomach belongs to historical hereditary speculation (DJR-035-06; DJR-103-26; DJR-033-02). Cacochymia can also enter an objection to purging, but Burton’s reply limits the danger to mistimed or excessive use and maintains legitimate uses within his medicine (DJR-099-26–28). None of these passages supplies current dietary or procedural advice.

Ordinary Latin filling retains its own range. Ditches are filled with corpses in the reported siege narrative (DJR-009-23); human life is filled with miseries in a marginal lament (DJR-042-14); grand dinners are filled with strife in a dining-room inscription (DJR-091-45). These are spatial or moral applications of a filling verb, distinct from technical bodily repletion.

Places to Read

- DJR-009-22–DJR-009-24 (pp. 30–31): Ditches filled with corpses provide a literal spatial use outside the medical technical vocabulary.

- DJR-033-01–DJR-033-03 (p. 63): Repletion refers to a full stomach before conception.
- DJR-035-03–DJR-035-07 (pp. 72–73): The catalogue places wasting alongside excessive fullness without treating them as synonyms. The margin specifies excessive filling with food as a cause of melancholy.
- DJR-042-13–DJR-042-15 (p. 107): The phrase figuratively fills human life with bodily and mental miseries.
- DJR-046-25–DJR-046-27 (p. 128): The adjective qualifies scholars in the marginal explanation involving weak digestion.
- DJR-061-27–DJR-061-29 (p. 197): Wasting is one of the disorders intermingled with melancholy.
- DJR-070-05–DJR-070-07 (pp. 230–231): Cachexia is placed under dropsy in the reported fourfold classification.
- DJR-071-03–DJR-071-05 (pp. 234–235): Complete fasting is the opposed extreme that can also harm the patient.
- DJR-091-44–DJR-091-46 (p. 330): Sumptuous dinners are filled with strife, opposed to the little table’s peace.
- DJR-099-26–DJR-099-28 (p. 365): Bad humours are linked to weak digestion and the supposed depletion caused by purgatives.
- DJR-103-25–DJR-103-27 (pp. 384–385): Fullness of the veins is one of several proposed signs of excessive blood.
- DJR-126-29–DJR-126-31 (p. 503): Poor bodily condition follows failure of nourishment in the love-melancholy explanation.

In this edition

“Cacochymia” → “corrupt humours”, “Plethora” → “an excess of humours”, and “Cachexia” → “a wasted constitution” occur together at DJR-035-04. “Cacexia” → “wasting ill health” at DJR-046-26 makes the poorer bodily condition explicit. These choices distinguish excessive quantity, corrupted quality and wasted state without equating them with current diagnoses.

“repletion and inanition” → “overfilling and emptying the body” (DJR-071-04) retains the opposition; emptying means depletion here, in the warning against complete fasting. The surrounding catalogue at DJR-035-04 has another textual difficulty: the original prints cruelties, while the edition conjecturally renders undigested matter as if crudities were intended; Fernel’s passage remains uncollated. That uncertainty does not authorize silently changing the adjacent checked medical terms.

See also

- Humour (BAL-0022; Batch 1)
- Blood and sanguine (BAL-0024; Batch 1)
- Excrements (BAL-0029; Batch 1)
- Diet and regimen (BAL-0119; Batch 2)
- Fasting (BAL-0137; Batch 2)
- Oppilation (BAL-0132; Batch 2)

Explained vocabulary: BAL-0129-V001, BAL-0129-V002, BAL-0129-V003, BAL-0129-V004, BAL-0129-V005, BAL-0129-V006, BAL-0129-V007, BAL-0129-V008

Source passage navigation: DJR-009-22, DJR-009-23, DJR-009-24, DJR-033-01, DJR-033-02, DJR-033-03, DJR-035-03, DJR-035-04, DJR-035-05, DJR-035-06, DJR-035-07, DJR-042-13, DJR-042-14, DJR-042-15, DJR-046-25, DJR-046-26, DJR-046-27, DJR-061-27, DJR-061-28, DJR-061-29, DJR-070-05, DJR-070-06, DJR-070-07, DJR-071-03, DJR-071-04,

DJR-071-05, DJR-091-44, DJR-091-45, DJR-091-46, DJR-099-26, DJR-099-27, DJR-099-28, DJR-103-25, DJR-103-26, DJR-103-27, DJR-126-29, DJR-126-30, DJR-126-31

Costiveness

Entry BAL-0130

The word

Costiveness means constipation or retention of the ordinary bowel waste. Costivenesse is a spelling variant. Bound and hard belly can name the same condition in context; the Latin descriptions speak of a bound or dry bowel that discharges nothing. This is one particular form of retention, not every interruption of an accustomed discharge. The opposed benefit of the belly is the relief of a bowel movement.

In the work

Burton places costiveness first among the retentions discussed as causes of melancholy (DJR-036-05–09). His general classification admits accompanying, assisting and sometimes sole causes. Celsus is cited for bodily symptoms and Calenus for disturbance of the mind; the merchant's reported case then presents a sharper contrast. His friends suspect a love potion, but the physician attributes the disturbance to constipation alone, followed by rapid recovery after an enema. This remains Schenck's case as transmitted by Burton, not a result independently verified here. Fonseca's eight-day case follows before the discussion broadens to other retained discharges.

In the symptom catalogue, costivenesse appears with poor digestion, undigested matter and obstructions (DJR-058-15). The same condition therefore has a place both in causal explanation and in a description of bodily troubles. The synopsis's hard belly has this meaning too, but its separately listed binding means constriction, not another unqualified synonym for constipation (DJR-020-55; DJR-058-12). Other uses of being bound, such as obligation or captivity, cannot be transferred into this medical sense merely from the word alone.

The corrective discussion returns to the earlier cause and immediately qualifies its logic: the opposite of constipation must be beneficial, or at least a middle course must be (DJR-071-27–30). Piso's benefit of the belly names the relief; natural evacuation is distinguished from medical intervention. Calenus recommends action as occasion serves, whereas Cnemander would keep a particular hypochondriacal patient's bowels continually loose. The later summary applies correction if constipation troubles any of the three kinds and ends with properly chosen remedies that may relieve without completely curing (DJR-106-57–60). These distinctions describe historical regimen; the drug and enema passages are not instructions for present use.

Places to Read

- DJR-020-54–DJR-020-56 (unnumbered preliminary matter, scan p. 100): The synopsis lists this separately from constriction and heaviness.
- DJR-036-05–DJR-036-09 (pp. 78–79): Costiveness as a retained-waste cause, competing explanations in the merchant's case, and further reports.
- DJR-058-11–DJR-058-16 (pp. 179–180): The phrase accompanies headache rather than naming bowel retention. The dry bowel discharges nothing despite the ability to eat.
- DJR-071-27–DJR-071-31 (p. 237): The middle-course qualification, the benefit of the belly, and differently qualified historical regimens.

- DJR-106-56–DJR-106-60 (p. 402): Conditional correction of constipation in the three kinds and the distinction between relief and complete cure.

In this edition

“Costiveness” → “constipation” (DJR-036-05) and “costivenesse” → “constipation” (DJR-058-15) give the same direct modern equivalent. “bound” becomes constipated in the eight-day case (DJR-036-08), and “hard belly” becomes constipation in the synopsis (DJR-020-55). The neighbouring “binding heavinesse” is instead a constricting heaviness (DJR-058-12); the supplied synopsis note keeps that distinction explicit.

The Latin marginal phrases are separate evidence from the English body and have their own supplied translations. The unusual printed astrictus and siccum are retained rather than silently repaired (DJR-036-07–08). Another distinction matters in the preceding citation: Burton’s body says inflammation, but the margin’s inflationes means swellings or distensions (DJR-036-06). The reported symptoms and sources are not harmonized by changing one into the other.

See also

- Excrements (BAL-0029; Batch 1)
- Hypochondria (BAL-0018; Batch 1)
- Purging (BAL-0184; Batch 2)
- Flux and lask (BAL-0131; Batch 2)
- Oppilation (BAL-0132; Batch 2)

Explained vocabulary: BAL-0130-V001, BAL-0130-V002, BAL-0130-V003, BAL-0130-V004, BAL-0130-V005, BAL-0130-V006

Source passage navigation: DJR-020-54, DJR-020-55, DJR-020-56, DJR-036-05, DJR-036-06, DJR-036-07, DJR-036-08, DJR-036-09, DJR-058-11, DJR-058-12, DJR-058-13, DJR-058-14, DJR-058-15, DJR-058-16, DJR-071-27, DJR-071-28, DJR-071-29, DJR-071-30, DJR-071-31, DJR-106-56, DJR-106-57, DJR-106-58, DJR-106-59, DJR-106-60

Flux and lask

Entry BAL-0131

The word

Flux names a flow or discharge. In the traveller and illness examples, fluxes are bowel discharges, commonly diarrhoea or dysentery; a lask is diarrhoea or looseness of the bowels. The family also includes broader bodily flows, haemorrhoidal bleeding, a figurative continual flow of love, and a Latin adjective meaning passing or transient. The site, construction and argument determine the meaning.

The related Latin verb fluo also has nonmedical uses: hair falls out, and limbs figuratively melt under pleasurable heat. Other applications describe flowing water, passing time, the course of affairs, and pleasure flowing through a narrative.

In the work

Travellers’ fluxes appear beside burning fevers in the warning about unfamiliar foods (DJR-035-51–53). Burton’s explanation blames fruits and a sudden dietary change, then turns to the supposed power of habit. A related maritime passage attributes fluxes to excessive heat (DJR-036-35–37). The supplied comparison with Hawkins preserves differences: Burton makes the climate the worst, rather than one of the worst, and compresses a source that also invokes cold breezes meeting heated bodies. The historical explanations are not harmonized into a single verified cause.

The minister’s sudden lask has a different narrative function (DJR-040-34). It forces an embarrassing retreat; discovery by parishioners is followed by shame, withdrawal from the pulpit and wasting melancholy. The bowel event and the emotional consequence occupy separate roles. The margin adds his suspicion that the women would accuse him of a base offence, extending the body’s embarrassment rather than merely repeating it. Foreest’s exact case remains to be collated.

Bowel disease changes argumentative value elsewhere. Jehoram’s dysentery and flux appear in Burton’s theological account of punishment (DJR-028-05–07); dysentery is counted among favourable prognostic signs by Guianerius in a humoral evacuation account (DJR-065-08). This latter passage does not make every disease beneficial: it expressly questions whether quartan fever cures or causes melancholy. Galen’s objection to lead-pipe water again names dysenteries and fluxes, but Burton sides with a denial of harm that the supplied editorial note rejects as medically incorrect (DJR-070-41). The bodily meaning survives across these opposed evaluations.

Not every flow is diarrhoea. Crato’s marginal fluxiones accompanies obstructions without limiting the discharge to the bowels (DJR-037-20). The conditional Latin at DJR-106-37 concerns haemorrhoidal bleeding, followed immediately by Montanus’s objection to that practice (DJR-106-38). In the love section, a bowel illness belongs to an analogy of contagion (DJR-120-16), while love itself is a perpetual flux among images of anguish, warfare and consuming fire (DJR-128-45). The passing bubble of beauty in Latin supplies another construction: transience rather than bodily evacuation (DJR-137-28–30). These descriptions carry no recommendation to induce discharges or disease.

The Latin verb extends beyond bodily discharges. Synesius’s hair begins to fall out in the account of distress at baldness; the Cyprian margin likewise names hair falling out beside Burton’s satire of ageing lovers (DJR-056-20–22; DJR-115-43–45). In verse attributed to

Petronius, a lover’s limbs instead melt under honeyed heat, continuing the account of kisses (DJR-123-29–31). Flow also describes how one’s affairs go, how time passes slowly and joylessly, and how pleasure flows gently in absorbing narrative (DJR-052-42–DJR-053-02; DJR-059-08–10; DJR-080-39–41). Literal water flowing past a mill supplies a proverb which Burton applies to powerful adulterers escaping scrutiny (DJR-148-30–32). These are separately explained motions, changes and comparisons.

Places to Read

- DJR-028-05–DJR-028-07 (p. 37): Bowel disease participates in the scriptural catalogue of afflictions.
- DJR-035-51–DJR-035-53 (p. 77): Travellers’ bowel illness accompanies burning fevers after a change of diet.
- DJR-036-35–DJR-036-37 (p. 82): Diarrhoeal disorders afflict visiting sailors in the climatic argument.
- DJR-037-19–DJR-037-21 (p. 85): Frequent discharges accompany visceral obstructions in the marginal account of idleness.
- DJR-040-33–DJR-040-35 (pp. 99–100 [p. 99 supplied; p. 100 on scan p. 200]): A sudden bowel attack forces the minister to withdraw to a ditch.
- DJR-052-42–DJR-053-02 (p. 156): The course of affairs is linked to the state of mind in the account of poverty and social disregard.
- DJR-056-20–DJR-056-22 (p. 170): Hair falling out is an example of distress over bodily appearance, attributed to Synesius.
- DJR-059-08–DJR-059-10 (p. 184): Slow and joyless passing time belongs to the catalogue of weariness of life.
- DJR-065-07–DJR-065-09 (pp. 212–213): It appears among disorders Guianerius counts as favourable signs in melancholy.
- DJR-070-40–DJR-070-42 (pp. 233–234): Diarrhoeal illness is the harm attributed to white lead from pipes in Galen’s objection.
- DJR-080-39–DJR-080-41 (p. 279): Pleasure flows gently in the description of absorbing narrative.
- DJR-106-36–DJR-106-38 (p. 400): The flow is haemorrhoidal bleeding, not discharge of bowel contents.
- DJR-115-43–DJR-115-45 (p. 445): The marginal hair-loss phrase accompanies the satire of ageing lovers.
- DJR-120-15–DJR-120-17 (p. 468): A bowel illness supplies one example in the analogy of love with contagious disease.
- DJR-123-29–DJR-123-31 (p. 486): Limbs figuratively melt under honeyed heat in verse attributed to Petronius.
- DJR-128-44–DJR-128-46 (pp. 514–515): Love is figured as an unceasing flow alongside anguish, warfare, wounds and fire.
- DJR-137-28–DJR-137-30 (p. 560): A short-lived bubble figures the fragility of beauty.
- DJR-148-30–DJR-148-32 (p. 616): The miller proverb uses literal water flow in an argument about unequal scrutiny of adultery.

In this edition

“Calentures, Fluxes” → “burning fevers and diarrhoea” (DJR-035-52) assigns the bowel sense to Fluxes alone. “suddenly taken with a lask or looseness” → “suddenly seized with diarrhoea” (DJR-040-34) gives one explicit modern term for the original paired description. Diarrhoea does not carry over every possible meaning of flux into these contexts.

At DJR-128-45 “a perpetual flux” becomes a perpetual flow. The Latin marginal “fluxiones” at DJR-037-20 and the conditional “fluxerint” at DJR-106-37 have separately identified note translations. At DJR-137-29 “fluxaq; bullula” becomes a passing bubble; Burton’s subsequent English verse is translated independently. At DJR-106-37 the affirmative body wording about an excellent remedy is retained despite the margin’s stronger no-better-remedy formulation; an unprinted not has not been inserted.

Latin fluere becomes fall out when the subject is hair (DJR-056-21); fluent becomes will melt when the subject is a lover’s limbs (DJR-123-30). Fluunt becomes pass with time as its subject (DJR-059-09). The wording around each verb supplies the subject and qualifications: slow and joyless belong to tarda and ingrata, while the honeyed heat belongs to mellifluo calore.

See also

- Excrements (BAL-0029; Batch 1)
- Purging (BAL-0184; Batch 2)
- Costiveness (BAL-0130; Batch 2)
- Calenture and ague (BAL-0133; Batch 2)
- Water and springs (BAL-0124; Batch 2)

Explained vocabulary: BAL-0131-V001, BAL-0131-V002, BAL-0131-V003, BAL-0131-V004, BAL-0131-V005, BAL-0131-V006, BAL-0131-V007, BAL-0131-V008, BAL-0131-V009

Source passage navigation: DJR-028-05, DJR-028-06, DJR-028-07, DJR-035-51, DJR-035-52, DJR-035-53, DJR-036-35, DJR-036-36, DJR-036-37, DJR-037-19, DJR-037-20, DJR-037-21, DJR-040-33, DJR-040-34, DJR-040-35, DJR-052-42, DJR-053-01, DJR-053-02, DJR-056-20, DJR-056-21, DJR-056-22, DJR-059-08, DJR-059-09, DJR-059-10, DJR-065-07, DJR-065-08, DJR-065-09, DJR-070-40, DJR-070-41, DJR-070-42, DJR-080-39, DJR-080-40, DJR-080-41, DJR-106-36, DJR-106-37, DJR-106-38, DJR-115-43, DJR-115-44, DJR-115-45, DJR-120-15, DJR-120-16, DJR-120-17, DJR-123-29, DJR-123-30, DJR-123-31, DJR-128-44, DJR-128-45, DJR-128-46, DJR-137-28, DJR-137-29, DJR-137-30, DJR-148-30, DJR-148-31, DJR-148-32

Oppilation

Entry BAL-0132

The word

Oppilations are blockages or obstructions within the body. Obstruction is the corresponding noun; obstructive describes something thought to cause a blockage, and opening an obstruction means clearing it. Particular passages identify organs or passages, while a general catalogue may not. These historical uses should neither be narrowed automatically to constipation nor assigned a present-day disease without further evidence.

In the work

The inherited catalogue moves from undigested matter and wind through obstruction, corrupted humours, excessive fullness and poor digestion to sudden death (DJR-035-03–05). Oppilation names one condition in that accumulation, not a separately located or modern diagnostic entity. The same general word appears with the harms attributed to excessive study and sitting, and among the nutritive disturbances accompanying melancholy (DJR-046-25–27; DJR-058-14–16). Co-occurrence with costiveness does not make the two terms identical.

Other passages specify the proposed mechanism. Montanus’s soldier develops inward obstructions after faults in the six non-natural factors (DJR-033-29–31). Sweet foods are called obstructive, with an exception allowing honey for cold constitutions (DJR-034-23–24). The abdominal discussion links blockage, heat and adust material in the stomach and mesenteric veins; the spleen’s failure to purge supplies another account (DJR-057-08–11). Montaltus’s account from Galen makes blocked veins interrupt the passage of chyle to the liver, while the continuation distributes responsibility among stomach, liver and spleen and retains rival hot and cold explanations (DJR-057-30–37). These are related historical theories, not a single uniform anatomical finding.

Negative and corrective uses are equally important. In the discussion of the part affected, ventricular obstructions are excluded from the proposed account of melancholy and assigned instead to apoplexy or epilepsy in Laurentius’s distinction (DJR-027-14–15). In treatment, the fear that cold remedies increase obstructions is set against a warning about hot remedies; Burton says the choice depends on the person and is difficult, and the continuation advises great discretion and necessity (DJR-106-30–32). Opening obstructions is one alleged effect of a historical medicine, separately listed from loosening the bowels and promoting urine (DJR-106-57–60). These descriptions offer no present-day treatment or reconstructed recipe.

The Latin noun also occurs in a less secure setting. The marginal “insanæ obstructiones” accompanies a satirical catalogue of supposedly mad pursuits (DJR-018-21). The supplied edition retains obstructions literally and leaves the collected quotations uncollated. It would be unsafe to turn that uncertain phrase into a definite bodily diagnosis or silently replace its wording. The medical margin at DJR-037-20, by contrast, explicitly locates its obstructions in the internal organs.

Places to Read

- DJR-018-20–DJR-018-22 (pp. 72–73): The marginal catalogue combines mad gluttony, obstructions, hunting and discord beside a satire of fashionable occupations.
- DJR-027-13–DJR-027-15 (p. 32): Ventricular blockage is explicitly excluded as the proposed seat of this melancholy.
- DJR-033-29–DJR-033-31 (p. 65): Internal blockages are the result attributed to misuse of the six non-natural factors.
- DJR-034-22–DJR-034-24 (pp. 69–70): Sweet things are described as obstructive in the dietary classification.
- DJR-035-03–DJR-035-05 (p. 72): The term belongs to a catalogue of harmful digestive and humoral consequences.
- DJR-037-19–DJR-037-21 (p. 85): The Latin specifies obstructions of the internal organs among effects of inactivity.
- DJR-046-25–DJR-046-27 (p. 128): Obstructions join digestive and wasting troubles in the scholar’s symptom list.
- DJR-057-08–DJR-057-11 (pp. 174–175): The stomach and mesenteric veins are said to contribute because they are blocked. The participle qualifies the spleen in Montanus’s cited explanation.
- DJR-057-30–DJR-057-37 (pp. 176–177): The veins are blocked in the account of interrupted chyle passage.
- DJR-058-14–DJR-058-16 (p. 180): Obstructions accompany costiveness and undigested matter among nutritive disturbances.
- DJR-106-30–DJR-106-32 (pp. 399–400): Cold remedies are said by one authority to increase blockages.
- DJR-106-57–DJR-106-60 (p. 402): Opening is a supposed medicinal effect distinguished from keeping the bowels loose and promoting urine.

In this edition

“oppilations” → “obstructions” (DJR-035-04) gives the general meaning without inventing a site or a specific modern disease. “obstructive” becomes causing obstructions in the dietary passage (DJR-034-23). Latin “Splen obstructus” → “A blocked spleen” is a separately translated marginal construction (DJR-057-10); the related passive forms in the stomach and vein passages remain independently traceable.

The neighbouring original at DJR-035-04 prints cruelties; the modern undigested matter follows a contextual conjecture of crudities, with Fernel’s source still uncollated. The catalogue’s interpretation therefore retains that uncertainty rather than treating every printed item as unproblematic. At DJR-057-31 the modern version distinguishes the interrupted passage of chyle from the chyle that becomes corrupted, clarifying Burton’s compressed grammar without replacing his physiology.

See also

- Spleen (BAL-0017; Batch 1)
- Hypochondria (BAL-0018; Batch 1)
- Bowels (BAL-0021; Batch 1)
- Costiveness (BAL-0130; Batch 2)
- Plethora and repletion (BAL-0129; Batch 2)
- Concoction (BAL-0028; Batch 1): The processing of nourishment within the historical digestive account.

Explained vocabulary: BAL-0132-V001, BAL-0132-V002, BAL-0132-V003, BAL-0132-V004, BAL-0132-V005, BAL-0132-V006

Source passage navigation: DJR-018-20, DJR-018-21, DJR-018-22, DJR-027-13, DJR-027-14, DJR-027-15, DJR-033-29, DJR-033-30, DJR-033-31, DJR-034-22, DJR-034-23, DJR-034-24, DJR-035-03, DJR-035-04, DJR-035-05, DJR-037-19, DJR-037-20, DJR-037-21, DJR-046-25, DJR-046-26, DJR-046-27, DJR-057-08, DJR-057-09, DJR-057-10, DJR-057-11, DJR-057-30, DJR-057-31, DJR-057-32, DJR-057-33, DJR-057-34, DJR-057-35, DJR-057-36, DJR-057-37, DJR-058-14, DJR-058-15, DJR-058-16, DJR-106-30, DJR-106-31, DJR-106-32, DJR-106-57, DJR-106-58, DJR-106-59, DJR-106-60

Calenture and ague

Entry BAL-0133

The word

Ague means fever, sometimes broadly and sometimes a recurrent fever with fits. A quartan ague returns on the fourth day by inclusive counting, with two intervening days: approximately seventy-two hours between attacks. Calenture denotes a burning or violent fever; it is not confined to the sea or to one securely identifiable modern disease. The Latin “febris quartana” names quartan fever. Fever also becomes a metaphor for consuming passion or distress, and “Febri” names personified Fever as the recipient of a temple.

In the work

Absence of fever is part of the historical distinction between melancholy and phrenitis (DJR-022-19; DJR-027-10–11), while putrefied melancholic matter is said to produce a quartan fever (DJR-027-42). These statements concern different uses of melancholy, as illness and as bodily matter. The dietary warning about pork says that frequent consumption may breed quartan ague, preserving Savonarola’s expression of suspicion rather than asserting certain causation (DJR-033-38). Travellers’ calentures and fluxes illustrate the danger attributed to unfamiliar diet and fruit, in an argument that also credits habituation with reducing harm (DJR-035-51–53). Elsewhere hot air is blamed, though the supplied Hawkins comparison qualifies Burton’s compression (DJR-036-36). Calentures also occur in moralized catalogues of drinking’s harms and the still worse consequences alleged for lust (DJR-086-31; DJR-114-23).

The relation between fever and melancholy runs in opposing directions. Named physicians describe fever preceding melancholy, including Montanus’s young man troubled by a quartan for five years (DJR-056-54–58). The prognostic discussion then says that all melancholic people improve after a quartan, but immediately questions whether it frees them from melancholy, since prolonged agues are themselves counted among its causes (DJR-065-08). Improvement, complete cure and causation must remain distinct. Reported fever cures also test the status of evidence: Lemnius’s first-person account credits sudden fright, and Burton conditionally accepts Pliny’s battle anecdote (DJR-084-30–33). His mother’s spider amulet prompts initial ridicule, then greater confidence after reading authorities and observing apparent success in some people; he still rejects verbal charms (DJR-105-29–32). None of these accounts establishes a modern treatment.

Fever supplies arguments about the limits and possibilities of counsel. Telling a melancholic sufferer simply not to grieve resembles telling someone with an ague not to feel thirsty (DJR-063-26). Later, however, feverish thirst illustrates restraining an action despite appetite, and disordered taste illustrates faulty judgment; the continuation admits that self-government may fail and commends disclosure to a friend (DJR-083-29–32). The inability of physicians sometimes even to relieve a common fever is used against their pretensions, before Burton expressly defends medicine against misuse (DJR-099-19–23).

Figurative fevers need their own objects and voices. Chrysostom’s unseen ague figures grief (DJR-040-09); love, jealousy and despair receive related fever imagery (DJR-126-55; DJR-144-57; DJR-165-26). The “fever hectick” attributed to Scaliger makes a wife a

persistent wasting affliction in anti-marriage rhetoric, after Burton has said that men are worse and allowed reversal of the genders (DJR-138-13–15). Personified Fever is different again: a divine recipient of worship in the comparison with patron saints, and a named power in the later religious catalogue (DJR-068-25; DJR-157-39).

Places to Read

- DJR-022-18–DJR-022-20 (pp. 8–9): Fever distinguishes phrenitis amid competing classifications of mental disturbance.
- DJR-027-09–DJR-027-11 (pp. 31–32): Absence of fever helps distinguish the defined melancholy from phrenitis and melancholy occurring in pestilential fever.
- DJR-027-41–DJR-027-43 (pp. 34–35): Putrefaction of melancholic matter is offered as a cause of quartan fever.
- DJR-033-37–DJR-033-39 (p. 66): The fever is the grammatical subject of a suspected generation from eating pork.
- DJR-035-51–DJR-035-53 (p. 77): Travellers adopting unfamiliar food are said to suffer burning fevers and bowel fluxes; fruit is blamed in the report.
- DJR-036-35–DJR-036-37 (p. 82): Burning fevers appear among illnesses attributed to excessive heat in Cape Verde.
- DJR-040-08–DJR-040-10 (96 repeated [PDF198]): Grief figured as unseen fever in the attributed Chrysostom description.
- DJR-056-54–DJR-056-58 (pp. 173–174): The humour is supposed to remain in the blood after fever or another malignant illness. Montanus’s young patient is reported melancholy after a prolonged recurrent fever.
- DJR-063-25–DJR-064-01 (pp. 206–207): Thirst in fever illustrates why simply commanding a sufferer to stop grieving is insufficient.
- DJR-065-07–DJR-065-09 (pp. 212–213): An initial universal improvement claim is immediately followed by doubt that the fever cures melancholy.
- DJR-068-24–DJR-068-26 (p. 224): A temple dedicated to Fever appears in a polemical comparison between ancient deities and saints assigned to illnesses.
- DJR-083-29–DJR-083-32 (pp. 292–293): Feverish thirst exemplifies an appetite whose action the moving faculty may restrain. Altered taste in fever illustrates the difference between a perceived object and disordered judgment.
- DJR-084-30–DJR-084-33 (pp. 297–298): Unexpected attack by enemies is reported to relieve a recurrent fever, illustrating one disturbance countering another. Fabius’s recovery in battle supplies a second reported example.
- DJR-086-30–DJR-086-32 (p. 306): The word names fevers among the supposed consequences of excessive drinking.
- DJR-099-18–DJR-099-23 (pp. 364–365): Fever exemplifies the limits of physicians’ judgment and relief. Burton answers the attack on physicians by distinguishing medicine’s use from abuse.
- DJR-105-28–DJR-105-32 (pp. 394–395): Burton’s change of mind about a fever amulet, followed by his rejection of verbal charms.
- DJR-114-22–DJR-114-24 (pp. 440–441): Violent fevers serve as the standard exceeded by the diseases attributed to lust.
- DJR-126-54–DJR-126-56 (pp. 505–506): Fever joins contradictory sensations and diseases in the lover’s figurative catalogue.
- DJR-138-13–DJR-138-15 (pp. 564–565): The comparison presents marriage as an enduring affliction in the counsel directed against love.
- DJR-144-56–DJR-144-58 (p. 596): Marital jealousy is portrayed as unremitting feverish torment.

- DJR-157-38–DJR-157-40 (p. 664): Fever is named among personified divine powers.
- DJR-165-25–DJR-165-27 (p. 702): Despair is presented as intensely consuming spiritual distress.

In this edition

The rendering preserves “quartan ague” at DJR-033-38, expands “quartane” to “quartan fever” at DJR-065-08, and gives “Calentures” as “burning fevers” at DJR-035-52. At DJR-086-31 the same family becomes simply fevers; at DJR-114-23 its force is raging fevers within a phrase also naming pestilential fevers. These choices retain local emphasis without assigning a single modern disease identity.

The phrase “an ague not appearing” becomes an unseen fever (DJR-040-09), whereas “fever hectick” becomes a wasting fever (DJR-138-14). The body’s feverless definition and its claims about fevers preceding or relieving melancholy remain in view together. The source’s recurrence terminology is explained, not silently replaced with a modern diagnosis.

See also

- Phrenitis (BAL-0068; Batch 1)
- Prognostics (BAL-0081; Batch 1)
- Flux and lask (BAL-0131; Batch 2)
- Diet and regimen (BAL-0119; Batch 2)
- Helleborism (BAL-0185; Batch 2)
- Feral (future article): Related vocabulary beyond this volume.
- Madness (BAL-0067; Batch 1)

Explained vocabulary: BAL-0133-V001, BAL-0133-V002, BAL-0133-V003, BAL-0133-V004, BAL-0133-V005, BAL-0133-V006, BAL-0133-V007, BAL-0133-V008

Source passage navigation: DJR-022-18, DJR-022-19, DJR-022-20, DJR-027-09, DJR-027-10, DJR-027-11, DJR-027-41, DJR-027-42, DJR-027-43, DJR-033-37, DJR-033-38, DJR-033-39, DJR-035-51, DJR-035-52, DJR-035-53, DJR-036-35, DJR-036-36, DJR-036-37, DJR-040-08, DJR-040-09, DJR-040-10, DJR-056-54, DJR-056-55, DJR-056-56, DJR-056-57, DJR-056-58, DJR-063-25, DJR-063-26, DJR-064-01, DJR-065-07, DJR-065-08, DJR-065-09, DJR-068-24, DJR-068-25, DJR-068-26, DJR-083-29, DJR-083-30, DJR-083-31, DJR-083-32, DJR-084-30, DJR-084-31, DJR-084-32, DJR-084-33, DJR-086-30, DJR-086-31, DJR-086-32, DJR-099-18, DJR-099-19, DJR-099-20, DJR-099-21, DJR-099-22, DJR-099-23, DJR-105-28, DJR-105-29, DJR-105-30, DJR-105-31, DJR-105-32, DJR-114-22, DJR-114-23, DJR-114-24, DJR-126-54, DJR-126-55, DJR-126-56, DJR-138-13, DJR-138-14, DJR-138-15, DJR-144-56, DJR-144-57, DJR-144-58, DJR-157-38, DJR-157-39, DJR-157-40, DJR-165-25, DJR-165-26, DJR-165-27

Venery

Entry BAL-0134

The word

Venery means sexual intercourse or activity in the medical passages and mating in the animal examples. Venus can name that activity by reference to the goddess, but also names the goddess herself or the planet. The adjective “venerous” means sexual. The marital “debt” is the conventional language of sexual obligation between spouses; “chamber-work” is a bedroom euphemism. A different branch of the family means charms or attractions: “Veneres”, the English plural “veneries”, and Latin “venere” need not refer to intercourse.

In the work

Sexual activity belongs to the historical regimen of retention and evacuation, with both excess and absence blamed for illness (DJR-036-08–18). Mattioli and Oribasius report harm in some who abstain or interrupt accustomed activity; retained seed and its supposed vapours provide a humoral explanation. The examples include unmarried people, widows and priests, alongside the claim that women need husbands. Their physiology and social assumptions remain attributed. Burton then reverses direction: excessive activity is just as harmful, and cold, dry patients are warned especially against further drying and consumption of spirits. Jacchinus’s chamber-work case illustrates that account. In Trincavelius’s separate patient, frequent venery is one proposed cause among excessive sunshine and exercise, not the sole cause (DJR-057-27).

The remedial section deliberately restricts its opening praise (DJR-072-01–09). Moderate sexual activity is called the only help for some people, not for every melancholic patient; Rhazes’s parallel benefit concerns many of the windy group (DJR-062-21). The ensuing stories and authorities include supposed cures of madness, epilepsy and reproductive retention, but the brothel anecdote does not establish consent or an authenticated cure. Arnoldus’s question, “Quid coitus ad melancholicum succum?”, asks what intercourse has to do with melancholic humour. Burton admits it only under specified conditions: excess seed or blood as a demonstrated cause, preceding love or exceptional desire, or Mercado’s combination of wind and accustomed use. Montalto requires robust, blood-filled patients; other authorities warn workers and students, and the conclusion emphasizes restraint. A later exception proposes frequent intercourse with another woman for a profoundly dejected, physically weakened lover; respectable in the body differs from pleasing in the margin (DJR-134-32). These are historical arguments, not current medical prescriptions.

The marital debt also carries a claim about generation. Lemnius, agreeing with Cardan, blames learned husbands’ listless performance for supposedly inferior offspring (DJR-033-13–15). Paul supplies the allusion to a reciprocal obligation between spouses, not the medical claim about children. Plater’s story of the infirm older husband repeats the debt metaphor while alleging illness in the deprived wife (DJR-036-15); the narrative and its fuller Latin version remain reports.

The sexual vocabulary extends to animals without becoming hunting terminology: the frontispiece’s competing bulls fight over mating, and birds supposedly sing in anticipation of sexual pleasure (DJR-170-05; DJR-113-40–42). Other uses must be separated from

activity. The planet Venus governs amorous fantasies in an astrological account, but is also an astronomical body in the disputed report of planetary companions (DJR-060-07; DJR-075-18). The two philosophical Venuses name heavenly and common love; Ficino's explanation nevertheless says both are good by nature and condemns the lower through misuse, rather than treating procreation itself as evil (DJR-108-41–49; DJR-109-01).

Charms and attractions form a further sense: the rich man's Veneres, the beloved's veneries, and Athenais's Latin venere concern grace or allure (DJR-052-25; DJR-129-71; DJR-141-35). They are not additional sexual acts. Venerous, by contrast, keeps its sexual force in Montaigne's supposed remedy for passions and the elderly man's former activities (DJR-137-06; DJR-150-12).

Places to Read

- DJR-170-04–DJR-170-06 (unnumbered preliminary matter, scan p. 8): The frontispiece's bulls symbolize sexual rivalry.
- DJR-033-13–DJR-033-15 (pp. 63–64): The Latin clause precedes Burton's English debt metaphor and alleged hereditary consequence.
- DJR-036-08–DJR-036-18 (pp. 78–80): Both excessive activity and complete absence enter the account of retention and evacuation. Mattioli reports illness after abstinence, while Oribasius describes harm in some who interrupt intercourse. The obligation metaphor recurs in Plater's story of an infirm husband and young wife. Sexual activity also appears as an aggravating factor, with excess condemned and cold/dry patients especially warned. The phrase describes alleged sexual excess in a newly married patient.
- DJR-052-24–DJR-052-26 (p. 154): The rich man seems attended by every pleasure and elegance in the contrast with poverty.
- DJR-057-26–DJR-057-28 (p. 176): Frequent intercourse is one of three causes assigned to Trincavelius's patient, alongside excessive sun exposure and exercise.
- DJR-060-06–DJR-060-08 (p. 190 [second occurrence]): Venus's supposed rule is associated with amorous and pleasurable fantasies.
- DJR-062-20–DJR-062-22 (pp. 200–201): The windy form of melancholy is associated with sexual inclination; Rhazes says intercourse helps many of these patients.
- DJR-072-01–DJR-072-09 (pp. 239–240): Moderate activity may be the only effective help for some, despite harm from either extreme. Arnoldus's question challenges its connection with melancholic humour unless specified causal conditions are established. Montalto disallows even moderate activity in listed illnesses unless the patient is robust and full of blood. Study provides a further context for the supposed consumption of spirits. Sexual restraint closes the regimen argument, among three supposed safeguards of health.
- DJR-075-17–DJR-075-19 (p. 254): Venus is an astronomical object in a report of supposed companions observed around planets.
- DJR-108-41–DJR-109-01 (pp. 413–414): The plural names the two philosophical goddess figures, unlike Veneres meaning charms. Two Venuses and two loves explain different objects and manners of love. Origen's twofold account, qualified by misuse and excess or defect.
- DJR-113-40–DJR-113-42 (pp. 436–437): Birdsong is interpreted as anticipation of mating.
- DJR-129-70–DJR-129-72 (p. 522): The English plural names the charms the lover attributes to his beloved.
- DJR-134-31–DJR-134-33 (p. 547): Frequent intercourse with another woman is proposed as an exception for a profoundly distressed, physically depleted lover.

- DJR-137-05–DJR-137-07 (p. 559): The adjective qualifies passions that supposed masters of amorous play would counter by viewing the body.
- DJR-141-34–DJR-141-36 (p. 578): Venere names Athenais’s charm, offered with education as a sufficient portion.
- DJR-150-11–DJR-150-13 (p. 625): The adjective describes sexual activities beyond the older man’s present ability.

In this edition

“immoderate, or no use at all of Venus” is rendered excessive sexual activity or none at all (DJR-036-08); “frequent use of Venery” becomes “frequent sexual intercourse” (DJR-057-27). “They pay their debt” retains the metaphor at DJR-033-14, with the reciprocal marital background explained. The original lower-case they in that sentence becomes capitalized after modern repunctuation. The claims about offspring remain attributed to Lemnius.

The modern version makes Venus’s implied rule explicit at DJR-060-07. At DJR-108-43 the body says that the younger goddess is commonly called Venus, whereas the Latin margin calls her Common Venus; these are not identical formulations. “Veneres” can therefore become either Venuses in the philosophical division or charms of Venus in the wealth passage. At DJR-141-35 Latin venere contributes charm, while corporis lepore supplies physical grace.

See also

- Appetite (BAL-0049; Batch 1)
- Concupiscence (BAL-0050; Batch 1)
- Non naturals (BAL-0082; Batch 1)
- Continence (BAL-0135; Batch 2)
- Dowry and jointure (future article): Related vocabulary beyond this volume.
- Satyriasis and priapism (future article): Related vocabulary beyond this volume.
- Seed (future article): Related vocabulary beyond this volume.
- Wittal and cuckold (future article): Related vocabulary beyond this volume.

Explained vocabulary: BAL-0134-V001, BAL-0134-V002, BAL-0134-V003, BAL-0134-V004, BAL-0134-V005, BAL-0134-V006, BAL-0134-V007, BAL-0134-V008, BAL-0134-V009, BAL-0134-V010, BAL-0134-V011

Source passage navigation: DJR-170-04, DJR-170-05, DJR-170-06, DJR-033-13, DJR-033-14, DJR-033-15, DJR-036-08, DJR-036-09, DJR-036-10, DJR-036-11, DJR-036-12, DJR-036-13, DJR-036-14, DJR-036-15, DJR-036-16, DJR-036-17, DJR-036-18, DJR-052-24, DJR-052-25, DJR-052-26, DJR-057-26, DJR-057-27, DJR-057-28, DJR-060-06, DJR-060-07, DJR-060-08, DJR-062-20, DJR-062-21, DJR-062-22, DJR-072-01, DJR-072-02, DJR-072-03, DJR-072-04, DJR-072-05, DJR-072-06, DJR-072-07, DJR-072-08, DJR-072-09, DJR-075-17, DJR-075-18, DJR-075-19, DJR-108-41, DJR-108-42, DJR-108-43, DJR-108-44, DJR-108-45, DJR-108-46, DJR-108-47, DJR-108-48, DJR-108-49, DJR-109-01, DJR-113-40, DJR-113-41, DJR-113-42, DJR-129-70, DJR-129-71, DJR-129-72, DJR-134-31, DJR-134-32, DJR-134-33, DJR-137-05, DJR-137-06, DJR-137-07, DJR-141-34, DJR-141-35, DJR-141-36, DJR-150-11, DJR-150-12, DJR-150-13

Continence

Entry BAL-0135

The word

Continence and “continency” mean self-restraint, often sexual abstinence or chastity. “Incontinent” and “incontinency” name its absence. The verb “contain” can mean restrain someone or, without an expressed object, abstain from sexual relations. The phrase “inforced temperance” concerns compulsory sexual restraint. The family also includes physical containing, the technical medical term “Continent” for a directly sustaining cause, and the geographical noun for a mainland. Those senses must be distinguished from moral command of oneself.

Latin “continenter” also has a temporal sense, continually, distinct from sexual or moral restraint. The noun “continentia” can name self-restraint in a spiritual argument as well as in conduct.

In the work

The medical account calls people with windy melancholy incontinent and prone to intercourse because of wind, then attributes to Rhazes the claim that intercourse benefits many of this group (DJR-062-21). Montanus supplies a parallel explanation of incontinency through wind and a hot liver (DJR-064-10). These are historical bodily explanations of sexual desire. Immediately before them, the Latin marginal “Incontinentia linguæ” concerns the tongue: rapid speech in some few patients is explained through abundant wind and quick imagination (DJR-064-09). The adjoining expressions do not designate the same symptom.

Abstinence has opposed valuations in different arguments. Burton calls compulsory celibacy inforced temperance while attacking its supposed harms to both sexes; the accompanying allegations belong to anti-monastic polemic (DJR-063-15–16). In the love-cure discussion, the Brahmans are said to keep themselves continent through sparse diet and austere living. Guianerius extends the practice to young men, while Gordonius proposes punishment and imprisonment if it fails; Burton then marks the escalating noose saying as comic (DJR-134-23–25). Jerome’s young monk, however, is not diverted by labour, continence or persuasion: his reported relief comes through an abbot’s fabricated accusation and induced false testimony (DJR-135-45–47). Neither a universal cure nor a present-day recommendation follows from these examples.

The capacity and the accusation require separate care. Calasiris, a character in Heliodorus, describes chastity maintained into old age but conquered by the sight of Rhodopis (DJR-118-63). Later, not every man is said to have the gift of continence. Beza’s advice to pray for it is quoted after a dilemma in which marriage can cost a livelihood, while remaining unmarried leaves desire unsatisfied; the continuation allows hindrance by either a protecting spirit or the devil (DJR-141-49–53). Later Burton claims agreement with Tertullian that few can remain continent except under compulsion, then questions whether a man can willingly do so; the continuation is Burton’s polemical conclusion, not a close quotation of Tertullian (DJR-142-26–29). In the Combalus narrative, incontinency is the false charge brought by a rejected woman, and the accused is cleared (DJR-149-47–48). A lexical occurrence in an accusation does not establish guilt.

General restraint remains broader. Abdolominus is chosen as king for modesty and continency and told to carry the same self-command into his new station (DJR-110-32). Princes, parents, judges and other authorities cannot contain us, Burton says, whereas sickness may correct our conduct (DJR-088-14). In the following paragraph, contain narrows to sexual abstention in his generalization about women enduring childbirth (DJR-088-15). Object and construction determine the difference.

Physical and technical uses extend the family further. Laurentius's anatomical division contrasts contained humours and spirits with the more solid containing parts (DJR-023-27; DJR-023-38). Continent causes immediately sustain a disease; Burton groups them loosely with inward, antecedent and nearest causes, before turning inward from the remote causes (DJR-033-28; DJR-056-39–40). The geographical Continent contrasts with an island in his question about New Guinea, amid uncertain conjectures concerning southern lands (DJR-072-22). Latin "continet" has the ordinary sense contains in the adapted Horatian verse about history recording foolish rulers' passions (DJR-017-37).

The Latin margin extends these distinctions. Lemnius's "continenter" describes God continually pulling human ears as corrective reminders, not acting chastely (DJR-021-19–21). A maxim attributed to Porphyry says that sobriety and "continentia" unite the mind with God; Burton allows such practices to be beneficial in some cases before condemning their abuse (DJR-156-09–11). His English body says contemplation where the margin says self-restraint.

Places to Read

- DJR-017-36–DJR-017-38 (pp. 69–70): The Latin verse makes history contain the passions of foolish rulers and peoples.
- DJR-021-19–DJR-021-21 (p. 3): The Latin marginal adverb means continually in an account of divine correction.
- DJR-023-26–DJR-023-28 (p. 14): The containing bodily parts are distinguished from the humours and spirits contained in them.
- DJR-023-37–DJR-023-39 (p. 15): The bodily structures that contain humours or spirits are more solid.
- DJR-033-27–DJR-033-29 (p. 65): The term qualifies the inward, nearest causes, contrasted with outward remote causes.
- DJR-056-38–DJR-056-40 (p. 172): The heading uses continent for immediately sustaining causes.
- DJR-062-20–DJR-062-22 (pp. 200–201): The adjective describes the supposed sexual propensity of people with windy melancholy.
- DJR-063-15–DJR-063-17 (p. 205): The phrase names compulsory celibacy in Burton's account of supposed harms to both sexes.
- DJR-064-08–DJR-064-11 (p. 208): The margin explains the body's rapid speech by abundant wind and quick imagination. The condition receives a humoral explanation in wind and a hot liver.
- DJR-072-21–DJR-072-23 (pp. 241–242): The word marks the alternative to an island in the question about Guinea.
- DJR-088-13–DJR-088-15 (pp. 313–314): Human authorities and fair or foul means supposedly fail to restrain conduct, whereas sickness corrects it. Women's refusal to abstain despite childbirth pain is used as an argument for enduring sickness.
- DJR-110-31–DJR-110-33 (pp. 422–423): Abdolominus's self-restraint and modesty qualify him for kingship, and he is told to preserve them after elevation.
- DJR-118-62–DJR-118-64 (p. 461): Calasiris's former chastity is besieged by sight of Rhodopis.

- DJR-134-23–DJR-134-25 (p. 546): The Brahmans’ reported sparse diet and austere lodging are presented as means of maintaining chastity.
- DJR-135-45–DJR-135-47 (p. 553): Abstinence is one of the unsuccessful means of diverting a young monk’s love-thoughts.
- DJR-141-49–DJR-142-02 (pp. 579–580): The capacity is said not to belong to every man; Beza advises prayer where the means of marriage are unavailable.
- DJR-142-26–DJR-142-29 (pp. 582–583): Burton generalizes about compelled continence and questions willing abstinence while adapting Tertullian.
- DJR-149-47–DJR-149-49 (p. 623): The word names the charge against Combalus after he refuses his mistress.
- DJR-156-09–DJR-156-11 (p. 656): The margin links self-restraint with union with God; the body instead says contemplation and distinguishes benefit from abuse.

In this edition

The checked renderings preserve the distinction between sexual and general restraint: “incontinent” becomes “sexually unrestrained” (DJR-062-21), “inforced temperance” becomes “enforced continence” (DJR-063-15), and “incontinency” becomes “Sexual incontinence” (DJR-064-10). By contrast, “contain us” is “restrain us” (DJR-088-14), and “continency” is “self-restraint” in the kingship narrative (DJR-110-32). The immediately following contain without an object is rendered abstain (DJR-088-15).

Continence at DJR-141-52 is made explicitly sexual; the original negative means not every man, not no man. The accompanying Latin quotation has an incomplete and unclear ending, so it is not silently completed here. In the causal passages Continent becomes containing at DJR-033-28 and immediate in the heading at DJR-056-39. The anatomical active/passive contrast is expanded into what the body contains and the parts that contain it. In the Horatian verse, the modern line gives the object of continet without a separate verb; the preceding question about subject matter carries the relation.

The supplied marginal translation renders “continenter” as “continually”, while the original body has many times and the modern body often (DJR-021-20). At DJR-156-10, “continentia” becomes “self-restraint” in the supplied note translation; the body’s different noun, contemplation, remains contemplation.

See also

- Concupiscence (BAL-0050; Batch 1)
- Will and nill (BAL-0052; Batch 1)
- Complexion and temperament (BAL-0062; Batch 1)
- Venery (BAL-0134; Batch 2)
- Fasting (BAL-0137; Batch 2)

Explained vocabulary: BAL-0135-V001, BAL-0135-V002, BAL-0135-V003, BAL-0135-V004, BAL-0135-V005, BAL-0135-V006, BAL-0135-V007, BAL-0135-V008, BAL-0135-V009, BAL-0135-V010, BAL-0135-V011, BAL-0135-V012, BAL-0135-V013, BAL-0135-V014, BAL-0135-V015

Source passage navigation: DJR-017-36, DJR-017-37, DJR-017-38, DJR-021-19, DJR-021-20, DJR-021-21, DJR-023-26, DJR-023-27, DJR-023-28, DJR-023-37, DJR-023-38, DJR-023-39, DJR-033-27, DJR-033-28, DJR-033-29, DJR-056-38, DJR-056-39, DJR-056-40, DJR-062-20, DJR-062-21, DJR-062-22, DJR-063-15, DJR-063-16, DJR-063-17, DJR-064-08, DJR-064-09, DJR-064-10, DJR-064-11, DJR-072-21, DJR-072-22, DJR-072-23, DJR-088-13, DJR-088-14, DJR-088-15, DJR-110-31, DJR-110-32, DJR-110-33, DJR-118-62, DJR-118-63,

DJR-118-64, DJR-134-23, DJR-134-24, DJR-134-25, DJR-135-45, DJR-135-46, DJR-135-47, DJR-141-49, DJR-141-50, DJR-141-51, DJR-141-52, DJR-141-53, DJR-142-01, DJR-142-02, DJR-142-26, DJR-142-27, DJR-142-28, DJR-142-29, DJR-149-47, DJR-149-48, DJR-149-49, DJR-156-09, DJR-156-10, DJR-156-11

Baths and bathing

Entry BAL-0136

The word

Baths are waters, prepared liquids or establishments used for bathing. Natural baths are springs, often mineral or thermal; artificial baths are prepared for a purpose. To bathe, also printed “bath”, can mean immersing or washing the body, but also wetting a particular part. Latin “Balneum” means a bath, and “Thermæ” names thermal baths or bath establishments. The word also enters images, a named preparation and the title Knight of the Bath.

In the work

Bathing is judged by patient, temperature, frequency and purpose. Among causes of melancholy, excessive or untimely baths allegedly dry, overcool or overheat the body; Guianerius rejects hot baths for adust melancholy and reports gout relieved at the cost of madness. Burton immediately qualifies the account: what cures one melancholy person may cause the condition in another (DJR-036-19–22). In the remedial section, natural and artificial baths both have special uses. Alexander praises their speed, Aetius daily use, and Galen his results, but Montanus’s marginal comment questions the boasting (DJR-071-31–32). Rhazes’s moistening programme joins bathing to subsequent anointing; Crato also allows fresh water alone. Different authorities prescribe different frequencies, while the distinction between warm and hot water is tied to avoiding sweat (DJR-071-33–36).

Natural baths expose disagreement rather than a single rule. Marcus de Oddis condemns heating and drying but elsewhere praises sulphurous cleansing. Mercurialis prescribes drinking Lucca waters and pouring them over the head; the margin also includes the stomach. Hercules de Saxonia restricts the drying, sweat-producing baths to hypochondriacal melancholy, excluding head and whole-body forms. Burton notices a tension when physicians diagnose a hot liver yet send a patient to hotter waters. Montanus adds cooling applications, and Gabelius limits the favourable account to cold diseases. English hot baths receive the same caution (DJR-071-42–47). Cardan, from Agathinus, nevertheless advocates cold-water bathing for all ages and constitutions, especially hot ones; Burton introduces this after noting sparse mention and opposition. These are attributed historical positions, not current medical advice.

The use changes with the local task. Prepared fresh-water baths reappear in the treatment of head melancholy, with Guianerius’s twice-daily proposal (DJR-105-25). Bathing in the love-cure section accompanies fasting, exercise and sweating; the margin specifies cold rather than hot baths (DJR-134-22). To bath an affected part with a moist application is a narrower external treatment than whole-body immersion (DJR-101-30). The philosopher’s bath supplies a different kind of example: an imagined dog is resisted by reasoning, in Burton’s reply that a sufferer may correct himself to some degree. The tale does not demonstrate a cure for the illness caused by a mad-dog bite (DJR-083-23–25).

Baths are also social places and objects of cultural judgment. Burton moves from Roman monuments and luxurious habits to public and private facilities in Constantinople and Fez, cleansing and Jewish observance; his description of the latter as superstitious

belongs to Christian polemic (DJR-071-37–41). Reports of mixed bathing at Baden contrast with separate Greek baths and jealous reactions elsewhere (DJR-145-06–11). These are attributed comparisons, not a verified survey of entire peoples. A bath's ordinary wetness also serves an argument for contentment: a man already wet gains no further kind of wetness in an ocean, just as enough cannot be exceeded in kind (DJR-091-61).

The figurative "Balneum Diaboli" makes melancholic humour the devil's bathing place, a bodily medium through which he supposedly acts; the argument retains humoral mediation rather than replacing it with demonic causation (DJR-031-16–18). In the consolation for despair, natural causes of frightening appearances remain possible, demonic power is limited, and mixed diseases call for mixed remedies (DJR-169-02–04). "Balneum Dianæ" is instead a preparation name in the account of Paracelsian boasts; Burton later rejects both extremes in the mineral dispute, and no composition is supplied (DJR-100-39–43). Cupid's bath at Aix belongs to a poem and a qualified comparison with love charms (DJR-126-16–20). The dedication's "MILITI DE BALNEO" is the honorific Knight of the Bath (DJR-170-21).

Bathing also enters accounts of erotic sight and suspicion. A cold bath supposedly heated by naked Caelia belongs to tales Burton asks readers to accept with "poetical faith"; the next example, from Aristaenetus, makes a bathing girl the object of a fisherman's startled gaze (DJR-118-15–21). In the jealousy discussion, Martial's women allegedly feign illness to visit baths, and the following Penelope-to-Helen comparison insinuates infidelity (DJR-146-74–77). These are literary examples and hostile allegations, not verified accounts of bathers.

The devil's-bath metaphor also introduces an account of thoughts supposedly forced upon sufferers against their wills; Burton's next distinction stresses their abhorrence and resistance, rather than consent (DJR-167-28–31).

Places to Read

- DJR-170-21 (unnumbered preliminary matter, scan p. 11): The phrase gives George Berkeley's title in the dedication.
- DJR-031-16–DJR-031-18 (pp. 52–53): Melancholic humour is imagined as a medium in which the devil mingles and finds his opportunity.
- DJR-036-19–DJR-036-22 (p. 80): Excess, unsuitable timing and extreme temperature condition the alleged harm. The same kind of treatment may cure one person and cause melancholy in another.
- DJR-071-31–DJR-071-48 (pp. 237–239): Natural and prepared baths, moistening claims, conflicting frequencies, social bathing, and the natural-bath debate with its final cold-water qualification. Rhazes's bathing and anointing are distinct parts of his moistening programme. Crato also allows a fresh-water bath without added ingredients. Baths as public establishments and objects of cultural judgment. The marginal thermal-bath and fountain labels accompany the Constantinople account. Praise and condemnation concern different effects: sulphurous cleansing versus heat and drying. Cold-water bathing is praised as suitable for all ages and constitutions, especially hot ones.
- DJR-083-23–DJR-083-25 (pp. 291–292): The bath is the setting in an anecdote about resisting a frightening imagined dog.
- DJR-091-60–DJR-091-62 (p. 331): Being wet in a bath supplies an analogy for having enough: immersion in a larger river or ocean adds no further kind of sufficiency.

- DJR-100-39–DJR-100-43 (pp. 371–372): The name appears among remedies associated with extravagant Paracelsian claims.
- DJR-101-29–DJR-101-31 (pp. 375–376): Moist medicines on linen bathe and cool particular affected parts.
- DJR-105-24–DJR-105-26 (p. 394): Prepared fresh-water baths recur in the treatment of head melancholy.
- DJR-118-15–DJR-118-21 (pp. 457–458): Poetic heating of a bath is explicitly qualified by poetical faith; a bathing scene then exemplifies the beholder’s response to beauty.
- DJR-126-16–DJR-126-20 (pp. 502–503): The bath is given a mythical power to make bathers lovers.
- DJR-134-21–DJR-134-23 (pp. 545–546): Bathing accompanies hunger, exercise and sweating in the treatment of love melancholy.
- DJR-145-06–DJR-145-11 (pp. 596–597): Mixed bathing at Baden is an example of custom without supposed jealousy.
- DJR-146-74–DJR-146-77 (pp. 607–608): Feigning illness to visit baths appears in the jealousy catalogue, followed by Martial’s Penelope-to-Helen insinuation.
- DJR-167-28–DJR-167-31 (p. 712): The metaphor accompanies a distinction between imposed thoughts and the sufferer’s abhorrence or resistance.
- DJR-169-02–DJR-169-04 (pp. 720–721): The metaphor returns in consolation for despair, alongside limited demonic power.

In this edition

“Baths are either artificiall or naturall” becomes baths artificially prepared or natural (DJR-071-32). The Latin Balneum aquæ dulcis means a bath of fresh water; sweet water in the later preparation also means fresh, not sugared (DJR-071-34; DJR-105-25). At DJR-071-35 the body’s moderate warmth and the margin’s moistening through cooling are preserved without forced agreement. At DJR-101-30 the verb bath is modernized to bathe. In the Constantinople margin, Thermæ and Nympheæ are adjacent labels for baths and fountain structures, not interchangeable definitions (DJR-071-39).

The first devil’s-bath passage consolidates Latin and English into one modern phrase; the later passage represents both with devil’s bath and devil’s bathing place (DJR-031-17; DJR-169-03). Diana’s bath translates a name, without identifying its ingredients. Aix is rendered Aachen, while the following happily is perhaps and retains the comparison’s uncertainty (DJR-126-17–19). The dedication’s Latin dative is carried by its opening address to the patron.

See also

- Non naturals (BAL-0082; Batch 1)
- Complexion and temperament (BAL-0062; Batch 1)
- Hypochondria (BAL-0018; Batch 1)
- Water and springs (BAL-0124; Batch 2)
- Venery (BAL-0134; Batch 2)
- Fasting (BAL-0137; Batch 2)

Explained vocabulary: BAL-0136-V001, BAL-0136-V002, BAL-0136-V003, BAL-0136-V004, BAL-0136-V005, BAL-0136-V006, BAL-0136-V007, BAL-0136-V008, BAL-0136-V009, BAL-0136-V010

Source passage navigation: DJR-170-21, DJR-031-16, DJR-031-17, DJR-031-18, DJR-036-19, DJR-036-20, DJR-036-21, DJR-036-22, DJR-071-31, DJR-071-32, DJR-071-33, DJR-071-34, DJR-071-35, DJR-071-36, DJR-071-37, DJR-071-38, DJR-071-39, DJR-071-40,

DJR-071-41, DJR-071-42, DJR-071-43, DJR-071-44, DJR-071-45, DJR-071-46, DJR-071-47, DJR-071-48, DJR-083-23, DJR-083-24, DJR-083-25, DJR-091-60, DJR-091-61, DJR-091-62, DJR-100-39, DJR-100-40, DJR-100-41, DJR-100-42, DJR-100-43, DJR-101-29, DJR-101-30, DJR-101-31, DJR-105-24, DJR-105-25, DJR-105-26, DJR-118-15, DJR-118-16, DJR-118-17, DJR-118-18, DJR-118-19, DJR-118-20, DJR-118-21, DJR-126-16, DJR-126-17, DJR-126-18, DJR-126-19, DJR-126-20, DJR-134-21, DJR-134-22, DJR-134-23, DJR-145-06, DJR-145-07, DJR-145-08, DJR-145-09, DJR-145-10, DJR-145-11, DJR-146-74, DJR-146-75, DJR-146-76, DJR-146-77, DJR-167-28, DJR-167-29, DJR-167-30, DJR-167-31, DJR-169-02, DJR-169-03, DJR-169-04

Fasting

Entry BAL-0137

The word

Fasting is abstention from food or restriction of food intake; to fast names the action, and a fast can be an observance or appointed day. Used of a patient entering a bath, fasting simply means on an empty stomach. The term “inanition” means bodily emptying or depletion, opposed to repletion. Latin “jejunium” names fasting, and “jejunus” a fasting or empty condition. The anatomical “Jejunum” is the empty gut; the related adjective “jejunas” can describe starved vegetation. The degree and purpose of abstention must be recovered from each passage.

The verb can also be figurative: to “fast long” is to go without sexual intercourse.

In the work

In ordinary regimen, both excess food and excessive deprivation can harm. Guianerius’s cases associate immoderate fasting and night waking with melancholy and madness; Burton’s examples of religious communities carry his polemical generalizations (DJR-035-35–36). The quantity-of-diet instructions forbid the patient to fast altogether, just as they forbid overeating; repletion and inanition are opposite potentially harmful extremes (DJR-071-03–05). Entering a bath fasting, however, specifies the immediate state of the stomach, not a long total fast (DJR-071-35).

The love-cure section addresses a different purpose and initially makes a much stronger claim. Guianerius’s severe regimen, explained through the supposedly protective hardships of poor people, ends in fasting rather than pretending to abstain while consuming rich food. The body says abstention from all kinds of food, while the margin gives bread and water (DJR-134-19–21). Burton calls fasting sufficient by itself, then invokes Jason Pratensis’s account of well-fed, idle people and Hildesheim’s ranking of hunger above baths, exercise and sweating (DJR-134-22). Chastity supplies the intended end. The escalating saying about hunger, time and a noose is marked comic, while Burton continues to commend fasting and a contrary diet (DJR-134-23–30). Crucially, the same discussion makes an exception for lovers deeply dejected, physically weakened and approaching despair: wine and a substantial diet may then be appropriate (DJR-134-32). These are historical prescriptions, not present-day directions.

Religious fasting likewise receives opposed assessments. In lawful cures, Burton invokes the saying that some kinds of devils require fasting and prayer, explicitly both together, while also requiring practical efforts and medicine (DJR-068-06). In religious melancholy, fasting can become a means of injury, yet he immediately affirms its value as restraint of the body and preparation for devotion. Praise is true only when the practice is moderate and seasonable; claims of excessive merit, counterfeit observance and the elevation of food rules over the commandments are his targets (DJR-156-03–06). His subsequent list makes excessive fasting one among several causes, forerunners or companions of visions. Hilarion’s wasting, sleeplessness and imagined noises exemplify a physiological reinterpretation of ascetic experience; the later paragraph again allows beneficial uses before condemning abuse (DJR-156-07–13).

The polemic does not simply demand abolition. Burton attacks the escalation from fasting generally commended to selected foods and times imposed under threat of damnation

(DJR-160-41–44), but also attacks people in his own religious camp who reject every fast day and ceremony (DJR-160-14–16). His report of Muslim month-long fasting specifies abstention until sunset, and the margin says by day each year: it does not claim continuous starvation for a month (DJR-159-14). In a therapeutic story, a man who believes himself Elijah is induced to end his fast by a counterfeit angel offering food, after which the physician gives medicine (DJR-161-24–26). The final counsel for despair is conditional on knowing that excessive fasting or similar practices caused this sufferer's trouble; removing the cause, recreation and counsel then answer it (DJR-169-25–29).

Other settings clarify purpose and voice. Epicurus sometimes fasts voluntarily to avoid the disgust of excess (DJR-090-19). The later protest against easy consolation uses the well-fed man's praise of fasting to challenge those who do not experience want; renewed advice to grow accustomed to suffering meets another objection, rather than settling the dispute at once (DJR-092-03–17). David fasts while his child lives but stops after the death, an example against unending mourning (DJR-095-26). Fasting on St Anne's eve is instead reported as a lover's divinatory device (DJR-132-49). Neither the empty gut in anatomy nor Cyprian's starved grass describes a devotional act (DJR-024-08; DJR-021-15).

In a hostile generalization about wives and marital satisfaction, "to fast long" means going without intercourse; the ensuing anecdotes concern husbands who withhold it (DJR-145-46–50).

The bereaved woman in Burton's account of 2 Esdras instead resolves to mourn and fast until death, an extreme of sorrow that contrasts with David's decision to stop fasting once his child has died (DJR-054-19–23; DJR-095-26).

The later anti-Jesuit polemic alleges a further use: fasting imposed with darkness and isolation to alter another person's mind and prepare him for violent service. Burton's accusation is reported here as polemic, not established history (DJR-156-21–26).

Places to Read

- DJR-021-14–DJR-021-16 (p. 2): The adjective describes grass scarcely produced by barren soil.
- DJR-024-07–DJR-024-09 (pp. 17–18): The anatomical name identifies a section of small intestine continuing from the duodenum.
- DJR-035-34–DJR-035-36 (p. 75): Excessive fasting, paired with night waking, is blamed for melancholy and madness.
- DJR-054-19–DJR-054-23 (pp. 162–163): Bereavement drives the woman from 2 Esdras to intend self-starvation until death; the episode belongs to extreme sorrow, not prescribed regimen.
- DJR-068-05–DJR-068-07 (p. 222): Fasting and prayer are both required in the cited saying about some kinds of devils.
- DJR-071-03–DJR-071-05 (pp. 234–235): Depletion and excessive fullness are opposing potentially harmful extremes.
- DJR-071-34–DJR-071-36 (p. 238): The adjective qualifies the patient sitting in the bath.
- DJR-090-18–DJR-090-20 (p. 323): Voluntary abstention counters the disgust produced by continuous luxury.
- DJR-092-03–DJR-092-17 (pp. 331–333): The well-fed praise of fasting in Latin conflicts with the English introduction; the poor speaker challenges easy consolation.
- DJR-095-25–DJR-095-27 (pp. 346–347): David's fast ends after the child's death because it cannot bring him back.
- DJR-132-48–DJR-132-50 (p. 538): Fasting becomes a divinatory practice intended to reveal a future husband.

- DJR-134-19–DJR-134-33 (pp. 545–547): Guianerius's severe love-cure regimen culminates in food abstention. The love-cure praise, its chastity purpose and the later exception for depleted, despairing patients must be read together.
- DJR-145-46–DJR-145-50 (p. 600): The food-abstinence verb becomes a sexual metaphor within a hostile account of wives and withheld marital intercourse.
- DJR-156-03–DJR-156-13 (pp. 655–657): Moderate, timely fasting is praised before excessive merit claims and harmful ascetic practices are condemned. Excessive fasting is one of several alleged precursors or companions of religious visions. Hilarion's wasting is connected to lack of vapours, sleeplessness and perceived noises.
- DJR-156-21–DJR-156-26 (pp. 657–658): Ritual preparations lead into Burton's allegation that enforced fasting and isolation are used to manipulate someone else; the allegation remains attributed.
- DJR-159-13–DJR-159-15 (p. 671): The reported month-long observance is daytime abstention, not a month without any eating.
- DJR-160-14–DJR-160-16 (p. 676): Abolition of fast days is among the practices Burton attacks in his own religious camp.
- DJR-160-40–DJR-160-44 (p. 679): Wednesday is said to be in danger of becoming another imposed fast day.
- DJR-161-24–DJR-161-26 (pp. 682–683): A physician interrupts the fast of a man who believes he is Elijah.
- DJR-169-25–DJR-169-29 (pp. 722–723): A known history of excessive fasting calls for removing the cause and contrary means of relief.

In this edition

"so he may not absolutely fast" becomes "so he must not fast altogether" in the ordinary regimen (DJR-071-04). Inanition there becomes emptying the body; the modal may remains can. At DJR-071-35, "he must enter fasting" becomes "The patient must enter on an empty stomach", and the Latin jejunus has the same local force. The duration specified in its marginal clause concerns sitting in the bath, not a defined length of fasting.

Two differences are kept visible. At DJR-092-04 the English says declaim against fasting, but "Qui satur est pleno laudat jejunia ventre" means the well-fed man praises fasting: the supplied edition preserves the contradiction. At DJR-134-21 the body's abstention from all food and the margin's bread-and-water fast are not silently equated. The love-cure claim all-sufficient is rendered sufficient by itself and must be read with its later patient exception. The fasting story at DJR-161-25 prints meditation where the edition renders the apparent sense mediation or intervention; the reported deception is not concealed.

See also

- Non naturals (BAL-0082; Batch 1)
- Religious melancholy (BAL-0077; Batch 1)
- Religion and superstition (BAL-0078; Batch 1)
- Complexion and temperament (BAL-0062; Batch 1)
- Diet and regimen (BAL-0119; Batch 2)
- Plethora and repletion (BAL-0129; Batch 2)
- Continence (BAL-0135; Batch 2)
- Baths and bathing (BAL-0136; Batch 2)

Explained vocabulary: BAL-0137-V001, BAL-0137-V002, BAL-0137-V003, BAL-0137-V004, BAL-0137-V005, BAL-0137-V006, BAL-0137-V007, BAL-0137-V008, BAL-0137-V009, BAL-0137-V010, BAL-0137-V011, BAL-0137-V012

Source passage navigation: DJR-021-14, DJR-021-15, DJR-021-16, DJR-024-07, DJR-024-08, DJR-024-09, DJR-035-34, DJR-035-35, DJR-035-36, DJR-054-19, DJR-054-20, DJR-054-21, DJR-054-22, DJR-054-23, DJR-068-05, DJR-068-06, DJR-068-07, DJR-071-03, DJR-071-04, DJR-071-05, DJR-071-34, DJR-071-35, DJR-071-36, DJR-090-18, DJR-090-19, DJR-090-20, DJR-092-03, DJR-092-04, DJR-092-05, DJR-092-06, DJR-092-07, DJR-092-08, DJR-092-09, DJR-092-10, DJR-092-11, DJR-092-12, DJR-092-13, DJR-092-14, DJR-092-15, DJR-092-16, DJR-092-17, DJR-095-25, DJR-095-26, DJR-095-27, DJR-132-48, DJR-132-49, DJR-132-50, DJR-134-19, DJR-134-20, DJR-134-21, DJR-134-22, DJR-134-23, DJR-134-24, DJR-134-25, DJR-134-26, DJR-134-27, DJR-134-28, DJR-134-29, DJR-134-30, DJR-134-31, DJR-134-32, DJR-134-33, DJR-145-46, DJR-145-47, DJR-145-48, DJR-145-49, DJR-145-50, DJR-156-03, DJR-156-04, DJR-156-05, DJR-156-06, DJR-156-07, DJR-156-08, DJR-156-09, DJR-156-10, DJR-156-11, DJR-156-12, DJR-156-13, DJR-156-21, DJR-156-22, DJR-156-23, DJR-156-24, DJR-156-25, DJR-156-26, DJR-159-13, DJR-159-14, DJR-159-15, DJR-160-14, DJR-160-15, DJR-160-16, DJR-160-40, DJR-160-41, DJR-160-42, DJR-160-43, DJR-160-44, DJR-161-24, DJR-161-25, DJR-161-26, DJR-169-25, DJR-169-26, DJR-169-27, DJR-169-28, DJR-169-29

Defecate

Entry BAL-0138

The word

Defecate means to clarify or purify, literally by removing dregs or impurities, or figuratively by clearing corruption. It can also be adjectival: defecate water is cleared of sediment, and people called more defecate are comparatively purer in religion. These uses do not designate bowel evacuation. The object may nevertheless be bodily: Burton also uses the verb of purifying blood.

In the work

The brewing passage begins with an adverse account of thick, stagnant water, allowing household uses or necessity but rejecting ordinary human consumption. Some people, however, say such water makes the best beer and that boiling defecates it; Cardan is cited for the claim that substance and flavour improve (DJR-034-38–39). Burton calls this a paradox, an assertion against received opinion. His next paragraph makes the disagreement sharper: such beer may be stronger yet less wholesome, and Joubert, reasoning from Galen, rightly denies that boiling cleanses or purifies those waters (DJR-034-40). The entry therefore records a disputed clarification claim, not Burton’s unqualified approval or modern water-treatment advice.

The remedial diet section uses the same form adjectivally. River water may be continually muddy, Burton concedes, but after settling it is defecate and clear, meaning free of sediment (DJR-070-30). This differs from the claim about boiling. In the treatment of facial redness, Crato’s proposed infusion is intended to defecate impure blood: the object is bodily, but the action means purification rather than defecation in the modern sense (DJR-106-07). No historical preparation needs to be reconstructed to understand that verb.

The religious uses transfer purification to communities and doctrine. Calvinists are more defecate than the rest in Burton’s ranking, yet still quarrel and remain subject to superstition; he follows with a prayer that his own Church contain no follies (DJR-153-10–11). Later the true Church is compared to wine mixed with water, hidden until Luther begins to defecate it and disperse the mists of superstition (DJR-160-12). The purification is Burton’s confessional interpretation of the Reformation. His following criticism of extremes within his own religious camp prevents that praise from implying that all subsequent practice is pure (DJR-160-14–16).

Places to Read

- DJR-034-38–DJR-034-40 (p. 71): Cardan’s boiling-and-brewing clarification claim, qualified as a paradox and opposed in the continuation.
- DJR-070-29–DJR-070-31 (pp. 232–233): Settled river water is described as cleared of sediment.
- DJR-106-06–DJR-106-08 (p. 397): Crato’s proposed purification of impure blood in the treatment of facial redness.
- DJR-153-09–DJR-153-11 (pp. 641–642): Comparative religious purity remains qualified by disagreement and superstition.

- DJR-160-11–DJR-160-16 (p. 676): Luther’s figurative clarification of the Church, followed by criticism of excess within Burton’s own camp.

In this edition

“seething doth defecate it” becomes “boiling clarifies it” (DJR-034-39): seething names boiling and defecate the claimed clarification. The following paradox is rendered as running against received opinion; the next paragraph’s denial of purification remains essential. At DJR-070-30, “defecate and clear” becomes “free of sediment and clear”. At DJR-106-07, “to defecate impure blood” becomes “purify impure blood”.

“more defecate then the rest” becomes “purer than the rest”, preserving the comparative qualification (DJR-153-10). In the Luther passage, defecate becomes clarify it; the modern object it makes explicit the Church understood from the original context (DJR-160-12). Clarification, bodily purification and religious reform share the removal-of-impurity sense without becoming identical processes.

See also

- Concoction (BAL-0028; Batch 1)
- Excrements (BAL-0029; Batch 1)
- Water and springs (BAL-0124; Batch 2)

Explained vocabulary: BAL-0138-V001, BAL-0138-V002, BAL-0138-V003, BAL-0138-V004, BAL-0138-V005

Source passage navigation: DJR-034-38, DJR-034-39, DJR-034-40, DJR-070-29, DJR-070-30, DJR-070-31, DJR-106-06, DJR-106-07, DJR-106-08, DJR-153-09, DJR-153-10, DJR-153-11, DJR-160-11, DJR-160-12, DJR-160-13, DJR-160-14, DJR-160-15, DJR-160-16

Distillation and rheum

Entry BAL-0139

The word

“Distillation” and “rheume” first name bodily flow and discharge: rheum is especially mucus or catarrhal fluid, and distillation is its downward flow in the historical physiology. In the classification of head diseases, catarrhs, rheums and distillations belong to the brain’s waste matter. Elsewhere the same distillation family denotes a chemical process, its liquid products, or ordinary dripping. A “still” is the apparatus; the rheumatic adjective describes an afflicted person without fixing a modern diagnosis.

In the work

The central comparison is between bodily discharge and the settling of melancholy into habit. Borrowing Seneca’s example, Burton contrasts a single discharge that causes a cough with a continual, long-established one that causes consumption of the lungs. So repeated, neglected emotional disturbances can become disease. The analogy continues into differences of susceptibility: the humour’s intensity and the resistance of constitution or rational soul affect the outcome, and an affront negligible to one person may overwhelm another. It is the development from passing disturbance to established condition that matters (DJR-023-14–16).

Rheum later appears among sleepiness, spitting and muddy complexion in the relatively rare melancholy proceeding from phlegm. These patients are said to be more troubled by it than other melancholics; Saxonia’s sleepy Venetian widow is an individual reported case, not the entire class. Excessive sleep can itself be blamed for downward discharges, but that claim follows praise of moderate sleep and a distinction among constitutions. In explanations of disturbed perception, rheum can occasion ringing ears, while corrupt vapours are said to rise to the head and distil back into the eyes. These are bodily uses within the period’s explanatory models, distinct from drug manufacture (DJR-038-23–25; DJR-060-16–18; DJR-064-02–04 and DJR-064-18–20).

The preparation sense is independently visible in the silver alembic of the reported Fuchs anecdote: abundant local herbs are distilled, perhaps because the locality supplies suitable remedies. Household distillations, displayed with preserves and confections, are products of work in Burton’s gendered account of occupations. Mattioli’s stronger claim makes skill in chemical distillation a condition of medical excellence, while a neighbouring marginal judgement resists excessive praise without rejecting its use. Distilled waters are one among several preparations of borage and bugloss; later they are mixed with syrups of corresponding nature. Distilled lemon juice belongs to proposed external applications for facial redness. These examples identify processes, products and uses without supplying a reconstructed recipe (DJR-082-15–17; DJR-099-34–36; DJR-100-07–09 and DJR-100-43–44; DJR-101-25–27; DJR-106-07–09).

The vocabulary also works outside a treatment list. A perpetual catarrh contributes to Burton’s satire of the ageing lover; a rheumatic and gouty suitor can still prevail if he has wealth. In love poetry, drops from a still become tears drawn by Cupid’s fire, and Latin “ignis distillat in undas” makes fire flow into water. Nectar merely dripping on a white rose, in a myth about its red colour, shows the ordinary liquid-motion sense. Latin “stillicidia” names medicinal drip applications, but the related “stillicidiaque” names

gutters through which lovers dangerously enter houses. The surrounding action determines whether the flow belongs to bodies, preparations, imagery or buildings (DJR-115-43–45; DJR-122-06–08; DJR-126-30–35; DJR-132-26–28; DJR-105-47–49; DJR-130-12–14).

Places to Read

- DJR-022-13–DJR-022-15 (pp. 7–8): The historical division of head diseases locates catarrhs, rheums and discharges among the brain’s waste matter.
- DJR-023-14–DJR-023-16 (pp. 12–13): Discharge becomes the analogy for neglected passions settling into habit, with different capacities for resistance.
- DJR-038-23–DJR-038-25 (p. 90): Moderate sleep, constitutional exceptions, excess and unsuitable timing qualify the account of downward discharges.
- DJR-042-09–DJR-042-11 (p. 106): Seneca’s bodily afflictions and Burton’s freer English summary exemplify the insecurity of every condition.
- DJR-060-16–DJR-060-18 (p. 191): Comparatively rare phlegmatic melancholy, rheum and the reported Venetian widow.
- DJR-064-02–DJR-064-04 (p. 207): Bodily conditions and occasions for altered imagination, including ringing ears associated with cold and rheum.
- DJR-064-18–DJR-064-20 (pp. 209–210): Internal causes of apparent external images and vapours distilling from the head to the eyes.
- DJR-071-42–DJR-071-44 (pp. 238–239): Competing effects and restricted uses of baths; the Lucca margin applies hot-water streams to head and stomach.
- DJR-082-15–DJR-082-17 (p. 286): Occupations against idleness and household distilled products displayed to guests.
- DJR-099-34–DJR-099-36 (p. 366): The conjectured local-remedy rationale of the silver-alembic anecdote and objections about northern plants.
- DJR-100-07–DJR-100-09 (p. 368): Distilled waters among several preparations of borage and bugloss.
- DJR-100-43–DJR-101-01 (p. 372): Mattioli’s praise of chemical distillation, tempered by the marginal criticism of overvaluation.
- DJR-101-25–DJR-101-27 (p. 375): Syrups used mainly as preparatives and mixed with corresponding distilled waters.
- DJR-105-47–DJR-105-49 (p. 396): Historical means to procure sleep, including drip applications and distilled herbal waters.
- DJR-106-07–DJR-106-09 (p. 397): External preparations for facial redness, with body and marginal differences retained.
- DJR-115-43–DJR-115-45 (p. 445): Catarrh in the satirical portrayal of older lovers; the continuation’s Pliny attribution is qualified by the edition.
- DJR-122-06–DJR-122-08 (p. 478): The rheumatic suitor preferred on condition that he is rich.
- DJR-126-30–DJR-126-35 (pp. 503–504): The still, enclosed fire and liquid drops form successive images for a lover’s tears.
- DJR-130-12–DJR-130-14 (pp. 524–525): Gutters as a dangerous architectural route of clandestine lovers.
- DJR-132-26–DJR-132-28 (p. 536): Cupid’s dancing and the myth of nectar dripping onto the white rose.

In this edition

“one Distillation” → “a single catarrhal discharge” (DJR-023-15) makes the bodily sense explicit; “rheume” → “rheum” (DJR-060-17) retains a term explained by the local note. In

Seneca’s marginal Latin, persistent and violent discharge contrasts with the body’s continual and inveterate, or long-established, discharge. The edition preserves Burton’s printed citation but identifies the underlying comparison as Seneca, Letter 75.12; that identification belongs to the supplied apparatus, not a fresh collation here.

Other checked renderings mark the changing senses: household “distillations” becomes “distilled preparations” (DJR-082-16), “Chymisticall distillations” becomes “chemical distillation” (DJR-100-44), and nectar “distilling upon the white Rose” becomes “dripped onto the white rose” (DJR-132-27). In the facial preparation, “the juyce of distil’d Lemmons” is compressed to “distilled lemon juice”; the Latin margin explicitly attaches distilled to the juice. At DJR-064-03 the edition renders “cold & rheume” as “cold or rheum”, changing the conjunction while retaining both nouns. The Latin medical and architectural uses of stillicidium are separately explained rather than forced into a single technical gloss.

See also

- Excrements (BAL-0029; Batch 1)
- Habit and disposition (BAL-0061; Batch 1)
- Water and springs (BAL-0124; Batch 2)
- Defecate (BAL-0138; Batch 2)
- Concoction (BAL-0028; Batch 1)

Explained vocabulary: BAL-0139-V001, BAL-0139-V002, BAL-0139-V003, BAL-0139-V004, BAL-0139-V005, BAL-0139-V006, BAL-0139-V007, BAL-0139-V008, BAL-0139-V009, BAL-0139-V010, BAL-0139-V011, BAL-0139-V012, BAL-0139-V013, BAL-0139-V014

Source passage navigation: DJR-022-13, DJR-022-14, DJR-022-15, DJR-023-14, DJR-023-15, DJR-023-16, DJR-038-23, DJR-038-24, DJR-038-25, DJR-042-09, DJR-042-10, DJR-042-11, DJR-060-16, DJR-060-17, DJR-060-18, DJR-064-02, DJR-064-03, DJR-064-04, DJR-064-18, DJR-064-19, DJR-064-20, DJR-071-42, DJR-071-43, DJR-071-44, DJR-082-15, DJR-082-16, DJR-082-17, DJR-099-34, DJR-099-35, DJR-099-36, DJR-100-07, DJR-100-08, DJR-100-09, DJR-100-43, DJR-100-44, DJR-101-01, DJR-101-25, DJR-101-26, DJR-101-27, DJR-105-47, DJR-105-48, DJR-105-49, DJR-106-07, DJR-106-08, DJR-106-09, DJR-115-43, DJR-115-44, DJR-115-45, DJR-122-06, DJR-122-07, DJR-122-08, DJR-126-30, DJR-126-31, DJR-126-32, DJR-126-33, DJR-126-34, DJR-126-35, DJR-130-12, DJR-130-13, DJR-130-14, DJR-132-26, DJR-132-27, DJR-132-28

Exercise

Entry BAL-0140

The word

Exercise names bodily or mental activity, but also an individual academic performance or literary composition. As a verb it can mean practise, put a power into operation, or test a quality. Its object and setting therefore matter: exercising the body, exercising medical skill, and exercising patience are distinct constructions. The verb can also mean afflict or trouble; particular noun constructions designate religious observances and sexual activity.

In the work

Burton’s medical opposition is deliberately double. “Immoderate exercise” belongs among causes (DJR-037-15), yet the next paragraph calls timely exercise exceptionally good and ill-timed, violent or excessive activity exceptionally bad. Fernel’s explanation, attributed through Galen, concerns exhaustion, spirits and disturbed humours; the continuation gives exercise after meals as a bodily danger asserted by the cited authorities (DJR-037-16–18). In the remedy chapter “Exercise rectified of Body and minde” answers excessive exertion on one side and solitude and idleness on the other (DJR-078-01–02). Rectification means finding a suitable degree and occasion within Burton’s historical regimen.

The detailed prescriptions retain disagreement. Gentle movement and bodily rubbing precede a discussion of timing and sweating; strenuous work such as sawing is restricted to certain cases and particular people, while most authorities reject excess (DJR-078-10–14). Exercise includes useful work and recreation, pleasant or unpleasant, easy or hard. These passages describe Burton’s and his authorities’ therapeutic reasoning rather than establish a present-day exercise programme.

The intellectual senses are equally concrete. Burton writes “to exercise my self,” making compilation a form of mental practice while leaving other motives, including fame, open (DJR-003-06). His “exercises” can be compositions (DJR-005-25). The melancholy scholar fears being out in “his next exercise,” faltering at an academic task amid envy, rivalry and self-exhaustion (DJR-061-07). That performance belongs to the broader account in which studies and occupations supply the particular objects of troubled thought.

The verb also expresses application and trial. Abdera’s citizens ask Hippocrates to “exercise his skill upon him,” applying medical skill to the supposedly mad Democritus; Hippocrates explicitly rejects their diagnosis at the close of the literary episode (DJR-008-09–12, DJR-008-24). The understanding cannot “exercise his functions” without the senses in Burton’s report of Melanchthon (DJR-056-52). Theological chastisement may “exercise and try our patience,” where suffering tests a quality rather than supplies physical recreation (DJR-021-19).

The exercise chapter’s conclusion returns to scholarship. If voluntary occupations fail to divert troubled thoughts, Christophorus à Vega’s prescription introduces compulsory tasks; Burton’s public university exercises exemplify obligations enforced by disgrace or loss of reputation (DJR-082-14–15). This historical coercive proposal is conditional. The governing conclusion requires both body and mind to be exercised moderately: Plutarch’s ox and camel show how refusing relief to one ends by burdening both (DJR-082-21–22).

Other constructions change the agency or the kind of activity. Melancholy may be “exercising the minde,” afflicting rather than training it (DJR-061-11). Religious exercises are observances: genuine Christian “duties and exercises” proceed from charity (DJR-111-40), whereas Burton’s hostile report of Machiavelli treats attendance at “holy exercises” as a prince’s show of devotion. He nevertheless concedes that many statesmen are sincerely religious (DJR-153-40–42). The same phrase enters the pastoral account of unwanted thoughts, where their presence must be distinguished from the sufferer’s approval: resistance remains explicit (DJR-167-27, DJR-167-31). Finally “venerous exercises” names sexual activities in Burton’s polemic, supported by borrowed authorities and jokes, against elderly men marrying young women (DJR-150-10–13).

Places to Read

- DJR-003-04 (5): Writing, occupation and relief frame mental exercise.
- DJR-003-05 (5): Leisure turned into useful work.
- DJR-003-06 (5): Burton presents writing as mental practice, borrowing Paul of Aegina’s explanation for compilation.
- DJR-003-07 (5): Writing as relief.
- DJR-005-22 (11): Time for revision.
- DJR-005-23 (12): Further qualification of the writing claim.
- DJR-005-24 (12): Lack of assistants.
- DJR-005-25 (12): The plural denotes Burton’s other compositions in his account of improvised writing.
- DJR-008-09 (23): The citizens ask Hippocrates to apply medical skill to Democritus, whom they take to be mad.
- DJR-008-10 (23–24): The supposed patient at work in his garden.
- DJR-008-11 (24): Democritus explains his investigation.
- DJR-008-12 (24): The criticism of human life that occasions laughter.
- DJR-008-24 (26): Hippocrates explicitly rejects the townspeople’s diagnosis in the literary episode.
- DJR-021-18 (3): Punishment precedes the alternative of trial.
- DJR-021-19 (3): Patience is tested through suffering in an alternative theological account of chastisement.
- DJR-021-20 (3): Theological purpose of correction.
- DJR-021-21 (3): Illness and self-examination.
- DJR-037-15 (84): The heading identifies excess as a cause rather than condemning activity simply.
- DJR-037-16 (84): The same activity is praised when timely and condemned when violent, excessive or ill-timed.
- DJR-037-17 (84–85): Ill-timed exertion after meals.
- DJR-037-18 (85): Authorities on immoderate exertion.
- DJR-056-51 (173): Humoral dispositions in the preceding account.
- DJR-056-52 (173): The understanding cannot perform its operations without help from the lower senses.
- DJR-056-53 (173): The bodily explanation continues.
- DJR-061-01 (194): Heading on education and condition.
- DJR-061-02 (194): Studies and callings shape symptoms.
- DJR-061-03 (194): Ambition as a contrasting habitual object.
- DJR-061-04 (194): Acquisition as a contrasting habitual object.
- DJR-061-05 (194): The lover’s imagined presence.
- DJR-061-06 (194–195): Religious objects of thought.

- DJR-061-07 (195): The scholar fears faltering at his next institutional task; the word is not bodily exercise here.
- DJR-061-08 (195): Apparent mildness and inward burden.
- DJR-061-11 (195): Melancholy, rather than a willing learner, acts on the mind in many forms even when the body is free.
- DJR-078-01 (265): The remedy heading includes mental occupation as well as bodily exertion.
- DJR-078-02 (265): The pronoun refers back to exercise; useful occupation answers both over-exertion and idleness.
- DJR-078-03 (265): Occupation rather than inactivity.
- DJR-078-09 (266): Rhazes on suitable tasks.
- DJR-078-10 (266): Gentleness and moderation.
- DJR-078-11 (266–267): Historical praise of bodily effects.
- DJR-078-12 (267): Timing and different limits on sweating.
- DJR-078-13 (267): Sawing is allowed by some authorities only for particular persons and cases; most prohibit excessive exertion.
- DJR-078-14 (267): Classification includes labour and recreation.
- DJR-082-14 (286): Formal institutional obligations illustrate the compulsory tasks proposed when voluntary occupation fails.
- DJR-082-15 (286): The condition and rationale for compulsory occupation.
- DJR-082-21 (286): The conclusion requires both bodily and mental activity in a moderate degree; exhaustion of either burdens both.
- DJR-082-22 (286): The ox-and-camel fable insists on reciprocal relief for body and mind.
- DJR-111-40 (428): Here the practices are genuinely Christian actions issuing from charity, unlike the counterfeit appearance elsewhere.
- DJR-150-10 (625): Borrowed authorities in the polemic against ill-timed marriages.
- DJR-150-11 (625): Verse on sexual strength.
- DJR-150-12 (625): Sexual capacity is described through the broader noun of activity in the polemic against old men marrying young women.
- DJR-150-13 (625): Altered Horatian verse continues the sexual metaphor.
- DJR-153-40 (645): Attendance supplies the appearance of devotion in Burton’s hostile account of princely policy.
- DJR-153-41 (645): Burton cites opponents of Machiavelli’s policy.
- DJR-153-42 (645): The concession that many statesmen are sincerely religious.
- DJR-167-27 (711–712): Their omission occurs among contributing conditions in Burton’s account of unwanted blasphemous thoughts.
- DJR-167-31 (712): Resistance to unwanted thoughts is distinct from assent.

In this edition

“his next exercise” becomes “his next academic exercise” (DJR-061-07): academic supplies the institutional context. “Immoderate exercise” becomes “Excessive exercise” (DJR-037-15), while “Exercise rectified of Body and minde” becomes “Exercise of body and mind regulated” (DJR-078-01). Regulated preserves the ordering implied by rectification. Elsewhere “all other exercises” becomes “all my other compositions” (DJR-005-25), and “exercise his functions” becomes “perform its functions” (DJR-056-52). The compressed “exercise his skill upon him” → “treat him” belongs to a whole construction, not a definition of exercise alone (DJR-008-09). “exercising the minde” becomes “tormenting the mind” (DJR-061-11); “holy exercises” becomes “religious exercises” (DJR-153-40), and “venerous exercises” becomes “sexual activities”

(DJR-150-12). These renderings distinguish senses of the same family rather than translate every occurrence by physical exercise.

See also

- Non naturals (BAL-0082; Batch 1): Activity belongs among the managed non-naturals.
- Action (BAL-0056; Batch 1): Operation and performance exceed the bodily sense.
- Idleness (BAL-0141; Batch 2): The opposed failure of occupation.
- Study and reading (BAL-0153; Batch 2): Mental activity can be relief or excessive labour.
- Recreate (BAL-0146; Batch 2): Recreation is one included kind of activity.

Explained vocabulary: BAL-0140-V001, BAL-0140-V002, BAL-0140-V003, BAL-0140-V004, BAL-0140-V005, BAL-0140-V006, BAL-0140-V007, BAL-0140-V008, BAL-0140-V009, BAL-0140-V010, BAL-0140-V011, BAL-0140-V012, BAL-0140-V013, BAL-0140-V014, BAL-0140-V015

Source passage navigation: DJR-003-04, DJR-003-05, DJR-003-06, DJR-003-07, DJR-005-22, DJR-005-23, DJR-005-24, DJR-005-25, DJR-008-09, DJR-008-10, DJR-008-11, DJR-008-12, DJR-008-24, DJR-021-18, DJR-021-19, DJR-021-20, DJR-021-21, DJR-037-15, DJR-037-16, DJR-037-17, DJR-037-18, DJR-056-51, DJR-056-52, DJR-056-53, DJR-061-01, DJR-061-02, DJR-061-03, DJR-061-04, DJR-061-05, DJR-061-06, DJR-061-07, DJR-061-08, DJR-061-11, DJR-078-01, DJR-078-02, DJR-078-03, DJR-078-09, DJR-078-10, DJR-078-11, DJR-078-12, DJR-078-13, DJR-078-14, DJR-082-14, DJR-082-15, DJR-082-21, DJR-082-22, DJR-111-40, DJR-150-10, DJR-150-11, DJR-150-12, DJR-150-13, DJR-153-40, DJR-153-41, DJR-153-42, DJR-167-27, DJR-167-31

Idleness

Entry BAL-0141

The word

Idleness chiefly means inactivity or lack of occupation. It is closely associated with excessive solitude, but the conditions remain distinct. The adjective has other local senses: “idle hours” are spare hours, “idle questions” are fruitless inquiries, and “idle headed” means mentally disordered. None of those constructions can simply be substituted for the central noun.

In the work

Burton makes purposeful occupation both a subject and a reason for the Anatomy: he writes about melancholy to avoid it by keeping busy (DJR-003-04–08). The causal chapter expands the opposition between excessive exercise and inactivity. Idleness becomes the “badg of gentry,” a supposed mark of rank that Burton treats as destructive (DJR-037-19). His attack extends to people who count useful work a disgrace, and even to the difficulty of dressing or writing a letter (DJR-037-22–24, DJR-037-30). The rhetoric combines moral blame with descriptions of impaired activity; it should not be converted into a modern judgement that distressed people merely refuse effort.

The bodily and mental branches receive different images. Bodily idleness permits waste and obstruction in the historical humoral account. The idle mind is compared to rust, stagnant water and a commonwealth turning its violence inward (DJR-037-25–28). Mind is not literally without activity: its unoccupied powers can multiply cares and false fears. Burton’s imagined remedies redirect that activity. The later distinction between refreshing the overworked and occupying the excessively idle prevents a universal prescription of additional labour (DJR-080-20–23).

“Cozen German to Idleness” introduces excessive solitude as its first cousin and accompanying cause (DJR-038-01). Enforced and voluntary solitude follow as separate cases. This preserves the kinship metaphor without identifying all time alone with inactivity. The same verbal family can carry a much milder judgement elsewhere: the book is useful work done at “idle hours” (DJR-006-11). The phrase “idle questions,” by contrast, reproaches learning judged pointless in a crisis (DJR-018-14), while the compound “idle headed” describes disordered thought after sleeplessness in Burton’s interpretation of Hilarion (DJR-156-09).

Burton’s “idlenes with idlenes” makes the book itself paradoxical: the supposed cause becomes material for its antidote (DJR-003-08). Useful learned and religious retreat receives a different defence. Scipio seems idle while being especially busy, so appearance of leisure is not proof of inactivity (DJR-038-12–16).

The same cause-and-remedy pattern governs later arguments about love and jealousy. Idleness nourishes love in the literary catalogue; labour and occupation are then proposed against it (DJR-116-34–41, DJR-134-07–09, DJR-134-15). Jealousy’s causal statement is conditional on idleness joining melancholy. Nevisanus’s accompanying presumption about women belongs to the gendered claim Burton adopts, not an independently established fact (DJR-145-21). The remedy passage promises cure or at least mitigation through timely resistance, then proposes occupation and friends’ counsel

(DJR-148-19–20). The final injunction, “Be not solitary, be not idle,” returns to these counsels for people distressed by melancholy (DJR-169-32).

Places to Read

- DJR-003-04 (5): The causal reversal motivates Burton’s own writing about melancholy.
- DJR-003-05 (5): Playful labour makes leisure useful.
- DJR-003-06 (5): Writing as mental exercise.
- DJR-003-07 (5): Relief through writing.
- DJR-003-08 (5): The paradox of answering idleness with idleness.
- DJR-006-10 (14): The book’s relation to theological studies.
- DJR-006-11 (14–15): Burton locates useful writing in time outside his principal studies.
- DJR-018-13 (72): Learning contrasted with amendment of conduct.
- DJR-018-14 (72): The adjective attacks scholarly inquiries judged worthless beside civic and spiritual danger.
- DJR-018-15 (72): Transition from scholars to lovers.
- DJR-037-16 (84): Excess at the opposite extreme.
- DJR-037-19 (85): The apposition makes idleness both a regimen category and a social badge under attack.
- DJR-037-20 (85): Comparison with excessive bodily exercise.
- DJR-037-21 (85): Idleness as a sufficient cause in reported examples.
- DJR-037-22 (85): Occupation and difficulty undertaking ordinary tasks.
- DJR-037-23 (85): Abrupt withdrawal from accustomed business.
- DJR-037-24 (85–86): Activity and congenial company compared with isolation.
- DJR-037-25 (86): Bodily idleness.
- DJR-037-26 (86): Neglected land and confined animals.
- DJR-037-27 (86): The stagnant pool and rust images explain how a restless but unoccupied mind feeds troubling thoughts.
- DJR-037-28 (86): Civil-war image of inward torment.
- DJR-037-29 (86): Sweeping moral-medical generalization.
- DJR-037-30 (86): Social criticism of idle nobility.
- DJR-038-01 (87): The family metaphor makes excessive solitude a companion, not a synonym, of idleness.
- DJR-038-02 (87–88): Imposed solitude under religious rules.
- DJR-038-03 (88): Prison and isolated households.
- DJR-038-04 (88): Poverty and fear of disgrace.
- DJR-038-05 (88): Abrupt loss of usual companions.
- DJR-038-06 (88): Initially attractive voluntary solitude.
- DJR-038-12 (89): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-038-13 (89): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-038-14 (89): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-038-15 (89): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-038-16 (89): Scipio’s paradox distinguishes fruitful withdrawn activity from the idleness others suppose.
- DJR-080-20 (276–277): More’s protection against overwork.
- DJR-080-21 (277): A proposal for servants’ recreation.

- DJR-080-22 (277): The idle need occupation while the overworked need refreshing recreation.
- DJR-080-23 (277): Recreation varies with condition and season.
- DJR-116-34 (450): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-116-35 (450): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-116-36 (450): The cause is applied specifically to love in a sequence about leisure, abundance and lust.
- DJR-116-37 (450): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-116-38 (450): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-116-39 (450): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-116-40 (450): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-116-41 (450): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-134-07 (545): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-134-08 (545): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-134-09 (545): Removing idleness is the remedy-side counterpart to its alleged role in love.
- DJR-134-15 (545): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-145-21 (598): The condition combines idleness with melancholy before alleging increased jealousy.
- DJR-148-19 (615): The surrounding argument qualifies the indexed cause, remedy or apparent-idleness example.
- DJR-148-20 (615): Important occupation is proposed to counter jealous fears and suspicions.
- DJR-156-09 (656): In Burton’s recasting of Hilarion’s story, sleeplessness produces disordered perception.
- DJR-156-10 (656): A qualification against condemning contemplation itself.
- DJR-156-11 (656): Attributed accounts of religious melancholy.
- DJR-169-32 (723): The concluding precept joins companionship with occupation.

In this edition

“Cozen German to Idleness” becomes “First cousin to idleness,” and “too much solitariness” becomes “too much being alone” in the same passage (DJR-038-01). The metaphor and the limiting too much are both essential. The edition distinguishes “at idle hours” → “In my spare hours” (DJR-006-11) from “became idle headed” → “his mind became disordered” (DJR-156-09). At DJR-037-19 its rendering of sole cause as a cause sufficient by itself preserves the claim without making idleness Burton’s exclusive explanation of melancholy.

See also

- Exercise (BAL-0140; Batch 2): Activity is governed by measure, not maximum effort.

- Solitude (BAL-0142; Batch 2): The accompanying but distinct condition.
- Leisure (BAL-0143; Batch 2): Free time can be used productively.
- Calling (BAL-0144; Batch 2): Occupation and social provision.
- Melancholy (BAL-0001; Batch 1): The causal vocabulary belongs to Burton’s larger account.

Explained vocabulary: BAL-0141-V001, BAL-0141-V002, BAL-0141-V003, BAL-0141-V004, BAL-0141-V005, BAL-0141-V006, BAL-0141-V007, BAL-0141-V008, BAL-0141-V009, BAL-0141-V010

Source passage navigation: DJR-003-04, DJR-003-05, DJR-003-06, DJR-003-07, DJR-003-08, DJR-006-10, DJR-006-11, DJR-018-13, DJR-018-14, DJR-018-15, DJR-037-16, DJR-037-19, DJR-037-20, DJR-037-21, DJR-037-22, DJR-037-23, DJR-037-24, DJR-037-25, DJR-037-26, DJR-037-27, DJR-037-28, DJR-037-29, DJR-037-30, DJR-038-01, DJR-038-02, DJR-038-03, DJR-038-04, DJR-038-05, DJR-038-06, DJR-038-12, DJR-038-13, DJR-038-14, DJR-038-15, DJR-038-16, DJR-080-20, DJR-080-21, DJR-080-22, DJR-080-23, DJR-116-34, DJR-116-35, DJR-116-36, DJR-116-37, DJR-116-38, DJR-116-39, DJR-116-40, DJR-116-41, DJR-134-07, DJR-134-08, DJR-134-09, DJR-134-15, DJR-145-21, DJR-148-19, DJR-148-20, DJR-156-09, DJR-156-10, DJR-156-11, DJR-169-32

Solitude

Entry BAL-0142

The word

Solitude and solitariness mean being alone. The Latin “nimia solitudo” means excessive solitude: its adjective is part of the classification, not an optional intensifier. Burton distinguishes imposed from voluntary withdrawal and destructive isolation from contemplation rightly used. Solitary life can therefore have opposed values according to its circumstances and employment.

In the work

At the beginning of the cause discussion, excessive solitude is idleness’s first cousin and a concomitant cause, yet also a symptom (DJR-038-01). Imposed solitude includes religious rules, imprisonment, remote houses, poverty and an inability to fit into company. The transition is especially harmful, Burton says, for people abruptly separated from an accustomed household or sociable life (DJR-038-02–05). These circumstances prevent voluntary preference from explaining every isolated person.

Voluntary solitude begins with pleasure. Lying in bed, withdrawing to a room, or walking by wood and water allows agreeable imagined scenes. The Siren, lure and labyrinth images follow the process by which those scenes obstruct work and become habitual. Eventually an unwelcome object changes the scene, and a person who once enjoyed imagining cannot escape distressing thoughts or bear company (DJR-038-06–11). The chronology matters: Burton describes a change from attractive indulgence to captivity, not pleasure and pain as interchangeable states.

He then makes a substantial concession. Some meditation and solitude are profitable and even a heaven on earth “if it be used aright” (DJR-038-12). The examples include religious devotion, philosophical investigation and scholarly retreats. The argument supports preserving houses for study, education, better company and public benefit; withdrawal from worldly cares need not mean the absence of all human association (DJR-038-13–16). The Socrates example remains exceptional and leads to an awkwardly phrased return to destructive solitude (DJR-038-17–18).

The later consolatory section finds contemplation among solitude’s advantages (DJR-098-31). Religious melancholy repeats the distinction between useful practice and abuse: fasting, contemplation and solitude are not blameworthy in themselves, but excessive or misused forms are dangerous within Burton’s account (DJR-156-09–11). The final demand to avoid solitude (DJR-169-32) must be read alongside these explicit patient- and use-dependent distinctions.

The symptom chapter reverses the causal direction: distress also produces withdrawal. Burton asks whether people seek solitude for pleasure or pain, answers both, but thinks fear and sorrow the greater motive (DJR-059-41). The Latin question says pleasure or fear; his English restatement says pleasure or pain, so the two should not be silently harmonized. Expected ridicule and mistreatment explain the aversion to even familiar company (DJR-059-47, DJR-064-01). His most part and rather think qualify the account, and the conclusion expressly says that these symptoms may be scarcely perceptible or entirely absent in some people (DJR-059-49).

Places to Read

- DJR-038-01 (87): Excessive solitude is both cause and symptom; as cause it may be imposed or voluntary.
- DJR-038-02 (87–88): Imposed religious withdrawal in Burton's polemical account.
- DJR-038-03 (88): Prison, remote houses and unsuitable company.
- DJR-038-04 (88): Poverty, fear of disgrace and social difficulty.
- DJR-038-05 (88): Abrupt separation from familiar companions.
- DJR-038-06 (88): Pleasant solitary imaginings are pictured as a lure that can become compulsive and painful.
- DJR-038-07 (88): The attraction of imagined scenes.
- DJR-038-08 (88): Interference with ordinary tasks.
- DJR-038-09 (88): The inability to extricate oneself.
- DJR-038-10 (88–89): Habit and the sudden change to painful objects.
- DJR-038-11 (89): Fear, sorrow and persistent suffering.
- DJR-038-12 (89): The explicit concession admits beneficial meditation when rightly used.
- DJR-038-13 (89): Religious, philosophical and scholarly uses.
- DJR-038-14 (89): Criticism of indiscriminate destruction of abbeys.
- DJR-038-15 (89): Proposed communal houses for study and devotion.
- DJR-038-16 (89): Apparent solitude and apparent idleness revalued.
- DJR-038-17 (89–90): Socrates's exceptional concentration.
- DJR-038-18 (90): The uncertain attachment of idle leisure.
- DJR-059-40 (188): Reported silence and withdrawal in particular cases.
- DJR-059-41 (188): The symptom account asks why solitude attracts the sufferer, admitting pleasure and pain but preferring fear and sorrow.
- DJR-059-47 (188): Expected ridicule and mistreatment lead to avoidance.
- DJR-059-49 (188–190): Symptoms vary, and can be scarcely perceived or absent; the print passes from188 to190.
- DJR-064-01 (206–207): Fear of ridicule or mistreatment is said to drive avoidance of company.
- DJR-098-30 (361): The preceding distinction between will and means.
- DJR-098-31 (361): A consolatory revaluation finds an advantage in a trait elsewhere treated as dangerous.
- DJR-098-32 (361): Further consolatory revaluations.
- DJR-156-09 (656): Fasting and sleeplessness in the Hilarion account.
- DJR-156-10 (656): Religious solitude is not blamed in itself; abuse makes it a cause and symptom of religious melancholy.
- DJR-156-11 (656): Excessive withdrawal in attributed medical claims.
- DJR-169-32 (723): The final counsel to distressed people joins companionship with occupation.

In this edition

"nimia solitudo" becomes "excessive solitude," followed by "too much solitariness" → "too much being alone" (DJR-038-01). "kinde of solitariness" becomes "kind of solitude" (DJR-038-12). The first passage's excessive and the second's "if it be used aright" must survive any summary. The modern rendering also preserves "over much solitariness and meditation" as "excessive solitude and meditation" in the religious discussion (DJR-156-10).

See also

- Idleness (BAL-0141; Batch 2): Companion cause, not a synonym.
- Leisure (BAL-0143; Batch 2): Leisure and the Socrates transition.
- Anchorite (future article): Religious reclusion as an imposed condition.
- Mortification (future article): Religious discipline and its uses.
- Recreate (BAL-0146; Batch 2): Restoration through suitable activity.
- Religious melancholy (BAL-0077; Batch 1): Religious uses and abuses of withdrawal.

Explained vocabulary: BAL-0142-V001, BAL-0142-V002, BAL-0142-V003, BAL-0142-V004, BAL-0142-V005, BAL-0142-V006, BAL-0142-V007

Source passage navigation: DJR-038-01, DJR-038-02, DJR-038-03, DJR-038-04, DJR-038-05, DJR-038-06, DJR-038-07, DJR-038-08, DJR-038-09, DJR-038-10, DJR-038-11, DJR-038-12, DJR-038-13, DJR-038-14, DJR-038-15, DJR-038-16, DJR-038-17, DJR-038-18, DJR-059-40, DJR-059-41, DJR-059-47, DJR-059-49, DJR-064-01, DJR-098-30, DJR-098-31, DJR-098-32, DJR-156-09, DJR-156-10, DJR-156-11, DJR-169-32

Leisure

Entry BAL-0143

The word

Leisure is time free for an activity, freedom from ordinary affairs, or an opportunity allowed. It need not mean empty inactivity. The Latin phrase “otiosum otium” means idle leisure; its adjective makes unoccupied time unproductive. In “the Lords good leisure,” the word instead concerns another agent’s timing.

In the work

Burton’s writing programme depends on the distinction between leisure and mere idleness. He turns “otium in utile verterem negotium,” leisure into useful work, through the book itself (DJR-003-05). Conversely, he says a lack of available time prevented adequate revision, expanding that complaint into the absence of assistants (DJR-005-22–25). The value of leisure depends on what it permits. In the Democritus narrative Hippocrates admires the philosopher’s leisure for investigation and explains that his own household, neighbours, friends and professional obligations consume his time (DJR-008-11).

The solitude discussion uses Scipio’s paradox: never less idle than when at leisure. The surrounding defence of scholarly and religious retreats makes apparently unoccupied time productive (DJR-038-12–16). Socrates then stands absorbed in thought through a whole day and night. Burton acknowledges that he does not know what occupied him, and that such conduct would harm another person. “otiosum otium” occurs at the abrupt turn toward destructive solitude (DJR-038-17–18). The contrast is intelligible, but assigning idle leisure decisively to Socrates would make the syntax more determinate than the supplied text allows.

The religious consolation adds an opportunity sense. Being spared alive gives a sinner time to repent (DJR-167-04); waiting for “the Lords good leisure” means waiting for divine timing (DJR-167-05). These uses concern an interval for action or the time of another’s action, rather than recreational relaxation.

Places to Read

- DJR-003-04 (5): Keeping busy as the reason to write.
- DJR-003-05 (5): Burton makes his book a way to convert available leisure into useful occupation.
- DJR-003-06 (5): Writing as mental exercise.
- DJR-005-22 (11): The alleged lack of leisure explains insufficient revision in Burton’s self-presentation.
- DJR-005-23 (12): The further complaint of lacking leisure for revision.
- DJR-005-24 (12): The need to do his own work.
- DJR-005-25 (12): The image of an unfinished composition.
- DJR-008-09 (23): The request for Hippocrates to visit Democritus.
- DJR-008-10 (23–24): The philosopher’s solitary investigative setting.
- DJR-008-11 (24): Hippocrates admires the investigative time that Democritus enjoys.
- DJR-008-12 (24): The critique of ordinary human pursuits.
- DJR-038-12 (89): Solitude beneficial when rightly used.

- DJR-038-13 (89): Study and devotion in retreat.
- DJR-038-14 (89): Preservation of religious buildings.
- DJR-038-15 (89): Communal provision for study.
- DJR-038-16 (89): Scipio’s apparent leisure is inwardly busy.
- DJR-038-17 (89–90): Socrates’s exceptional meditation.
- DJR-038-18 (90): The phrase marks the awkward turn from Socrates’s absorption to destructive solitude.
- DJR-038-19 (90): The return to destructive isolation.
- DJR-038-20 (90): Mercurialis’s moral reproach.
- DJR-038-21 (90): The moral accusation concludes.
- DJR-167-03 (709): No fixed deadline for repentance in the attributed counsel.
- DJR-167-04 (709): Continuing life is represented as time available for repentance.
- DJR-167-05 (709): The distressed person is told to wait for divine timing rather than infer rejection from present lack of signs.

In this edition

“otiosum otium” is rendered “idle leisure” (DJR-038-18), preserving the doubled idea of unoccupied time and the awkward transition. At DJR-005-22 “my leasure would not permit” becomes “my available time did not allow it.” At DJR-167-04 “he gives thee leasure” becomes “he gives you time”; “patiently abide the Lords good leisure” becomes “wait patiently for the Lord’s appointed time” in the following paragraph. These checked local choices show why a single modern equivalent cannot cover every construction.

See also

- Mirth (BAL-0147; Batch 2): Pleasant social activity within free time.
- Solitude (BAL-0142; Batch 2): The context of the Socrates transition.
- Idleness (BAL-0141; Batch 2): Unoccupied time and condemned inactivity are not identical.
- Study and reading (BAL-0153; Batch 2): Productive uses of available time.

Explained vocabulary: BAL-0143-V001, BAL-0143-V002, BAL-0143-V003, BAL-0143-V004, BAL-0143-V005, BAL-0143-V006, BAL-0143-V007

Source passage navigation: DJR-003-04, DJR-003-05, DJR-003-06, DJR-005-22, DJR-005-23, DJR-005-24, DJR-005-25, DJR-008-09, DJR-008-10, DJR-008-11, DJR-008-12, DJR-038-12, DJR-038-13, DJR-038-14, DJR-038-15, DJR-038-16, DJR-038-17, DJR-038-18, DJR-038-19, DJR-038-20, DJR-038-21, DJR-167-03, DJR-167-04, DJR-167-05

Calling

Entry BAL-0144

The word

Calling primarily means an occupation or vocation, the work for which someone is trained or which ordinarily occupies them. It can also denote a station or settled condition in life. Vocation shares the occupational sense but takes a distinct theological sense when the object is salvation. The occupational plural is callings.

In the work

In the critique of government, poor people and younger sons are brought up with “no calling,” driven into begging or theft and then hanged. Burton calls this the governors’ fault: prevention should remove the circumstances producing crime (DJR-010-20). His projected commonwealth answers the problem with pensions or training in “some honest calling” that allows younger sons to support themselves (DJR-016-19). The remedy discussion likewise treats having work as an obligation across ranks and attacks gentlemen who regard labour as beneath their birth (DJR-078-04–08).

The psychological use is more descriptive. Studies and callings help determine the material of a melancholy person’s thoughts: ambitions, acquisitions, love, religious concerns and scholarly performances occupy different minds (DJR-061-02–07). Calling therefore connects social provision with habitual mental activity. It does not, in those examples, require an inward summons or an exclusively religious office.

The word also carries rank and institution. Men who despise learning as unbecoming to “the calling of a Gentleman” mean a gentleman’s station, and Burton criticizes their contempt (DJR-048-34). Marriage is “a blessed calling,” a divinely instituted state whose happiness is conditional on spouses living lovingly rather than quarrelling (DJR-115-06). Finally, vocation in the despair discussion means divine calling. Burton’s disputed doctrinal list leads to the practical insistence that universal invitation forbids deciding that oneself or another is finally rejected (DJR-168-19–21). That theological use must remain distinct from occupational training.

The construction “calling upon God” reverses the direction of agency: human beings invoke God in prayer (DJR-068-06). Burton insists that prayer and medicine be used together, and that physicians as well as patients pray; Hyperius’s physician should also encourage the patient to do so (DJR-068-10–11). This theological account of historical practice is separate from occupation and from God’s calling in salvation.

Places to Read

- DJR-010-19 (35): The preceding contrast in punishment by social rank.
- DJR-010-20 (35): Bad government and lack of occupational training help drive poor people into theft, then punishment.
- DJR-010-21 (35): The criticism turns to litigation.
- DJR-016-18 (62–63): Occupational provision within differentiated ranks.
- DJR-016-19 (63): Younger sons in the projected commonwealth are to receive pensions or training that permits self-support.
- DJR-048-34 (138–139): The status sense explains the supposed indignity of scholarly work to a gentleman.

- DJR-061-02 (194): Different occupations supply the particular objects and forms of melancholic thoughts.
- DJR-061-03 (194): Ambition shapes imagined advancement.
- DJR-061-04 (194): Covetous acquisition.
- DJR-061-05 (194): The lover’s imagined relationship.
- DJR-061-06 (194–195): Religious preoccupations.
- DJR-061-07 (195): The scholar’s anxious performance.
- DJR-068-06 (222): Here the human being calls upon God; it is not God calling the person to a station or salvation.
- DJR-068-10 (222): Prayer and medicine are required together, for physician as well as patient.
- DJR-068-11 (222–223): Hyperius on invocation; Burton’s Lateran reference is qualified in the apparatus.
- DJR-078-04 (265–266): The paired nouns name the occupation required of every social degree in Burton’s examples.
- DJR-078-05 (266): Reported royal craftsmanship.
- DJR-078-06 (266): Work disdained as a violation of rank.
- DJR-078-07 (266): Idleness among the powerful.
- DJR-078-08 (266): Vocation and servants performing the work.
- DJR-115-05 (442–443): The transition from general infatuation.
- DJR-115-06 (443): Marriage is praised as such a state, with peaceful living explicitly conditional on how spouses behave.
- DJR-115-07 (443): A marriage bond undivided by quarrels.
- DJR-168-18 (716): The preceding doctrinal dispute.
- DJR-168-19 (716): The noun enters a compressed list with election, predestination and reprobation.
- DJR-168-20 (716–717): The distinction between universal invitation and the elect does not authorize identifying a person as rejected.
- DJR-168-21 (717): Burton ends the speculative controversy.

In this edition

“no calling” → “no occupation” (DJR-010-20) and “studies and callings” → “studies and occupations” (DJR-061-02) preserve the two earlier examples. The status construction becomes “a gentleman’s station” (DJR-048-34), whereas the marital phrase remains “a blessed calling” (DJR-115-06). “vocation” is rendered as calling in the salvation discussion (DJR-168-19–20); the surrounding negatives, alternatives and prohibition on identifying the reprobate remain essential.

See also

- Commonwealth (future article): Public provision and prevention of destitution.
- Idleness (BAL-0141; Batch 2): The absence of useful occupation.
- Custom and education (BAL-0125; Batch 2): Training and circumstances shape habitual thought.
- Despair (BAL-0076; Batch 1): The theological sense occurs in counsel against despair.

Explained vocabulary: BAL-0144-V001, BAL-0144-V002, BAL-0144-V003, BAL-0144-V004, BAL-0144-V005, BAL-0144-V006, BAL-0144-V007, BAL-0144-V008, BAL-0144-V009

Source passage navigation: DJR-010-19, DJR-010-20, DJR-010-21, DJR-016-18, DJR-016-19, DJR-048-34, DJR-061-02, DJR-061-03, DJR-061-04, DJR-061-05, DJR-061-06, DJR-061-07, DJR-068-06, DJR-068-10, DJR-068-11, DJR-078-04, DJR-078-05, DJR-078-06,

DJR-078-07, DJR-078-08, DJR-115-05, DJR-115-06, DJR-115-07, DJR-168-18, DJR-168-19, DJR-168-20, DJR-168-21

Sleep and waking

Entry BAL-0145

The word

Sleep and waking are first defined as opposed states of the senses. Waking can also mean prolonged wakefulness or sleeplessness; watchings are periods without sleep, and watchfull can mean sleepless. “night walking” is sleepwalking, whereas “night-waking” means remaining awake at night. Other members of the vocabulary retain vigilance or become figures for death, moral insensibility, apparent inactivity and waking fancy.

In the work

The account of the inward senses calls sleep a binding or suspension of outward and common sense, with imagination and reason still mentioned in connection with dreams. Waking resumes sensory activity when spirits can again move through their passages (DJR-025-21–22). These definitions belong to Burton’s inherited physiology.

The cause chapter repeats the governing rule for exercise: moderate sleep is good; extreme or ill-timed sleep may harm. Burton reports the opinion that melancholy admits almost unlimited sleep, then explicitly excepts some cold, phlegmatic, sluggish cases (DJR-038-23–24). Disturbances during sleep include “night walking” (DJR-038-25). Excessive waking, by contrast, is both cause and symptom, described through drying of the brain and corruption of humours (DJR-038-26–27). Continual scholarship and “night-waking” belong to this second kind (DJR-046-17–20).

The symptom passages preserve local distinctions. Waking is counted among heat-producing factors in the discussion of acquired melancholy, but Burton immediately limits that explanation rather than extending it to natural melancholy (DJR-057-13–15). “Mighty and often watchings” introduces authorities’ extraordinary reports of months or years without sleep; these remain transmitted claims (DJR-058-14). The watchfull sufferer cannot stop fretting until a different object or time mitigates distress (DJR-062-07).

The remedy chapter praises sleep’s bodily and mental restoration, yet distinguishes sleeping from lying in bed indulging fantasies. Its seven or eight hours is Crato’s historical assessment. The continuation varies the proposed means with the person: gentle sound helps some, while silence helps others, and the physicians disagree about vinegar. Burton connects disturbing dreams with alarming daytime thoughts and finally separates interpreting dreams from relieving them (DJR-082-23–46). Later, waking remains an accompanying symptom after other measures, and sleep alone is said sometimes to suffice, supported by Schenck’s case (DJR-105-33–36). The historical medicine discussion also opposes Fuchs’s objection to a preparation with Burton’s claimed experience of benefit, allowed where better medicines are unavailable (DJR-105-38). Neither consensus nor a present-day prescription should be inferred.

The vocabulary also crosses into moral and figurative uses. “be sober and watch” calls for vigilance, and the watchfull dragon supplies a comparison for a jealous husband’s surveillance (DJR-098-10; DJR-147-16). Death becomes perpetual sleep in consolation (DJR-094-22). A “waking dream” may be a persistent fancy during apparent conversation, or, in the despair discussion, invented hope distinguished from divine hope (DJR-059-32–34, DJR-163-38–39).

Sleep can also mean loss of moral perception: vainglory lulls the soul asleep without its noticing the harm, and flattering preaching induces complacency (DJR-045-14, DJR-164-33–34). The latter passage warns against terrifying preaching as well; Burton's English ranks its harm above flattery, while the Erasmus Latin leaves the comparison open. The later awakening from complacency belongs to Burton's providential consolation (DJR-168-29). A different speaker asks, "Awake, why sleepest thou?": this psalmic appeal figures God's apparent inactivity from the afflicted person's perspective, after which Burton stresses patient perseverance (DJR-168-46–48).

Places to Read

- DJR-025-21 (24): The definition places sleep among states of the senses and allows dream activity.
- DJR-025-22 (24): In the physiological account, spirits resume their functions when obstructing vapours disperse.
- DJR-038-22 (90): The causal heading joins sleeping and waking.
- DJR-038-23 (90): Burton first praises moderation, then qualifies the received opinion that melancholic people cannot sleep too much.
- DJR-038-24 (90): The alleged harms of excessive sleep.
- DJR-038-25 (90): The phrase belongs with frightening dreams, cries and restless sleep.
- DJR-038-26 (90–91): This is both a symptom and a common cause within the humoral account.
- DJR-038-27 (91): Authorities on overmuch waking.
- DJR-045-14 (121): Vainglory produces unperceived moral insensibility.
- DJR-046-16 (127): Excessive study as a reported cause.
- DJR-046-17 (127): Continual study is coupled with nocturnal wakefulness in the scholarly case.
- DJR-046-18 (127): Reported contrast of learning and military vigour.
- DJR-046-19 (127): Devotion to books and the depleted-spirits claim.
- DJR-046-20 (127): Idleness and excessive study as opposite extremes.
- DJR-057-13 (175): Montaltus's hot-and-dry explanation.
- DJR-057-14 (175): Waking belongs to the list said to produce heat in the acquired-melancholy argument.
- DJR-057-15 (175): Burton limits that explanation to a variety of melancholy.
- DJR-058-13 (179–180): Outward incapacity and retained mental gifts.
- DJR-058-14 (180): Aretaeus's formulation introduces reports of exceptionally long sleepless intervals.
- DJR-058-15 (180): The catalogue continues with digestive signs.
- DJR-059-32 (187): The symptom account compares fixed thoughts to dreams.
- DJR-059-33 (187): Medical authorities on waking dream-like thoughts.
- DJR-059-34 (187): A persistent waking fancy need not be a hope.
- DJR-062-06 (198): Qualification of the head-melancholy classification.
- DJR-062-07 (198–199): Troubled patients continue fretting until time or another object eases the distress.
- DJR-062-08 (199): Merry intervals can coexist with melancholy.
- DJR-082-23 (287): Sleeplessness and dreams to be rectified.
- DJR-082-24 (287): Sleep beyond the ordinary amount proposed.
- DJR-082-25 (287): Historical bodily and mental benefits.
- DJR-082-26 (287): Ovid's sleep personification.
- DJR-082-27 (287): Burton's distinct English rendering.

- DJR-082-28 (287): Timing and posture in the inherited regimen.
- DJR-082-29 (287): Crato’s stated quantity is contrasted with spending a day in bed without sleeping.
- DJR-082-30 (287): A reported magical explanation of sleeplessness.
- DJR-082-31 (287): Ordinary bodily and emotional obstacles.
- DJR-082-32 (287): Noise and other impediments to sleep.
- DJR-082-33 (287): The singing travellers continue the noisy scene.
- DJR-082-34 (288): Quiet conditions may not suffice.
- DJR-082-35 (288): Reading, music and continuous sound among the historical proposals.
- DJR-082-36 (288): Sound helps some, silence others.
- DJR-082-37 (288): Disagreement about vinegar.
- DJR-082-38 (288): Further uncertainty and deferred medicines.
- DJR-082-39 (288): Disturbing dreams and daytime fears.
- DJR-082-40 (288): Conversation shapes dreams in the attributed account.
- DJR-082-41 (288): The dog-and-hare dream verse has a qualified attribution.
- DJR-082-42 (288): Burton’s comparison with a dog’s dream.
- DJR-082-43 (288): The quoted dream poem and displaced marginal reference.
- DJR-082-44 (289): The Ptolemaic story recommends upright thoughts and actions.
- DJR-082-45 (289): Vives and the scholastics, followed by Morpheus imagery.
- DJR-082-46 (289): Interpretation distinguished from relief.
- DJR-094-21 (342): Desires and neglect of eternity.
- DJR-094-22 (342): Sleep’s freedom from care supplies a consolatory analogy in the argument against fear of death.
- DJR-094-23 (342): Socrates’s farewell follows the sleep analogy.
- DJR-098-09 (359): The collected counsels are introduced.
- DJR-098-10 (359–360): The biblical admonition gives watch a moral sense rather than recommending sleeplessness.
- DJR-105-33 (395): The heading identifies residual symptoms.
- DJR-105-34 (395): Sleeplessness among remaining accidents.
- DJR-105-35 (395): The accompanying symptom may remain after other treatment and urgently require relief.
- DJR-105-36 (395): Historical sleep-inducing medicines.
- DJR-105-38 (395): Fuchs’s criticism contrasted with Burton’s experience and restricted allowance.
- DJR-147-15 (609): The jealous husband’s suspicions.
- DJR-147-16 (609): The dragon guarding the Golden Fleece figures the jealous husband’s surveillance.
- DJR-147-17 (609–610): Delegated surveillance.
- DJR-163-37 (694): The theological sense of despair.
- DJR-163-38 (694): Empty self-invented hope is distinguished from sustaining divine hope.
- DJR-163-39 (694): Sustaining divine hope contrasted with fantasy.
- DJR-164-33 (698): Flattery and terror as dangerous extremes; English and Latin differ.
- DJR-164-34 (698): Judgment must be joined to mercy in the attributed counsel.
- DJR-168-29 (718): Complacency figured as sleep.
- DJR-168-46 (720): Felt assurance distinguished from faith.
- DJR-168-47 (720): The troubled psalmic appeal and subsequent perseverance.
- DJR-168-48 (720): Burton’s account of divine contrarieties and present endurance.

In this edition

“night walking” → “sleepwalking” (DJR-038-25) and “night-waking” → “staying awake at night” (DJR-046-17) distinguish disturbed sleep from its absence. “solitarinesse, waking” → “solitude, sleeplessness” (DJR-057-14), “Mighty and often watchings” → “long and frequent periods of wakefulness” (DJR-058-14), and “watchfull” → “sleepless” (DJR-062-07) preserve the earlier symptom examples. The same adjective remains “watchful” for the guarding dragon (DJR-147-16). No single equivalent should erase that contrast. The extraordinary sleepless durations and the disagreement over appropriate sleep remain attributed claims.

See also

- Non naturals (BAL-0082; Batch 1): Sleep and waking are managed non-naturals.
- Still (future article): Continuing or quiet states depend on context.
- Intention and remission (BAL-0164; Batch 2): Degree and persistence in symptoms.
- Solitude (BAL-0142; Batch 2): Wakeful solitary imaginings.
- Opium and opiates (BAL-0188; Batch 2): Historical sleep-inducing compounds.
- Incubus (BAL-0087; Batch 1): The distinct oppressive nightmare experience.

Explained vocabulary: BAL-0145-V001, BAL-0145-V002, BAL-0145-V003, BAL-0145-V004, BAL-0145-V005, BAL-0145-V006, BAL-0145-V007, BAL-0145-V008, BAL-0145-V009, BAL-0145-V010, BAL-0145-V011, BAL-0145-V012, BAL-0145-V013, BAL-0145-V014, BAL-0145-V015, BAL-0145-V016, BAL-0145-V017

Source passage navigation: DJR-025-21, DJR-025-22, DJR-038-22, DJR-038-23, DJR-038-24, DJR-038-25, DJR-038-26, DJR-038-27, DJR-045-14, DJR-046-16, DJR-046-17, DJR-046-18, DJR-046-19, DJR-046-20, DJR-057-13, DJR-057-14, DJR-057-15, DJR-058-13, DJR-058-14, DJR-058-15, DJR-059-32, DJR-059-33, DJR-059-34, DJR-062-06, DJR-062-07, DJR-062-08, DJR-082-23, DJR-082-24, DJR-082-25, DJR-082-26, DJR-082-27, DJR-082-28, DJR-082-29, DJR-082-30, DJR-082-31, DJR-082-32, DJR-082-33, DJR-082-34, DJR-082-35, DJR-082-36, DJR-082-37, DJR-082-38, DJR-082-39, DJR-082-40, DJR-082-41, DJR-082-42, DJR-082-43, DJR-082-44, DJR-082-45, DJR-082-46, DJR-094-21, DJR-094-22, DJR-094-23, DJR-098-09, DJR-098-10, DJR-105-33, DJR-105-34, DJR-105-35, DJR-105-36, DJR-105-38, DJR-147-15, DJR-147-16, DJR-147-17, DJR-163-37, DJR-163-38, DJR-163-39, DJR-164-33, DJR-164-34, DJR-168-29, DJR-168-46, DJR-168-47, DJR-168-48

Recreate

Entry BAL-0146

The word

To recreate means restore or refresh someone’s strength and spirits, as well as provide recreation. The restorative force stays active even when the means is an amusement. It can also describe scriptural consolation or the claimed action of a medicine on bodily spirits.

In the work

The distinction between overwork and inactivity supplies the central rule. Those worn down by work need refreshment; those excessively idle need occupation. Honest sports should revive body and soul, but only in a moderate measure, with activities suited to different ages, callings, seasons and temperaments (DJR-080-20–23). Recreation therefore names a purposeful change of activity rather than a whole life spent in gaming.

Burton’s examples extend beyond games. Reading Scripture recreates a distressed soul, compared with but ranked above the shade that refreshes cattle (DJR-081-27–30). A contrary object or more pleasing meditation can recreate the mind by redirecting it; the following sufferer’s objection warns that knowing such counsel does not make it easy to follow. Burton nevertheless replies that a person may correct himself to some degree, before asserting reason’s power more strongly; this remains his historical argument (DJR-083-22–24). Even a street song is said to revive and recreate a wakeful patient (DJR-085-08). These uses explain renewal, not mere entertainment.

The medical vocabulary makes the range especially plain: a medicinal wine “recreates the spirits” in Villanovanus’s reported praise (DJR-101-20–21). The spirits are bodily agencies in the historical physiology. Dancing, conversely, is a recreation in the activity sense, defended only at fitting times, in due measure and for suitable people (DJR-124-47–51).

At the close of the despair discussion, Burton joins wholesome recreation to art, industry, guided thought and friends’ assistance: “refresh and recreate his distressed soul” (DJR-169-28). The preceding removal of troubling occasions and the following appeal for disclosure and capable counsel preserve the means and social setting. The verb describes what these combined efforts are meant to achieve.

Places to Read

- DJR-080-20 (276–277): More’s prohibition of overwork as well as idleness.
- DJR-080-21 (277): Recreation proposed for servants.
- DJR-080-22 (277): Recreation refreshes the overworked while suitable occupation employs the excessively idle.
- DJR-080-23 (277): Choice varies with person and season.
- DJR-081-27 (282): Scriptural reading introduced as restorative.
- DJR-081-28 (282): Scriptural reading is likened to restorative shade, but said to exceed its comfort.
- DJR-081-29 (282–283): Reading compared to food.
- DJR-081-30 (283): Conversation supplies another kind of nourishment.
- DJR-083-21 (291): Counsel against adversity.

- DJR-083-22 (291): An opposite, more pleasing object redirects attention from adversity.
- DJR-083-23 (291–292): The sufferer challenges its practicability.
- DJR-083-24 (292): Burton’s qualified reply allows some degree of self-correction.
- DJR-085-06 (299): Music and sleeplessness.
- DJR-085-07 (299): Work songs and martial encouragement.
- DJR-085-08 (299): An ordinary street song or sudden sound may change a wakeful patient’s condition.
- DJR-085-09 (299): Music’s power over the soul.
- DJR-101-20 (374): The medicinal wine whose powers are praised.
- DJR-101-21 (374): The verb describes a claimed effect of a compound medicinal wine, not entertainment.
- DJR-124-47 (493): Dancing is defended when timely, moderate and sober.
- DJR-124-48 (493): Dancing as bodily and mental activity.
- DJR-124-49 (493): Abuse and particular persons.
- DJR-124-50 (493): The useful and harmful fire analogy.
- DJR-124-51 (493): Time and person qualifications.
- DJR-169-27 (722): Remove occasions of scruple.
- DJR-169-28 (722): Wholesome recreation works with skilled effort, deliberate thought and friends’ help.
- DJR-169-29 (722–723): Disclosure and professional religious-medical counsel.
- DJR-169-30 (723): Listening to advice.
- DJR-169-31 (723): Counsel as release from captivity.
- DJR-169-32 (723): The concluding opposition to idleness and solitude.

In this edition

“refresh and recreate his distressed soul” → “refresh and restore his distressed soul” (DJR-169-28) brings out the restorative purpose while recreation remains the activity. “recreates the spirits” → “refreshes the spirits” (DJR-101-21) makes the same range visible in a medical claim. At DJR-083-22 “recreate thy mind by some contrary object” becomes “refresh your mind with something of an opposite character”: the object includes a sight or subject of thought, and the next paragraph retains the objection to easy exhortation.

See also

- Mirth (BAL-0147; Batch 2): Cheerfulness and social enjoyment.
- Solitude (BAL-0142; Batch 2): Restoration through a change from harmful isolation.
- Tables (BAL-0149; Batch 2): Games as one activity, subject to measure.
- Remedy by diversion (BAL-0163; Batch 2): The redirection of attention.
- Friendship (BAL-0156; Batch 2): Help from trusted companions.

Explained vocabulary: BAL-0146-V001, BAL-0146-V002, BAL-0146-V003, BAL-0146-V004, BAL-0146-V005, BAL-0146-V006, BAL-0146-V007

Source passage navigation: DJR-080-20, DJR-080-21, DJR-080-22, DJR-080-23, DJR-081-27, DJR-081-28, DJR-081-29, DJR-081-30, DJR-083-21, DJR-083-22, DJR-083-23, DJR-083-24, DJR-085-06, DJR-085-07, DJR-085-08, DJR-085-09, DJR-101-20, DJR-101-21, DJR-124-47, DJR-124-48, DJR-124-49, DJR-124-50, DJR-124-51, DJR-169-27, DJR-169-28, DJR-169-29, DJR-169-30, DJR-169-31, DJR-169-32

Mirth

Entry BAL-0147

The word

Mirth means cheerfulness or enjoyable social activity, often with lively company, talk and jokes. Merry can describe either a disposition or an episode of amusement. The word itself does not certify kindness or recovery: those matters depend on whose pleasure is involved and on the person’s continuing condition.

In the work

Burton gives mirth a prominent place beside music and merry company as means to divert fixed, distressing cares (DJR-085-02). He develops inward gladness into shared activity. A pleasant companion becomes a carriage for the weary traveller; agreeable stories and timely wit become a figurative nepenthe, relieving sorrow (DJR-085-28–31). The marginal restriction on honest mirth matters: jokes should avoid insult and sting gently, and the stated troubles are moderate.

This differs from making oneself merry at another’s expense. Burton condemns scoffers who exploit a vulnerable person’s weakness and urges removal from such company (DJR-084-14–16). Nor does a merry appearance prove that melancholy has disappeared: the symptom account describes people who laugh in spells and yet return instantly to heaviness, or remain merry and sad together (DJR-059-01–02).

The remedy’s measure is equally important. Serious study may be interrupted by jokes and recreation, but the next paragraph attacks people who use praise of merry company to justify neglecting business and spending every day drinking (DJR-086-26–28). The love-remedy discussion is even more explicitly patient-dependent: music and merriment worsen some lovers’ passion and relieve others, so their symptoms and dispositions govern their use (DJR-134-36–37).

The final counsel on despair develops the related restorative purpose through wholesome recreation, skilled effort, the direction of thought and friends’ assistance (DJR-169-28). That paragraph does not itself repeat mirth; it explains why pleasant activity can belong to the same account of restoration.

Places to Read

- DJR-059-01 (183): The underlying sorrow in the symptom account.
- DJR-059-02 (183): Merry intervals coexist with enduring sorrow in the symptom description.
- DJR-084-14 (292 [296]): Harmful courtly company.
- DJR-084-15 (292 [296]): The pleasure of scoffers harms the person who supplies their amusement.
- DJR-084-16 (292 [296]): Removing the sufferer from mockery.
- DJR-085-01 (298): Music remedy heading.
- DJR-085-02 (298–299): Mirth joins music and lively company among Burton’s preferred means of diverting fixed cares.
- DJR-085-03 (299): Medical praise and musical metaphor.
- DJR-085-28 (301): Inward cheerfulness and company connected.
- DJR-085-29 (301): The three personified doctors of regimen.

- DJR-085-30 (301–302): The merry companion is compared to a carriage for a weary traveller.
- DJR-085-31 (302): Timely talk as figurative nepenthe.
- DJR-086-24 (305): Tiresias’s advice in Lucian’s satirical descent.
- DJR-086-25 (305): Love and laughter in a quoted maxim.
- DJR-086-26 (305): Pleasant interruptions of serious studies and business are opposed to sorrow.
- DJR-086-27 (305–306): The immediate warning against habitual tavern life.
- DJR-086-28 (306): The criticism of excessive revelry continues.
- DJR-134-36 (547): A companion’s stories redirect thought.
- DJR-134-37 (547–548): The same entertainments intensify some lovers’ passions and relieve others.
- DJR-169-27 (722): The removal of distressing occasions.
- DJR-169-28 (722): The later counsel develops the restorative purpose without repeating mirth.
- DJR-169-29 (722–723): Disclosure to capable advisers.

In this edition

“mirth” → “cheerfulness” (DJR-085-02) gives the immediate sense, while “honest mirth” → “wholesome merriment” (DJR-085-30) makes its social and moral qualification explicit. “refresh and recreate his distressed soul” → “refresh and restore his distressed soul” (DJR-169-28) preserves the earlier related comparison without pretending that mirth occurs there. The edition retains both the coexistence of merriment and sorrow and the later abuse of the remedy.

See also

- Music and harmony (BAL-0148; Batch 2): Music’s powers and exceptions.
- Recreate (BAL-0146; Batch 2): The restorative verb and activity.
- Remedy by diversion (BAL-0163; Batch 2): Redirecting fixed thoughts.
- Nepenthe (BAL-0187; Batch 2): The figurative grief-banishing drug.
- Leisure (BAL-0143; Batch 2): Free time and its employment.

Explained vocabulary: BAL-0147-V001, BAL-0147-V002, BAL-0147-V003, BAL-0147-V004, BAL-0147-V005, BAL-0147-V006, BAL-0147-V007

Source passage navigation: DJR-059-01, DJR-059-02, DJR-084-14, DJR-084-15, DJR-084-16, DJR-085-01, DJR-085-02, DJR-085-03, DJR-085-28, DJR-085-29, DJR-085-30, DJR-085-31, DJR-086-24, DJR-086-25, DJR-086-26, DJR-086-27, DJR-086-28, DJR-134-36, DJR-134-37, DJR-169-27, DJR-169-28, DJR-169-29

Music and harmony

Entry BAL-0148

The word

Music names the art and its sounding practice, and extends to birdsong or supposed celestial sound; its vocabulary also explains concord. Diapason is a complete octave, transferred to full harmony among people. Concent means concord or harmony, not consent to an action. Harmony can describe relations among social ranks, friends, powers of the soul, or the parts of the body; Musicians can include learned writers on musical theory.

In the work

The projected commonwealth turns music into a political image. Kings, princes, nobles and commoners form “a diapason and sweet harmony” through affection as well as laws and authority (DJR-016-37). The image preserves different ranks rather than making them identical. Ideal friendship later has “a Diapason of vowes and wishes,” expressed in reciprocal kindness and the celebrated pairs of loyal friends (DJR-111-03–04). Appetite and reason have another figurative harmony, originally concordant but now often at odds (DJR-026-43).

The remedy chapter gathers medical, poetic, biblical and everyday examples of music’s force. It is medicine for the sorrowful mind and a roaring cannon against melancholy; bodily sound is said to stir vital and animal spirits and so affect the immaterial soul (DJR-085-02–10). Burton offers an alternative explanation only as a supposition: a harmonically composed mind answers the tunes. Work songs, martial instruments and a street ballad broaden the field beyond formal performance. Canus’s report gives different effects upon a melancholy person, a cheerful person, a lover and a religious listener (DJR-085-14). The accounts remain attributed historical explanations and stories.

At the banquet, “the concent of Musicians” resembles a carbuncle set in gold. The gemstone comparison from Ecclesiasticus makes harmony an adornment of sociable eating (DJR-085-20). Yet the chapter’s strongest praise is followed by a necessary exception. Burton first excludes illness originally caused by music itself. For someone whose fixation already consists of love songs and imagined dances, music can intensify the disease, like spurring an eager horse (DJR-085-24). Pleasing melancholy, distressing passion and relief are distinguished; the same medium may procure or mitigate illness (DJR-085-25–26). The love-cure discussion repeats the need to suit the patient’s symptoms (DJR-134-37).

Musical language is not always evidence that a performance occurred. Theophilus thinks he hears music in a passage about deluded hearing (DJR-065-01). Elsewhere the reader is directed to Boethius and other Musicians for knowledge of sound, where the modern sense is writers on music rather than entertainers alone (DJR-025-10–11).

Harmony also names bodily interdependence. The body resembles a clock whose whole mechanism suffers when one wheel fails; the cited Vives supports coordinated fitness, not Burton’s specific clock image (DJR-027-18–20). Birdsong becomes heavenly music that seems to enchant travellers in a reported classical landscape (DJR-079-02). Celestial music has a more disputed status: the astronomical digression treats spheres as hypotheses for method and calculation and denies literal music-making structures, while

the later defence of dancing imagines heavenly bodies moving, supposedly, to the music of the spheres (DJR-074-33–36, DJR-124-53–55). These argumentative settings should not be combined into one settled cosmology.

Places to Read

- DJR-016-36 (65): Impartial justice and common fellowship.
- DJR-016-37 (65): The projected commonwealth binds different ranks by affection, law and authority.
- DJR-016-38 (65): Reward for public service.
- DJR-025-10 (22): Hearing, sounding bodies and the medium of air.
- DJR-025-11 (22): Boethius is cited for knowledge of sounds, not merely as a performer.
- DJR-026-42 (30): Acts of will precede the appetite-reason relation.
- DJR-026-43 (30): Appetite and reason formerly agreed; their harmony is now dissolved and passion can overpower reason.
- DJR-027-18 (32): Communication of disorder between bodily parts.
- DJR-027-19 (32): The clock image and bodily harmony.
- DJR-027-20 (32): Disagreement about the affected mental faculty.
- DJR-065-01 (211): Theophilus’s experience is attributed to vapours making his ears sound.
- DJR-065-02 (211): Echoes and imagined voices.
- DJR-074-33 (251): Real solid spheres challenged.
- DJR-074-34 (251): Hypotheses used for method and order.
- DJR-074-35 (251–252): Literal music-making spheres denied.
- DJR-074-36 (252): The conditional aerial journey continues.
- DJR-079-02 (270): Birdsong compared to enchanting music.
- DJR-085-02 (298–299): Burton’s opening therapeutic judgement.
- DJR-085-03 (299): The maxim names music as medicine, reinforced by the roaring-cannon metaphor.
- DJR-085-04 (299): The historical spirits explanation.
- DJR-085-05 (299): Reported immediate effects on emotion and conduct.
- DJR-085-06 (299): Vocal and instrumental examples and sleep.
- DJR-085-07 (299): Work and battle songs.
- DJR-085-08 (299): Ordinary street sounds and the wakeful patient.
- DJR-085-09 (299): Physical sound and the immaterial soul.
- DJR-085-10 (299): A harmonic constitution of mind is offered as an alternative to the moving-spirits account.
- DJR-085-11 (299): Poetic examples of music’s power.
- DJR-085-14 (300): Canus’s different listeners.
- DJR-085-18 (300): Music as a liberal science.
- DJR-085-19 (300): Feasts and courts.
- DJR-085-20 (300): Musicians at a banquet are likened to a precious stone set in gold.
- DJR-085-21 (300): Musical entertainment as an inducement.
- DJR-085-22 (300–301): The reported delights of performance.
- DJR-085-23 (301): Scaliger’s profession of enjoyment.
- DJR-085-24 (301): For the lover already fixated on songs for his mistress, it can feed the illness it is meant to relieve.
- DJR-085-25 (301): Pleasing melancholy and the claimed immediacy of relief.
- DJR-085-26 (301): Different effects summarized.
- DJR-111-02 (424): Shared wishes and refusals precede the metaphor.

- DJR-111-03 (425): Mutual friendship is pictured through shared wishes, opinions and good offices.
- DJR-111-04 (425): Friendship’s commemorative services.
- DJR-124-53 (493): Astronomy turned into a qualified dance.
- DJR-124-54 (493): The music of the spheres with belike.
- DJR-124-55 (493): The argument returns to human and biblical dancing.
- DJR-134-36 (547): Pleasant company and redirected thought.
- DJR-134-37 (547–548): Music can increase some lovers’ passion and expel it in others.

In this edition

“a diapason and sweet harmony” → “a full and sweet harmony” (DJR-016-37) conveys the social metaphor without requiring the reader to supply the technical octave sense; “a Diapason of vowes and wishes” → “a harmony of vows and wishes” (DJR-111-03) applies it to friendship. “the concent of Musicians” → “the harmony of musicians” (DJR-085-20) prevents confusion with consent. At DJR-025-11 “Boethius, and other Musicians” becomes “Boethius and other writers on music.” The edition preserves claims of therapeutic power as claims and retains the subsequent harmful-effects qualification.

See also

- Mirth (BAL-0147; Batch 2): Cheerfulness and company.
- Recreate (BAL-0146; Batch 2): Refreshment as the intended effect.
- Friendship (BAL-0156; Batch 2): Concord and reciprocal friendship.
- Imagination (BAL-0002; Batch 1): Music may be imagined as well as heard.
- Will and nill (BAL-0052; Batch 1): The harmony and conflict of mental powers.

Explained vocabulary: BAL-0148-V001, BAL-0148-V002, BAL-0148-V003, BAL-0148-V004, BAL-0148-V005, BAL-0148-V006, BAL-0148-V007, BAL-0148-V008, BAL-0148-V009, BAL-0148-V010, BAL-0148-V011, BAL-0148-V012, BAL-0148-V013

Source passage navigation: DJR-016-36, DJR-016-37, DJR-016-38, DJR-025-10, DJR-025-11, DJR-026-42, DJR-026-43, DJR-027-18, DJR-027-19, DJR-027-20, DJR-065-01, DJR-065-02, DJR-074-33, DJR-074-34, DJR-074-35, DJR-074-36, DJR-079-02, DJR-085-02, DJR-085-03, DJR-085-04, DJR-085-05, DJR-085-06, DJR-085-07, DJR-085-08, DJR-085-09, DJR-085-10, DJR-085-11, DJR-085-14, DJR-085-18, DJR-085-19, DJR-085-20, DJR-085-21, DJR-085-22, DJR-085-23, DJR-085-24, DJR-085-25, DJR-085-26, DJR-111-02, DJR-111-03, DJR-111-04, DJR-124-53, DJR-124-54, DJR-124-55, DJR-134-36, DJR-134-37

Tables

Entry BAL-0149

The word

Tables can name a backgammon-type board game, written or pictorial tablets, medicinal tablets, numerical arrays, arranged registers or indexes, or ordinary furniture. The plural alone does not decide the sense. The singular table can be a surface for receiving writing or a dining table understood together with the food served on it.

In the work

The old contrast between game and record is especially clear. Losing “games at Tables” makes the gambler angry (DJR-044-35), whereas the regimen synopsis includes “cards, tables” among moderate recreations (DJR-067-09). The fuller gaming discussion allows honest refreshment after work or study while attacking habitual play for gain; chess is suitable for some patients, not every person indiscriminately. When melancholy comes from excessive study, its concentration, anxiety and anger at losing may make it harmful (DJR-080-01–08). Tables is therefore neither uniformly condemned nor universally prescribed.

In the shrine of Aesculapius, “tables, inscriptions” are records displayed with offerings (DJR-068-38). The Latin margin describes hanging tablets inscribed with healed illnesses. Burton’s account, attributed to Strabo, occurs in a polemic about religious cures; the tablets’ existence and the truth of the claims on them are different matters. Medical “tables or losings” instead names the tablets or lozenges made from confections, a sense already visible in the treatment synopsis (DJR-067-16, DJR-101-27).

Other uses widen the family without erasing these distinctions. The passive understanding begins like “a bare and rased table,” a tablet wiped clean (DJR-026-29); Cebes’ table is an allegorical picture of life (DJR-007-04). Mathematical tables arrange information for calculation: the astronomical dispute mentions the Alfonsine tables, and the exercise chapter praises Gunter’s logarithmic sines and tangents (DJR-075-13, DJR-082-10). Charlemagne’s silver tables bear maps, while a cardinal’s generously furnished table represents hospitality from which his own moderate diet can be separated (DJR-081-03, DJR-071-14).

The game also supplies figures. Unavoidable accidents resemble a throw that skill must make the best of (DJR-093-03–04). A wife who has “plaid false at tables” and borne an extra man is the subject of an adultery joke: the playing piece and human partner remain audible together (DJR-149-25).

An arranged account need not contain numerical data. The sufferers’ “fatall tables” are imagined registers of destiny, possibly doctrinal schemes, formed through misinterpretation to their own harm; Burton answers by questioning their supposed certainty of rejection (DJR-167-40–42). The printed historical index is itself headed “The Table.” This final occurrence names an alphabetical finding aid, not a new body passage or a guarantee that every old page reference is correct (DJR-171-001).

Places to Read

- DJR-007-04 (18): The represented entrance into human life supplies Burton’s image of universal error.
- DJR-026-29 (28): The receptive passive understanding is likened to an erased tablet.
- DJR-044-34 (119): The gaming example begins.
- DJR-044-35 (119): Repeated losses provoke anger in a gambling example.
- DJR-044-36 (119): Excess, gain and ruin qualify gaming.
- DJR-067-09 (unnumbered Second Partition synopsis, scan p. 323): Regimen synopsis; the locator is a PDF scan label, not a printed page.
- DJR-067-16 (unnumbered Second Partition synopsis, scan p. 324): The cold-confection synopsis also names tablets.
- DJR-068-37 (225): Context of religious healing.
- DJR-068-38 (225): Votive records join inscriptions and gifts in the healing shrine.
- DJR-068-39 (225): Votive offerings compared with a shipwreck survivor’s dedication.
- DJR-071-14 (236): The cardinal’s public hospitality can be lavish while his own diet remains simple.
- DJR-075-13 (253): Astronomical tables embody competing theoretical suppositions.
- DJR-080-01 (274–275): Defence of games as honest in themselves despite abuse.
- DJR-080-02 (275): Habitual gaming and financial loss.
- DJR-080-03 (275): The continuation of the ruinous habit.
- DJR-080-04 (275): Return to damaging pleasures.
- DJR-080-05 (275): Consequences for households.
- DJR-080-06 (275): Refreshment after labour or studies is the proper purpose.
- DJR-080-07 (275): Chess has patient-specific limits.
- DJR-080-08 (275): Chess may worsen melancholy arising from excessive study.
- DJR-081-03 (280): Charlemagne’s tables bear engraved city maps and a world representation.
- DJR-082-10 (285): Gunter’s tables supply mathematical occupation and replace multiplication and division with addition and subtraction.
- DJR-093-03 (336): The game becomes an ethical analogy for responding skilfully to unavoidable chance.
- DJR-093-04 (336): Terence’s dice analogy explains skill after chance.
- DJR-101-27 (375): The word names dosage forms made from aromatic confections.
- DJR-149-25 (621): The gaming language disguises adultery; the following man is both a playing piece and a sexual partner.
- DJR-167-40 (713): Misinterpreted religious reading increases distress.
- DJR-167-41 (713): The sufferer’s constructed tables of destiny.
- DJR-167-42 (713): Burton challenges certainty of self-condemnation.
- DJR-171-001 (unnumbered Table): Historical alphabetical-index heading; its page references remain source numbers.

In this edition

“games at Tables” → “games of backgammon” (DJR-044-35) and “cards, tables” → “cards, backgammon” (DJR-067-09) identify the game family without establishing an exact modern ruleset. “tables, inscriptions” → “tablets, inscriptions” (DJR-068-38) preserves the shrine’s material records; “tables or losings” → “tablets or lozenges” (DJR-101-27) makes the medicinal form explicit. “a bare and rased table at first” becomes “a blank tablet wiped clean” (DJR-026-29), where the temporal phrase is redistributed into the modern sentence’s opening. “artificial Sines and Tangents” are logarithmic sines and tangents (DJR-082-10), not fabricated numbers.

See also

- Recreate (BAL-0146; Batch 2): Games are possible recreations when degree and purpose suit.
- Confection (BAL-0175; Batch 2): Medicinal tables belong among confection forms.
- Religion and superstition (BAL-0078; Batch 1): Votive records occur inside a disputed account of sacred healing.

Explained vocabulary: BAL-0149-V001, BAL-0149-V002, BAL-0149-V003, BAL-0149-V004, BAL-0149-V005, BAL-0149-V006, BAL-0149-V007, BAL-0149-V008, BAL-0149-V009, BAL-0149-V010, BAL-0149-V011, BAL-0149-V012

Source passage navigation: DJR-007-04, DJR-026-29, DJR-044-34, DJR-044-35, DJR-044-36, DJR-067-09, DJR-067-16, DJR-068-37, DJR-068-38, DJR-068-39, DJR-071-14, DJR-075-13, DJR-080-01, DJR-080-02, DJR-080-03, DJR-080-04, DJR-080-05, DJR-080-06, DJR-080-07, DJR-080-08, DJR-081-03, DJR-082-10, DJR-093-03, DJR-093-04, DJR-101-27, DJR-149-25, DJR-167-40, DJR-167-41, DJR-167-42, DJR-171-001

Pleasure

Entry BAL-0150

The word

Pleasure means enjoyment, gratification or delight; it can also mean benefit or relief, and in at one's pleasure it means at one's choice. The verb pleasure means please or gratify. Latin voluptas means pleasure; summum bonum means the highest good. Neither Latin expression by itself specifies sensual excess: the desired object and the speaker's judgment must be supplied by context.

In the work

The central philosophical passage makes mental quiet the principal aim of correcting the passions (DJR-083-02). Burton defends Epicurus's voluptas as freedom from pain and care and tranquillity of mind. He rejects the reduction of this teaching to eating and drinking, praises Seneca's account, and protests that Epicurus has been slandered by posterity. His charge that Aristotle maliciously misrepresented Epicurus remains in the text, but the edition notes its chronological difficulty and unidentified basis. The argument then meets a substantial objection: even wise and healthy people cannot readily govern passions, so how can sufferers do so? Burton answers with possible help and willing cooperation, allowing relief even where cure is not obtained (DJR-083-08–11).

This defence must coexist with, rather than erase, the earlier attack on sensual Epicures whose excessive pleasures end in poverty and distress (DJR-044-23–28). The examples concern degree, timing and means: a garden or building delightful in itself and appropriate to a great person may ruin another owner. Later Burton also attacks prohibitions that deny good and lawful pleasures (DJR-160-44–46). The noun therefore does not carry a fixed verdict of vice.

Pleasure can accompany pain rather than simply exclude it. The Ovidian line on a pleasure in weeping supports the relief of tears; the context admits grief before urging moderation (DJR-094-35–38). At the bodily level the belly's pleasure is its benefit or ease in a historical discussion of evacuation (DJR-071-28). Choice supplies another sense: to move "at his pleasure" is to move as one chooses, within an account that later limits spiritual freedom (DJR-026-37–38). God's "good will and pleasure" names divine purpose in Burton's consolation for adversity (DJR-092-24).

The highest good also changes objects. In the satire "Our summum bonum is commodity" makes gain an object of counterfeit worship (DJR-010-26); in the theological account God is the supreme good, joined with the future enjoyment of divine beauty (DJR-151-44–45). The verbal form "to pleasure other men abroad" means to please them: it occurs in the literary Democritus's sweeping complaint about women and dress, whose hostile generalization should remain attributed (DJR-008-23).

Places to Read

- DJR-008-23 (26): The verb describes the alleged purpose of dressing for men outside the household.
- DJR-010-26 (36): The philosophical phrase is ironically reduced to gain.
- DJR-026-37 (29): The construction marks freedom of ordinary movement or action.
- DJR-026-38 (29): Spiritual freedom is separately limited.

- DJR-044-23 (117): The heading specifies excess.
- DJR-044-24 (117): Here pleasure joins a catalogue of destructive excess.
- DJR-044-25 (117): Allegorical Pleasure welcomes wealth's seekers.
- DJR-044-26 (117–118): Ruin and repentance follow.
- DJR-044-27 (118): Timing, prudence and resources qualify the condemnatory examples.
- DJR-044-28 (118): Pleasant buildings can be suitable to some and ruinous to others.
- DJR-071-28 (237): The explanatory sequence describes the relief attributed to evacuation.
- DJR-083-01 (289): Heading locates the passage within correction of mental disturbances.
- DJR-083-02 (289): Burton identifies Epicurus's defended pleasure with a quiet mind and freedom from pain and care.
- DJR-083-03 (289): Quieting and diversion in the physicians' historical regimen.
- DJR-083-07 (290): Cure claims attributed to Montalto and Galen.
- DJR-083-08 (290): The objection asks how the proposed control can be achieved.
- DJR-083-09 (290): The sufferer's objection continues.
- DJR-083-10 (290): Burton's reply admits the force of the passions.
- DJR-083-11 (290): Relief is distinguished from complete cure.
- DJR-092-24 (333): The paired nouns express divine willing within consolation for adversity.
- DJR-094-35 (343): The mother's grief is allowed.
- DJR-094-36 (343): Tears as natural and relieving.
- DJR-094-37 (343): Weeping can relieve grief within the consolation for bereavement.
- DJR-094-38 (343): The succeeding appeal to a mean.
- DJR-151-44 (635): The vision of God is joined with pleasure and happiness.
- DJR-151-45 (635): God is the ultimate object of perfected love and enjoyment in the future vision.
- DJR-160-44 (679): Lawful pleasures are defended against superstitious prohibition.
- DJR-160-45 (679): Plato's festivals as relief from toil.
- DJR-160-46 (679): Lawful enjoyment distinguished from superstition.

In this edition

At DJR-083-02 "voluptas" becomes "pleasure" and "Summum bonum" becomes "highest good"; the explanation preserves the restrained sense Burton defends. "to want cares" → "to have no cares" distinguishes lack from desire. "move at his pleasure" → "move as it pleases" (DJR-026-37) retains discretion, and "to pleasure other men abroad" → "to please other men outside the home" (DJR-008-23) identifies a verb. "summum bonum, or cheifest good" becomes "supreme good," followed by "or highest good" (DJR-151-45); the Latin tag and Burton's explanatory doublet remain distinguishable.

See also

- Aqua vitae (BAL-0181; Batch 2): Aqua vitae belongs to bodily restorative vocabulary, not the philosophical definition of pleasure.
- Appetite (BAL-0049; Batch 1): Desire and enjoyment differ from one another.
- Love (future article): Pleasure and the highest good acquire different objects in the account of love.
- Luxurious and riot (BAL-0128; Batch 2): Excess and dissolute living explain the negative uses.

Explained vocabulary: BAL-0150-V001, BAL-0150-V002, BAL-0150-V003, BAL-0150-V004, BAL-0150-V005, BAL-0150-V006, BAL-0150-V007, BAL-0150-V008, BAL-0150-V009, BAL-0150-V010, BAL-0150-V011, BAL-0150-V012

Source passage navigation: DJR-008-23, DJR-010-26, DJR-026-37, DJR-026-38, DJR-044-23, DJR-044-24, DJR-044-25, DJR-044-26, DJR-044-27, DJR-044-28, DJR-071-28, DJR-083-01, DJR-083-02, DJR-083-03, DJR-083-07, DJR-083-08, DJR-083-09, DJR-083-10, DJR-083-11, DJR-092-24, DJR-094-35, DJR-094-36, DJR-094-37, DJR-094-38, DJR-151-44, DJR-151-45, DJR-160-44, DJR-160-45, DJR-160-46

Conversation

Entry BAL-0151

The word

Conversation can mean conduct or manner of life, social bearing, and intercourse with others, including spoken exchange. Converse means associate or have dealings with, often more broadly than talking. Conversant describes association with people, habitual presence in places, occupation with matters, or familiarity gained through experience. Its preposition and object help decide which sense applies.

In the work

In the Democritus episode, people repeat the damage done by others' "bad conversation": the object of criticism is their conduct (DJR-008-18). The same sense survives in Cardano's complaint that indulgent parents fail to raise children to sober life and conversation (DJR-050-52). Social manner is more specifically at issue when Aretino's Lucretia lists her conversation among her attractions; the modern rendering supplies social graces (DJR-122-34). None of these needs to mean the content of a particular discussion.

The spirit digression makes association equally broad. Spirits are said to "familiarly converse with men," being seen and heard; the next narrative describes familiar spirits said to be conversant with people and to perform their drudgery (DJR-028-47, DJR-029-01 –02). Burton cites reports and also records denials. The vocabulary identifies the alleged relationship without verifying supernatural events. Long friendship similarly includes living, feasting, serving and associating together, but Burton completes the example with a sudden reversal: disputes over property or self-interest turn the former associates to detestation and disparagement (DJR-109-44–46).

Spoken exchange remains a genuine use. In the imagined commonwealth, language is learned by practice, example and conversation, as travellers and children learn through use (DJR-016-10). Company also changes its argumentative value with the person and context. Vittori's cheerful companions are a reported remedy (DJR-085-35); association with people troubled by religious scruples is said to distress some others (DJR-164-17). These historical propositions neither make every conversation therapeutic nor stigmatize all contact with sufferers.

Conversant need not concern other people at all. The covetous person is occupied with purchases (DJR-061-04); Burton has greater familiarity with some fields of learning (DJR-006-10); water nymphs allegedly frequent rivers (DJR-030-11); retention and evacuation concern keeping or expelling matter (DJR-033-31). The shared idea of sustained engagement takes different objects in these constructions.

Places to Read

- DJR-006-10 (14): Burton says that other fields would have offered him more familiar material than medicine.
- DJR-008-17 (25): Democritus's moral argument before the conduct example.
- DJR-008-18 (25): People fail to learn from others' ruinous behaviour and repeat it.
- DJR-008-19 (25–26): The rebuke continues.

- DJR-016-10 (61–62): The language learner acquires usage through interaction rather than tedious precepts.
- DJR-028-46 (41): Reported experiences and explicit denials precede habitual association.
- DJR-028-47 (41): The alleged habitual contact includes seeing and hearing spirits.
- DJR-029-01 (41–42): The spirits allegedly do household labour as well as communicate.
- DJR-029-02 (42): The reported spirit’s message and ring.
- DJR-030-11 (47): The adjective locates water nymphs in their supposed element.
- DJR-033-31 (65): Retention and evacuation deal with existing matter, unlike diet’s creation of new matter.
- DJR-050-52 (149 [sequence; printed 145]): Upbringing should cultivate sober conduct rather than licence.
- DJR-061-04 (194): Purchasing absorbs the covetous person’s thinking and imagined possession.
- DJR-085-35 (302): Pleasant company belongs to the reported regimen.
- DJR-109-44 (418–419): Advantage governs affections in the surrounding satire.
- DJR-109-45 (419): Long friendship includes shared life, invitations and services.
- DJR-109-46 (419): Property disputes and threatened advantage overturn the preceding intimate association.
- DJR-122-34 (482): Social charm contributes to the speaker’s alleged attractiveness.
- DJR-164-17 (696): Association is said to cause distress to some people in the religious-melancholy discussion.

In this edition

“bad conversation” → “bad conduct” (DJR-008-18) and “familiarly converse with men” → “associate familiarly with human beings” (DJR-028-47) prevent a narrowing to talk alone. “my conversation, age, beauty, fortune” → “my social graces, age, beauty and fortune” (DJR-122-34) makes a local social quality explicit. “conversant about purchasing of lands and tenements” → “occupied with buying lands and properties” (DJR-061-04) has a subject matter rather than a companion. Conversely, the language-teaching passage keeps conversation because interaction and speech belong together there (DJR-016-10).

See also

- Entertain (future article): Reception and association help distinguish social dealings from speech alone.
- Carriage (future article): Social bearing overlaps the conduct sense.
- Confer and conference (BAL-0152; Batch 2): Confer can name exchange of speech or comparison.
- Custom and education (BAL-0125; Batch 2): Conduct is formed through upbringing and use.
- Complement (future article): Social address and manners can belong to conversation.
- Gossip (future article): Company and social visiting exceed a narrowly verbal sense.
- Familiar (BAL-0086; Batch 1): Familiar association includes the alleged companion spirit.

Explained vocabulary: BAL-0151-V001, BAL-0151-V002, BAL-0151-V003, BAL-0151-V004, BAL-0151-V005, BAL-0151-V006, BAL-0151-V007, BAL-0151-V008, BAL-0151-V009, BAL-0151-V010, BAL-0151-V011

Source passage navigation: DJR-006-10, DJR-008-17, DJR-008-18, DJR-008-19, DJR-016-10, DJR-028-46, DJR-028-47, DJR-029-01, DJR-029-02, DJR-030-11, DJR-033-31, DJR-050-52, DJR-061-04, DJR-085-35, DJR-109-44, DJR-109-45, DJR-109-46, DJR-122-34, DJR-164-17

Confer and conference

Entry BAL-0152

The word

Conference means conversation, discussion or interchange, without necessarily implying a formal meeting. Confer can mean converse, compare, consult, or bestow. The construction distinguishes these actions: confer with a person can be talking or consultation; confer one thing to another can be comparison; honours conferred are bestowed.

In the work

Continual conference is Rhazes's proposed conversation about history, tales, poems and news, nourishing the mind as food and drink nourish the body (DJR-081-30). Hyperius's godly conversation appears alongside it but has a separate attribution. The same verbal activity can sustain an unwanted attachment: few lovers manage to avoid conferring with the beloved, and Burton proposes a change of place to remove conversation along with sight, messages and cohabitation (DJR-135-24–27). Frightening conference before sleep instead furnishes alarming images in the Lucian and Cicero examples (DJR-082-39–40). The subject and occasion govern its value.

Comparison is a different action. Those who do not "confer themselves with others" overlook the relative advantages of their own condition (DJR-087-17). The later instruction to "confer hand to hand" asks a lover to compare appearances part by part, within a male-centred counsel that attempts to undo enchantment by scrutiny (DJR-136-47). The participle likewise compares melancholy with other maladies in a consolatory attempt to lessen its exceptional burden (DJR-098-24). Neither use requires speaking with the other person.

Two further senses prevent a false two-way division. Three doctors "conferred with about one party" have been consulted about the same patient, yet disagree (DJR-027-56). "fresh honors conferred" are honours bestowed (DJR-002-08). Learned conversation during Democritus's travels belongs to exchange of knowledge, not to the award of rank (DJR-001-09).

Religious conference can mean disputation. Burton reports Magallianus's refusal of discussion with a heretic and his demand for severe coercion. Burton's own subsequent middle course begins with gentle admonition but still permits excommunication and coercive restrictions; discussion also enters his historically described mixture of persuasion, threats and medicine for particular sufferers (DJR-161-19–24). Calling this simply friendly conversation would conceal the argument's stakes.

Places to Read

- DJR-001-09 (2): Travel enables Democritus to learn through learned company.
- DJR-002-08 (4): Honours are awarded amid the changing news of elevation and downfall.
- DJR-027-56 (36): Three physicians approached about one patient give divergent opinions.
- DJR-081-29 (282–283): The surrounding defence of reading and contemplation.

- DJR-081-30 (283): Talk about histories, tales, poems and news is compared with food for the mind.
- DJR-082-39 (288): The warning against terrifying talk before bed.
- DJR-082-40 (288): Frightening talk supplies material for troubling nocturnal images.
- DJR-087-16 (310): The imaginary exchange of occupations.
- DJR-087-17 (310): People are charged with dwelling on their own disadvantages without comparing other lives.
- DJR-087-18 (310): Relative fortune develops the comparison.
- DJR-098-24 (361): The comparison minimizes melancholy's supposed exceptional severity.
- DJR-135-24 (551): Contact with the beloved is one occasion the lover struggles to avoid.
- DJR-135-25 (551): The intervening verse belongs to the continuing sentence.
- DJR-135-26 (551–552): Talking is one route by which the lovers sustain the attachment.
- DJR-135-27 (552): Travel and separation are the proposed means.
- DJR-136-47 (558): The command begins a part-by-part comparison of women's appearances.
- DJR-161-19 (682): The reported polemic opposes verbal exchange to coercion.
- DJR-161-20 (682): Reported coercion continues.
- DJR-161-21 (682): The alternative of general toleration.
- DJR-161-22 (682): Burton claims a middle course and starts with gentleness.
- DJR-161-23 (682): Coercion remains within that claimed mean.
- DJR-161-24 (682): Speech is part of a proposed mixture with medicine in the treatment of particular disturbed people.

In this edition

"continuall conference" → "continual conversation" (DJR-081-30); "confer with them" → "converse with them" (DJR-135-24); "confer hand to hand" → "Compare hand with hand" (DJR-136-47). The comparison "confer themselves with others" becomes "comparing ourselves with them" (DJR-087-17), shifting from the third person to inclusive first-person speech while retaining the argument. "all three conferred with about one party" → "were all consulted about the same patient" (DJR-027-56) makes the passive professional consultation explicit, whereas "fresh honors conferred" → "fresh honours bestowed" (DJR-002-08) identifies the giving sense.

See also

- Action (BAL-0056; Batch 1): The construction identifies the action performed.
- Conversation (BAL-0151; Batch 2): Social intercourse and conduct are broader than a single exchange.
- Intention and remission (BAL-0164; Batch 2): Degree and intensity matter to the consolatory comparison.
- Impertinent (future article): Relevant comparison differs from an unrelated or inapplicable one.

Explained vocabulary: BAL-0152-V001, BAL-0152-V002, BAL-0152-V003, BAL-0152-V004, BAL-0152-V005, BAL-0152-V006, BAL-0152-V007, BAL-0152-V008, BAL-0152-V009

Source passage navigation: DJR-001-09, DJR-002-08, DJR-027-56, DJR-081-29, DJR-081-30, DJR-082-39, DJR-082-40, DJR-087-16, DJR-087-17, DJR-087-18, DJR-098-24,

DJR-135-24, DJR-135-25, DJR-135-26, DJR-135-27, DJR-136-47, DJR-161-19, DJR-161-20, DJR-161-21, DJR-161-22, DJR-161-23, DJR-161-24

Study and reading

Entry BAL-0153

The word

Study is sustained, intent application of the mind, commonly to learning but also to any deliberate aim. It can name the subject being studied or the place where scholarly work is done. Reading means engagement with written material, speaking it aloud to listeners, knowledge acquired from books, teaching by lecture, or figurative interpretation of signs. Read one word for another instructs substitution in a text. A Reader can be a university teacher, not simply a person holding a book.

In the work

Study occupies both sides of Burton’s regimen. Lemnius’s “continual Study, and night-waking” appears among causes; the surrounding accounts connect scholarly life with sedentary habits, neglected bodily exercise and excessive intellectual labour (DJR-046-16 –22). Ficino’s explanation directs spirits towards the head at the expense of digestion, within historical humoral physiology (DJR-046-25). The margin’s definition, attributed to Tully, calls study earnest meditation upon something with great desire. Neither the word nor the whole argument can be reduced to education being harmful.

The remedy chapter initially praises study in sweeping terms as an indoor recreation (DJR-080-31). Reading true or invented stories lightens care by absorbing attention and displaying earlier lives; books accommodate differing subjects, capacities and tastes (DJR-080-39–45). Heinsius’s enclosed library offers congenial company with authors and escape from worldly ambitions (DJR-081-17). Physical withdrawal can therefore support purposeful activity rather than idleness. The celebration of libraries also praises patrons who maintain them (DJR-081-20–23).

The restriction is explicit: study is proposed for people overwhelmed by idle imaginings or worldly cares, provided their illness did not arise from excessive study. For those patients, more of it adds fuel to the fire. A changed or more serious subject may benefit the preceding romance readers, but the parenthesis does not revoke the over-study exception (DJR-081-24–26). Memorizing, transcribing and translating supply active alternatives to repetitive thought. If voluntary tasks fail, Burton introduces a coercive historical proposal for obligatory university exercises; the final rule requires moderate activity of both body and mind, not exhaustion of either (DJR-082-14–15, DJR-082-21–22).

Reading’s effects also depend on material and reader. Burton warns an actually melancholy reader away from his symptoms and prognoses, then advises cautious perusal and permits the remainder (DJR-006-27–28). The praise of scriptural consolation (DJR-081-27–29) coexists with warnings that misinterpretation intensifies religious distress. Later he challenges certainty of self-condemnation and directs the sufferer away from frightening tracts towards competent counsel (DJR-164-28–30, DJR-167-40–42, DJR-169-29). These are parts of Burton’s historical argument, not current treatment directions.

The less obvious lexical uses matter too. Burton is shut in his study, a room (DJR-001-10), while his study or intent is his compositional aim (DJR-005-28). People who study how to injure one another are plotting (DJR-042-37). A natural-philosophy Reader lectures; Abelard’s reading of love makes erotic instruction a perverse lesson (DJR-104-04,

DJR-122-32). Reading can name a source of book-knowledge beside observation and report, or the interpretation of stars as heaven's letters (DJR-133-27, DJR-032-06). The student's study can instead be the subject that absorbs him (DJR-082-15). Stories read at feasts exemplify reading aloud to hearers, in Burton's account attributed to Plutarch (DJR-080-39). His instruction to read him for her asks readers to substitute the pronoun in his criticism of women; the preceding defence says that his comments apply to the other sex for the most part, preserving a qualification rather than making every statement interchangeable (DJR-138-12–14).

Places to Read

- DJR-001-10 (2–3): The enclosure is a physical setting for Burton's self-described scholarly life.
- DJR-005-28 (12–13): Study and intent form a double expression for the writer's aim.
- DJR-006-27 (17): The susceptible reader might turn general statements into an alarming personal diagnosis.
- DJR-006-28 (17): Cautious reading and permission for the rest.
- DJR-032-06 (57): The stars become letters in the figurative book of heaven.
- DJR-042-37 (109): The activity is malicious scheming rather than scholarly learning.
- DJR-046-16 (127): Historical medical authorities on excessive study.
- DJR-046-17 (127): Continuity and nocturnal wakefulness supply the degree and circumstances of the alleged scholarly danger.
- DJR-046-18 (127): Scholarly and martial life contrasted; the supplied modern corrects an apparent negative error.
- DJR-046-19 (127): A reported succession anecdote and common opinion about learning.
- DJR-046-20 (127): Excessive study beside sedentary isolation.
- DJR-046-21 (127): Reported cases, including a patient's belief.
- DJR-046-22 (128): The brain and spirits likened to neglected tools.
- DJR-046-25 (128): Ficino's humoral explanation.
- DJR-080-31 (278): Study is praised as an indoor mental exercise against idleness and melancholy.
- DJR-080-39 (279): An absorbing story offers diversion and a mirror of public and private actions.
- DJR-080-40 (279): Absorbing literary reading.
- DJR-080-41 (279): Subjects suited to capacity.
- DJR-080-42 (279): Range of practical arts and studies.
- DJR-080-43 (279): Learned subjects and antiquarian perspective.
- DJR-080-44 (279): Devices and mathematical art.
- DJR-080-45 (279): Books as dishes for varied tastes.
- DJR-081-17 (281): Heinsius describes a refuge for learned company and delight, despite physical enclosure.
- DJR-081-20 (281–282): Patronage for institutions of learning.
- DJR-081-21 (282): The polemic against unwilling patrons.
- DJR-081-22 (282): Gratitude to library founders.
- DJR-081-23 (282): Named benefactors.
- DJR-081-24 (282): The specified recipients of study as remedy.
- DJR-081-25 (282): The modifier identifies the excluded patient: more study adds fuel when excess caused the illness.
- DJR-081-26 (282): Memorization, copying and translation redirect attention.
- DJR-081-27 (282): Attributed scriptural consolation.

- DJR-081-28 (282): Scriptural reading is compared to refreshing shade for a distressed soul.
- DJR-081-29 (282–283): Reading as nourishment, with the source limits noted.
- DJR-082-14 (286): Conditional compulsory tasks, a historical prescription.
- DJR-082-15 (286): The force of obligation.
- DJR-082-21 (286): Moderation for both body and mind.
- DJR-082-22 (286): The ox-and-camel fable explains shared burdens.
- DJR-104-04 (388): A lecture is Burton’s stated source for a claim about nourishing enemas.
- DJR-122-32 (481): The verb makes a joke of Abelard’s instruction turning into love.
- DJR-133-27 (541): Reading is a stated source of the account, beside personal observation and others’ reports.
- DJR-138-12–DJR-138-14 (printed pp. 564–565): Read him for her directs textual substitution, under Burton’s preceding for-the-most-part qualification.
- DJR-164-28 (697): Susceptibility and misinterpretation.
- DJR-164-29 (697): Extracted scriptural phrases.
- DJR-164-30 (697): Further interpreted passages.
- DJR-167-40 (713): Reading can worsen distress through misdirection.
- DJR-167-41 (713): Predestination interpreted against oneself.
- DJR-167-42 (713): The certainty of self-condemnation challenged.
- DJR-169-29 (722–723): Withdrawal from frightening reading and recourse to counsel.

In this edition

“continual Study, and night-waking” becomes “continual study and staying awake at night” (DJR-046-17): wakefulness for study is not sleepwalking. “overmuch study” → “excessive study” and “learn something without book” → “memorize something” (DJR-081-25–26) clarify degree and practice. “he read more of love then any other Lecture” → “he lectured more on love than on any other subject” (DJR-122-32) recovers the teaching verb. In the stylistic disclaimer, “study or intent” is condensed into purpose within a larger paraphrase (DJR-005-28). The Heinsius English and marginal Latin are retained separately rather than silently harmonizing their parent-and-nurse metaphors (DJR-081-17).

See also

- Exercise (BAL-0140; Batch 2): Study belongs to exercise of the mind, governed by degree.
- Idleness (BAL-0141; Batch 2): Occupation redirects idle thoughts.
- Leisure (BAL-0143; Batch 2): Leisure makes learning possible.
- Sleep and waking (BAL-0145; Batch 2): Nocturnal study belongs to the account of wakefulness.
- Recreate (BAL-0146; Batch 2): Reading can recreate but also overburden.
- Confer and conference (BAL-0152; Batch 2): Reading and conversation provide different kinds of mental nourishment.

Explained vocabulary: BAL-0153-V001, BAL-0153-V002, BAL-0153-V003, BAL-0153-V004, BAL-0153-V005, BAL-0153-V006, BAL-0153-V007, BAL-0153-V008, BAL-0153-V009, BAL-0153-V010, BAL-0153-V011, BAL-0153-V012, BAL-0153-V013, BAL-0153-V014, BAL-0153-V015, BAL-0153-V016, BAL-0153-V017, BAL-0153-V018

Source passage navigation: DJR-001-10, DJR-005-28, DJR-006-27, DJR-006-28, DJR-032-06, DJR-042-37, DJR-046-16, DJR-046-17, DJR-046-18, DJR-046-19, DJR-046-20,

DJR-046-21, DJR-046-22, DJR-046-25, DJR-080-31, DJR-080-39, DJR-080-40, DJR-080-41, DJR-080-42, DJR-080-43, DJR-080-44, DJR-080-45, DJR-081-17, DJR-081-20, DJR-081-21, DJR-081-22, DJR-081-23, DJR-081-24, DJR-081-25, DJR-081-26, DJR-081-27, DJR-081-28, DJR-081-29, DJR-082-14, DJR-082-15, DJR-082-21, DJR-082-22, DJR-104-04, DJR-122-32, DJR-133-27, DJR-138-12, DJR-138-13, DJR-138-14, DJR-164-28, DJR-164-29, DJR-164-30, DJR-167-40, DJR-167-41, DJR-167-42, DJR-169-29

Travel

Entry BAL-0154

The word

Travel ordinarily means journeying, with travell and travelled among its forms. Peregrination likewise means a journey and need not imply a religious pilgrimage. Travel can also mean travail or toil. A hodeporicon is a travel narrative; travels can likewise mean a written account of journeys. Moving through maps or books can be imagined as travel without physical departure.

In the work

The air chapter recommends change even when the ordinary air is already good: new places and customs provide variety (DJR-077-21). Leo Africanus's immediate-recovery story is a reported claim; Lipsius's praise concerns the pleasure of seeing countries and cities. Rhazes's supposed prescription includes different inns and companies, and Celsus's varied life alternates work, study and recreation (DJR-077-22–26). These are historical arguments about regimen, not a modern promise that a journey cures distress.

Burton's praise is qualified by purpose and circumstance. Fashionable travellers may squander their best years, resources, manners and religion while seeking sights and boasting, yet he still concedes some benefit in variety (DJR-077-24). Useful travel has a public version: the imagined commonwealth sends observers abroad to learn good laws and inventions (DJR-016-26). Democritus travels to converse with learned men; Burton describes his own freer movement through maps and charts, and later recommends travel books as indoor intellectual recreation (DJR-001-09, DJR-002-03, DJR-081-05).

Elsewhere the mind-place distinction challenges a simple geographical remedy. Burton's Senecan example makes a pleasant place compatible with sadness and a wilderness compatible with contentment (DJR-093-14). In consolation for exile, the sufferer objects that admired voyagers went voluntarily, whereas banished people are compelled. Burton answers with the stranger's claim to protection and the compensations of varied sights, without making the two starting conditions identical (DJR-093-40–46).

Travel becomes more specifically separation in the love discussion. "Travelling is an Antidote of Love" summarizes removal from familiar sights and opportunities to communicate; the Petrarchan story of a lover returning with changed judgment illustrates the desired effect rather than proving it (DJR-135-26–33, DJR-135-43–44). The continuation requires absence long enough to work: the whole year belongs to Burton's reported Xenophon advice to Critobulus, rather than a universal duration, and Burton calls the combined remedies commonly effective (DJR-135-34–37). Travel is not invariably endorsed: pilgrimage enters Burton's polemic against superstition, while desire for journeys appears as an alleged lunar symptom (DJR-154-41, DJR-060-08). In "Great travel is created for all men," however, the word means the toil of human life, not a universal itinerary (DJR-021-10).

Places to Read

- DJR-001-09 (2): Democritus seeks knowledge by meeting learned people.
- DJR-002-03 (3): Burton's unconfined thoughts move across maps while his body remains at home.

- DJR-016-26 (63–64): Appointed observers investigate inventions, laws and customs for public use.
- DJR-021-10 (2): The universal human burden is described from birth to death.
- DJR-036-33–DJR-036-35 (printed p. 82): Travels as a written source for attributed accounts of adapting daily life to heat.
- DJR-060-08 (190 [second occurrence]): A supposed lunar influence turns desire, reading and thought towards travel.
- DJR-077-21 (263): Change of air and varied surroundings are proposed as relief.
- DJR-077-22 (263–264): Lipsius and Zwinger support the delight of varied sights.
- DJR-077-23 (264): Ancient sightseeing examples.
- DJR-077-24 (264): Even travel for display is conceded some use, while waste of means, morals and time is condemned.
- DJR-077-25 (264): Sensory variety and different inns and companions are the proposed means of diversion.
- DJR-077-26 (264): A varied way of life, attributed to Celsus.
- DJR-081-05 (280): Books make remote places accessible as indoor recreation.
- DJR-093-13 (337): The surrounding consolatory claim about judgment.
- DJR-093-14 (337): This maxim limits confidence that a changed external scene alone secures contentment.
- DJR-093-40 (327 [misprint for 340]): Voluntary tourists compared with the exile.
- DJR-093-41 (327 [misprint for 340]): Foreignness presented as common.
- DJR-093-42 (327 [misprint for 340]): National preference and homesickness criticized.
- DJR-093-43 (327 [misprint for 340]): Burton’s altered Chauci example, with its source qualification.
- DJR-093-44 (327 [misprint for 340]): Friends and climates in consolation.
- DJR-093-45 (327 [misprint for 340]): Celebrated voluntary voyagers.
- DJR-093-46 (327 [misprint for 340]): The sufferer distinguishes chosen journeys from compelled exile.
- DJR-135-26 (551–552): Separation removes sight and communication.
- DJR-135-27 (552): Medical and literary authorities on departure.
- DJR-135-28 (552): Change of place or air.
- DJR-135-29 (552): Adapted Virgilian departure.
- DJR-135-30 (552): The source’s attribution mismatch is retained.
- DJR-135-31 (552): Ovidian injunctions to depart.
- DJR-135-32 (552): Physical separation is imagined as an antidote to unwanted love.
- DJR-135-33 (552): Propertius’s journey to Athens.
- DJR-135-34–DJR-135-37 (printed p. 552): Sufficient duration of absence; the year is attributed to Xenophon, and combined remedies are said commonly to work.
- DJR-135-43 (552–553): The changed lover in Burton’s Petrarchan story.
- DJR-135-44 (553): Changed judgment explains the story.
- DJR-154-41 (650): Pilgrimage enters Burton’s hostile catalogue of religiously motivated movement.

In this edition

“ordinary travell” becomes “ordinary travel” (DJR-077-22), “peregrination charms our senses” becomes “travel charms our senses” (DJR-077-25), and “see fashions” becomes “seeing different customs” within the larger travel phrase (DJR-077-21). “I never travelled but in Map or Card” → “I have travelled only through maps and charts” (DJR-002-03) preserves imaginative movement. “Great travel” is “Great toil” (DJR-021-10). “Hodeporicons” becomes “travel narratives” (DJR-081-05). The exile passages retain the

anomalous printed 327 where 340 is expected; it is not silently regularized in the reading routes.

See also

- Air (BAL-0121; Batch 2): Air and surroundings belong to the regimen.
- Exercise (BAL-0140; Batch 2): Movement and varied occupation are forms of exercise.
- Study and reading (BAL-0153; Batch 2): Maps and travel narratives support travel in thought.
- Confer and conference (BAL-0152; Batch 2): Travel can enable learned conversation.
- Gardens and walks (BAL-0155; Batch 2): Changing scenes can also occur close to home.

Explained vocabulary: BAL-0154-V001, BAL-0154-V002, BAL-0154-V003, BAL-0154-V004, BAL-0154-V005, BAL-0154-V006, BAL-0154-V007, BAL-0154-V008, BAL-0154-V009, BAL-0154-V010, BAL-0154-V011, BAL-0154-V012, BAL-0154-V013

Source passage navigation: DJR-001-09, DJR-002-03, DJR-016-26, DJR-021-10, DJR-036-33, DJR-036-34, DJR-036-35, DJR-060-08, DJR-077-21, DJR-077-22, DJR-077-23, DJR-077-24, DJR-077-25, DJR-077-26, DJR-081-05, DJR-093-13, DJR-093-14, DJR-093-40, DJR-093-41, DJR-093-42, DJR-093-43, DJR-093-44, DJR-093-45, DJR-093-46, DJR-135-26, DJR-135-27, DJR-135-28, DJR-135-29, DJR-135-30, DJR-135-31, DJR-135-32, DJR-135-33, DJR-135-34, DJR-135-35, DJR-135-36, DJR-135-37, DJR-135-43, DJR-135-44, DJR-154-41

Gardens and walks

Entry BAL-0155

The word

A garden is cultivated ground, whether productive, ornamental or instructional. A walk can be the act of moving on foot, a path laid out for it, a hunting range, or a figurative course or field. Artillery gardens are grounds for weapons practice. An artificial wilderness is deliberately planted; a Persian paradise here is a pleasure park.

In the work

Gardens offer both work and repose. Digging for a set time appears among bodily occupations, while the strenuous labour discussed beside it is confined to certain cases and particular people (DJR-078-13). Aretaeus's "deambulatio per amœna loca," walking through pleasant places, becomes a cheerful little tour with good companions, visits to friends and varied sights (DJR-078-31). Walking, climbing a hill and sitting in shade are alternative recreations within the landscape catalogue, not a single compulsory exercise (DJR-078-34). Even the unsuccessful angler can enjoy the brookside walk, birds, plants and air (DJR-078-28).

The garden's sensory variety matters. Ferrara's princely grounds include wood, mound and fishpond; the monastic scene combines shade, flowers, scent and birdsong (DJR-078-35–36). The next catalogue says that palaces and gardens refresh the unhappy visitor for a time, a limited duration that should survive the magnificence of its examples (DJR-079-01). Burton's own delight in gardens and walks ends abruptly with Tantalus: desire is allowed, possession denied (DJR-079-29–30). His country-life discussion says this life is sufficient recreation for some people, then celebrates planting and grafting through historical examples whose details are not all secure (DJR-079-24).

Pleasant grounds have other uses and costs. Household garden care joins the occupations allotted to women (DJR-082-19). Public botanical gardens cultivate and display plants for students, with Oxford described as being established and annual funding praised for maintenance (DJR-099-43). The preceding concession allows imported plants to prosper with suitable cultivation; the next paragraph insists on physicians' knowledge of their materials (DJR-099-42–44). Civic walks and military exercise grounds serve collective recreation (DJR-016-06, DJR-079-31, DJR-079-33). But extravagant garden-building may ruin an estate, despite being delightful and appropriate to some great owners (DJR-044-28).

The setting does not determine the mental effect. Garden pictures inflame Ismenius when he is already in love, and the absent lover seeks the very path and seat associated with his beloved (DJR-123-26, DJR-131-01–03). Elsewhere gardens become intellectual and scriptural figures: the compiler plucks flowers from other writers' cultivated plots, while the enclosed garden represents the Church in Burton's reading of the Song of Solomon (DJR-004-05, DJR-151-37–39). A walk is also love's thorny field of inquiry, another man's hunting ground in an adultery metaphor, or a way of life in religious polemic (DJR-108-26, DJR-146-13, DJR-160-30). The recreative accounts belong to Burton's historical regimen; these distinct uses prevent a blanket therapeutic reading of the words.

Places to Read

- DJR-004-05 (7): Borrowed literary flowers embellish a writer’s otherwise barren plot.
- DJR-016-06 (61): The compound names an exercise ground rather than a flower garden.
- DJR-044-28 (118): Costly garden-making can exhaust an estate.
- DJR-078-13 (267): Gardening supplies a timed physical occupation in the exercise regimen.
- DJR-078-28 (269): The angler’s pleasures even without a catch.
- DJR-078-31 (269): The pleasant places qualify the walking; good companions and visits make the proposed tour social.
- DJR-078-34 (269): The apparently wild landscape is part of a designed setting for recreation.
- DJR-078-35 (269): The Persian park supplies a comparison for Schottus’s admiration of Ferrara.
- DJR-078-36 (269–270): The sick visitor’s sensory consolation; body and margin differ.
- DJR-079-01 (270): Magnificent sights recreate for a time.
- DJR-079-24 (272): The emperor’s change of role makes gardening an alternative to political power.
- DJR-079-28 (272): Cultivation contrasted with agricultural theory.
- DJR-079-29 (272): Burton’s catalogue presents his own delight in garden landscapes.
- DJR-079-30 (272): Tantalus qualifies Burton’s delight through frustrated possession.
- DJR-079-31 (272–273): Walks are civic and palatial facilities, alongside cloisters and terraces.
- DJR-079-33 (273): The compound occurs among civic recreations in the Low Countries.
- DJR-082-19 (286): Tending exotic flowers is included among the occupations assigned to women.
- DJR-099-42 (367): A concession about the cultivation of imported plants.
- DJR-099-43 (367): These institutions exhibit foreign plants and receive annual funds for teaching students.
- DJR-099-44 (367): Botanical knowledge as a physician’s tool.
- DJR-108-26 (411): The wide, thorny territory is love considered as a subject of inquiry.
- DJR-123-26 (485): Erotic pictures in a garden intensify the already enamoured Ismenius’s excitement.
- DJR-131-01 (528): The noun names the beloved’s familiar route, while the first walk is the verb of movement.
- DJR-131-02 (528): Repeated imaginative return to the beloved.
- DJR-131-03 (528): The river and wind acquire personal associations.
- DJR-146-13 (602): Another man’s hunting ground is an extended metaphor for adultery.
- DJR-151-37 (634): The Son and Church introduce the scriptural garden image.
- DJR-151-38 (634–635): The garden is one of the scriptural figures Burton applies to the Church as bride.
- DJR-151-39 (635): The figures serve indirect apprehension of divine beauty.
- DJR-160-30 (678): The construction describes self-directed conduct in an accusation of idolatry.

In this edition

“artificiall Wildernesses” becomes “planted wildernesses” (DJR-078-34), bringing out deliberate design. “artillery gardens” becomes “grounds for military exercises” in the

proposed commonwealth, and “Artillery Gardens” becomes “grounds for shooting practice” in the Low Countries account (DJR-016-06, DJR-079-33). “walk in the walk” becomes “walk along the path she walked” (DJR-131-01): the modern supplies the beloved’s association from context while differentiating verb and noun. “another mans walk” is “another man’s grounds” (DJR-146-13); “walk after their own wayes” is “follow their own ways” (DJR-160-30).

The apparatus leaves several garden attributions unresolved. It also distinguishes Burton’s Diocletian abdication story from the tradition of refusing restoration to power, and identifies Cyrus rather than Lysander as the orchard’s owner in the latter anecdote (DJR-079-24). The monastic description’s attribution to Bernard remains uncertain; its body and margin differ over comforts for man and for the poor (DJR-078-35–36). These qualifications are inherited from the supplied edition, not fresh collation of the cited works.

See also

- Exercise (BAL-0140; Batch 2): Garden labour and walking belong to bodily exercise.
- Solitude (BAL-0142; Batch 2): Private gardens and walks can also accompany withdrawal.
- Recreate (BAL-0146; Batch 2): The garden catalogue promises recreation with contextual limits.
- Pleasure (BAL-0150; Batch 2): Pleasure can be useful, excessive or frustrated.
- Study and reading (BAL-0153; Batch 2): Botanical gardens are also places of instruction.
- Travel (BAL-0154; Batch 2): A change of scene need not require a long journey.
- Friendship (BAL-0156; Batch 2): Good companions and visits make walks social.

Explained vocabulary: BAL-0155-V001, BAL-0155-V002, BAL-0155-V003, BAL-0155-V004, BAL-0155-V005, BAL-0155-V006, BAL-0155-V007, BAL-0155-V008, BAL-0155-V009, BAL-0155-V010, BAL-0155-V011, BAL-0155-V012, BAL-0155-V013, BAL-0155-V014, BAL-0155-V015, BAL-0155-V016, BAL-0155-V017

Source passage navigation: DJR-004-05, DJR-016-06, DJR-044-28, DJR-078-13, DJR-078-28, DJR-078-31, DJR-078-34, DJR-078-35, DJR-078-36, DJR-079-01, DJR-079-24, DJR-079-28, DJR-079-29, DJR-079-30, DJR-079-31, DJR-079-33, DJR-082-19, DJR-099-42, DJR-099-43, DJR-099-44, DJR-108-26, DJR-123-26, DJR-131-01, DJR-131-02, DJR-131-03, DJR-146-13, DJR-151-37, DJR-151-38, DJR-151-39, DJR-160-30

Friendship

Entry BAL-0156

The word

Friend denotes a person joined by affection, goodwill or close connection; in accounts of loss it can include relations. Friendship and amity name the relationship, but particular contexts distinguish loyal affection from interest, patronage or mere profession. A friend can figuratively be a beneficial influence. Friendly means kindly or amicable; befriend means treat or support as a friend. Neither word by itself requires an established intimate relationship. Latin amicitia is friendship; the related feminine amica can mean a female lover, as its plural amicas does in Burton’s Ovidian quotation.

In the work

Friendship’s chief therapeutic argument begins with a conditional: when disordered judgment and overruled reason prevent self-government, disclosure to a friend offers relief (DJR-083-32). The friend must be discreet, trustworthy and loving. Burton then claims immediate removal of distress, perhaps through counsel, persuasion or practical assistance; those qualifications identify the proposed means without turning his claim into a modern guarantee (DJR-083-33). Talk comforts, and exonerating oneself means unburdening oneself. The friend’s different perspective can reveal what passion hides (DJR-083-36–37). The mandrake-wine and eye-salve comparisons are images for counsel, not medicinal instructions.

A crowd is not the same as such a friend. Burton’s Cicero longs for Atticus although surrounded by acquaintances: he lacks someone with whom he can sigh or joke freely and empty his troubles during a walk (DJR-083-38). Pylades becomes the exemplary safe confidant, while the argument attributed to Seneca values integrity, advice, cheerfulness and even welcome presence (DJR-083-40–42). Commynes’s counsel orders disclosure first to God and then to a specially trusted friend (DJR-083-43).

The next subsection gives friends responsibilities alongside the physician when the patient cannot manage alone (DJR-084-02). Company is to be congenial, not strangers or people the patient dislikes (DJR-084-03). The programme includes occupation, persuasion, practical changes and the removal of distressing occasions. The heading’s gentle and harsh methods do not erase the later instruction to try gentle words first, proceed gradually and avoid acting against the person’s wishes. If habituation fails, avoidance may be best; friends may arrange escape from destructive mockery when the sufferer cannot recognize it (DJR-084-04–05, DJR-084-10–17). Reported recoveries are qualified by Alexander’s condition that imaginings have not become deeply rooted (DJR-084-06–08). These are historical claims, not present-day treatment directions.

Friendship also belongs to Burton’s wider account of love. His borrowed Latin and Greek division contrasts affection with erotic love, while the useful, pleasant and honourable categories place friends among pleasant objects and then make friendship emerge from all three (DJR-108-42, DJR-109-29–30). True friendship unites wishes and mutual service; perfect amity is described through a musical harmony and celebrated pairs, including David and Jonathan and Pylades and Orestes (DJR-111-01–03). Later praise prefers virtuous friendship to kinship and erotic attachment, but the Spenser stanzas’ three loves are not identical to the preceding useful, pleasant and honourable scheme. Burton then

subordinates even faithful friendship to a Christian orientation towards God (DJR-111-29–35). The borrowed division of kinds of affection is not a universal boundary for the English noun: Catulus's friend Roscius appears as an erotically admired beloved in the literary example at DJR-129-73–75. The passage does not establish a reciprocal relationship or an exclusive modern identity.

Burton's request for friendly admonition asks for kindly correction instead of bitter abuse (DJR-006-03). In the satire of wealth, being befriended is one of the advantages bestowed on a rich man, alongside praise that may disregard his character (DJR-052-22–24). Other uses expose the word's limits. Powerful connections may secure offices without merit; mercenary friends vanish when meals and rewards cease (DJR-096-04, DJR-109-41–44). Unkind friends, quarrels and ingratitude are themselves causes of distress (DJR-056-01–05). The symptom account reports taking friendship for hostility, while allowing sound judgment in other matters (DJR-059-26). Loss and death of friends hurt because affection matters, and the later account of Job's friends permits silent companionship and the first course of sorrow rather than immediate cheerful correction (DJR-054-03–07, DJR-094-34–36). Figuratively hunger is a friend to virginity; devotion makes a person God's friend; Ovid's amicas, however, are mistresses in counsel about displaced erotic attachment (DJR-134-23, DJR-152-05, DJR-136-06).

Places to Read

- DJR-006-02–DJR-006-04 (printed p. 13): Friendly criticism requested in place of bitter abuse; Burton promises amendment when proved wrong.
- DJR-052-22–DJR-052-24 (printed p. 154): Being befriended as an advantage of wealth in Burton's satire of public favour.
- DJR-054-03 (161): Absence and bereavement expose the suffering made possible by attachment.
- DJR-054-04 (161): Cicero's arrival and departure comparison.
- DJR-054-05 (161): Reports involving birthplace and marital absence.
- DJR-054-06 (161): Burton's account of fear for absent husbands.
- DJR-054-07 (161–162): Temporary absence compared with bereavement.
- DJR-056-01 (169): The adjectives deny the kindness and natural affection expected of the relationship.
- DJR-056-02 (169): Quarrelling among friends.
- DJR-056-03 (169): Litigation and rejection continue the catalogue.
- DJR-056-04 (169): The broader account of injury and disgrace.
- DJR-056-05 (169): Ingratitude disturbs some people.
- DJR-059-26 (186): The grammatical construction treats friendship as if it were enmity, a reported error of judgment.
- DJR-083-32 (292–293): The condition leading to disclosure.
- DJR-083-33 (293): Discretion, trustworthiness and love qualify the friend to whom distress is disclosed.
- DJR-083-34 (293): Gentle speech and the solace of telling sorrow.
- DJR-083-36 (293): Friendly talk is likened to warmth, shade and food, and to mutual support between ivy and a wall.
- DJR-083-37 (293): Disclosure transfers the felt weight of sorrow; the friend sees what passion obscures.
- DJR-083-38 (293): Cicero has many acquaintances but lacks the intimate listener who is absent.
- DJR-083-40 (293): Pylades as trusted confidant.
- DJR-083-41 (293): A sublime sight needs someone with whom to share it.

- DJR-083-42 (293–294): Senecan counsel and the body–margin distinction.
- DJR-083-43 (294): Commynes: first God, then a specially trusted friend.
- DJR-084-02 (294): Friends supply help when the patient cannot resist the passions unaided, alongside physician and attendants.
- DJR-084-03 (294): Congenial rather than indiscriminate company.
- DJR-084-04 (294): Occupation redirects restless imagination.
- DJR-084-05 (294–295): Persuasion, practical changes and reassurance.
- DJR-084-06 (295): A reported recovery at a husband’s return.
- DJR-084-07 (295): A further case and Alexander’s inveteracy qualification.
- DJR-084-08 (295): Burton’s categorical claim about reassurance.
- DJR-084-10 (295): Company and frightening suggestions require care.
- DJR-084-11 (295): Gentleness first and gradual change.
- DJR-084-12 (295): An analogy for gradual habituation.
- DJR-084-13 (295–292 [296]): Further examples; the page continues into the misprinted 292 [296].
- DJR-084-14 (292 [296]): Avoidance when habituation does not succeed.
- DJR-084-15 (292 [296]): Destructive mockery in company.
- DJR-084-16 (292 [296]): Friends intervene when the sufferer does not recognize the harm.
- DJR-084-17 (292 [296]): Warnings against unoccupied withdrawal.
- DJR-094-34 (343): Job’s friends sit silently.
- DJR-094-35 (343): The Ovidian case for allowing grief.
- DJR-094-36 (343): Natural sorrow and compassion.
- DJR-096-04 (350): Connections and powerful friends can secure advancement regardless of merit.
- DJR-108-42 (413): Latin and Greek divisions of affection and erotic love.
- DJR-109-29 (417): Friends among the pleasant objects of love.
- DJR-109-30 (417): Friendship arising from the three kinds.
- DJR-109-41 (418): The loss of wealth exposes interested attachment.
- DJR-109-42 (418): The apparent friends depend on expected meals and rewards and abandon the ruined benefactor.
- DJR-109-43 (418): Lucian’s Timon as a literary example.
- DJR-109-44 (418–419): Burton’s generalization about material advantage.
- DJR-111-01 (424): The modifier true selects an ideal of shared feeling and purpose.
- DJR-111-02 (424): The printed verse differs from its identified parallel.
- DJR-111-03 (425): The surrounding musical image represents mutual wishes and harmonious understanding.
- DJR-111-29 (427): Friendship’s sacred bond and shared character.
- DJR-111-30 (427): The bond is likened to a binding agreement.
- DJR-111-31 (427): Spenser’s different threefold comparison.
- DJR-111-32 (427): The poetic preference for faithful friendship.
- DJR-111-33 (428): Its value and immediate Christian qualification.
- DJR-111-34 (428): Charity as the governing love.
- DJR-111-35 (428): Friendship to truth and Burton’s explicit theological gloss.
- DJR-129-73–DJR-129-75 (printed p. 522): Friend applied to Roscius in Catulus’s literary expression of erotic admiration.
- DJR-134-23 (546): Hunger is personified as an ally of chastity, opposed to lust.
- DJR-136-06 (554): The feminine plural names erotic partners, not ordinary companions.
- DJR-152-03 (636): Otherwise legitimate goods can become disordered attachments.
- DJR-152-04 (636): Friends’ assistance among worldly attractions.

- DJR-152-05 (636): The friendship construction expresses devotional attachment incompatible with the worldly attachment being condemned.

In this edition

“Friends confabulations” becomes “Conversation with friends” (DJR-083-36); “exonerating themselves to a faithful friend” becomes “unburdening themselves to a faithful friend” (DJR-083-37). The ordinary-looking “happily” in the preceding counsel means perhaps or by good fortune, as the modern makes explicit (DJR-083-33). “perfect amity” becomes “perfect friendship” (DJR-111-03). “amicitiam habent pro inimicitia” becomes “take friendship for hostility” (DJR-059-26), while “binas habeatis amicas” becomes “have two mistresses at once” (DJR-136-06).

Burton’s English and marginal Latin sometimes develop differently. In the Senecan passage, his Latin has solitude where the received wording noted by the editor has anxiety; his English expands the benefit to a helpless condition (DJR-083-42). The Augustine passage gives friendship to truth in Latin and makes God’s truth explicit in Burton’s English (DJR-111-35). These are separately transmitted formulations. The verse after true friendship prints a satisfied mind rather than the united mind of the parallel identified by the apparatus; the edition preserves the printed reading and attribution discrepancy (DJR-111-02).

See also

- Idleness (BAL-0141; Batch 2): Friends are asked to help overcome harmful idleness.
- Solitude (BAL-0142; Batch 2): Confiding and congenial company qualify the case against solitude.
- Recreate (BAL-0146; Batch 2): Counsel and welcome presence can recreate.
- Mirth (BAL-0147; Batch 2): Mirth needs a receptive person and appropriate occasion.
- Conversation (BAL-0151; Batch 2): Association is wider than intimate trust.
- Confer and conference (BAL-0152; Batch 2): Conferring includes the trusted exchange of counsel.
- Gardens and walks (BAL-0155; Batch 2): A shared walk can enable private conversation.
- Charity (BAL-0168; Batch 2): The theological ordering of friendship belongs to the wider account of love.

Explained vocabulary: BAL-0156-V001, BAL-0156-V002, BAL-0156-V003, BAL-0156-V004, BAL-0156-V005, BAL-0156-V006, BAL-0156-V007, BAL-0156-V008, BAL-0156-V009, BAL-0156-V010, BAL-0156-V011, BAL-0156-V012, BAL-0156-V013, BAL-0156-V014, BAL-0156-V015, BAL-0156-V016, BAL-0156-V017, BAL-0156-V018

Source passage navigation: DJR-006-02, DJR-006-03, DJR-006-04, DJR-052-22, DJR-052-23, DJR-052-24, DJR-054-03, DJR-054-04, DJR-054-05, DJR-054-06, DJR-054-07, DJR-056-01, DJR-056-02, DJR-056-03, DJR-056-04, DJR-056-05, DJR-059-26, DJR-083-32, DJR-083-33, DJR-083-34, DJR-083-36, DJR-083-37, DJR-083-38, DJR-083-40, DJR-083-41, DJR-083-42, DJR-083-43, DJR-084-02, DJR-084-03, DJR-084-04, DJR-084-05, DJR-084-06, DJR-084-07, DJR-084-08, DJR-084-10, DJR-084-11, DJR-084-12, DJR-084-13, DJR-084-14, DJR-084-15, DJR-084-16, DJR-084-17, DJR-094-34, DJR-094-35, DJR-094-36, DJR-096-04, DJR-108-42, DJR-109-29, DJR-109-30, DJR-109-41, DJR-109-42, DJR-109-43, DJR-109-44, DJR-111-01, DJR-111-02, DJR-111-03, DJR-111-29, DJR-111-30, DJR-111-31, DJR-111-32, DJR-111-33, DJR-111-34, DJR-111-35, DJR-129-73, DJR-129-74, DJR-129-75, DJR-134-23, DJR-136-06, DJR-152-03, DJR-152-04, DJR-152-05

Comfort and consolation

Entry BAL-0157

The word

Comfort is relief or strengthening; to comfort is to console someone in distress or, in medical contexts, strengthen an affected bodily part. Comfortable speeches are words intended to do this for a troubled hearer. The adjective concerns their consoling work, rather than physical pleasantness. Consolations can name the arguments or speeches offered, while opportunity of speech means speech fitted to its occasion.

In the work

Burton introduces his consolatory collection by joining good counsel, comfortable speeches and persuasion. He draws from orators, philosophers, theologians and Church Fathers because their extensive writings are not equally accessible to his readers. His claim that words are many times sufficient by themselves is strong but qualified: the work will subsequently test the audience, occasion and limits of that sufficiency (DJR-086-38–40).

Earlier, speech is compared with medicine only when wisely administered. The marginal text adds proper timing, and the interpretation of Homer’s nepenthe as opportunity of speech is attributed to particular interpreters. Letters may console as well as spoken words. Chremes’ offer to Menedemus distinguishes comfort, counsel and help in the matter itself, so the account makes room for practical assistance as well as eloquence (DJR-084-21–25).

Gentleness is not the whole historical treatment programme. After the account of Plotinus comforting Porphyry, Burton counsels pity rather than ridicule; he then reports authorities who turn to threats and physical coercion when reassurance and mild methods fail. That disturbing transition belongs to the source’s historical medicine. It must be retained as a qualification of the account without turning it into advice for treating people now (DJR-084-27–29).

The digression’s defence of consolation anticipates rejection by both prosperous and distressed readers. Burton insists that the former must gain some good through moderation and that the latter cannot fail to gain some content and comfort if they attend and consider it, but admits that no medicine cures every disease, that some mental afflictions resist cure, and that even Boethius sometimes cannot console. Job’s miserable comforters and Pliny’s demand for something stronger than familiar maxims press the objection. Burton’s reply allows the modest result of easing a little, and finally allows that writing consolation may help its writer even when it does not help the recipient (DJR-086-41–47).

The later objection to praising poverty supplies a further test: secure philosophers can celebrate want without experiencing it. The speaker asks poverty’s admirers to relieve and help others. Within this consolatory argument, effective help may therefore require changing another person’s circumstances, not merely recommending patience (DJR-092-04–06).

The medical verb can also mean strengthen an affected bodily part: in the defence of compound medicines, some ingredients qualify or temper its condition while others

comfort it. This is bodily strengthening within the historical medical scheme, not necessarily consoling speech (DJR-101-13–15).

Places to Read

- DJR-084-20–29 (printed pp. 292 [296]–297): Timely speech, letters, practical help and the eventual turn from gentleness to coercion.
- DJR-086-37–47 (printed pp. 307–308): The anthology’s aim, objections, limits, partial benefit and self-consolation.
- DJR-092-04–06 (printed p. 332): The poor person’s objection to consolation delivered from security.
- DJR-101-13–DJR-101-15 (printed pp. 373–374): Bodily strengthening among the historical functions assigned to ingredients in compound medicines.

In this edition

‘comfortable speeches’ becomes ‘consoling words’ at DJR-086-38, making the active comforting sense clear. At DJR-084-29 the same expression becomes ‘comforting words’ in a condition of failure. Neither adjective guarantees success.

‘opportunity of speech’ becomes ‘speech suited to the occasion’ (DJR-084-21), while the preceding Latin and margin establish the temporal and practical condition. The threefold offer ‘by comfort, counsel, or in the matter it self’ becomes ‘through comfort, counsel, or practical action’ (DJR-084-25). These are complementary kinds of assistance. Burton’s version of Pliny adds ‘or else hold thy peace’ beyond the quoted Latin, a sharper gloss that should not be presented as a literal translation of that quotation (DJR-086-45).

See also

- Cordial (BAL-0174; Batch 2): Comforting and strengthening in the bodily vocabulary.
- Despair (BAL-0076; Batch 1): Consolation addressed to despair.
- Sorrow (BAL-0075; Batch 1): The grief that consolatory words attempt to relieve.
- Patience (BAL-0169; Batch 2): Endurance and its practical qualifications.

Explained vocabulary: BAL-0157-V001, BAL-0157-V002, BAL-0157-V003, BAL-0157-V004, BAL-0157-V005, BAL-0157-V006, BAL-0157-V007

Source passage navigation: DJR-084-20, DJR-084-21, DJR-084-22, DJR-084-23, DJR-084-24, DJR-084-25, DJR-084-26, DJR-084-27, DJR-084-28, DJR-084-29, DJR-086-37, DJR-086-38, DJR-086-39, DJR-086-40, DJR-086-41, DJR-086-42, DJR-086-43, DJR-086-44, DJR-086-45, DJR-086-46, DJR-086-47, DJR-092-04, DJR-092-05, DJR-092-06, DJR-101-13, DJR-101-14, DJR-101-15

Constancy

Entry BAL-0158

The word

Constancy means firmness, steadfastness or persistence. Constantly can describe the strength of a belief or resolution; constancie is a printed spelling of the noun. Their force does not certify the correctness of the belief or the wisdom of the resolution. Applied to natural motion, constantly can instead mean steadily or regularly. Constant can also mean faithful, especially in a relationship; its apparent praise may be ironic.

In the work

Elionora Meliorina constantly believes herself married to a king. Her kneeling conversations and her interpretation of street glass as a jewel from her husband exemplify the firmness of the reported conviction. Constantly is therefore not a guarantee of sound judgement: the manner of believing is its contribution (DJR-061-05).

Atticus likewise maintains a settled resolution against his friends' appeals in Burton's account of his death. The passage describes his determination without making that action a model the reader should follow. The partition eventually separates human judgement of bodies and property from the divine judgement of souls, and closes by urging charity rather than rash condemnation (DJR-066-09–10; DJR-066-21–22).

In treatment counsel, constancie joins perseverance and obedience, especially against changing physicians and remedies at every disappointment. In the discussion of calming the mind, constancy stands beside mirth and good hope. These are sustaining dispositions within Burton's historical programme; they have a different object from the conviction in the symptom account (DJR-069-34–35; DJR-083-03).

The religious discussion exposes the distinction between conviction and truth at the collective level: rival religions are maintained with equal constancie and assurance. Burton reports the sceptical inference that their conflict undermines confidence before rejecting it. The word names the firmness of their adherents, not a logical adjudication between doctrines. The meteorological constantly gives a separate, non-moral application: winds blow steadily at set times (DJR-074-17; DJR-162-01–03).

A constant wife is a faithful wife in Burton's complaint about scarce human virtue. Conversely, his men as constant in their choice as Nero are being mocked for fickleness, so the adjective cannot be read as sincere praise there (DJR-112-27–29; DJR-138-56–58).

Places to Read

- DJR-061-04–06 (printed pp. 194–195): Firm belief within a sequence of reported imaginings.
- DJR-066-08–10 (printed pp. 216–217): Atticus's resolution and the following comparison with public honours for dangerous conduct.
- DJR-066-21–22 (printed p. 454 [sequence p. 222; PDF p. 322]): The partition's later appeal to charitable judgement.
- DJR-069-33–35 (printed p. 229): Confidence followed by perseverance in a course of treatment.
- DJR-074-16–18 (printed p. 250): Steady winds in a series of geographical questions.

- DJR-083-02–04 (printed p. 289): Steadfastness beside cheerfulness and good hope.
- DJR-112-27–DJR-112-29 (printed p. 431): A faithful wife in the rhetorical catalogue of scarce virtues.
- DJR-138-56–DJR-138-58 (printed pp. 567–568): Ironic praise of men’s constancy is explicitly reversed by the charge of fickleness.
- DJR-162-01–03 (printed pp. 685–686): Equal firmness in conflicting beliefs, within a reported objection.

In this edition

‘constantly beleeved’ becomes ‘firmly believed’ (DJR-061-05), ‘constantly died’ becomes ‘died steadfastly’ (DJR-066-09), and constancy becomes steadfastness in the calming prescription (DJR-083-03). Continually alone would obscure the strength of belief or resolution in those passages. This is a local distinction: ‘continually and constantly’ is actually rendered ‘continually and steadily’ of winds (DJR-074-17). The edition renders ‘equall constancie and assurance’ as ‘equal firmness and certainty’, preserving the two coordinated terms in the reported sceptical argument (DJR-162-02).

See also

- Happiness and fortune (BAL-0162; Batch 2): Steadiness amid changing circumstances.
- Habit and disposition (BAL-0061; Batch 1): The difference between a passing state and an established condition.
- Hope (BAL-0159; Batch 2): Hope as a sustaining companion to steadfastness.

Explained vocabulary: BAL-0158-V001, BAL-0158-V002, BAL-0158-V003, BAL-0158-V004, BAL-0158-V005, BAL-0158-V006, BAL-0158-V007

Source passage navigation: DJR-061-04, DJR-061-05, DJR-061-06, DJR-066-08, DJR-066-09, DJR-066-10, DJR-066-21, DJR-066-22, DJR-069-33, DJR-069-34, DJR-069-35, DJR-074-16, DJR-074-17, DJR-074-18, DJR-083-02, DJR-083-03, DJR-083-04, DJR-112-27, DJR-112-28, DJR-112-29, DJR-138-56, DJR-138-57, DJR-138-58, DJR-162-01, DJR-162-02, DJR-162-03

Hope

Entry BAL-0159

The word

Hope is expectation of good, or what is taken to be good, that is not presently possessed. In the account of passions, Hope belongs with love, desire and longing when that object is absent. Elsewhere the expectation concerns treatment, improved circumstances or divine mercy. Spiritual assurance and hope are related forms of confidence, but they are not interchangeable words. Of great hope can mean of great promise; hopeful and hopefull can describe someone thought promising. Hope can also name the ground or source of confidence, as when God is called our hope.

In the work

The classification contrasts present and absent good: present good produces joy, while absent good causes hope, love, desire and concupiscence. The corresponding bad objects yield sorrow when present and fear when future. Hope’s local definition therefore depends on a good or apparently good object being absent, rather than a general rule that every pleasant feeling is hope; the preceding account explicitly allows seeming good (DJR-025-26–29).

In the patient’s relation to the physician, hope accompanies confidence. Burton attributes to Galen the strong claim that they do more good than medicine, and reports further arguments concerning imagination and medical reputation. These remain claims of his authorities. Later, good hope joins cheerfulness and constancy as a means of calming a troubled mind; it is one support within a larger programme of removing distressing objects and fixed thoughts (DJR-069-33; DJR-083-03).

Hope and patience become the surest resting places and softest cushions in adversity. Their conjunction matters: expectation does not abolish the need for endurance. The next verse and prose consider what cannot be changed, and the game-of-dice comparison preserves skill in responding to the throw one receives. Consolation thus combines forward-looking confidence with adjustment to present necessity (DJR-093-01–04).

The theological sequence invites the sufferer to believe, trust and hope well. The reply immediately asks how assurance can be distinguished from carnal presumption, and complains of weak faith and missing signs of sanctification. This is a challenge about the grounds of confidence, not a second definition of hope. Burton’s answering counsel refuses the inference that weakly felt signs establish rejection, urging prayer, desire and waiting for conversion instead (DJR-167-53–55).

The child of great hope is a child of great promise, though the consolatory reply immediately questions what his future character would have been. Hopeful and hopefull likewise mean promising in the satire on praise bestowed because of wealth and inheritance, rather than certifying merit. In God is our hope, the noun names the one trusted, within Burton’s polemical turn from reported saintly cures to God alone (DJR-052-22–25; DJR-068-34–36; DJR-095-14–16).

Places to Read

- DJR-025-26–30 (printed pp. 24–25): The moving faculty and the classification by present or absent objects.
- DJR-052-22–DJR-052-25 (printed p. 154): Promising describes the flattering estimate of the rich man and heir, not independently established merit.
- DJR-068-34–DJR-068-36 (printed p. 225): God is called the ground of hope in Burton’s rejection of rival miracle reports.
- DJR-069-33–35 (printed p. 229): Hope, confidence and sustained treatment in reported medical reasoning.
- DJR-083-02–04 (printed p. 289): Good hope beside cheerfulness and steadfastness.
- DJR-092-60–DJR-093-04 (printed p. 336): Hope, patience, necessity and skill responding to chance.
- DJR-095-14–DJR-095-16 (printed p. 346): A child’s promise is set against uncertainty about his unrealized later character.
- DJR-167-53–55 (printed pp. 714–715): Exhortation, objection about assurance, and the pastoral answer.

In this edition

‘Hope, Love, Desire, and Concupiscence’ becomes ‘hope, love, desire and longing’ (DJR-025-28). Hope remains explicit; longing renders the final term rather than supplying an additional meaning of Hope. ‘discern my security from carnall presumption’ becomes ‘distinguish my assurance from fleshly presumption’ (DJR-167-54). Assurance clarifies security in this theological construction without equating it with hope. The preceding ‘hope well’ is separately rendered ‘hope for the best’ (DJR-167-53).

See also

- Passion (BAL-0047; Batch 1): The classification of emotional responses.
- Happiness and fortune (BAL-0162; Batch 2): Changing fortune as hope’s practical setting.
- Faith and assurance (future article): The theological grounds of confidence, a future article.
- Despair (BAL-0076; Batch 1): The opposed expectation of hopelessness.
- Patience (BAL-0169; Batch 2): Endurance beside expectation.

Explained vocabulary: BAL-0159-V001, BAL-0159-V002, BAL-0159-V003, BAL-0159-V004, BAL-0159-V005, BAL-0159-V006, BAL-0159-V007, BAL-0159-V008, BAL-0159-V009

Source passage navigation: DJR-025-26, DJR-025-27, DJR-025-28, DJR-025-29, DJR-025-30, DJR-052-22, DJR-052-23, DJR-052-24, DJR-052-25, DJR-068-34, DJR-068-35, DJR-068-36, DJR-069-33, DJR-069-34, DJR-069-35, DJR-083-02, DJR-083-03, DJR-083-04, DJR-092-60, DJR-093-01, DJR-093-02, DJR-093-03, DJR-093-04, DJR-095-14, DJR-095-15, DJR-095-16, DJR-167-53, DJR-167-54, DJR-167-55

Anger

Entry BAL-0160

The word

Anger is defined in one classificatory passage as a desire for revenge; hatred is inveterate anger, anger grown established. The definition organizes a particular scheme of passions. Elsewhere anger names an emotional fit, a source of bodily disturbance, a cause of social destruction, or the impulse opposed by meekness. Ira is Latin for anger; wrath is a related English term used of divine anger. Angry can describe a stormy or violent sea; as a verb, anger means to make someone angry. Latin iræ can name quarrels as expressions of anger.

In the work

The moving-faculty account places Anger among mixed affections and passions, alongside zeal, malicious joy, pride, rivalry, envy and shame. Desired and suffered goods and harms organize the preceding discussion. The local definition by revenge is narrower than the complete range of ordinary occurrences; the adjoining definition of hatred identifies a settled form rather than a wholly unrelated emotion (DJR-025-27–29).

The subsection on anger as a cause begins with the maxim that anger is brief madness. Burton then distinguishes the fit from more durable consequences: excessive, prolonged or frequent fits are said to produce established illness. His explanation invokes bodily spirits, overheating and choleric constitutions, through named medical authorities. The comparison with madness is therefore both rhetorical and physiological within his historical framework; it should not be converted into a modern diagnostic identity (DJR-041-28–36).

Human anger also scales up from the face, voice and gestures of one enraged person to the ruin of cities, families and kingdoms. The passage extracted from Lactantius describes a savage storm of the mind; in its original argumentative setting, as the edition notes, this is part of a discussion of the Stoic objection to divine anger, not Lactantius’s final denial of God’s anger. Burton closes his own subsection with a communal petition for deliverance from destructive passions (DJR-041-31–37).

At the start of the covetousness discussion, stubborn anger and furious contention figure among the beginnings of most human misery in the body’s reported Plutarchan argument. Remedies later oppose meekness to anger, while the account of injuries recommends breaking reciprocal retaliation through patience. That counsel is qualified later by permission for discreet and moderate resistance; it does not amount to an unqualified rule of submission (DJR-043-33–34; DJR-095-34–35; DJR-096-29–31; DJR-098-07–08).

Divine wrath belongs to another argumentative setting: distressed believers suppose themselves already condemned and experience God’s heavy wrath as intolerable. The account explicitly marks their supposition. Describing that fear is different from confirming that God has condemned them (DJR-168-23–24).

The angry Sea is personified as a protective wall around Britain, rather than assigned a human motive for revenge. In the account of Philinna, anger him of set purpose means deliberately provoke her lover so as to be reconciled again; Burton follows this with the maxim that lovers’ quarrels renew love. This is his recasting of Lucian and his

endorsement of the jealous-love maxim, not a reliable measure of affection (DJR-014-05–07; DJR-124-14–17).

Burton's adapted Augustine passage does not forbid anger altogether: it asks for a just cause and moderation. His later composite biblical catalogue likewise includes be angry but sin not (DJR-094-39; DJR-098-10).

Places to Read

- DJR-014-05–DJR-014-07 (printed p. 52): The angry sea as a figuratively hostile but protective boundary.
- DJR-025-27–30 (printed pp. 24–25): Anger and hatred within the classification of passions.
- DJR-041-27–37 (printed pp. 104–105): The full cause subsection: transient fits, historical physiology, examples and political destruction.
- DJR-043-32–34 (printed p. 114): Stubborn anger and covetousness as origins of misery.
- DJR-094-38–DJR-094-40 (printed p. 343): The adapted Augustine passage permits anger when just cause and moderation govern it.
- DJR-095-33–35 (printed pp. 347–348): Countervirtues and examination of the supposed cause.
- DJR-096-28–32 (printed pp. 352–353): Patience against reciprocal retaliation.
- DJR-098-06–DJR-098-10 (printed pp. 359–360): Discreet moderate resistance, followed by the composite biblical precept allowing anger without sin.
- DJR-124-14–DJR-124-17 (printed p. 489): Deliberately provoking a lover and the endorsed maxim about lovers' quarrels, in Burton's recast Lucian sequence.
- DJR-168-22–24 (printed p. 717): Wrath in the distressed believer's perceived condition.

In this edition

'Anger, which is a desire of revenge' becomes 'anger, a desire for revenge', and 'inveterate anger' remains unchanged (DJR-025-29). The familiar English word and its local defining phrase are both preserved. In 'Ira furor brevis est', ira supplies anger, furor madness, and brevis brief (DJR-041-28). 'meekness to anger' becomes 'gentleness against anger', making the oppositional relation explicit (DJR-095-34). At DJR-043-33, retain the difference between the body's qualified 'most part' and the marginal quotation's sweeping 'all'.

See also

- Passion (BAL-0047; Batch 1): The larger classification of passions.
- Concupiscible and irascible (BAL-0051; Batch 1): The faculties of desire and resistance.
- Choler (BAL-0025; Batch 1): The bodily vocabulary underlying choleric anger.
- Patience (BAL-0169; Batch 2): Bearing injury without retaliation.

Explained vocabulary: BAL-0160-V001, BAL-0160-V002, BAL-0160-V003, BAL-0160-V004, BAL-0160-V005, BAL-0160-V006, BAL-0160-V007, BAL-0160-V008, BAL-0160-V009

Source passage navigation: DJR-014-05, DJR-014-06, DJR-014-07, DJR-025-27, DJR-025-28, DJR-025-29, DJR-025-30, DJR-041-27, DJR-041-28, DJR-041-29, DJR-041-30, DJR-041-31, DJR-041-32, DJR-041-33, DJR-041-34, DJR-041-35, DJR-041-36, DJR-041-37, DJR-043-32, DJR-043-33, DJR-043-34, DJR-094-38, DJR-094-39, DJR-094-40, DJR-095-33,

DJR-095-34, DJR-095-35, DJR-096-28, DJR-096-29, DJR-096-30, DJR-096-31, DJR-096-32, DJR-098-06, DJR-098-07, DJR-098-08, DJR-098-09, DJR-098-10, DJR-124-14, DJR-124-15, DJR-124-16, DJR-124-17, DJR-168-22, DJR-168-23, DJR-168-24

Magnanimity and pusillanimity

Entry BAL-0161

The word

Magnanimity means courage or greatness of spirit; pusillanimity means faint-heartedness, and in some contexts cowardice. Their opposition does not divide Burton’s sufferers into simply strong and weak people. Their ethical force changes with the act being valued, the person making the judgement, and the possibility of controlling the feeling. The adjectives are magnanimous, great- or generous-spirited, and pusillanimous, faint-hearted. Generous-spirited here concerns nobility of spirit, not a stated gift of money.

In the work

The first exhortation asks the reader to arm himself with patience and magnanimity, enduring affliction as a good soldier of Christ. It turns the martial image toward steadfast endurance. The following account acknowledges that few successfully practise the counsel and links failures of regulation with passing dispositions becoming habits (DJR-023-12–14).

The immediate-cause discussion sharply challenges healthy readers who laugh at dejected pusillanimity as a collection of trifles that could be resisted at will. Burton asks such a critic to imagine sudden news of a close friend’s death or danger on a precipice. Grief, trembling and dizziness would not disappear merely because the critic chose otherwise. The subsequent plank example develops this power of apprehension. The next paragraph identifies a persistent internal cause within Burton’s humoral framework and says counsel can do little while the cause remains. Commanding grief or fear to stop is insufficient. The passage therefore prevents the earlier call for courage from becoming the only position on emotional control (DJR-063-23–26).

Magnanimity itself may be an object of critical reporting. Rashly entering danger in war is accounted valour and magnanimity, though Burton immediately describes the resulting destruction of oneself and many others. Is accounted is essential: he is exposing a public distribution of honour, rather than straightforwardly praising every action given that name (DJR-066-09–10).

The countervirtue scheme later opposes fortitude to pusillanimity. Yet counsel to bear injuries also admits an exception: discreet and moderate resistance can be appropriate when submission through pusillanimity or foolishness invites repeated humiliation. That use is more openly censuring than the compassionate symptom passage. The common lexical opposition survives, but its practical application is conditioned by the situation (DJR-095-34; DJR-096-29–31; DJR-098-07–08).

The adjectives likewise take their force from local arguments. Magnanimous praises Luther in Burton’s attack on the shrine economy; elsewhere a magnanimous spirit is conditionally credited to true gentility within a hostile comparison with peasants. Pusillanimous describes people cast down by exile, while the love discourse claims that even the most faint-hearted man can be inspired to heroic courage. These are Burton’s particular valuations and rhetorical claims, not verified descriptions of classes or tests of affection (DJR-056-17–19; DJR-089-10–16; DJR-131-52–60; DJR-154-36–38).

Places to Read

- DJR-023-12–14 (printed p. 12): The exhortation to courage and its difficult practice.
- DJR-056-17–DJR-056-19 (printed p. 170): Pusillanimous describes those whom even one misery of exile could cast down.
- DJR-063-23–DJR-063-26 (printed p. 206): The rebuke of ridicule, with bereavement, precipice and plank examples, followed by the limits of counsel while causes remain.
- DJR-066-09–10 (printed p. 217): Reported resolution and the critical description of martial honour.
- DJR-089-10–DJR-089-16 (printed pp. 318–319): A magnanimous spirit conditionally attributed to true gentility, within a hostile social comparison.
- DJR-095-33–35 (printed pp. 347–348): Fortitude as countervirtue.
- DJR-096-28–32 (printed pp. 352–353): The earlier counsel of patience to which the later qualification belongs.
- DJR-098-06–08 (printed p. 359): Discreet resistance distinguished from humiliating submission.
- DJR-131-52–DJR-131-60 (printed pp. 532–533): The rhetorical claim that love can inspire even a faint-hearted person; the surrounding classical and violent examples qualify its force.
- DJR-154-36–DJR-154-38 (printed pp. 649–650): Magnanimous as praise of Luther within Burton’s polemic about shrine revenues.

In this edition

‘patience, with magnanimity’ becomes ‘patience and courage’ (DJR-023-13); the courage belongs to magnanimity, while patience remains a distinct virtue. ‘dejected pusillanimity’ becomes ‘dejected faint-heartedness’ (DJR-063-24). At DJR-066-10, the paired ‘valor and magnanimity’ becomes ‘courage and greatness of spirit’, preserving the attributed social judgement. The later ‘pusillanimity or sottishness’ becomes ‘cowardice or stupidity’: its second noun contributes stupidity separately (DJR-098-07).

See also

- Shame (future article): The social experience of humiliation, a future article.
- Constancy (BAL-0158; Batch 2): Steadfastness and the object to which it adheres.
- Patience (BAL-0169; Batch 2): Endurance and its qualifications.

Explained vocabulary: BAL-0161-V001, BAL-0161-V002, BAL-0161-V003, BAL-0161-V004, BAL-0161-V005, BAL-0161-V006, BAL-0161-V007

Source passage navigation: DJR-023-12, DJR-023-13, DJR-023-14, DJR-056-17, DJR-056-18, DJR-056-19, DJR-063-23, DJR-063-24, DJR-063-25, DJR-063-26, DJR-066-09, DJR-066-10, DJR-089-10, DJR-089-11, DJR-089-12, DJR-089-13, DJR-089-14, DJR-089-15, DJR-089-16, DJR-095-33, DJR-095-34, DJR-095-35, DJR-096-28, DJR-096-29, DJR-096-30, DJR-096-31, DJR-096-32, DJR-098-06, DJR-098-07, DJR-098-08, DJR-131-52, DJR-131-53, DJR-131-54, DJR-131-55, DJR-131-56, DJR-131-57, DJR-131-58, DJR-131-59, DJR-131-60, DJR-154-36, DJR-154-37, DJR-154-38

Happiness and fortune

Entry BAL-0162

The word

Happinesse can name good fortune or favourable circumstances, as well as contentment with one’s condition. Halcyonian times are calm, secure times in which a person might feel safe and satisfied. Fortune concerns the changing circumstances of life; it may be favourable or adverse. These senses overlap in the consolation, but external prosperity and the feeling of happiness do not necessarily coincide. Fortunes can mean possessions or resources, and fortuned means happened. Happy can describe gifted ability; happily may mean successfully or perhaps. Fortune may be personified as a blind power, while Burton elsewhere explains it as God’s unrevealed will. Happiness also names divine blessedness, glimpsed now and fully enjoyed hereafter.

In the work

Hippocrates admires Democritus’s happinesse and leisure while the philosopher dissects animals to discover the cause of madness and melancholy. Democritus asks why Hippocrates lacks the same freedom. Household affairs, obligations to others, expenses, illness and family responsibilities supply the answer. Happiness here includes the circumstances that make inquiry possible, rather than simply a private cheerful mood (DJR-008-10–12).

The account of discontent denies that there are halcyonian times in which a person can remain secure and agree with his present condition. Burton invokes Boethius: we eagerly desire what we have not tried, then grow weary of it after obtaining it. The later image of a shoe that looks fine but pinches distinguishes public prosperity from private discomfort. Another person’s judgement cannot make the possessor happy, even if the possessor rules a world (DJR-042-18–20; DJR-042-23–25).

The consolation consequently argues against expecting uninterrupted success. The Latin maxim at DJR-087-09 says that fortune is never favourable forever. Later the beggar in Burton’s adapted Augustine passage exemplifies temporary, carefree ease, already possessing something for which the anxious speaker struggles. Burton’s version should not stand for Augustine’s entire argument: the note supplies the fuller setting, including intoxication and the distinction between temporary pleasure and true joy. It also identifies the original Milanese street behind Burton’s village in the territory of Milan (DJR-091-49–50).

Finally, fortune ebbs and flows with our judgement: the way we receive and interpret parents, friends, country, birth and wealth affects their power to please or displease. The maxim that everyone makes his own fortune introduces this claim, and Burton expressly says that prosperity and adversity are in our hands in some sort. The qualification limits a moral argument about interpretation; it does not abolish material misfortune or make every hardship self-created (DJR-093-18–20).

Burton calls time and knowledge his greatest fortunes: possessions or resources he can spend for others. The verb fortuned simply introduces an occurrence in the duke’s reported encounter with a drunken countryman. Neither construction says that the event or resource brings inward contentment (DJR-003-11–13; DJR-080-25–27).

Happy wits are gifted minds, placed beside outward dullness and incapacity in the historical symptom account. Happily has two distinct uses: perhaps in the proposed means by which a friend relieves distress, and successfully in a question about whether British cultivation could match foreign examples. The latter success remains expressly debatable (DJR-015-17–19; DJR-058-12–14; DJR-083-32–34).

Fortune is blind in the allegory of her contest with Virtue, an image of success detached from merit. In the later theological argument, Burton instead defines Fortune as God's unrevealed will, treating what falls outside human reason and expectation as divine action. Happiness in the divine-vision discussion likewise exceeds present prosperity or ease: this life gives only a glimpse, with full enjoyment placed hereafter. These formulations belong to their separate arguments (DJR-007-11–13; DJR-151-43–45; DJR-162-15–17).

Places to Read

- DJR-003-11–DJR-003-13 (printed p. 6): Time and knowledge called possessions or resources devoted to the common good.
- DJR-007-11–DJR-007-13 (printed p. 19): Fortune personified as blind in the allegory of success and merit.
- DJR-008-10–12 (printed pp. 23–24): Democritus's leisure and Hippocrates' household obligations.
- DJR-015-17–DJR-015-19 (printed p. 58): Happily as successfully, within an expressly debatable proposal.
- DJR-042-18–20 (printed p. 107): Elusive security and weariness after acquisition.
- DJR-042-23–25 (printed p. 108): Public good fortune, the pinching shoe, and self-assessment.
- DJR-058-12–DJR-058-14 (printed pp. 179–180): Happy as gifted in the historical symptom account.
- DJR-080-25–DJR-080-27 (printed p. 277): Fortuned as happened in the reported encounter with a drunken countryman.
- DJR-083-32–DJR-083-34 (printed pp. 292–293): Happily as perhaps, qualifying the means of the friend's relief.
- DJR-087-08–10 (printed p. 309): Human mutability and fortune's interrupted favour.
- DJR-091-48–50 (printed p. 330): The beggar's temporary ease, with the apparatus on Augustine's fuller argument.
- DJR-093-18–20 (printed pp. 337–338): Judgement, the maker-of-fortune maxim, and its express qualification.
- DJR-151-43–DJR-151-45 (printed p. 635): Divine blessedness: a present glimpse and future full enjoyment.
- DJR-162-15–DJR-162-17 (printed p. 687): Fortune defined as God's unrevealed will within a theological argument.

In this edition

'happinesse and leasure' becomes 'good fortune and leisure' (DJR-008-11), distinguishing favourable circumstances from the time they afford. 'Halcyonian times' becomes 'halcyon days', with the following clause explaining safety and contentment (DJR-042-19). 'secure happinesse' becomes 'carefree happiness' in the adapted Augustine passage (DJR-091-49). Each rendering selects the sense demanded by its particular comparison.

See also

- Constancy (BAL-0158; Batch 2): Steadfastness amid changing circumstances.
- Hope (BAL-0159; Batch 2): Expectation of future good.
- Mediocrity (BAL-0126; Batch 2): The middle condition praised against restless ambition.
- Content and contented (BAL-0170; Batch 2): Satisfaction with one’s present condition.
- Accident (BAL-0060; Batch 1): The vocabulary of contingent circumstances.

Explained vocabulary: BAL-0162-V001, BAL-0162-V002, BAL-0162-V003, BAL-0162-V004, BAL-0162-V005, BAL-0162-V006, BAL-0162-V007, BAL-0162-V008, BAL-0162-V009, BAL-0162-V010, BAL-0162-V011, BAL-0162-V012, BAL-0162-V013

Source passage navigation: DJR-003-11, DJR-003-12, DJR-003-13, DJR-007-11, DJR-007-12, DJR-007-13, DJR-008-10, DJR-008-11, DJR-008-12, DJR-015-17, DJR-015-18, DJR-015-19, DJR-042-18, DJR-042-19, DJR-042-20, DJR-042-23, DJR-042-24, DJR-042-25, DJR-058-12, DJR-058-13, DJR-058-14, DJR-080-25, DJR-080-26, DJR-080-27, DJR-083-32, DJR-083-33, DJR-083-34, DJR-087-08, DJR-087-09, DJR-087-10, DJR-091-48, DJR-091-49, DJR-091-50, DJR-093-18, DJR-093-19, DJR-093-20, DJR-151-43, DJR-151-44, DJR-151-45, DJR-162-15, DJR-162-16, DJR-162-17

Remedy by diversion

Entry BAL-0163

The word

To alienate his mind means here to turn the sufferer’s attention elsewhere. Divert similarly means turn or direct away; its object determines whether the passage concerns thoughts or, in a physical medical account, a humour. Remedy by diversion is an explanatory heading for this family of actions, rather than Burton’s name for a separate medical school. Satisfaction in the principal passage is reassurance, the settling of a troubled mind. Diverter can name something that turns attention away; present here means immediate.

In the work

Scriptural reading is called a present diverter, an immediate means of turning the mind from worldly cares. The surrounding study counsel distinguishes beneficial occupation from excessive study that caused the illness, while allowing a change of subject for readers absorbed in romances. Burton’s devotional comparison and its cited authorities remain historical claims (DJR-081-25–28).

The friends’ role begins with keeping a sufferer occupied by exercise and recreation, so that thoughts do not continually return to themselves. Where the sufferer cannot recognize or correct the difficulty, Burton proposes counsel, comfort and persuasion. Ingenious devices, an opposing argument, removal of distressing objects or company, accommodation of the person’s wishes, and changes in the way of life all enter the same programme. Its methods expressly range from gentle to harsh. These are historical proposals, including coercive elements, rather than a current prescription (DJR-084-04–05).

Redirection works alongside the attempt to discover and settle the troubling belief. Friends are told to infer concealed grievances from expression, gestures, movements and imagination. Burton makes the result conditional when he seeks security and reassurance if possible, although he also reports that many are cured immediately when their minds are satisfied. The following account of an anxious wife relieved by her husband’s return illustrates the removal of the feared circumstance, rather than mere distraction from a fact that remains unchanged (DJR-084-05–06). Alexander’s following conclusion limits this method to disordered imaginings that have not become deeply rooted, especially when the trouble arises from such a cause. Burton nevertheless goes on to assert categorically that reassurance completes the cure and a changed way of life needs no other medicine; these remain his historical claims (DJR-084-07–08).

The same discussion gives gentleness priority: mild words and methods must be tried first, aggressive treatment is condemned, and change should be gradual. Accommodating wishes is also limited by what can reasonably be done; friends should discourage harmful solitary brooding even when the sufferer enjoys it (DJR-084-11–12; DJR-084-17–18).

Elsewhere, when passions cannot be moderated directly, Burton recommends diverting the passions by doing something else or thinking about another subject. The argument includes preparation for expected adversity, as well as historical examples of recreation, drinking and sleep. The latter should retain their attribution to his account (DJR-095-28–30).

A separate physical use makes the lexical mechanism clear. Averters and purgers are said to cooperate in diverting a rebellious humour and turning it another way, away from the brain and heart. Averting redirects; purging evacuates. The verbal resemblance does not make this humoral procedure identical with redirecting attention, though both constructions involve turning an object away (DJR-104-01–03).

Places to Read

- DJR-081-25–DJR-081-28 (printed p. 282): Qualified study counsel and Scripture as an immediate means of diversion.
- DJR-084-04–DJR-084-12 (printed pp. 294–295): Occupation, reassurance, the returned husband, limits to Alexander’s cure claim and the priority of gradual, gentle treatment.
- DJR-084-17–DJR-084-18 (source p. 292 [296]): Discouraging harmful solitary brooding and accommodating wishes where reasonably possible.
- DJR-095-28–30 (printed p. 347): Alternative activity and thought when direct moderation fails.
- DJR-104-01–03 (printed p. 388): The distinct physical object of humoral diversion.

In this edition

‘to alienate his mind’ becomes ‘turn his mind elsewhere’, avoiding a misleading suggestion of social estrangement (DJR-084-05). ‘security and satisfaction’ becomes ‘security and reassurance’: reassurance renders satisfaction, while security remains separate. ‘by fair or foul means’ becomes ‘by gentle or harsh means’, preserving the historical breadth of the proposal. ‘some artificial invention’ becomes ‘some ingenious device’, bringing out contrivance rather than an opposition between natural and synthetic substances.

See also

- Mirth (BAL-0147; Batch 2): Recreation and social relief.
- Intention and remission (BAL-0164; Batch 2): Directing and relaxing attention.
- Imagination (BAL-0002; Batch 1): The operation of troubled imagination.
- Sorrow (BAL-0075; Batch 1): The grief and distress to be moderated.

Explained vocabulary: BAL-0163-V001, BAL-0163-V002, BAL-0163-V003, BAL-0163-V004, BAL-0163-V005, BAL-0163-V006, BAL-0163-V007, BAL-0163-V008

Source passage navigation: DJR-081-25, DJR-081-26, DJR-081-27, DJR-081-28, DJR-084-04, DJR-084-05, DJR-084-06, DJR-084-07, DJR-084-08, DJR-084-09, DJR-084-10, DJR-084-11, DJR-084-12, DJR-084-17, DJR-084-18, DJR-095-28, DJR-095-29, DJR-095-30, DJR-104-01, DJR-104-02, DJR-104-03

Intention and remission

Entry BAL-0164

The word

Intend can mean strengthen, intensify, or direct attention; remit can mean lessen or relax. Intended and remitted often mark opposite changes of degree. Intention can be tension or strain, and intentive means requiring concentrated attention. Remiss may describe mild illness, relaxed writing, or insufficient discipline. These senses cannot all be reduced to planning an action or forgiving an offence. Yet purpose and forgiveness also genuinely occur: the context must decide. Intent can be an adjective meaning fixed or concentrated. Intensive may mean intense, or intensely occupied in thought. Remitting can release something held in restraint, and intended can describe the direction or application of a passion, rather than its degree.

In the work

The early descriptions repeatedly vary the degree of impairment, humour and imagination. In the definition of dotage, severity generally differs between people. The explanation of melancholy dispositions similarly joins the strength or weakness of the humour to the body’s and rational soul’s capacity to resist. Imagination is heightened or relaxed; the symptom catalogue makes differences of intensity part of the reason that symptoms vary. These are gradations within Burton’s historical explanatory schemes (DJR-022-18; DJR-023-15; DJR-039-34; DJR-058-05).

The account of women’s symptoms says that further objects or passions intensify or diminish them, within a historical theory of uterine sympathy. In the account of appetite and mental effort, intention is tension arising from disturbances, while intentive operations demand concentration that the exhausted soul lacks spirits to sustain. A subsequent prognosis attributes to Hercules de Saxonia the judgement that the form accompanied by laughter is the safest, mildest and least severe of all. Remiss is comparative mildness there, not an assurance that every such illness is harmless (DJR-062-30; DJR-064-11; DJR-065-06).

Intend also takes an object that is strengthened or attended to. Reported instruments intend hearing; the claim is introduced as something people speak of. The lover, by contrast, is told not to intend one woman more than the rest: the object receives attention rather than increased sensory power. Burton says that removal and a short absence will weaken the attachment; the next beautiful person will only probably alter it. In the religious-melancholy discussion, intended and remitted again marks the changing intensity of symptoms, alongside differing willingness to accept counsel (DJR-082-05; DJR-135-05; DJR-136-09; DJR-165-46).

Other uses prevent a single technical gloss from swallowing the family. Burton’s prose can be more elaborate or more relaxed; educational remissness is excessive laxity; remission from work is relief. A reported royal speech uses intention for purpose, and the pastoral assurance of remission of sins concerns forgiveness. The theological expression must not be read as a statement about the course of an illness (DJR-005-28; DJR-050-47; DJR-082-22; DJR-140-18; DJR-166-24).

Intent describes the concentrated imagination in the account of humours and bodily spirits. Intensive likewise has two constructions: intense pleasure in Laurentius’s

explanation of false beliefs, and absorbed mental activity in the historical warning against concentration after meals (DJR-039-02–04; DJR-064-02–04; DJR-106-09–11).

The awkward phrase remitting anger, and reason has different objects and effects: the margin explains that anger is relieved while obstructed reason is freed. The claim about moderate sexual activity concerns some people only, and the ensuing discussion sharply restricts it by prior cause, constitution and accustomed practice; this is historical medical reasoning (DJR-072-01–08).

In the love discussion, pleasantly intended describes a passion taking a pleasant course. Burton asks how much worse its effects must be when fear and sorrow accompany it; the phrase is not simply another instance of increased intensity (DJR-128-40–42).

Places to Read

- DJR-005-27–29 (printed pp. 12–13): Relaxed and elaborate prose in the author’s account of composition.
- DJR-022-17–19 (printed p. 8): The gradation of impairment and the supplied subject severity.
- DJR-023-14–16 (printed pp. 12–13): Humoral intensity and differing capacities of resistance.
- DJR-039-02–DJR-039-04 (printed pp. 92–93): Intent imagination within the historical account of spirits and humours.
- DJR-039-33–DJR-040-01 (printed p. 96; repeated printed p. 97 [PDF197]): Imagination’s heightened or relaxed force.
- DJR-050-46–48 (sequence pp. 148–149; printed pp. 144–145): Educational laxity contrasted with excessive harshness.
- DJR-058-04–06 (printed p. 179): Variable intensity in the symptom catalogue.
- DJR-062-29–31 (printed p. 202): Historical uterine-sympathy claims and changing symptoms.
- DJR-064-02–DJR-064-04 (printed p. 207): Intense pleasure in Laurentius’s distinct explanation of false beliefs about rank.
- DJR-064-10–12 (printed p. 208): Tension, concentration and the exhaustion of spirits.
- DJR-065-05–07 (printed p. 212): The attributed comparative prognosis.
- DJR-072-01–DJR-072-08 (printed pp. 239–240): Relieving anger and freeing reason: the attributed claim, its limited scope and the ensuing restrictions.
- DJR-082-04–06 (printed pp. 284–285): The reported strengthening of hearing.
- DJR-082-21–23 (printed pp. 286–287): Remission as relief from excessive work.
- DJR-106-09–DJR-106-11 (printed p. 397): Intensive mental occupation in the specifically post-meal historical warning.
- DJR-128-40–DJR-128-42 (printed p. 514): The pleasant course of love contrasted with its stronger troubled effects.
- DJR-135-04–06 (printed p. 550): Attention to a woman and counsel against fixation.
- DJR-136-08–10 (printed p. 554): Absence and the weakening of attachment.
- DJR-140-17–19 (printed pp. 574–575): Intention as purpose in a reported royal speech.
- DJR-165-45–DJR-166-01 (printed p. 704): Changing symptoms and different responses to counsel.
- DJR-166-23–25 (printed pp. 706–707): Remission of sins and the qualifications on pastoral reassurance.

In this edition

At DJR-022-18, ‘intended or remitted in particular men’ belongs to the fuller construction ‘is for the most part intended or remitted in particular men’, rendered ‘its severity generally varies from person to person’. The explicit severity is supplied in the recasting, and generally represents for the most part. ‘intended or remitted’ becomes ‘heightened or relaxed’ at DJR-039-34 and ‘intensified or diminished’ at DJR-062-30. The vocabulary expresses degree rather than purpose.

‘intention proceeds from perturbations’ becomes ‘tension proceeds from disturbances’; ‘intentive operations’ becomes ‘operations requiring concentration’ (DJR-064-11). In ‘most secure, gentle, and remiss’, rendered ‘safest, mildest and least severe’, each adjective has its own contribution: remiss supplies least severe (DJR-065-06). ‘to intend hearing’ becomes ‘to strengthen hearing’, whereas ‘do not intend her more then the rest’ becomes ‘pay her no more attention than the rest’ (DJR-082-05; DJR-135-05). Finally, ‘are intended and remitted’ becomes ‘intensify or lessen’ in the symptom discussion (DJR-165-46). The varied equivalents preserve degree, strain and direction of attention without excluding the independently attested senses of purpose and forgiveness.

See also

- Remedy by diversion (BAL-0163; Batch 2): Turning attention elsewhere.
- Confer and conference (BAL-0152; Batch 2): Comparison and consultation as activities of attention.
- Sleep and waking (BAL-0145; Batch 2): Waking within the regulation of activity and rest.
- Imagination (BAL-0002; Batch 1): The imagination whose force varies.

Explained vocabulary: BAL-0164-V001, BAL-0164-V002, BAL-0164-V003, BAL-0164-V004, BAL-0164-V005, BAL-0164-V006, BAL-0164-V007, BAL-0164-V008, BAL-0164-V009, BAL-0164-V010, BAL-0164-V011, BAL-0164-V012, BAL-0164-V013, BAL-0164-V014, BAL-0164-V015, BAL-0164-V016, BAL-0164-V017, BAL-0164-V018, BAL-0164-V019, BAL-0164-V020, BAL-0164-V021

Source passage navigation: DJR-005-27, DJR-005-28, DJR-005-29, DJR-022-17, DJR-022-18, DJR-022-19, DJR-023-14, DJR-023-15, DJR-023-16, DJR-039-02, DJR-039-03, DJR-039-04, DJR-039-33, DJR-039-34, DJR-040-01, DJR-050-46, DJR-050-47, DJR-050-48, DJR-058-04, DJR-058-05, DJR-058-06, DJR-062-29, DJR-062-30, DJR-062-31, DJR-064-02, DJR-064-03, DJR-064-04, DJR-064-10, DJR-064-11, DJR-064-12, DJR-065-05, DJR-065-06, DJR-065-07, DJR-072-01, DJR-072-02, DJR-072-03, DJR-072-04, DJR-072-05, DJR-072-06, DJR-072-07, DJR-072-08, DJR-082-04, DJR-082-05, DJR-082-06, DJR-082-21, DJR-082-22, DJR-082-23, DJR-106-09, DJR-106-10, DJR-106-11, DJR-128-40, DJR-128-41, DJR-128-42, DJR-135-04, DJR-135-05, DJR-135-06, DJR-136-08, DJR-136-09, DJR-136-10, DJR-140-17, DJR-140-18, DJR-140-19, DJR-165-45, DJR-165-46, DJR-166-01, DJR-166-23, DJR-166-24, DJR-166-25

Honest

Entry BAL-0165

The word

Honest can mean morally honourable, wholesome, trustworthy, or sexually chaste; honesty can name honour, integrity or moral worth. Applied to a pension, honest can mean respectable or sufficient. Truthfulness belongs to this wider ethical range, but cannot replace it throughout. The object being judged, and the voice making that judgement, determine the local sense.

Honest can also describe a respectable person or a proper, legitimate occasion; honesty can specifically mean sexual fidelity.

The adjective can also be pointedly ironic. An apparent contradiction in the printed text must remain uncertain where the apparatus cannot settle irony against printing error.

In the work

In the account of the will, sensitive appetite concerns pleasant objects, while rational appetite concerns what is morally honourable. The contrast depends on the faculties and their objects. Honesty later joins religion and fear of God in restraining David when Saul is at his mercy. It is moral integrity opposing revenge and malice, rather than merely accuracy of speech (DJR-026-36–37; DJR-026-40–42).

The physician’s honesty is similarly practical. Burton admits that he may lack the competence to settle a medical dispute, yet insists that practitioners should neither neglect their patients nor prey on them through greed or deliberately prolonged treatment. Honest conduct includes the responsible use of skill and power (DJR-069-08–10).

Honest mirth is wholesome merriment. Burton reports Gomesius’s praise of it as relief for mental disturbances, and compares a cheerful companion with music and a carriage for a weary traveller. The marginal condition matters: the jests should contain no insult, and their sting should be gently pleasant; the troubles said to be commonly cured are moderate. The next paragraph also conditions pleasant discourse on proper understanding and timely application (DJR-085-29–31).

Honesty can also be opposed to beauty. Burton’s maxim attributed to Plutarch separates honour from attractiveness, while the threadbare coat may conceal excellent understanding. The neighbouring account of Cornelio Musso’s first hostile reception and subsequent admiration dramatizes the mistake of judging by appearance (DJR-087-38–40).

Elsewhere the sense narrows or shifts. An honest historian is a trustworthy one, though Burton’s trust does not authenticate the supernatural Venus-and-ring story he tells. In a sexual classification, an honest woman means a chaste woman, and the hostile alternative and surrounding invective remain Burton’s. An honest pension, by contrast, is the sufficient allowance given to sustain a freed couple for life in a story of conjugal devotion (DJR-114-02–04; DJR-136-33–35; DJR-143-02–04).

The noun can narrow as sharply as the adjective: the willing cuckold who overlooks his wife’s honesty is ignoring her sexual fidelity. Elsewhere a prospective bride is the

daughter of an honest man, meaning a respectable man. Neither construction should be forced into truthfulness or the size of an allowance (DJR-011-09–11; DJR-136-19–21).

An honest occasion is a proper or legitimate reason. Burton applies the phrase to wine taken for sorrow, digestion or health, within a historical discussion that insists on moderate, sober and timely use and immediately warns of severe harm without moderation (DJR-104-40–42).

The phrase arrant honest woman needs two different treatments. In the proverb about a horse, servant and wife, the sequence makes it ironic, and the modern text marks “honest” accordingly. The same printed phrase in the account of Arthur and Guinevere is left as thoroughly honest woman: the apparatus says its force may be ironic or a printing error and remains uncertain. The next paragraph acknowledges honest and virtuous men and women, including women wronged by dissolute husbands, which also bounds the surrounding polemic (DJR-148-32–35; DJR-150-44–48).

Places to Read

- DJR-011-09–DJR-011-11 (printed pp. 37–38): Sexual fidelity in the satire of the willing cuckold’s selective blindness.
- DJR-026-35–37 (printed p. 29): The rational will and its morally honourable object.
- DJR-026-40–42 (printed pp. 29–30): David’s restraint and moral integrity.
- DJR-069-08–10 (printed p. 227): Professional integrity against careless or predatory practice.
- DJR-085-29–31 (printed pp. 301–302): Wholesome mirth, its marginal conditions and timely application.
- DJR-087-38–40 (printed p. 312): Honour, bodily appearance, the threadbare coat and Musso’s audience.
- DJR-104-40–DJR-104-42 (printed p. 391): A proper occasion within the historical argument for wine under strict moderation and timing limits.
- DJR-114-02–04 (printed pp. 438–439): The trustworthy-historian epithet and a reported supernatural tale.
- DJR-136-19–DJR-136-21 (printed p. 555): A respectable father in Plater’s reported match-making cure.
- DJR-136-33–35 (printed pp. 556–557): Chastity in Burton’s historical sexual polemic.
- DJR-143-02–04 (printed p. 585): Conjugal devotion rewarded with a sufficient allowance.
- DJR-148-32–DJR-148-35 (printed pp. 616–617): The uncertain printed praise of Guinevere and the following concession of virtuous people and wronged women.
- DJR-150-44–DJR-150-48 (printed p. 628): The deliberately ironic honest woman in a reported proverb, with its likelihood qualifier and surrounding prejudice.

In this edition

The compressed ‘this honest’ is rendered within the full contrast as ‘the latter, what is morally honourable’ (DJR-026-36). This denotes the rational will; honest supplies morally honourable, and the modern supplies what is to expand the elliptical object. The familiar shortened comparison ‘this honest’ with ‘what is morally honourable’ therefore leaves the pronoun’s contribution elsewhere in the sentence.

‘honest mirth’ becomes ‘wholesome merriment’ (DJR-085-30), and ‘honesty and beauty’ becomes ‘Honour and beauty’ (DJR-087-39). These choices distinguish acceptable pleasure and moral worth from the narrower issue of truth-telling. The further renderings

‘a trustworthy historian’, ‘a chaste woman’ and ‘a substantial allowance’ likewise depend on their particular objects (DJR-114-03; DJR-136-34; DJR-143-03).

See also

- Quean and slut (future article): The differing historical moral and social classifications, a future article.
- Generous (future article): Birth, rank and character, a future article.
- Brave (future article): The vocabulary of appearance and distinction, a future article.
- Proper (future article): Personal appearance and fitness, a future article.
- Favour and feature (future article): The bodily appearance distinguished from moral worth, a future article.
- Virtue (BAL-0117; Batch 2): Moral excellence and other senses of virtue.
- Mirth (BAL-0147; Batch 2): The conduct and conditions of wholesome merriment.

Explained vocabulary: BAL-0165-V001, BAL-0165-V002, BAL-0165-V003, BAL-0165-V004, BAL-0165-V005, BAL-0165-V006, BAL-0165-V007, BAL-0165-V008, BAL-0165-V009, BAL-0165-V010, BAL-0165-V011, BAL-0165-V012, BAL-0165-V013

Source passage navigation: DJR-011-09, DJR-011-10, DJR-011-11, DJR-026-35, DJR-026-36, DJR-026-37, DJR-026-40, DJR-026-41, DJR-026-42, DJR-069-08, DJR-069-09, DJR-069-10, DJR-085-29, DJR-085-30, DJR-085-31, DJR-087-38, DJR-087-39, DJR-087-40, DJR-104-40, DJR-104-41, DJR-104-42, DJR-114-02, DJR-114-03, DJR-114-04, DJR-136-19, DJR-136-20, DJR-136-21, DJR-136-33, DJR-136-34, DJR-136-35, DJR-143-02, DJR-143-03, DJR-143-04, DJR-148-32, DJR-148-33, DJR-148-34, DJR-148-35, DJR-150-44, DJR-150-45, DJR-150-46, DJR-150-47, DJR-150-48

Careful

Entry BAL-0166

The word

Careful, printed carefull as well as careful, can mean filled with cares or burdened by worry. It can also mean attentive, painstaking or concerned to provide for another person. The object and local contrast decide whether the care is distress, commendable attention, or attention directed at what Burton considers trifles.

In the work

In the account of balm, Burton includes the expulsion of carefull thoughts and anxious imaginations among its attributed virtues. The parallel with anxious identifies burdensome worry: his claim is about relief from troubling thoughts, rather than removal of conscientious thinking. Its scope remains a historical account of an herb and the authorities who praise it (DJR-100-12).

The love-poetry example carries the same emotional sense into a first-person mind deceived by fleeting dream joys. Here the surrounding Latin describes the mind as solicitam, and Burton's English verse supplies careful. The paired modern verse consequently uses anxious (DJR-128-28–29).

Other occurrences prevent the troubled sense from becoming a rule for the spelling. A man carefull about his words is painstaking about verbal polish; Seneca's criticism, adopted in Burton's defence of plain writing, concerns the object of that attention. Parents called carefull and provident, by contrast, are asked to exercise care and foresight about marriage. The preceding insistence that affection cannot be commanded and that parents must not compel or impose is part of this local recommendation (DJR-005-26–28; DJR-141-04–06).

Places to Read

- DJR-005-26–28 (printed pp. 12–13): Substance, verbal polish and painstaking attention.
- DJR-100-11–13 (printed pp. 368–369): The attributed herbal relief of worried thoughts.
- DJR-128-28–30 (printed pp. 513–514): The anxious mind in the paired poetic passages.
- DJR-141-04–06 (unnumbered source page; PDF p. 688): Care and foresight within an argument against forced affection.

In this edition

'carefull thoughts' becomes 'worried thoughts' (DJR-100-12), preserving the burden of care. 'my careful mind' becomes 'my anxious mind' (DJR-128-29). By contrast, 'carefull about his words' is 'painstaking about his words' (DJR-005-27). In the parental construction, carefull and provident are redistributed as 'take great care and thought'; provident, rather than carefull alone, contributes the forward-looking second element (DJR-141-05).

See also

- Painful (BAL-0167; Batch 2): Another adjective whose older labour-related sense differs from a suffering sense.

Explained vocabulary: BAL-0166-V001, BAL-0166-V002, BAL-0166-V003, BAL-0166-V004

Source passage navigation: DJR-005-26, DJR-005-27, DJR-005-28, DJR-100-11, DJR-100-12, DJR-100-13, DJR-128-28, DJR-128-29, DJR-128-30, DJR-141-04, DJR-141-05, DJR-141-06

Painful

Entry BAL-0167

The word

Painful and painfull can mean painstaking, diligent or hardworking; painfully can mean laboriously. They also retain the suffering senses: a disease causes pain, a lover suffers, and an unwanted duty is burdensome. Effort is central to the older commendatory sense, but it is not the meaning of every occurrence.

In the work

The painful omniscious philosopher is Seneca. Burton’s surrounding account combines praise of his learning with severe criticism of his style, making his reception a precedent for Burton’s own inability to please every reader. Painful commends the philosopher’s diligence; omniscious supplies the accompanying claim of universal learning (DJR-005-17–19).

Dutch land is painfully preserved after reclamation from the sea. The word describes sustained labour and skill, with English flooded fenland and neglected transport as the following contrast. The later political recommendation asks for painfull inhabitants and skilled artisans. Both passages connect prosperity with active work rather than with the mere possession of territory (DJR-014-04–05; DJR-014-28).

A painfull preacher appears among competing claimants to a church appointment. The parish’s signatures support his testimonial, so hard work is a qualification offered on his behalf; the list does not make it a guarantee of advancement. This preserves the distinction between an applicant’s merit and the patronage process through which he seeks a place (DJR-096-18–20).

The suffering sense is equally real. A continuate and painfull disease is both prolonged and distressing; the consolatory appeal offers eventual release through recovery or death, not a medical guarantee that pain cannot persist. Painfull Amyntas is a suffering lover beside mournfull and carefull Amyntas. In the religious discussion, troublesome and painfull duties belong to the imagined sufferer’s accusation that he performed worship unwillingly. The adjective therefore ranges across productive exertion, bodily pain, emotional suffering and burdensome performance (DJR-088-15–16; DJR-128-04; DJR-167-16–18).

Places to Read

- DJR-005-17–19 (printed pp. 10–11): Seneca’s diligence amid conflicting judgements of his style.
- DJR-014-03–05 (printed p. 52): Dutch reclamation, continuing maintenance and the English contrast.
- DJR-014-27–29 (printed p. 55): Industrious inhabitants in political counsel.
- DJR-088-14–16 (printed pp. 313–314): Painful illness and the limits of the consolatory claim.
- DJR-096-18–20 (printed p. 351): The hardworking preacher among rival applicants.
- DJR-128-03–05 (printed p. 512): The suffering pastoral lover and exaggerated devotion.

- DJR-167-16–18 (printed pp. 710–711): Burdensome duties in a catalogue of self-accusation.

In this edition

‘painful omniscious philosopher’ becomes ‘painstaking philosopher of universal learning’ (DJR-005-18): the two adjectives contribute separate elements. ‘so painfully preserved’ becomes ‘maintained with such labour’ (DJR-014-04), and ‘a painfull preacher’ becomes ‘a hardworking preacher’ (DJR-096-19). Scholarship, engineering and ministry retain their distinct forms of effort.

The same spelling has other equivalents: painfull is painful of disease, suffering of Amyntas, and painful of reluctantly performed duties (DJR-088-15; DJR-128-04; DJR-167-17). Context, rather than a universal replacement of painful with hardworking, supplies the reading.

See also

- Careful (BAL-0166; Batch 2): Attention and anxious suffering in another context-dependent adjective.
- Macerate (BAL-0171; Batch 2): Exertion or distress that wears people down.
- Sorrow (BAL-0075; Batch 1): The passion of sorrow.
- Exquisite (future article): Precision and intensity in a future lexical treatment.

Explained vocabulary: BAL-0167-V001, BAL-0167-V002, BAL-0167-V003, BAL-0167-V004, BAL-0167-V005, BAL-0167-V006, BAL-0167-V007

Source passage navigation: DJR-005-17, DJR-005-18, DJR-005-19, DJR-014-03, DJR-014-04, DJR-014-05, DJR-014-27, DJR-014-28, DJR-014-29, DJR-088-14, DJR-088-15, DJR-088-16, DJR-096-18, DJR-096-19, DJR-096-20, DJR-128-03, DJR-128-04, DJR-128-05, DJR-167-16, DJR-167-17, DJR-167-18

Charity

Entry BAL-0168

The word

Charity is Christian love of God and neighbour, with practical consequences for conduct and judgement. It includes generosity, but exceeds the giving of money. A charitable disposition can interpret another person’s actions favourably rather than suspiciously or harshly. Charity can also mean affectionate attachment, as in love of one’s country; the Latin charitas likewise appears in a story of conjugal devotion.

In the work

The chapter devoted to charity presents it as a love combining the pleasant, profitable and honourable. It includes piety, affection, goodwill and friendship; the next passage defines it through love of God above all and love of one’s neighbour as oneself. Burton’s restriction of its proper practice to a spiritually renewed Christian is part of his theological argument. The claim should retain that attribution (DJR-111-16–18).

The appeal to 1 Corinthians makes charity the inward quality without which impressive outward acts profit nothing. Giving everything to the poor is therefore not itself a sufficient definition of charity. Burton’s subsequent criticism of motives and ostentatious benefaction includes an express concession: many people genuinely give from compassion, feed and clothe others, comfort the sick, and forgive injuries. His polemic does not deny the existence of sincere generosity (DJR-111-33–35; DJR-112-20–22).

Love becomes a rule for reading conduct in the cure of jealousy. A wife’s familiar conversation or laughter, a child’s appearance or birth date, must not automatically be converted into proof of infidelity. Charity, glossed there as a well-disposed mind, would make the favourable construction. The following unverified Francis anecdote sharpens the contrast with punitive suspicion and confinement (DJR-148-46–48). In a different story, the marginal Latin names the husband’s devotion to his captured wife charitate: it is his loving attachment that moves the ruler to free them (DJR-143-02–03).

The divine-love discussion again associates charity with faith, hope, humility, meekness and patience. Its practical extension includes forbearance, forgiveness, visiting the sick and clothing the naked, done for God’s sake rather than worldly advantage (DJR-152-10–12).

The later argument concerning deaths after self-harm applies charity to uncertain inward repentance. After reporting a severe judgement, Burton allows a favourable one if the person had time inwardly to seek mercy. He appeals to reported survivors who described instantaneous repentance. The continuation goes further: if illness impairs the person’s will and there is previous evidence of spiritual rebirth, Burton says that we must make the most favourable interpretation. This is stronger than the preceding conditional permission to judge favourably. These are qualifications within a historical theological debate, rather than knowledge of an individual’s salvation. The following treatment section returns to the possibility of help and to cooperation between medicine and counsel (DJR-166-05–11).

English Charity also names the affection contained in the word country. This occurs within a survey of natural, familial and civic loves that Burton admires but then

subordinates to love directed towards God; the local English noun is rendered affection, not almsgiving (DJR-111-19–33).

Places to Read

- DJR-111-16–18 (printed p. 426): The comprehensive love and its theological definition.
- DJR-111-19–DJR-111-33 (printed pp. 426–428): Natural, familial and civic affection, with Christian God-directed love given the governing place.
- DJR-111-33–35 (printed p. 428): Inward love distinguished from impressive outward deeds.
- DJR-112-20–22 (printed p. 431): Criticism of motives qualified by the concession of sincere generosity.
- DJR-143-02–03 (printed p. 585): Charitate in the marginal account of conjugal devotion.
- DJR-148-46–48 (printed p. 618): Benevolent interpretation opposed to jealous suspicion.
- DJR-152-10–12 (printed p. 637): Divine love, charity and works of mercy.
- DJR-166-05–11 (printed pp. 704–705): Conditional favourable judgement, impaired will and the return to treatment.

In this edition

‘charity it self’ remains ‘charity itself’ (DJR-152-11), preserving the theological breadth. ‘charity may judge the best’ becomes ‘charity may judge favourably’ (DJR-166-06); may and the conditional context remain essential. The lexical sense is Christian love, while the larger clause describes its role in judging. The Latin charitate is rendered ‘affection’ within the conjugal narrative (DJR-143-02), where the word should not be reduced to almsgiving.

See also

- Love (future article): The wider family of attachment and affection, a future article.
- Complement (future article): Completion and the extension of love, a future article.
- Jealousy (BAL-0007; Batch 1): Suspicious interpretation opposed by charity.
- Religious melancholy (BAL-0077; Batch 1): The pastoral setting of the later argument.
- Virtue (BAL-0117; Batch 2): Charity among moral and theological excellences.

Explained vocabulary: BAL-0168-V001, BAL-0168-V002, BAL-0168-V003, BAL-0168-V004, BAL-0168-V005, BAL-0168-V006, BAL-0168-V007, BAL-0168-V008

Source passage navigation: DJR-111-16, DJR-111-17, DJR-111-18, DJR-111-19, DJR-111-20, DJR-111-21, DJR-111-22, DJR-111-23, DJR-111-24, DJR-111-25, DJR-111-26, DJR-111-27, DJR-111-28, DJR-111-29, DJR-111-30, DJR-111-31, DJR-111-32, DJR-111-33, DJR-111-34, DJR-111-35, DJR-112-20, DJR-112-21, DJR-112-22, DJR-143-02, DJR-143-03, DJR-148-46, DJR-148-47, DJR-148-48, DJR-152-10, DJR-152-11, DJR-152-12, DJR-166-05, DJR-166-06, DJR-166-07, DJR-166-08, DJR-166-09, DJR-166-10, DJR-166-11

Patience

Entry BAL-0169

The word

Patience is endurance of pain, difficulty or delay, and forbearance under injury. Patient can describe a mind capable of that endurance; impatient can mean unable to bear something, including heat or cold. These ethical and experiential senses are distinct from the noun patient for a person receiving treatment, though Burton brings the two together when discussing perseverance in care.

Impatient can also mean ill-tempered or irritable, and impatience can name bad temper.

In the work

The early exhortation pairs patience with magnanimity and asks the sufferer to endure as a Christian soldier. Its continuation acknowledges the difficulty of actually regulating the passions. That admission matters beside the later criticism of healthy observers who imagine that sufferers could simply will away fear or grief. Patience is an urged virtue, not evidence that every affliction lies under immediate voluntary control (DJR-023-12–14; DJR-063-23–25).

In the treatment discussion, Montanus requires lasting patience, faithful obedience and exceptional perseverance. Burton places this after criticism of repeatedly changing physicians whenever relief is not immediate, and before another demand for prolonged adherence. The argument is that improvement needs time. Its strict medical conditions belong to these historical authorities, rather than a general instruction to continue any treatment regardless of its effect (DJR-069-35–37).

The consolation for illness compares courage in bed with valour in battle. The sufferer is urged to bear pain patiently, but the promised ending is the grim alternative of recovery or death. The neighbouring claim that more violent pain lasts less time is a consolatory assertion, not a reliable medical rule (DJR-088-14–16). Another passage challenges people whose meekness survives only while they may do whatever they wish. Burton also objects that rich philosophers praise poverty while secure from want, and calls instead for practical relief of others (DJR-092-04–06).

Hope and patience then offer support in adversity; a patient, quiet mind is said to bring peace and contentment. In the countervirtue scheme, patience is specifically set against reproach. In the discussion of injuries, patient endurance is urged as a way of interrupting the sequence of quarrels, and the Socrates anecdotes refuse the spectacle of reciprocal violence (DJR-093-01–04; DJR-093-15–18; DJR-095-33–35; DJR-096-28–32).

The proposed restraint is qualified. Burton urges forgiveness when the offender repents and peace as far as possible, but later says that sometimes discreet and moderate resistance is appropriate to secure lasting peace. That continuation prevents patience from becoming an absolute demand for passive acceptance of every mistreatment (DJR-096-31; DJR-098-06–08).

Impatient schoolmasters are harsh and irritable, and a husband’s impatience is rendered bad temper in an anecdote about a wife holding water in her mouth. The tale says that her silence, not the water, effected the cure. Burton supplies no source for it, and the surrounding counsel places the burden of silence on wives; this is his historical, gendered

prescription, not a neutral account of how another person’s anger should be managed (DJR-050-41–43; DJR-150-59–62).

Places to Read

- DJR-023-12–14 (printed p. 12): The Christian-soldier exhortation and the difficulty of practice.
- DJR-042-07–09 (printed p. 106): Impatient as unable to bear bodily conditions.
- DJR-050-41–DJR-050-43 (source p. 148 [sequence; printed 144]): Irritable schoolmasters and Burton’s condemnation of excessive severity, with his own school recollection.
- DJR-063-23–25 (printed p. 206): The rebuke to those who mock apparently voluntary weakness.
- DJR-069-35–37 (printed p. 229): Perseverance and delayed effects in reported medical counsel.
- DJR-088-14–16 (printed pp. 313–314): Endurance of pain and the recovery-or-death alternative.
- DJR-092-04–06 (printed p. 332): Comfortable praise of poverty and untested meekness challenged.
- DJR-093-01–04 (printed p. 336): Hope and patience amid unchangeable events.
- DJR-093-15–18 (printed p. 337): The patient, quiet mind and comparison of conditions.
- DJR-095-33–35 (printed pp. 347–348): Countervirtues and scrutiny of the troubling cause.
- DJR-096-28–32 (printed pp. 352–353): Forbearance, forgiveness and the refusal of retaliatory spectacle.
- DJR-098-06–08 (printed p. 359): The later permission for discreet, moderate resistance.
- DJR-150-59–DJR-150-62 (printed pp. 629–630): Bad temper in an unverified anecdote that assigns relief to the wife’s silence rather than the water, within gendered counsel.

In this edition

‘a most abiding patience’ becomes ‘the most lasting patience’, emphasizing duration (DJR-069-36). ‘bear it with patience’ becomes ‘Bear it patiently’, converting a noun phrase into an adverb without changing the exhortation (DJR-088-15). ‘patience to reproach’ becomes ‘patience against abuse’, making the opposition explicit (DJR-095-34). In ‘impatient of heat and cold’, rendered ‘unable to bear heat or cold’, impatient expresses inability to endure, rather than simply annoyance at waiting (DJR-042-08).

See also

- Patient (BAL-0107; Batch 2): The medical noun for the person receiving care.
- Hope (BAL-0159; Batch 2): Expectation of good beside endurance.
- Magnanimity and pusillanimity (BAL-0161; Batch 2): Courage, faint-heartedness and the limits of willing.
- Anger (BAL-0160; Batch 2): The passion countered by gentleness and restraint.
- Content and contented (BAL-0170; Batch 2): The composed mind and its satisfaction.

Explained vocabulary: BAL-0169-V001, BAL-0169-V002, BAL-0169-V003, BAL-0169-V004, BAL-0169-V005, BAL-0169-V006, BAL-0169-V007, BAL-0169-V008, BAL-0169-V009, BAL-0169-V010

Source passage navigation: DJR-023-12, DJR-023-13, DJR-023-14, DJR-042-07, DJR-042-08, DJR-042-09, DJR-050-41, DJR-050-42, DJR-050-43, DJR-063-23, DJR-063-24, DJR-063-25, DJR-069-35, DJR-069-36, DJR-069-37, DJR-088-14, DJR-088-15, DJR-088-16, DJR-092-04, DJR-092-05, DJR-092-06, DJR-093-01, DJR-093-02, DJR-093-03, DJR-093-04, DJR-093-15, DJR-093-16, DJR-093-17, DJR-093-18, DJR-095-33, DJR-095-34, DJR-095-35, DJR-096-28, DJR-096-29, DJR-096-30, DJR-096-31, DJR-096-32, DJR-098-06, DJR-098-07, DJR-098-08, DJR-150-59, DJR-150-60, DJR-150-61, DJR-150-62

Content and contented

Entry BAL-0170

The word

Content as a noun means satisfaction or peace of mind; content or contented as an adjective means satisfied, reconciled to one’s condition, or willing to accept something. Contentment is both a modern gloss for content and a noun printed in Burton’s own text. The plural contents can name enjoyments, but can also mean the matter contained in a book or object. Those constructions should remain distinguishable.

Content can also mean accord or agreement between powers of the soul.

In the work

Menippus travels even to the underworld to seek content. Burton reports Tiresias’s counsel from Lucian: avoid excessive inquiry and anxiety, enjoy a composed state, and be cheerful. Content there is the condition sought, while contented describes the settled state. In the consolation proper, the hares and frogs illustrate satisfaction gained through comparison: the hares regain courage when they discover creatures still more frightened than themselves (DJR-086-23–25; DJR-087-20–22).

Content also belongs to the argument from sufficiency. Nature is said to be satisfied with bread and water; one who can rest satisfied with enough may rival Jupiter in happiness. The later bath analogy argues that a person already wet cannot become more wet in the ocean, just as possession of the world cannot produce more than enough. Burton presents wanting less as a form of wealth. This is a moral account of desire and sufficiency, not a measurement proving that every poor person possesses adequate resources (DJR-091-17–19; DJR-091-60–62).

The objection at DJR-092-05 is essential to that praise. Seneca and other philosophers recommended poverty while possessing the means of support. Burton asks whether a poor person praises it, criticizes comfortable people’s conditional approval of a humble estate, and wishes its admirers would relieve others. The argument therefore contains resistance to easy exhortation as well as exhortation itself (DJR-092-04–06).

Later counsel asks the reader to accept loss and adapt to present circumstances, as a player uses skill after receiving a throw he did not choose. Burton locates true content in the mind, rather than a pleasant location, and repeats that a patient and quiet mind brings peace. His use of Seneca deserves a qualification: Burton’s English expressly makes the people in solitude at ease, whereas the cited source describes people who seem busy or preoccupied. The consolation is Burton’s developed argument, not an exact restatement of every authority he invokes (DJR-093-05–07; DJR-093-13–18).

Other constructions broaden the family. A patient content to be ruled by a physician is willing to accept guidance, not necessarily already pleased with the result. The contents that the author asks the reader to enjoy are the matter of his book; the innumerable contents of unmarried life are satisfactions or advantages, though that praise turns satirical when the wealthy bachelor’s admirers reveal interested motives (DJR-001-01–03; DJR-069-18–20; DJR-139-32–34).

In the account of the will, content means accord: appetite and reason once agreed, but their harmony is now broken and passion can overpower reason. Burton places that

contrast within a Christian account of fallen human powers, distinguishing ordinary freedom of choice from spiritual dependence and allowing divine precepts to restrain the will. The word here names agreement between faculties, rather than an individual's satisfaction with circumstances (DJR-026-35–50).

Burton also prints contentment itself: his qualification of the attack on marriage calls marriage full of contentment and happiness when husband and wife agree and are temperate, wise and virtuous. That conditional praise distinguishes marriage from its abuse (DJR-138-43–45).

Places to Read

- DJR-001-01–03 (printed p. 1): The contents of the book and the concealed authorial identity.
- DJR-026-35–DJR-026-50 (printed pp. 29–30): Accord between appetite and reason within the account of will, fallen powers and spiritual restraint.
- DJR-069-18–20 (printed p. 228): Content as willingness to accept medical guidance.
- DJR-086-23–25 (printed p. 305): Menippus, Tiresias and the sought condition of content.
- DJR-087-20–22 (printed pp. 310–311): Comparative consolation through the hares and frogs.
- DJR-091-17–19 (printed p. 328): Natural sufficiency and the bread-and-water maxim.
- DJR-091-60–62 (printed p. 331): Enough, the bath analogy and the reduction of desires.
- DJR-092-04–06 (printed p. 332): The objection to comfortable praise of poverty.
- DJR-093-05–07 (printed p. 336): Acceptance of loss beside skill in responding to circumstances.
- DJR-093-13–18 (printed p. 337): Mind, place and Burton's development of his cited authorities.
- DJR-138-43–DJR-138-45 (printed pp. 566–567): Original contentment in qualified praise of harmonious marriage, distinguished from its abuse.
- DJR-139-32–34 (printed p. 570): Contents as satisfactions in the partly satirical praise of unmarried life.

In this edition

'to seek content' becomes 'seeking contentment', while 'a wel composed and contented estate' becomes 'a composed, contented state' (DJR-086-24). The latter compresses wel rather than separately translating it. 'content to be ruled by him' becomes 'accept his guidance': the adjective and infinitive are recast as a verb construction (DJR-069-19). 'Be contented with thy losse' becomes 'Be content with your loss', retaining the difficult object of acceptance (DJR-093-06). Finally, 'innumerable contents' becomes 'countless satisfactions', whereas contents remains contents in the book-and-basket passage (DJR-139-33; DJR-001-02).

See also

- Happiness and fortune (BAL-0162; Batch 2): Fortune and happiness as circumstances and their appraisal.
- Patience (BAL-0169; Batch 2): Endurance and the quiet mind.
- Appetite (BAL-0049; Batch 1): Desire and the question of enough.
- Mirth (BAL-0147; Batch 2): Cheerfulness in the counsel to Menippus.
- Mediocrity (BAL-0126; Batch 2): The middle condition and criticism of wealth.

Explained vocabulary: BAL-0170-V001, BAL-0170-V002, BAL-0170-V003, BAL-0170-V004, BAL-0170-V005, BAL-0170-V006, BAL-0170-V007, BAL-0170-V008, BAL-0170-V009, BAL-0170-V010, BAL-0170-V011

Source passage navigation: DJR-001-01, DJR-001-02, DJR-001-03, DJR-026-35, DJR-026-36, DJR-026-37, DJR-026-38, DJR-026-39, DJR-026-40, DJR-026-41, DJR-026-42, DJR-026-43, DJR-026-44, DJR-026-45, DJR-026-46, DJR-026-47, DJR-026-48, DJR-026-49, DJR-026-50, DJR-069-18, DJR-069-19, DJR-069-20, DJR-086-23, DJR-086-24, DJR-086-25, DJR-087-20, DJR-087-21, DJR-087-22, DJR-091-17, DJR-091-18, DJR-091-19, DJR-091-60, DJR-091-61, DJR-091-62, DJR-092-04, DJR-092-05, DJR-092-06, DJR-093-05, DJR-093-06, DJR-093-07, DJR-093-13, DJR-093-14, DJR-093-15, DJR-093-16, DJR-093-17, DJR-093-18, DJR-138-43, DJR-138-44, DJR-138-45, DJR-139-32, DJR-139-33, DJR-139-34

Macerate

Entry BAL-0171

The word

Macerate means wear down, waste or exhaust. The English forms macerate, macerating and macerated describe the attrition of people, minds, souls and bodies. The agent may be ceaseless effort, a person’s thoughts, cares, another person’s cruelty, or an ascetic discipline. Latin maceratur likewise describes bodily wasting. A separate Latin use, maceratis, means steeped: its material-preparation sense must be distinguished from these consuming actions.

In the work

From his self-styled watchtower, Burton’s prefatory spectator sees people run, ride and macerate themselves at court and in the country. The imagined freedom of the observer gives the verb its contrast: exhausting activity is happening elsewhere, while he professes exemption from lawsuits, commercial losses and family provision (DJR-002-05).

In the moral account, people continually macerate their minds through cares and disturbances. Burton’s Actaeon comparison sharpens the reflexive agency: the passions they encourage destroy them like the hunter’s own dogs. Elsewhere hatred and revenge produce instruments and laws with which people macerate one another. The verb can therefore describe both self-consuming conduct and suffering inflicted by others (DJR-040-05; DJR-041-25).

The symptom account gives attrition a different emphasis. The sufferers remain absorbed in their thoughts, ‘still, still, still,’ even when seemingly occupied in conversation. Later a soul is macerated with cares and discontents after pleasurable solitary imaginings turn bitter. The preceding passage allows that a strong constitution or intervening business may keep him in this state for many years, but it then says that at last fear and sorrow replace the pleasure. These descriptions should retain their local clinical and narrative conditions rather than being reduced to the moral claim that every sufferer simply chooses distress (DJR-059-32–34; DJR-061-18–20).

Physical wasting appears in the marginal report attributed to Bernard of Gordon: neglect of food and drink wastes the lover’s whole body. Burton also accuses ascetic practices of making people consume their bodies under an appearance of virtue, within his explicitly hostile account of religious melancholy. The Latin catalogue of alleged aphrodisiacs has a different construction: cubebs are steeped in wine. Its following warning to avoid these dangers prevents a medicinal recipe from becoming the purpose of the example (DJR-116-56–57; DJR-126-44; DJR-156-01–03).

Places to Read

- DJR-002-04–06 (printed pp. 3–4): The spectator’s distance from exhausting public life.
- DJR-040-04–05 (repeated printed p. 97 [PDF197]): Encouraged passions and the Actaeon comparison.
- DJR-041-24–26 (printed pp. 103–104): Hatred, inflicted torment and the contrasting appeal to forgiveness.
- DJR-059-32–34 (printed p. 187): Persistent thoughts and apparent outward occupation.

- DJR-061-18–20 (printed p. 196): The qualified transition from pleasurable solitude to wasting distress.
- DJR-116-55–57 (printed p. 451): Latin steeping in a catalogue expressly followed by a warning.
- DJR-126-43–45 (printed p. 504): Lovesick bodily wasting, including the Bernard of Gordon margin.
- DJR-156-01–03 (printed p. 655): Bodily exhaustion in Burton’s religious polemic.

In this edition

The paired rendering gives ‘macerate themselves’ as ‘wear themselves out’ (DJR-002-05), ‘macerate their mindes’ as ‘wear away their minds’ (DJR-040-05), ‘macerating themselves’ as ‘wearing themselves away’ (DJR-059-33), and ‘macerated with cares and discontents’ as ‘wasted by cares and discontents’ (DJR-061-19). These related choices preserve attrition without introducing soaking into those English occurrences.

In ‘Cubebis in vino maceratis’, rendered ‘cubebs steeped in wine’, the participle supplies steeped, the noun cubebs, and the prepositional phrase in wine. This distinct Latin preparation sense is actually present in the work. In the marginal ‘maceratur inde totum corpus’, the whole body, the passive wasting and the consequence expressed by inde all remain in the supplied modern translation (DJR-116-56; DJR-126-44).

See also

- Sorrow (BAL-0075; Batch 1): The passion that wears the sufferer down.
- Painful (BAL-0167; Batch 2): Labour, diligence and the experience of suffering.
- Corrosive (BAL-0172; Batch 2): The related image of distress eating away.

Explained vocabulary: BAL-0171-V001, BAL-0171-V002, BAL-0171-V003, BAL-0171-V004, BAL-0171-V005, BAL-0171-V006, BAL-0171-V007, BAL-0171-V008

Source passage navigation: DJR-002-04, DJR-002-05, DJR-002-06, DJR-040-04, DJR-040-05, DJR-041-24, DJR-041-25, DJR-041-26, DJR-059-32, DJR-059-33, DJR-059-34, DJR-061-18, DJR-061-19, DJR-061-20, DJR-116-55, DJR-116-56, DJR-116-57, DJR-126-43, DJR-126-44, DJR-126-45, DJR-156-01, DJR-156-02, DJR-156-03

Corrosive

Entry BAL-0172

The word

A corrosive is something that eats away. Burton uses corsives as a shortened plural for persistent troubles and uses corrosive both as a noun for mental affliction and as an adjective for biting bodily or chemical action. Latin corrodit means eats away or gnaws; the moth-and-garment comparison makes the material basis of the metaphor visible.

In the work

The movement from commonwealths to families carries the bodily analogy into household government: households possess as many corsives and discontents as political communities. The next passage supplies extravagance as a shared cause of ruin. The analogy concerns similar modes of distress at different scales, while the asserted six- or seven-century lifespan remains a report of Burton’s authorities (DJR-017-19–20).

Injury becomes a perpetual corrosive when a sufferer magnifies it and continually broods on it. Burton singles out people already melancholy or inclined to it, but he also condemns those who mock them: the following passage does not excuse the injury because the mocker intended amusement. Perpetual describes sustained consumption, qualified in the same sentence by the prospect of time wearing it away (DJR-051-40–42).

Poverty and want are corrosives too, especially for people who have fallen from prosperity. Burton’s account gives inherited rank and upbringing a prejudicial prominence, visible in his dismissive next paragraph about poorer people. The later consolatory address names memory of former happiness a double corrosive: the present loss hurts more because the earlier condition remains available for comparison. He concedes the misery before maintaining that it can be endured (DJR-053-15–17; DJR-092-51–52).

The physical sense remains active. In the dietary account, sharp and sour substances are called corrosive in contrast with obstructive sweets, amid disagreement about particular ingredients. In the dispute over potable gold, corrosive liquids are an argument against a preparation, associated with Erastus and Gwinne. The opposing chemical physicians follow immediately. These are historical dietary classifications and medical controversies, not present-day instructions (DJR-034-23–25; DJR-100-36–39).

Places to Read

- DJR-017-18–20 (printed pp. 67–68): Households and commonwealths share consuming troubles.
- DJR-034-23–25 (printed p. 70): Physical corrosiveness in disputed dietary teaching.
- DJR-041-02–05 (printed pp. 100–101): Envy, bodily wasting and the marginal moth comparison.
- DJR-051-40–42 (printed p. 150): Brooding, time and the responsibility of the mocker.
- DJR-053-15–17 (printed p. 158): Poverty and status loss, with Burton’s class-biased qualification.
- DJR-092-50–52 (printed p. 335): Former prosperity makes present loss doubly painful.
- DJR-100-35–39 (printed pp. 371–372): The dispute about gold and corrosive liquids.

In this edition

‘corsives & molestations’ becomes ‘corrosive troubles and vexations’ (DJR-017-19): troubles makes the metaphorical noun explicit. ‘a perpetual corrosive’ remains unchanged (DJR-051-41). Elsewhere the edition redistributes a noun into a verb: poverty and want ‘are generally corrosives’ becomes ‘generally eat away’, and ‘a double corrosive’ becomes ‘what eats away at you doubly’ (DJR-053-16; DJR-092-51).

The marginal ‘Ut tinea corrodit vestimentum’ means ‘As a moth eats away a garment’. Corrodit belongs to the moth’s action; the comparison’s second clause uses consumit for envy’s consumption of the envious person. The original and translated note preserve both actions, rather than assigning the entire moral comparison to one verb (DJR-041-04).

See also

- Jealousy (BAL-0007; Batch 1): Jealousy as a consuming affliction.
- Sorrow (BAL-0075; Batch 1): Persistent grief and its bodily images.
- Macerate (BAL-0171; Batch 2): The parallel vocabulary of wearing down.

Explained vocabulary: BAL-0172-V001, BAL-0172-V002, BAL-0172-V003, BAL-0172-V004, BAL-0172-V005, BAL-0172-V006, BAL-0172-V007

Source passage navigation: DJR-017-18, DJR-017-19, DJR-017-20, DJR-034-23, DJR-034-24, DJR-034-25, DJR-041-02, DJR-041-03, DJR-041-04, DJR-041-05, DJR-051-40, DJR-051-41, DJR-051-42, DJR-053-15, DJR-053-16, DJR-053-17, DJR-092-50, DJR-092-51, DJR-092-52, DJR-100-35, DJR-100-36, DJR-100-37, DJR-100-38, DJR-100-39

Alteratives

Entry BAL-0173

The word

“Alterative” names a treatment that changes an unhealthy bodily condition; “alteratives” are medicines assigned that work. Burton distinguishes them from purgatives, which evacuate matter. His own definition is broader than a simple change of temperature: they correct, strengthen nature, alter, hinder or resist disease (DJR-099-30). The classification describes intended action, not one ingredient or one preparation. A remedy may be simple or compounded.

The same vocabulary becomes figurative when Scripture changes an afflicted mind. This extension retains the idea of medicinal relief while transferring its recipient from the humoral body to the distressed soul.

In the work

The pharmaceutical synopsis places alterative simples within treatment by medicines (DJR-067-13). In the fuller account, Burton concedes objections to the weakening effects of purges, then restricts his defence to their seasonable and moderate use. He declares that alteratives and cordials are undisputed and announces a selection from the large pharmaceutical literature (DJR-099-26, DJR-099-27, DJR-099-28). His assurance is part of that argument, rather than proof that all physicians agreed.

The category also organizes competing therapeutic priorities. Burton reports Galen’s preference for alteratives over diminishing remedies and Trallianus’s boast that moistening has cured more melancholy patients than purging (DJR-100-07). The more extravagant prevention-and-cure claims attributed to Renodæus are not identical to the accompanying margin: its Latin promises prevention, whereas the English body adds cure (DJR-100-02).

In the later treatment sequence, alteration addresses the supposed residue after purging and improves temperament by strengthening the mutually affected heart and brain. Burton allows that such medicines sometimes help alone, and reports Arnoldus’s high preference for them; the margin specifically praises theriacal medicine (DJR-104-18). For hypochondriacal melancholy the same scheme must include liver, spleen, stomach and regions beneath the ribs (DJR-106-25). These distinctions belong to his historical medicine, not to a present treatment recommendation.

Scripture is called the sweetest alterative while its reading is praised as an immediate diversion from worldly cares (DJR-081-27). Later the apothecary-shop comparison places alteratives beside purgatives, cordials, strengthening remedies and lenitives (DJR-081-36). The plurality matters: Burton imagines several kinds of relief, not an undifferentiated medicine for every condition.

Places to Read

- DJR-067-13 (unnumbered Second Partition synopsis, scan p. 324): The synopsis makes alteration a branch of pharmaceutical treatment and places simples within it.
- DJR-081-26 (282): Surrounding argument or qualification for the cited medicinal use.

- DJR-081-27 (282): Scripture-reading receives the language of medicinal alteration among other images of relief.
- DJR-081-28 (282): Surrounding argument or qualification for the cited medicinal use.
- DJR-081-34 (283): Surrounding argument or qualification for the cited medicinal use.
- DJR-081-36 (283): Scripture is compared with a shop containing differentiated remedies for diseases of the soul.
- DJR-081-37 (283): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-26 (365): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-27 (365): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-28 (365): Burton distinguishes these classes while defending purges used at an appropriate time and in moderation.
- DJR-099-29 (366): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-30 (366): Burton defines the category by intended operation, not by a single ingredient; herbs, stones and minerals may belong to it.
- DJR-099-33 (366): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-02 (367): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-07 (368): The cited comparison prefers alteration and moistening to diminishing or purging bodily matter.
- DJR-104-17 (389): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-18 (389): After evacuation they are supposed to address remaining matter and strengthen heart and brain; Burton also says they sometimes help alone.
- DJR-106-23 (399): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-24 (399): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-25 (399): The reuse of the category in hypochondriacal melancholy requires attention to liver, spleen, stomach and subcostal regions as well as heart and brain.

In this edition

“Alterative” becomes “Alterative treatment” in the synopsis (DJR-067-13); “Alteratives and Cordials” becomes “alteratives and cordials” in the medical discussion (DJR-099-28). The technical vocabulary remains visible. In the spiritual image, “sweetest alterative” becomes “the sweetest medicine for changing one’s condition” (DJR-081-27), and “alteratives” becomes “medicines that alter its condition” (DJR-081-36). These are local explanatory renderings; they do not make every occurrence figurative.

See also

- Cordial (BAL-0174; Batch 2)
- Lenitive (BAL-0179; Batch 2)
- Corrected medicines (BAL-0116; Batch 2)
- Purging (BAL-0184; Batch 2)
- Physick (BAL-0105; Batch 2)
- Humoral qualities (BAL-0023; Batch 1): The qualities which historical treatment aims to alter.
- Complexion and temperament (BAL-0062; Batch 1): The bodily balance to be amended.

Explained vocabulary: BAL-0173-V001, BAL-0173-V002, BAL-0173-V003, BAL-0173-V004, BAL-0173-V005, BAL-0173-V006, BAL-0173-V007, BAL-0173-V008

Source passage navigation: DJR-067-13, DJR-081-26, DJR-081-27, DJR-081-28, DJR-081-34, DJR-081-36, DJR-081-37, DJR-099-26, DJR-099-27, DJR-099-28, DJR-099-29,

DJR-099-30, DJR-099-33, DJR-100-02, DJR-100-07, DJR-104-17, DJR-104-18, DJR-106-23, DJR-106-24, DJR-106-25

Cordial

Entry BAL-0174

The word

“Cordial” means strengthening or cheering the heart, and as a noun denotes a remedy thought to do so. The nearby phrase about exhilaration explains the adjective applied to pearls (DJR-100-35). The word also extends to restorative relief of the mind: Scripture can be the surest cordial. Its medicinal force is different from the familiar modern description of a friendly manner.

The Latin “cordiales” in the pearl margin carries the same heart-directed sense. The noun can identify a class of medicines without prescribing a fixed ingredient, dosage form or route of administration.

In the work

Burton’s report about jewels moves from their supposed power to calm the affections to the smaller pearls found in Persian and Indian shells, described as very cordial (DJR-100-35). The sweeping agreement of all writers belongs to Burton’s report. Borage and bugloss likewise receive cordial praise, joined to the disputed literary identification of Homer’s grief-dispelling drug (DJR-100-08, DJR-100-09).

Gold exposes the distance between a therapeutic claim and a joke about wealth. Erastus grants that it makes the heart merry when kept in a miser’s chest; Burton then quotes Chaucer’s physician, whose special love of gold follows its status as a cordial in medicine (DJR-100-36, DJR-100-37). The joke depends on retaining the medical meaning while allowing a monetary motive to show through.

Wine enters the later group of cordials and alteratives under the explicit limits of sober, timely and moderate use (DJR-104-19). The subsequent praise of bodily benefits is attributed to Mattioli, whose warning against excess Burton also retains. Burton finally distinguishes supposedly cold melancholy from hot or inflamed conditions for which wine is condemned (DJR-104-20, DJR-104-44, DJR-104-45, DJR-104-46). Cordial is therefore a claimed function in a patient-dependent historical account, not a guarantee of harmlessness. The separate report of opium taken as a cordial makes that limitation especially important (DJR-105-39).

The figurative range includes Scripture as a restorative (DJR-081-27), while the counsel against love insists that even cordials and nepenthe cannot make consolation timely at the first blow of grief (DJR-136-30). Another comparison imagines a bitter but medicinally strengthening flower: outward appeal and useful qualities need not coincide (DJR-137-53).

Places to Read

- DJR-081-26 (282): Surrounding argument or qualification for the cited medicinal use.
- DJR-081-27 (282): Scripture-reading is praised with the vocabulary of bodily remedies.
- DJR-081-28 (282): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-08 (368): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-09 (368): The noun praises the herb discussed as borage and bugloss, then leads into a reported identification with Homer’s nepenthe.

- DJR-100-10 (368): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-33 (371): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-34 (371): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-35 (371): The proposed action of the small pearls is immediately explained as exhilaration of the heart.
- DJR-100-36 (371): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-37 (371): Chaucer’s verse lets medicinal gold and a physician’s liking for money sustain one another in a joke.
- DJR-100-38 (371): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-18 (389): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-19 (389–390): Wine receives immediate-remedy praise only with sober, timely, moderate use, followed by strong restrictions for hot conditions.
- DJR-104-20 (390): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-40 (391): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-44 (391–392): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-45 (392): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-46 (392): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-38 (395): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-39 (395): Opium is reported as an internally taken cordial among the Turks, in contrast to a mostly external smelling practice.
- DJR-105-40 (395–396): Surrounding argument or qualification for the cited medicinal use.
- DJR-136-29 (556): Surrounding argument or qualification for the cited medicinal use.
- DJR-136-30 (556): Even this vocabulary of comfort is declared useless at the very first violence of passion, illustrated by newly bereaved parents.
- DJR-136-31 (556): Surrounding argument or qualification for the cited medicinal use.
- DJR-137-52 (562): Surrounding argument or qualification for the cited medicinal use.
- DJR-137-53 (562): The flower’s unpleasant taste can coexist with its medicinal usefulness; this becomes a comparison for mixed bodily and personal qualities.
- DJR-137-54 (562): Surrounding argument or qualification for the cited medicinal use.

In this edition

“very cordial” becomes “very strengthening to the heart” (DJR-100-35). The expansion preserves the proposed bodily action. In the Latin note, “valde cordiales sunt” becomes “are very strengthening to the heart”, but the note’s pearls and large pearls are not silently substituted for the body’s smaller Unions. The supplied edition leaves both formulations visible.

“surest cordiall” becomes “the surest restorative” for Scripture (DJR-081-27). In Chaucer’s line, “For Gold in Physick is a cordial” becomes “For gold in medicine strengthens the heart” (DJR-100-37): the whole clause, rather than cordial alone, supplies that English construction.

See also

- Alteratives (BAL-0173; Batch 2)
- Aqua vitae (BAL-0181; Batch 2)
- Virtue (BAL-0117; Batch 2)
- Comfort and consolation (BAL-0157; Batch 2)
- Nepenthe (BAL-0187; Batch 2)

- Opium and opiates (BAL-0188; Batch 2)
- Comfortable (future article): The older sense of strengthening or cheering.
- Heart and cordolium (BAL-0015; Batch 1): The supposed seat and beneficiary of cordial action.
- Spirits (BAL-0003; Batch 1): The vital powers invoked by restorative medicine.

Explained vocabulary: BAL-0174-V001, BAL-0174-V002, BAL-0174-V003, BAL-0174-V004, BAL-0174-V005, BAL-0174-V006, BAL-0174-V007, BAL-0174-V008, BAL-0174-V009

Source passage navigation: DJR-081-26, DJR-081-27, DJR-081-28, DJR-100-08, DJR-100-09, DJR-100-10, DJR-100-33, DJR-100-34, DJR-100-35, DJR-100-36, DJR-100-37, DJR-100-38, DJR-104-18, DJR-104-19, DJR-104-20, DJR-104-40, DJR-104-44, DJR-104-45, DJR-104-46, DJR-105-38, DJR-105-39, DJR-105-40, DJR-136-29, DJR-136-30, DJR-136-31, DJR-137-52, DJR-137-53, DJR-137-54

Confection

Entry BAL-0175

The word

A “confection” is a compounded medicinal preparation, while the same noun can name its making. “Chymicall Confections” are chemical preparations; the term does not by itself imply sweet confectionery. Household confections also appear among useful domestic products, where their exact culinary or medicinal character is left open (DJR-082-16).

An eclegme is a medicine taken by licking, also called a lincture or linctus. Burton prints “Eclegmes” in the synopsis and “Eclegms” in the later catalogue, with “Linctures” in both. These are meaningful names for a form of administration, not interchangeable labels for every medicine. “Consisting” means thick in consistency, rather than the act of being composed of something.

In the work

The apothecary makes a confection in the passage from Ecclesiasticus used to justify medicine as a use of substances created in the earth (DJR-070-02). Burton immediately explains why such substances need skilled handling: what benefits one may harm another, and preparation can modify their qualities (DJR-070-03). The scriptural warrant does not settle every choice of compound.

The synopsis places eclegmes with theriac and mithridate under confections in the thick branch of internally taken liquid medicines (DJR-067-15). The fuller catalogue repeats the arrangement and the alternative name linctures (DJR-101-26), before moving to solid aromatic confections, their tablets or lozenges, and then external preparations (DJR-101-27, DJR-101-28). Neither the noun medicine alone nor a restriction to sweet foods would preserve this organization.

Chemical confections occur in a dispute over mineral remedies. Burton records Erastus’s attack, the extravagant claims of Paracelsian followers, and a middle position before reporting Mattioli’s approval of potable gold, mercury and chemical distillation (DJR-100-38, DJR-100-39, DJR-100-42, DJR-100-43, DJR-100-44). Mattioli’s claim that excellent physicians need this skill is attributed, and the marginal caution against overrating the practice remains alongside it.

The word spans other forms and uses. Hamech’s confection is a solid purgative with named opponents as well as supporters, and later ranks among the stronger choices after gentler remedies fail (DJR-102-39, DJR-103-35). The confection of Hali’s powder means its preparation, said to have been revived by the London Pharmacopoeia; the edition’s note leaves the claimed identity unsettled (DJR-103-44). Ferrerius’s confection is smelled, with benefit compared to drinking it (DJR-105-18). These historical reports establish the lexical range without supplying recipes or establishing efficacy.

Places to Read

- DJR-067-13 (unnumbered Second Partition synopsis, scan p. 324): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-14 (unnumbered Second Partition synopsis, scan p. 324): Surrounding argument or qualification for the cited medicinal use.

- DJR-067-15 (unnumbered Second Partition synopsis, scan p. 324): The synopsis groups compound antidotes and licking medicines under confections.
- DJR-067-16 (unnumbered Second Partition synopsis, scan p. 324): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-17 (unnumbered Second Partition synopsis, scan p. 324): Surrounding argument or qualification for the cited medicinal use.
- DJR-070-01 (230): Surrounding argument or qualification for the cited medicinal use.
- DJR-070-02 (230): The apothecary’s work supplies Burton’s scriptural warrant for medicines from the earth.
- DJR-070-03 (230): Surrounding argument or qualification for the cited medicinal use.
- DJR-082-15 (286): Surrounding argument or qualification for the cited medicinal use.
- DJR-082-16 (286): Household products are exhibited to visitors as evidence of women’s useful employment.
- DJR-082-17 (286): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-38 (371): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-39 (371–372): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-42 (372): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-43 (372): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-44 (372): Mattioli’s approval includes potable gold and mercury, with an argument for chemical skill in treating chronic disease.
- DJR-101-23 (375): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-24 (375): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-25 (375): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-26 (375): The later compound-medicine catalogue repeats the dosage form with a shorter spelling.
- DJR-101-27 (375): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-28 (375): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-38 (381): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-39 (381): This solid preparation is approved by most in Burton’s account but sharply attacked by Solenander, Randeletius, Fernelius and others.
- DJR-102-40 (381): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-35 (385–386): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-43 (386): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-44 (386): Here the noun denotes preparing Hali’s powder, not simply the finished product.
- DJR-103-45 (386): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-17 (393): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-18 (393–394): Ferrerius’s mixture is offered for smelling, widening the term beyond swallowed preparations.
- DJR-105-19 (394): Surrounding argument or qualification for the cited medicinal use.

In this edition

“make a confection” becomes “makes a compound” (DJR-070-02), and “Chymicall Confections” becomes “chemical preparations” (DJR-100-44). The grammatical comparison is made at phrase level; the nouns alone carry the compound/preparation sense.

“Eclegmes or Linctures” becomes “medicines taken by licking, or linctuses” in the synopsis (DJR-067-15). The later “Eclegms, or Linctures” becomes “eclegms or linctures”

(DJR-101-26), with the mode of administration explained in its note. The two original spellings are retained. The synopsis’s printed subsection number 1 is separately explained by its Editor note as corresponding to the body’s 2.4.1.5; that editorial correction does not change the original lexical forms.

The plural “Confections” is rendered within a list as “Confections: theriac, mithridate, and medicines taken by licking, or linctuses” (DJR-067-15). Treacle here denotes theriac, a compound antidote. The supplied apparatus also distinguishes the k margin’s measured approval from the stronger body claim about chemical preparations, and records the l margin’s additional reference to corrupted blood (DJR-100-44).

See also

- Receipt (BAL-0114; Batch 2)
- Tables (BAL-0149; Batch 2)
- Electuaries (BAL-0177; Batch 2)
- Aurum potabile (BAL-0182; Batch 2)
- Purging (BAL-0184; Batch 2)
- Corrected medicines (BAL-0116; Batch 2)
- Distillation and rheum (BAL-0139; Batch 2)

Explained vocabulary: BAL-0175-V001, BAL-0175-V002, BAL-0175-V003, BAL-0175-V004, BAL-0175-V005, BAL-0175-V006, BAL-0175-V007, BAL-0175-V008, BAL-0175-V009, BAL-0175-V010

Source passage navigation: DJR-067-13, DJR-067-14, DJR-067-15, DJR-067-16, DJR-067-17, DJR-070-01, DJR-070-02, DJR-070-03, DJR-082-15, DJR-082-16, DJR-082-17, DJR-100-38, DJR-100-39, DJR-100-42, DJR-100-43, DJR-100-44, DJR-101-23, DJR-101-24, DJR-101-25, DJR-101-26, DJR-101-27, DJR-101-28, DJR-102-38, DJR-102-39, DJR-102-40, DJR-103-35, DJR-103-43, DJR-103-44, DJR-103-45, DJR-105-17, DJR-105-18, DJR-105-19

Decoction

Entry BAL-0176

The word

A “decoction” is a preparation made by boiling material in liquid, and can name the resulting medicinal liquid. The ingredient and the preparation method are distinct: wormwood identifies what is used, while decoction identifies its form. Burton lists decoctions alongside distilled waters, extracts and oils (DJR-100-08), and separately pairs decoction with infusion (DJR-102-29). These names are not synonyms for any liquid medicine. Distillation collects a distilled product; infusion steeping and decoction boiling are different preparation distinctions in the supplied edition.

In the work

Randolotius’s example appears in the causes of hypochondriacal melancholy. While intent on copying medical notes, he is disturbed by an unspecified incident, falls into an attack, drinks a decoction of wormwood and is reportedly relieved (DJR-057-43). The surrounding discussion connects mental disturbance with bodily disorder, especially in already ill-disposed bodies; the anecdote does not establish a universally effective cure (DJR-057-41, DJR-057-42).

The wider catalogue gives decoction practical importance beyond that case. Borage and bugloss may appear as the plant itself, juice, plant parts and several prepared forms (DJR-100-08). Decoctions can also moisten sponges in external fomentations (DJR-101-30), so the noun identifies how the preparation was obtained rather than requiring that it be swallowed.

For hellebore, preparation is a point of disagreement. Forestus and Capivaccius reject taking the substance itself but permit decoction or infusion; Fernel describes the purge as terrible and limits it to robust people. Other authorities allow the material, whereas the physician named Vidus Vidius prefers an extract (DJR-102-29, DJR-102-30, DJR-102-31, DJR-102-32). No single permitted form or claim of safety can be extracted from this sequence.

Codronchus’s praise of wormwood oil and salt works against the bulk and unpleasantness of decoctions and infusions (DJR-106-28). The later case of a German prince reports benefit from China root and sassafras preparations, then immediately warns that the same remedies might have poisoned a third patient by overheating the liver and blood (DJR-106-33). These are attributed historical claims, and the patient-dependent qualification is part of the meaning of the example.

Places to Read

- DJR-057-41 (177): Surrounding argument or qualification for the cited medicinal use.
- DJR-057-42 (177): Surrounding argument or qualification for the cited medicinal use.
- DJR-057-43 (177): Wormwood is the ingredient; decoction specifies the preparation drunk in Randolotius’s reported attack.
- DJR-057-44 (177): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-08 (368): The list distinguishes decoctions from other forms in which borage and bugloss may be prepared.
- DJR-101-28 (375): Surrounding argument or qualification for the cited medicinal use.

- DJR-101-29 (375): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-30 (375): Fomentations carry the liquid on sponges, so a decoction need not be a drink.
- DJR-102-28 (380): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-29 (380): Forestus and Capivaccius permit prepared liquid forms of hellebore while rejecting administration of the material itself.
- DJR-102-30 (380): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-31 (380): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-32 (380): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-27 (399): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-28 (399): Codronchus prefers wormwood oil and salt to voluminous drinks; fulsome expresses offensiveness, not praise.
- DJR-106-29 (399): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-31 (399–400): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-32 (400): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-33 (400): The reported successful remedy is immediately made patient-dependent: the same treatment might poison a third patient.
- DJR-106-34 (400): Surrounding argument or qualification for the cited medicinal use.

In this edition

“decoction of wormwood” remains “decoction of wormwood” (DJR-057-43), with the preparation explained in the Editor note. “spunges, wet in some decoctions” becomes “sponges soaked in decoctions” (DJR-101-30). “in decoction or infusion” becomes “a decoction or infusion” (DJR-102-29). The unchanged technical noun preserves distinctions that a general rendering such as medicine would obscure.

“fulsome decoctions, and infusions” becomes “nauseating decoctions and infusions” (DJR-106-28). The negative adjective belongs to Codronchus’s comparison. In the prince’s case, the rendering specifies China root, but the source’s separate salt of sassafras remains alongside the decoction rather than becoming an ingredient silently folded into it (DJR-106-33).

See also

- Receipt (BAL-0114; Batch 2)
- Distillation and rheum (BAL-0139; Batch 2)
- Simples (BAL-0183; Batch 2)
- Helleborism (BAL-0185; Batch 2)
- Epithemes (BAL-0193; Batch 2)

Explained vocabulary: BAL-0176-V001, BAL-0176-V002, BAL-0176-V003, BAL-0176-V004, BAL-0176-V005, BAL-0176-V006

Source passage navigation: DJR-057-41, DJR-057-42, DJR-057-43, DJR-057-44, DJR-100-08, DJR-101-28, DJR-101-29, DJR-101-30, DJR-102-28, DJR-102-29, DJR-102-30, DJR-102-31, DJR-102-32, DJR-106-27, DJR-106-28, DJR-106-29, DJR-106-31, DJR-106-32, DJR-106-33, DJR-106-34

Electuaries

Entry BAL-0177

The word

Electuaries are medicinal compounds commonly made into a paste with a sweet vehicle. The noun describes a preparation form. In “lenitive electuaries”, the adjective supplies the intended gentle laxative action; it is not part of the general definition of every electuary (DJR-071-28). Latin “electuarium” is singular and “electuaria” plural. Names of particular preparations can add an ingredient, a claimed effect or an attributed authority.

In the work

In the regimen of retention and evacuation, medical art supplies what nature fails to discharge. Lenitive electuaries stand beside suppositories, preserved prunes and other means, after Burton has qualified the idea that constipation’s opposite must be good by invoking a middle course (DJR-071-27, DJR-071-28). The list preserves several forms rather than making them all one medicine.

The later sequence moves from lenitives to preparatives and then purgers, with the lenitive electuary among the first group; the continuation forbids purges when the illness can be relieved otherwise (DJR-103-31, DJR-103-33). Other electuaries are located among solid purgatives, including Wecker’s electuary of epithyme (DJR-102-39). Preparation form and therapeutic strength therefore need to be distinguished.

The synopsis names an electuary of gems among warming aromatic confections (DJR-067-16). A later Latin formula likewise concludes by naming an electuary as its resulting form (DJR-105-06). The adjacent discussion objects to alkermes in some cases and concludes that a remedy useful for one person may harm another (DJR-105-08, DJR-105-09). These historical labels are retained without reconstructing or recommending the recipes.

Electuaries also enter the account of erotic luxury. Burton’s Latin catalogue includes medicinal pastes alongside syrups, foods and comforts; the continuation explains that luxurious people prize things physicians prescribe for sexual impotence (DJR-116-47, DJR-116-48). The same medicinal form can thus appear within a criticism of consumption, outside the melancholy-treatment catalogue.

Places to Read

- DJR-067-15 (unnumbered Second Partition synopsis, scan p. 324): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-16 (unnumbered Second Partition synopsis, scan p. 324): It occurs among warming aromatic solid confections, not as the name of every electuary.
- DJR-067-17 (unnumbered Second Partition synopsis, scan p. 324): Surrounding argument or qualification for the cited medicinal use.
- DJR-071-27 (237): Surrounding argument or qualification for the cited medicinal use.
- DJR-071-28 (237): The preparation is one form of assistance when ordinary evacuation fails; lenitive specifies gentle laxative action.
- DJR-071-29 (237): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-38 (381): Surrounding argument or qualification for the cited medicinal use.

- DJR-102-39 (381): The mixed English-Latin label preserves an ingredient and an attributed pharmaceutical preparation within the solid-purger list.
- DJR-102-40 (381): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-31 (385): It exemplifies the lenitives placed before preparatives and stronger purgers.
- DJR-103-32 (385): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-33 (385): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-05 (392): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-06 (392): The closing Latin instruction identifies the dosage form produced by a historical formula.
- DJR-105-08 (393): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-09 (393): Surrounding argument or qualification for the cited medicinal use.
- DJR-116-46 (450–451): Surrounding argument or qualification for the cited medicinal use.
- DJR-116-47 (451): In the Latin catalogue of luxurious foods they belong to the materials sought to stimulate desire.
- DJR-116-48 (451): Surrounding argument or qualification for the cited medicinal use.

In this edition

“lenitive electuaries” becomes “laxative electuaries” (DJR-071-28). The noun is retained while the adjective makes the local bodily action explicit; the Editor note explains the sweet vehicle and the gentler force of lenitive. “Electuarium lenitivum” becomes “the lenitive electuary” in the more technical list (DJR-103-31).

“Electuarium de gemmis” becomes “The electuary of gems” (DJR-067-16), while “Weckers Electuarie de Epithymo” becomes “Wecker’s electuary of epithyme” (DJR-102-39). In the Latin account of luxurious diet, “electuaria” becomes “medicinal pastes” (DJR-116-47). The alternatives preserve either the technical name or an explanation of its form, according to the local passage.

See also

- Receipt (BAL-0114; Batch 2)
- Confection (BAL-0175; Batch 2)
- Lenitive (BAL-0179; Batch 2)
- Purging (BAL-0184; Batch 2)
- Diet and regimen (BAL-0119; Batch 2)
- Luxurious and riot (BAL-0128; Batch 2)

Explained vocabulary: BAL-0177-V001, BAL-0177-V002, BAL-0177-V003, BAL-0177-V004, BAL-0177-V005, BAL-0177-V006

Source passage navigation: DJR-067-15, DJR-067-16, DJR-067-17, DJR-071-27, DJR-071-28, DJR-071-29, DJR-102-38, DJR-102-39, DJR-102-40, DJR-103-31, DJR-103-32, DJR-103-33, DJR-105-05, DJR-105-06, DJR-105-08, DJR-105-09, DJR-116-46, DJR-116-47, DJR-116-48

Oxymel

Entry BAL-0178

The word

Oxymel is a medicinal mixture of honey and vinegar. “Oxymel Scilliticum” specifies squill oxymel, a preparation also containing squill. The modifier matters: the unqualified oxymel in a later passage is not automatically the same squill preparation. Neither occurrence establishes a fully specified formula.

In the work

Squill oxymel heads a list of further compound preparations after Burton has divided purgers by route of administration and by liquid or solid form. It stands beside Quercetan’s named syrups, other compound syrups and Heurnius’s purgative rooster broth (DJR-102-36, DJR-102-37). The sequence supplies a pharmaceutical category and neighbours, not quantities or a recipe. The following objection concerns the syrups and is reported as refuted by Mattioli; it should not silently be assigned to oxymel alone (DJR-102-38).

Unqualified oxymel reappears in the discussion of persistent hypochondriacal melancholy, among means of gently inducing vomiting (DJR-106-31). That paragraph immediately juxtaposes warnings against hot medicines and against cold medicines, then says the choice varies with the person and is difficult to determine. The next passages emphasize avoiding unnecessary medicine and describe a remedy helpful in two cases that might harm a third (DJR-106-32, DJR-106-33). This is an attributed historical therapeutic setting, not present-day advice.

Places to Read

- DJR-102-36 (381): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-37 (381): The name heads a further catalogue of compound purgative preparations, beside syrups and a purgative broth.
- DJR-102-38 (381): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-30 (399): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-31 (399–400): The unspecialized name occurs among ways of gently provoking vomiting in persistent hypochondriacal illness.
- DJR-106-32 (400): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-33 (400): Surrounding argument or qualification for the cited medicinal use.

In this edition

“Oxymel Scilliticum” becomes “squill oxymel” (DJR-102-37): the plant modifier is translated and the preparation name retained. The Editor note defines honey, vinegar and the additional squill, without adding quantities or reconstructing a standard recipe. “oxymel” remains “oxymel” in the later passage (DJR-106-31), whose note supplies the honey-and-vinegar meaning.

See also

- Receipt (BAL-0114; Batch 2)

- Confection (BAL-0175; Batch 2)
- Purging (BAL-0184; Batch 2)

Explained vocabulary: BAL-0178-V001, BAL-0178-V002

Source passage navigation: DJR-102-36, DJR-102-37, DJR-102-38, DJR-106-30, DJR-106-31, DJR-106-32, DJR-106-33

Lenitive

Entry BAL-0179

The word

Lenitive means easing or soothing. In the recommendation of “lenitive electuaries” it has the more specific meaning gently laxative; as a plural noun, “lenitives” can denote that class of medicines. In the spiritual pharmacy of Scripture, the same noun instead names soothing remedies for the mind. The kind of relief must be read from the recipient and setting.

In the work

Burton’s regimen turns to art where natural evacuation fails, listing lenitive electuaries among other preparations (DJR-071-28). The adjective identifies gentle action, while electuaries identifies form. The preceding qualification of evacuation by a middle course prevents this passage from becoming a simple demand for the greatest possible discharge (DJR-071-27).

The later treatment order distinguishes lenitives, preparatives and purgers. Burton reports a common progression through these stages while recording Bruel’s different starting point; he then says purges must be avoided altogether if the illness can otherwise be relieved (DJR-103-31, DJR-103-33). His account calls for beginning gently, allowing nature rest, and moving to stronger remedies only if gentler ones do not prevail (DJR-103-34, DJR-103-35). Lenitive is a relative therapeutic designation within this historical system, not a claim that every such preparation is harmless.

At the close of the hypochondriacal treatment, lenitives are named conditionally against costiveness in this or either of the other two kinds (DJR-106-57). The category crosses the distribution of melancholy but retains a specified problem to address.

Scripture, by contrast, is likened to an apothecary’s shop containing different remedies for every infirmity of the mind. Lenitives complete a list that includes purgatives, cordials, alteratives and corroboratives (DJR-081-36). The shared idea is relief; the precise action is soothing within the spiritual comparison rather than bowel evacuation. Burton, citing Augustine, requires the sick person to take the draught God has prepared; the margin says not to refuse it. The attribution remains the supplied text’s, not an independently authenticated quotation.

Places to Read

- DJR-071-27 (237): Surrounding argument or qualification for the cited medicinal use.
- DJR-071-28 (237): The adjective qualifies a preparation used to assist ordinary evacuation when nature fails.
- DJR-071-29 (237): Surrounding argument or qualification for the cited medicinal use.
- DJR-081-34 (283): Surrounding argument or qualification for the cited medicinal use.
- DJR-081-35 (283): Surrounding argument or qualification for the cited medicinal use.
- DJR-081-36 (283): The Scriptural apothecary-shop image distinguishes soothing from purging, altering and strengthening.
- DJR-081-37 (283): Surrounding argument or qualification for the cited medicinal use.
- DJR-081-38 (283): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-29 (385): Surrounding argument or qualification for the cited medicinal use.

- DJR-103-30 (385): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-31 (385): The noun marks the first and gentler stage in the reported sequence of medical preparations.
- DJR-103-32 (385): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-33 (385): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-34 (385): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-35 (385–386): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-56 (402): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-57 (402): The term supplies a cross-cutting response to constipation in any of the three forms of melancholy.

In this edition

“lenitive electuaries” becomes “laxative electuaries” (DJR-071-28), making the bodily action explicit while the note preserves its gentle force. The noun “lenitives” becomes “soothing remedies” in the Scriptural comparison (DJR-081-36) and “gentle laxatives” in the treatment of costiveness (DJR-106-57). The larger sequence “lenitives to preparatives, and so to purgers” becomes “gentle laxatives to preparatives, and then to purgatives” (DJR-103-31). These local equivalents preserve a significant difference in application.

See also

- Alteratives (BAL-0173; Batch 2)
- Electuaries (BAL-0177; Batch 2)
- Purging (BAL-0184; Batch 2)
- Costiveness (BAL-0130; Batch 2)
- Comfort and consolation (BAL-0157; Batch 2)
- Evacuation and retention (BAL-0199; Batch 2)

Explained vocabulary: BAL-0179-V001, BAL-0179-V002, BAL-0179-V003, BAL-0179-V004

Source passage navigation: DJR-071-27, DJR-071-28, DJR-071-29, DJR-081-34, DJR-081-35, DJR-081-36, DJR-081-37, DJR-081-38, DJR-103-29, DJR-103-30, DJR-103-31, DJR-103-32, DJR-103-33, DJR-103-34, DJR-103-35, DJR-106-56, DJR-106-57

Essence and quintessence

Entry BAL-0180

The word

Essence can mean the substance or nature of something. Latin “quinta essentia” is the fifth substance, or aether, distinguished in the Aristotelian scheme from the four elements. “quintessence” also names a concentrated chemical preparation and, figuratively, a pure, concentrated or animating principle. The same word can intensify praise or misery; its value depends on what is concentrated.

These senses should remain distinct from the diagnostic expression by essence, meaning that a part is affected in itself rather than by consent from another part. The adjective essentiall can also mean substantial or important, distinct from its medical sense of primary rather than accidental. Both the diagnostic construction and that adjective distinction are treated in Consent and essence (BAL-0063; Batch 1).

In the work

The question of the soul’s essence asks what the soul is, not what medicinal substance can be extracted from it (DJR-024-22). In the astronomical digression, essence concerns the matter of the heavens. Burton reports Tycho’s distinction between heaven and air while finding qualified agreement with his opponents about penetrability: planets move through the celestial medium as birds in air or fish in water (DJR-074-26, DJR-074-27, DJR-074-29). The fifth essence belongs to the Peripatetic account set against that comparison, not to a conclusion that Tycho and Rothmann agree in every respect.

A genuine chemical-preparation use occurs in the quintessence of hellebore, listed beside salts, extracts, distillations, oils and potable gold (DJR-103-50). By contrast, the life and quintessence of medicine is mirth. Burton’s conclusion continues Ficino’s exhortation to cheerful living and makes joy what animates otherwise dead or powerless medicines (DJR-086-21, DJR-086-22). This is rhetorical and therapeutic praise in its historical setting, not a description of an ingredient or a present medical guarantee.

The figure also exposes inflated intellectual reputation. Quintessence of wit belongs to explicitly hyperbolical praises that Burton immediately deflates; medicine as the quintessence of nature is one partisan claim among rival disciplines; the quintessence of wisdom is a Paracelsian advocate’s assertion qualified by doubt about his followers’ testimony (DJR-007-18, DJR-007-19, DJR-018-06, DJR-019-06).

The positive sense can nevertheless be seriously asserted. Charity is the quintessence of all love because it perfects the other kinds in relation to God (DJR-111-33, DJR-111-34). An allegorical Gorgon represents beauty in its concentrated power to astonish (DJR-118-21), while the account of divine beauty makes God both its fountain and its quintessence: origin and supreme perfection are separate components of the phrase (DJR-151-33).

Intensification also works negatively. Melancholy gathers human adversity into its quintessence and final sum (DJR-065-31). Lost prosperity is called the quintessence of unhappiness, yet the same sentence admits it can be endured (DJR-092-52). Love’s fire burns more fiercely than material fire (DJR-128-49); superstition becomes the quintessence of madness within Burton’s religious polemic (DJR-152-23); and despair is an extract, quintessence and compound of afflictions in a description that declares itself

inadequate (DJR-165-24). These are different argumentative uses of concentration, not one literal theory of substance.

Places to Read

- DJR-007-17 (20): Surrounding argument or qualification for the cited medicinal use.
- DJR-007-18 (20): It is one of the extravagant titles heaped on admired intellectual figures before Burton cuts those claims down.
- DJR-007-19 (20): Surrounding argument or qualification for the cited medicinal use.
- DJR-018-05 (71): Surrounding argument or qualification for the cited medicinal use.
- DJR-018-06 (71): Medicine receives this superlative title in a contest between disciplines that promote themselves at one another’s expense.
- DJR-018-07 (71): Surrounding argument or qualification for the cited medicinal use.
- DJR-019-05 (75): Surrounding argument or qualification for the cited medicinal use.
- DJR-019-06 (75): A Paracelsian reformer is described in the language of concentrated wisdom.
- DJR-019-07 (75): Surrounding argument or qualification for the cited medicinal use.
- DJR-024-21 (19–20): Surrounding argument or qualification for the cited medicinal use.
- DJR-024-22 (20): The question concerns the nature of the soul, whose operation is known more readily than what it is.
- DJR-024-23 (20): Surrounding argument or qualification for the cited medicinal use.
- DJR-065-30 (215): Surrounding argument or qualification for the cited medicinal use.
- DJR-065-31 (215): The melancholy sufferer gathers human adversity into its supposed concentrated culmination.
- DJR-065-32 (215): Surrounding argument or qualification for the cited medicinal use.
- DJR-074-26 (251): Surrounding argument or qualification for the cited medicinal use.
- DJR-074-27 (251): Surrounding argument or qualification for the cited medicinal use.
- DJR-074-28 (251): Surrounding argument or qualification for the cited medicinal use.
- DJR-074-29 (251): The phrase asks about the constitution of the heavens, in a debate about celestial matter and air.
- DJR-074-30 (251): Surrounding argument or qualification for the cited medicinal use.
- DJR-086-21 (305): Surrounding argument or qualification for the cited medicinal use.
- DJR-086-22 (305): Mirth is portrayed as what gives medicines their life and force.
- DJR-086-23 (305): Surrounding argument or qualification for the cited medicinal use.
- DJR-092-51 (335): Surrounding argument or qualification for the cited medicinal use.
- DJR-092-52 (335): Lost prosperity is conceded to be intensely miserable before Burton argues that it can be endured.
- DJR-092-53 (335): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-49 (387): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-50 (387): It appears among chemical preparations, salts, extracts, distillations and oils.
- DJR-111-33 (428): Surrounding argument or qualification for the cited medicinal use.
- DJR-111-34 (428): Charity is praised as love refined and perfected for God’s sake, beside the philosopher’s-stone metaphor.
- DJR-111-35 (428): Surrounding argument or qualification for the cited medicinal use.
- DJR-118-20 (458): Surrounding argument or qualification for the cited medicinal use.
- DJR-118-21 (458): A Gorgon is allegorized as beauty so powerful that spectators become motionless.
- DJR-118-22 (458): Surrounding argument or qualification for the cited medicinal use.
- DJR-128-48 (515): Surrounding argument or qualification for the cited medicinal use.

- DJR-128-49 (515): Love’s burning is intensified beyond material fire because it acts at a distance and devours the soul.
- DJR-128-50 (515): Surrounding argument or qualification for the cited medicinal use.
- DJR-151-32 (634): Surrounding argument or qualification for the cited medicinal use.
- DJR-151-33 (634): Divine beauty is both the source and the highest form of created beauty in an argument by analogy.
- DJR-151-34 (634): Surrounding argument or qualification for the cited medicinal use.
- DJR-152-22 (638–639): Surrounding argument or qualification for the cited medicinal use.
- DJR-152-23 (639): The expression intensifies the preceding Latin description of superstition as the maddest of madnesses.
- DJR-152-24 (639): Surrounding argument or qualification for the cited medicinal use.
- DJR-165-23 (702): Surrounding argument or qualification for the cited medicinal use.
- DJR-165-24 (702): Despair is described through a series of condensed or compounded images of suffering.
- DJR-165-25 (702): Surrounding argument or qualification for the cited medicinal use.

In this edition

“Essence and matter” becomes “substance and matter”, and “quinta essentia” becomes “fifth essence” (DJR-074-29). The supplied Editor note explains the compressed syntax and retains the difference between the Latin margin about transparent media and the body’s statement about Tycho’s distinct substances.

“life and quintessence of Physick” becomes “life and very essence of medicine” (DJR-086-22). The whole expression supplies the animating metaphor. “quintessence of Hellebor” remains “quintessence of hellebore” for the chemical preparation (DJR-103-50). Other renderings include “the pure essence of wit” (DJR-007-18), “the essence of all love” (DJR-111-34), and “a pure essence” for despair (DJR-165-24). The translation varies with the actual use rather than imposing one technical sense everywhere.

See also

- Matter (BAL-0059; Batch 1): The substance whose constitution is disputed.
- Consent and essence (BAL-0063; Batch 1): The medical by-essence construction, and essentiall meaning substantial or important as distinct from primary rather than accidental.
- Prime mover (BAL-0102; Batch 1): The cosmological setting.
- Air (BAL-0121; Batch 2)
- Paracelsian (BAL-0110; Batch 2)
- Mirth (BAL-0147; Batch 2)
- Charity (BAL-0168; Batch 2)
- Helleborism (BAL-0185; Batch 2)
- Intelligence (future article): The intellectual and cosmological vocabulary adjacent to essence.

Explained vocabulary: BAL-0180-V001, BAL-0180-V002, BAL-0180-V003, BAL-0180-V004, BAL-0180-V005, BAL-0180-V006, BAL-0180-V007

Source passage navigation: DJR-007-17, DJR-007-18, DJR-007-19, DJR-018-05, DJR-018-06, DJR-018-07, DJR-019-05, DJR-019-06, DJR-019-07, DJR-024-21, DJR-024-22, DJR-024-23, DJR-065-30, DJR-065-31, DJR-065-32, DJR-074-26, DJR-074-27, DJR-074-28, DJR-074-29, DJR-074-30, DJR-086-21, DJR-086-22, DJR-086-23, DJR-092-51, DJR-092-52, DJR-092-53, DJR-103-49, DJR-103-50, DJR-111-33, DJR-111-34, DJR-111-35, DJR-118-20,

DJR-118-21, DJR-118-22, DJR-128-48, DJR-128-49, DJR-128-50, DJR-151-32, DJR-151-33, DJR-151-34, DJR-152-22, DJR-152-23, DJR-152-24, DJR-165-23, DJR-165-24, DJR-165-25

Aqua vitae

Entry BAL-0181

The word

Aqua vitae, literally water of life, denotes distilled alcoholic spirit. Burton’s forms include “Aquavitæ” and “Aqua vitæ”, while English “water of life” names the same kind of liquid. “strong waters” has that sense beside aqua vitae in the symptom passage. The superficially similar singular “strong water” can instead mean a potent medicinal liquid whose alcoholic identity is not established (DJR-104-06).

In the work

A fearful sufferer carries biscuit, aqua vitae or strong waters against anticipated fainting or sickness. The scene moves between an enclosed room and a crowd from which escape seems difficult, even though the person may physically be at ease (DJR-058-33). The preparation belongs to his precautionary behaviour; Burton does not describe it curing an actual faint.

In the compounds catalogue, Evonimus has a valuable aqua vitae for people of cold constitution. The preceding praise of other compound waters excludes inflamed melancholy or excessive bodily heat (DJR-101-24). The passage therefore supplies a constitution-dependent historical use rather than a general endorsement of spirits.

Water of life also appears in a plaster formula (DJR-105-47). Here it is an ingredient of an external preparation, distinct from a spirit carried for an anticipated need. No ordinary water sense fits that phrase, and the formula is cited only for vocabulary rather than reproduced as a usable remedy.

The Venetian empiric’s strong water introduces a necessary limit to the comparison. Hercules de Saxonia reports a secret potent preparation repeatedly used for head melancholy to purge through the mouth and nostrils, valued so highly that the empiric will not sell it for gold (DJR-104-06). Its force and secrecy are stated; its identity as drinking alcohol is not.

Places to Read

- DJR-058-32 (181): Surrounding argument or qualification for the cited medicinal use.
- DJR-058-33 (181–182): A sufferer carries it against feared fainting or illness in confined places or crowds.
- DJR-058-34 (182): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-23 (375): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-24 (375): Evonimus’s named preparation is commended only for a cold constitution, after restrictions concerning inflamed melancholy and excessive heat.
- DJR-101-25 (375): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-05 (388): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-06 (388): A Venetian empiric’s secret liquid is reported as repeatedly used for head melancholy, purging through mouth and nostrils.
- DJR-104-07 (388): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-46 (396): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-47 (396): It is a liquid ingredient of a historical externally applied plaster.
- DJR-105-48 (396): Surrounding argument or qualification for the cited medicinal use.

In this edition

“Aquavitæ” becomes “aqua vitae” and “strong waters” becomes “strong spirits” (DJR-058-33). “water of life” becomes “distilled spirit” in the plaster passage (DJR-105-47). These locally checked renderings preserve one distilled-spirit vocabulary across different uses.

By contrast, “a strong water” becomes “a powerful medicinal water” in the empiric’s case (DJR-104-06). The Editor note explicitly leaves it broader than ordinary drinking alcohol. In the compound-water passage, the modern wording retains aqua vitae and specifies the cold constitution; the attached c margin’s compressed negative construction is not silently made identical to the English body (DJR-101-24).

See also

- Aurum potabile (BAL-0182; Batch 2)
- Cordial (BAL-0174; Batch 2)
- Pleasure (BAL-0150; Batch 2)
- Distillation and rheum (BAL-0139; Batch 2)
- Wine (BAL-0123; Batch 2)
- Spirits (BAL-0003; Batch 1): Distilled spirits must be distinguished from the subtle bodily spirits of physiology.

Explained vocabulary: BAL-0181-V001, BAL-0181-V002, BAL-0181-V003, BAL-0181-V004, BAL-0181-V005

Source passage navigation: DJR-058-32, DJR-058-33, DJR-058-34, DJR-101-23, DJR-101-24, DJR-101-25, DJR-104-05, DJR-104-06, DJR-104-07, DJR-105-46, DJR-105-47, DJR-105-48

Aurum potabile

Entry BAL-0182

The word

“aurum potabile” literally means drinkable gold. It names an alchemical or medicinal gold preparation, but Burton also exploits the literal phrase as a joke about drinking away wealth. English “potable gold” belongs to the same medicinal vocabulary. Neither name establishes one standard chemical formula.

In the work

The earlier satire must retain its own force. People who might have lived in prosperity and good standing shipwreck their fortunes and wander as beggars after turning all their property into drinkable gold (DJR-045-05). Gold is wealth; its conversion into drink means consumption and loss. The continuation measures a few hours of pleasure against lasting trouble (DJR-045-06).

The head-melancholy treatment synopsis supplies a separate medicinal route (DJR-067-22). Its compressed order does not securely distribute each preparation among every named physician. In the discussion of medicine, drinkable gold exemplifies attempts to cure all illnesses with a single remedy, explicitly described as disputed (DJR-070-05). That universal promise is different from the satire and from an established successful treatment.

Erastus condemns potable gold because of its corrosive liquids, and Burton relates Gwinne’s corresponding attack on Anthony. The argument then sets the extravagant mineral claims of Paracelsian followers against blanket rejection and calls both extremes (DJR-100-38, DJR-100-39, DJR-100-42). Mattioli’s approval belongs to the subsequent middle-position survey, with a marginal caution that the practice is overrated but should not be discarded (DJR-100-44).

The name recurs in the compound catalogue and among chemical preparations praised at the close of the purgers section, where Anthony’s advocacy is specifically named (DJR-101-25, DJR-103-50). Tobacco’s mock-superlative opening also invokes potable gold as something surpassed; Burton admits its medicinal value when properly prepared, taken at the right time and used medicinally, before turning to the ruin caused by abuse (DJR-102-08). Across these uses, the phrase carries contested promise, polemic and satire; it is not an instruction to ingest gold.

Places to Read

- DJR-045-04 (120): Surrounding argument or qualification for the cited medicinal use.
- DJR-045-05 (120): The phrase makes dissipated property into a mock alchemical preparation.
- DJR-045-06 (120): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-21 (unnumbered Second Partition synopsis, scan p. 325): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-22 (unnumbered Second Partition synopsis, scan p. 325): It appears in the compressed head-melancholy synopsis of preparatives and purgers.
- DJR-067-23 (unnumbered Second Partition synopsis, scan p. 325): Surrounding argument or qualification for the cited medicinal use.

- DJR-070-03 (230): Surrounding argument or qualification for the cited medicinal use.
- DJR-070-04 (230): Surrounding argument or qualification for the cited medicinal use.
- DJR-070-05 (230): It exemplifies the disputed promise to treat all maladies with one medicine applied differently.
- DJR-070-06 (230–231): Surrounding argument or qualification for the cited medicinal use.
- DJR-070-07 (231): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-36 (371): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-37 (371): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-38 (371): Erastus attacks it because of corrosive liquids and treats the promised substance as poison or imposture.
- DJR-100-39 (371–372): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-40 (372): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-41 (372): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-42 (372): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-43 (372): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-44 (372): Mattioli approves it among chemical preparations and argues for chemical skill in medicine.
- DJR-101-24 (375): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-25 (375): It receives renewed commendation in the compound-medicine catalogue, after Evonimus’s aqua vitae.
- DJR-101-26 (375): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-07 (377–378): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-08 (378): Tobacco’s opening hyperbolic praise surpasses panaceas and potable gold; Burton then admits medicinal value when properly prepared, timely and medicinally used, before denouncing abuse.
- DJR-103-49 (387): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-50 (387): It returns among highly praised chemical preparations, followed by Anthony’s advocacy.

In this edition

“aurum potabile” becomes “drinkable gold” in the drinking-away-wealth joke (DJR-045-05). The literal English keeps the play between property and drinking. In the medicinal opposition, “Aurum potabile” becomes “potable gold” (DJR-100-38); elsewhere “potable gold” becomes “drinkable gold” in the tobacco comparison (DJR-102-08). These local choices preserve the common sense without erasing the different rhetorical uses.

The supplied note on Anthony contrasts Burton’s printed 1600 with a catalogue entry for a 1610 work (DJR-103-50). That is an apparatus qualification, not a newly established correction or an independent collation of Anthony’s book.

See also

- Aqua vitae (BAL-0181; Batch 2)
- Paracelsian (BAL-0110; Batch 2)
- Confection (BAL-0175; Batch 2)
- Corrosive (BAL-0172; Batch 2)
- Wine (BAL-0123; Batch 2)
- Virtue (BAL-0117; Batch 2)

Explained vocabulary: BAL-0182-V001, BAL-0182-V002, BAL-0182-V003, BAL-0182-V004, BAL-0182-V005, BAL-0182-V006

Source passage navigation: DJR-045-04, DJR-045-05, DJR-045-06, DJR-067-21, DJR-067-22, DJR-067-23, DJR-070-03, DJR-070-04, DJR-070-05, DJR-070-06, DJR-070-07, DJR-100-36, DJR-100-37, DJR-100-38, DJR-100-39, DJR-100-40, DJR-100-41, DJR-100-42, DJR-100-43, DJR-100-44, DJR-101-24, DJR-101-25, DJR-101-26, DJR-102-07, DJR-102-08, DJR-103-49, DJR-103-50

Simples

Entry BAL-0183

The word

A simple is an individual medicinal substance, distinguished from a compound made by combining ingredients. A simple may itself be an ingredient in a compound; the distinction concerns composition, not mildness, purity in a modern chemical sense, or safety. “Simples altering melancholy” becomes “Simple substances that alter melancholy” at DJR-067-13. The same noun can describe individual foods or other preparation materials, while the ordinary adjective simple has a broader history outside this article.

The associated phrase “in substance” means taking the material itself rather than a preparation extracted from it. The shepherd’s “Hellebor in substance” becomes “hellebore in its solid form” at DJR-035-54; the dangerous experiment at DJR-069-41 instead has “hellebore itself”. The synopsis’s broader “Pharmaceuticall” becomes “Pharmaceutical treatment” at DJR-067-04: the pharmaceutical branch of medicine, distinguished there from dietetic and surgical treatment, not another name for a single drug.

In the work

Burton sorts both alterative and purgative remedies into simples and compounds. His attack on the expense, confusing names and excessive ingredients of shop medicines initially favours a few well-understood simples. He then reverses direction: mixed diseases may need mixed remedies, individual substances can cause harm, and compounds become necessary where simples cannot do the work (DJR-101-03–DJR-101-16). Neither half of this argument should be made his unconditional verdict.

The foreign-remedy digression likewise combines local preference with qualifications. The supposed equivalence of domestic herbs depends on their adjustment and preparation; the extreme promise of universal European cures is attributed to Voschius. Burton also admits acclimatization and praises the public gardens of Padua, Nuremberg, Leiden, Montpellier and the developing Oxford garden for teaching students about imported plants (DJR-099-34–DJR-099-43). The good physician must know the substance and the patient, not merely copy a name from a book.

The in-substance examples make this knowledge consequential. An exceptional shepherd’s alleged tolerance illustrates habit; Burton’s own friend nearly comes to harm by trying hellebore from a printed receipt. Later physicians disagree over whether the root itself or a decoction or infusion is permissible (DJR-102-29–DJR-102-30). The dietary “noxious simples” and the fumigation ingredients at the end of the work extend the noun beyond narrowly internal medicines. All these uses belong to historical explanatory and therapeutic practices.

Places to Read

- DJR-034-44 (71–72): Surrounding argument or qualification for the cited medicinal use.
- DJR-034-45 (72): The dietary catalogue turns from individual allegedly harmful foods to compounded dishes; this is not exclusively pharmacy vocabulary.
- DJR-034-46 (72): Surrounding argument or qualification for the cited medicinal use.

- DJR-035-52 (77): Surrounding argument or qualification for the cited medicinal use.
- DJR-035-53 (77): Surrounding argument or qualification for the cited medicinal use.
- DJR-035-54 (77): The shepherd attributed to Theophrastus is an example of supposed habituation; it does not license ordinary ingestion.
- DJR-035-55 (77): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-03 (unnumbered Second Partition synopsis, scan p. 323): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-04 (unnumbered Second Partition synopsis, scan p. 323): This inherited synopsis reference supplies the larger branch within which medicinal simples are classified; it does not itself repeat the noun simples.
- DJR-067-05 (unnumbered Second Partition synopsis, scan p. 323): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-13 (unnumbered Second Partition synopsis, scan p. 324): The synopsis puts simples under alterative treatment and introduces the foreign-remedy digression.
- DJR-067-14 (unnumbered Second Partition synopsis, scan p. 324): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-15 (unnumbered Second Partition synopsis, scan p. 324): Surrounding argument or qualification for the cited medicinal use.
- DJR-069-39 (230): Surrounding argument or qualification for the cited medicinal use.
- DJR-069-40 (230): Surrounding argument or qualification for the cited medicinal use.
- DJR-069-41 (230): Burton’s friend dangerously experiments with a book recipe and is found by visitors; the phrase names the form taken, not its safety.
- DJR-069-42 (230): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-29 (366): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-34 (366): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-35 (366): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-36 (366): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-37 (366): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-38 (366–367): Burton prefers familiar local alternatives, but makes equivalence conditional on proportion, preparation and suitability; he later praises botanical gardens and acclimatized foreign plants.
- DJR-099-39 (367): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-40 (367): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-41 (367): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-42 (367): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-43 (367): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-03 (372): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-04 (372): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-05 (372–373): The preference for a few understood simples belongs to the attack on confused shop compounds; the subsequent argument admits compounds where necessary.
- DJR-101-06 (373): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-07 (373): Further arguments and analogies in the attack on overloaded compounds, before Burton’s necessity-based reply.
- DJR-101-08 (373): Further arguments and analogies in the attack on overloaded compounds, before Burton’s necessity-based reply.
- DJR-101-09 (373): Further arguments and analogies in the attack on overloaded compounds, before Burton’s necessity-based reply.
- DJR-101-10 (373): Further arguments and analogies in the attack on overloaded compounds, before Burton’s necessity-based reply.

- DJR-101-11 (373): Further arguments and analogies in the attack on overloaded compounds, before Burton’s necessity-based reply.
- DJR-101-12 (373): Further arguments and analogies in the attack on overloaded compounds, before Burton’s necessity-based reply.
- DJR-101-13 (373–374): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-14 (374): A simple remains an individual ingredient even when combined: mixtures can temper or strengthen different affected parts.
- DJR-101-15 (374): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-16 (374): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-29 (380): Foreest and Capivaccius reject this form of hellebore while allowing decoction or infusion; the next paragraph reports contrary practice.
- DJR-102-30 (380): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-34 (381): Surrounding argument or qualification for the cited medicinal use.
- DJR-169-10 (721): Surrounding argument or qualification for the cited medicinal use.
- DJR-169-11 (721): The listed aromatic, mineral and plant materials belong to a reported fumigation against haunting spirits.
- DJR-169-12 (721): Surrounding argument or qualification for the cited medicinal use.

In this edition

The modern column explains the technical noun when necessary: “A few simples well prepared and understood” becomes “A few single medicinal substances, properly prepared and understood”. It can retain simples once the category is clear, as in “rare imported simples”; elsewhere it uses “harmful single ingredients” or “many similar individual ingredients”. These are contextual renderings of individual constituents, not interchangeable claims about medicinal function.

The material-form distinction is also preserved. Solid form in the shepherd example and the substance itself in the hellebore controversy both explain in substance, but the surrounding reported tolerance and danger remain different. The synopsis references DJR-067-04, DJR-067-13 and DJR-067-15 and the garden discussion at DJR-099-43 remain routes into the classification even where the exact noun is not repeated.

See also

- Physick (BAL-0105; Batch 2)
- Herbal (BAL-0113; Batch 2)
- Receipt (BAL-0114; Batch 2)
- Corrected medicines (BAL-0116; Batch 2)
- Alteratives (BAL-0173; Batch 2)
- Purging (BAL-0184; Batch 2)
- Helleborism (BAL-0185; Batch 2)
- Decoction (BAL-0176; Batch 2)

Explained vocabulary: BAL-0183-V001, BAL-0183-V002, BAL-0183-V003, BAL-0183-V004, BAL-0183-V005, BAL-0183-V006, BAL-0183-V007

Source passage navigation: DJR-034-44, DJR-034-45, DJR-034-46, DJR-035-52, DJR-035-53, DJR-035-54, DJR-035-55, DJR-067-03, DJR-067-04, DJR-067-05, DJR-067-13, DJR-067-14, DJR-067-15, DJR-069-39, DJR-069-40, DJR-069-41, DJR-069-42, DJR-099-29, DJR-099-34, DJR-099-35, DJR-099-36, DJR-099-37, DJR-099-38, DJR-099-39, DJR-099-40, DJR-099-41, DJR-099-42, DJR-099-43, DJR-101-03, DJR-101-04, DJR-101-05, DJR-101-06, DJR-101-07, DJR-101-08, DJR-101-09, DJR-101-10, DJR-101-11, DJR-101-12, DJR-101-13,

DJR-101-14, DJR-101-15, DJR-101-16, DJR-102-29, DJR-102-30, DJR-102-34, DJR-169-10, DJR-169-11, DJR-169-12

Purging

Entry BAL-0184

The word

Purging is the evacuation of bodily matter. In Burton’s medicinal classification, upward purging induces vomiting and downward purging empties the bowels. The noun purge can mean the medicine or treatment; a vomit can mean an emetic. In other contexts vomit names the expelled matter itself, while the verb means to eject stomach contents through the mouth. “Melangoga, or melancholy purgin medicines” names remedies intended to evacuate the melancholy humour.

The family also describes natural discharge, removal of impurities from water or grain, spiritual purification and clearance of an accusation. Political and satirical passages transfer the bodily model to communities, property or conduct. The immediate object and setting decide the sense; modern use of purge as a bowel remedy alone would be too narrow.

In the work

The treatment classifications distinguish simple from compound medicines and mild from violent action, as well as upward from downward evacuation. Laurel and asarabacca are “two common vomits”: familiar emetics, according to Burton’s account of household practice (DJR-101-32–DJR-101-35). The woman given “a vomit” at DJR-084-34 is a different kind of example. The physician secretly supplies a serpent in the basin to answer her imagined swallowed serpent; the emetic belongs to a narrated management of belief, not proof of the feared event.

Purging is neither an unqualified cure nor merely a cause of melancholy. Excess, frequency and violence may weaken the patient, while the humoral account also treats failure to evacuate as harmful (DJR-036-26). In the head-melancholy treatment discussion, the later order moves through preparatives to purges, but says not to use purges at all if other relief suffices. Continuing a course must be balanced against giving nature rest (DJR-103-31–DJR-103-35). The natural expulsive faculty and Agrippa’s story of a remembered purge producing bodily effects show that evacuation vocabulary extends beyond administering a drug.

The metaphorical uses retain these tensions. Dallington’s Tuscany resembles a body weakened by its supposed cure; Burton’s commonwealth comparison represents beggars as corrupt matter to be expelled, a stigmatizing claim rather than a neutral social diagnosis. Scripture supplies figurative purgatives, with the Augustine-attributed requirement that the sufferer take the draught God has prepared; charity purifies the soul. Clearance by hot irons is an alleged ordeal, not medicine. Finally, tobacco becomes a violent purger of possessions and health: the comic transfer reverses the preceding concession that tobacco may be medicinally useful if suitably prepared, taken at the right time and used as medicine.

Other constructions require a different account. The dog returning to his vomit figures repeated folly: vomit names expelled matter, not a remedy. In the attack on gluttony, eat till they vomit uses the verb for the bodily act (DJR-011-29–31; DJR-035-12–14). The dry purging medicines listed among topical remedies are intended to promote removal of unwanted bodily matter; Burton places them beside calastick Cataplasms, but this does

not establish that dry purging medicines and relaxing poultices are exact synonyms (DJR-106-43–45).

Places to Read

- DJR-011-29–DJR-011-31 (printed p. 41): Vomit as expelled matter in the dog proverb about repeated folly.
- DJR-013-14 (48): Surrounding argument or qualification for the cited medicinal use.
- DJR-013-15 (48): Dallington’s comparison makes a heavily burdened state a sick body weakened by its supposed treatment; here purging is the medical vehicle of a political simile, not a literal expulsion of named people.
- DJR-013-16 (48): Surrounding argument or qualification for the cited medicinal use.
- DJR-015-05 (56–57): Surrounding argument or qualification for the cited medicinal use.
- DJR-015-06 (57): Burton casts people who beg as corrupt humours, ulcers and boils; his medical analogy compresses Plato’s treatment of poverty into expulsion.
- DJR-015-07 (57): Surrounding argument or qualification for the cited medicinal use.
- DJR-024-29 (20–21): Surrounding argument or qualification for the cited medicinal use.
- DJR-024-30 (21): Purging is enumerated beside vomiting within nutrition’s expulsion of surplus material, rather than only as a named medical intervention.
- DJR-024-31 (21): Surrounding argument or qualification for the cited medicinal use.
- DJR-034-39 (71): Surrounding argument or qualification for the cited medicinal use.
- DJR-034-40 (71): In a dispute over water, Burton endorses the claim that boiling does not remove the alleged defects; the object is water, not a patient.
- DJR-034-41 (71): Surrounding argument or qualification for the cited medicinal use.
- DJR-035-12–DJR-035-14 (printed p. 73): Vomit as a bodily act in the attack on gluttony and its Seneca-attributed maxim.
- DJR-036-19 (80): Surrounding argument or qualification for the cited medicinal use.
- DJR-036-20 (80): Surrounding argument or qualification for the cited medicinal use.
- DJR-036-21 (80): Surrounding argument or qualification for the cited medicinal use.
- DJR-036-22 (80): Surrounding argument or qualification for the cited medicinal use.
- DJR-036-23 (80–81): Surrounding argument or qualification for the cited medicinal use.
- DJR-036-24 (81): Surrounding argument or qualification for the cited medicinal use.
- DJR-036-25 (81): Surrounding argument or qualification for the cited medicinal use.
- DJR-036-26 (81): Burton says both omission when bad humours abound and excessive, frequent or violent use can harm; the image of an apothecary-shop body attacks overmedication.
- DJR-051-22 (148): Surrounding argument or qualification for the cited medicinal use.
- DJR-051-23 (148): The prescribed medicine’s unpleasantness allegedly makes even its later sight or recollection induce a bowel discharge.
- DJR-051-24 (148): Surrounding argument or qualification for the cited medicinal use.
- DJR-070-24 (232): Surrounding argument or qualification for the cited medicinal use.
- DJR-070-25 (232): The phrase describes wheat refined by removal of bran in a historical diet recommendation.
- DJR-070-26 (232): Surrounding argument or qualification for the cited medicinal use.
- DJR-081-35 (283): Surrounding argument or qualification for the cited medicinal use.
- DJR-081-36 (283): Scripture is an apothecary’s shop, with remedies differentiated by their supposed actions; the sufferer must take, not refuse, the prepared draught.
- DJR-081-37 (283): Surrounding argument or qualification for the cited medicinal use.

- DJR-084-33 (298): Surrounding argument or qualification for the cited medicinal use.
- DJR-084-34 (298): The physician gives the woman an emetic and secretly puts a serpent in the basin; the story concerns relief of her belief that she had swallowed one.
- DJR-084-35 (298): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-31 (376): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-32 (376): The term introduces the classification by simple or compound, mild or violent, upward or downward action; the next paragraph disputes whether one remedy purges only melancholy.
- DJR-101-33 (376): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-34 (376): Laurel and asarabacca are described as familiar household emetics; the source’s differing quantities and anomalous Dioscorides book reference remain unresolved.
- DJR-101-35 (376): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-08 (378): The concession about medicinal tobacco requires suitable preparation and timing and is followed by a fierce condemnation of habitual misuse.
- DJR-103-31 (385): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-32 (385): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-33 (385): The treatment discussion reserves purges for last and says to omit them if the disease can otherwise be relieved; gentler remedies precede stronger ones.
- DJR-103-34 (385): The preference for downward purging belongs to a course that should neither stop after merely stirring the humour nor exhaust nature through continuous treatment.
- DJR-103-35 (385–386): Surrounding argument or qualification for the cited medicinal use.
- DJR-106-43–DJR-106-45 (printed p. 401): Dry purging medicines among topical remedies; their relation to relaxing poultices remains qualified.
- DJR-111-38 (428): Surrounding argument or qualification for the cited medicinal use.
- DJR-111-39 (428): Charity purifies the inflamed soul before elevation and reconciliation; the compressed English is clarified by the adjacent Latin sequence.
- DJR-111-40 (428): Surrounding argument or qualification for the cited medicinal use.
- DJR-147-42 (612): Surrounding argument or qualification for the cited medicinal use.
- DJR-147-43 (612): Surrounding argument or qualification for the cited medicinal use.
- DJR-147-44 (612): Richardis is said to have been cleared of suspected adultery through an ordeal, among a series of historical and hagiographical stories.
- DJR-147-45 (612): Surrounding argument or qualification for the cited medicinal use.
- DJR-149-38 (622): Surrounding argument or qualification for the cited medicinal use.
- DJR-149-39 (622): The attributed story of Nicholas instead concerns an attempted justification through conduct and doctrine, without an ordeal; the supplied apparatus notes a competing early account.
- DJR-149-40 (622): Surrounding argument or qualification for the cited medicinal use.

In this edition

“a vomit” becomes “an emetic”, and “two common vomits” becomes “two common emetics”. These renderings recover the medicine noun without implying that the historical agents or procedures are safe. Historical quantities remain unreconciled, and no exact botanical identity is imposed where the source does not establish one. In the full classification sentence at DJR-101-32, “purging upwards or downward” contributes to the modern “upwards or downwards”, but its verb is redistributed into medicines that purge

and acting earlier in the sentence. The evidence therefore aligns the entire classification sentence, not those unequal fragments alone.

Purging is retained where the surrounding medical or political imagery explains it. Elsewhere purge becomes cleanse, thoroughly removed, purifying or cleared, depending on its object and purpose. The natural-expulsion list keeps purging beside vomiting, and the tobacco passage retains purger to preserve the pun. These local choices do not erase the common idea of removal or cleansing.

See also

- Alteratives (BAL-0173; Batch 2)
- Clister (BAL-0195; Batch 2)
- Flux and lask (BAL-0131; Batch 2)
- Costiveness (BAL-0130; Batch 2)
- Apophlegmatisms (BAL-0196; Batch 2)
- Helleborism (BAL-0185; Batch 2)
- Stibium (BAL-0186; Batch 2)
- Simples (BAL-0183; Batch 2)
- Evacuation and retention (BAL-0199; Batch 2)
- Defecate (BAL-0138; Batch 2)
- Charity (BAL-0168; Batch 2)

Explained vocabulary: BAL-0184-V001, BAL-0184-V002, BAL-0184-V003, BAL-0184-V004, BAL-0184-V005, BAL-0184-V006, BAL-0184-V007, BAL-0184-V008, BAL-0184-V009, BAL-0184-V010, BAL-0184-V011, BAL-0184-V012, BAL-0184-V013, BAL-0184-V014, BAL-0184-V015, BAL-0184-V016

Source passage navigation: DJR-011-29, DJR-011-30, DJR-011-31, DJR-013-14, DJR-013-15, DJR-013-16, DJR-015-05, DJR-015-06, DJR-015-07, DJR-024-29, DJR-024-30, DJR-024-31, DJR-034-39, DJR-034-40, DJR-034-41, DJR-035-12, DJR-035-13, DJR-035-14, DJR-036-19, DJR-036-20, DJR-036-21, DJR-036-22, DJR-036-23, DJR-036-24, DJR-036-25, DJR-036-26, DJR-051-22, DJR-051-23, DJR-051-24, DJR-070-24, DJR-070-25, DJR-070-26, DJR-081-35, DJR-081-36, DJR-081-37, DJR-084-33, DJR-084-34, DJR-084-35, DJR-101-31, DJR-101-32, DJR-101-33, DJR-101-34, DJR-101-35, DJR-102-08, DJR-103-31, DJR-103-32, DJR-103-33, DJR-103-34, DJR-103-35, DJR-106-43, DJR-106-44, DJR-106-45, DJR-111-38, DJR-111-39, DJR-111-40, DJR-147-42, DJR-147-43, DJR-147-44, DJR-147-45, DJR-149-38, DJR-149-39, DJR-149-40

Helleborism

Entry BAL-0185

The word

Helleborism is treatment with hellebore, particularly its use as a purgative. The Latinate “Helleborismum”, the synopsis’s “Helleborismus”, “Helleborismus Matthioli” and the English “Helleborisme” name a treatment or a named physician’s preparation. They do not diagnose a kind of melancholy. The related plant name ranges through medicinal, literary and satirical uses. The Latin adjective Helleboratus means prepared with hellebore, as in the name of a syrup.

White hellebore is treated among upward purgers; the extended black-hellebore history stands among downward purgers. Burton’s historical names and the preparations attached to them should not be equated without qualification with a standardized modern drug or botanical identification.

In the work

At DJR-063-06 the Latin margin commends enemas and Mattioli’s hellebore treatment beside a survey of young women’s melancholy. The preceding account includes severe fear, alleged bewitchment and despair; the body then refers readers to authorities on diet, phlebotomy, medicines and internal or external remedies. The marginal word is one treatment reference within that survey, not a diagnosis or Burton’s sole answer to the suffering described. Burton next calls timely marriage to a suitable husband the best remedy; that recommendation remains part of his historical argument (DJR-063-07).

The dedicated medicinal sections expose disagreement. White hellebore is called a powerful emetic and rejected by some for violence, suffocation and pain; other authorities approve it, with patient exclusions and preparation conditions. The marginal qualifications at DJR-101-38 require continuing bodily strength and exclude those at risk of fainting. The next paragraph takes the opposing position that proper preparation permits use at the outset. Burton then describes reckless household administration as potentially fatal, but himself concludes that the fault lies in mishandling rather than the medicine (DJR-101-39–42). The black-hellebore account juxtaposes ancient enthusiasm, literary allusion, allegations of poison and more favourable modern testimony. Foreest and Capivaccius disallow the substance itself but permit decoction or infusion; others defend the substance when prepared. Mattioli’s declaration of harmless repeated use is his testimony, and the English body’s six hundred occasions differs from the margin’s six hundred people (DJR-102-34).

The later named helleborisms belong to the staged head-melancholy treatment discussion in which gentler measures precede stronger purgers. Mattioli and Montanus boast of their successes; Mattioli’s claim expressly includes with God’s help. Burton marks the boasting even while recording other physicians’ approval (DJR-103-38–DJR-103-42). The same plant also carries a literary burden: the fool’s-head map, the Anticyra proverb and the frontispiece verse make it shorthand for curing madness or reforming a foolish world. Reports about sharpening wit retain their mixed analogies: the supplied apparatus notes that Gellius’s Carneades passage concerns white hellebore, though Burton places it in the black-hellebore discussion, while the Ennius verse concerns wine (DJR-102-24). None of this historical efficacy language is present medical advice.

The formulation name Syrupus Helleboratus major and minor in Quercetan identifies Quercetan’s greater and lesser syrups prepared with hellebore. It names compositions, not demonstrated cures. Burton follows this list with objections that the syrups are harmful and his account of Mattioli’s reply; the adjective does not decide that dispute (DJR-102-36–38).

Places to Read

- DJR-170-11 (unnumbered preliminary matter, scan p. 8): The frontispiece verse associates the plants with clearing melancholy and cheering the heart, ending with a condition of proper application.
- DJR-170-20 (unnumbered preliminary matter, scan p. 9): Surrounding argument or qualification for the cited medicinal use.
- DJR-007-01 (17): Surrounding argument or qualification for the cited medicinal use.
- DJR-007-02 (17): The fool’s-head world map makes hellebore a satirical emblem of universal madness and the need for reform.
- DJR-063-05 (203): Surrounding argument or qualification for the cited medicinal use.
- DJR-063-06 (203–204): The marginal commendation of Mattioli’s treatment accompanies referrals for the care of young women; it names a remedy, not a diagnosis.
- DJR-063-07 (204): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-21 (unnumbered Second Partition synopsis, scan p. 325): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-22 (unnumbered Second Partition synopsis, scan p. 325): The compressed synopsis lists named preparations after preparatives and reserves the stronger purgers for failure of gentler medicines.
- DJR-067-23 (unnumbered Second Partition synopsis, scan p. 325): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-36 (376): The named plant is assigned an upward purgative action and disputed because of pain and suffocation; claimed benefits in the next paragraph retain exclusions.
- DJR-101-37 (376): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-38 (376–377): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-39 (377): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-40 (377): Surrounding argument or qualification for the cited medicinal use.
- DJR-101-41–DJR-101-42 (printed p. 377): Fatal reckless administration and Burton’s conclusion blaming mishandling, followed by references for preparation and use.
- DJR-102-18 (379): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-19 (379): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-20 (379): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-21 (379): Sending a fool to Anticyra becomes proverbial advice; the local black-hellebore history moves between medicinal practice and literary insult.
- DJR-102-22 (379): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-23 (379): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-24 (379–380): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-25 (380): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-26 (380): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-27 (380): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-28 (380): Surrounding argument or qualification for the cited medicinal use.

- DJR-102-29 (380): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-30 (380): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-34 (381): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-36–DJR-102-38 (printed p. 381): Hellebore syrup names, followed by objections to the syrups and the reported reply.
- DJR-103-36 (386): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-37 (386): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-38 (386): The named method comes with Mattioli’s claim of repeated cures, Burton’s sceptical-sounding vants and boasts, and references to other physicians’ approval.
- DJR-103-39 (386): The named treatment is referred to consultations for a melancholic priest and a hypochondriacal patient; its sweeping efficacy is presented as Montanus’ boast.
- DJR-103-40 (386): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-41 (386): Surrounding argument or qualification for the cited medicinal use.
- DJR-103-42 (386): Surrounding argument or qualification for the cited medicinal use.

In this edition

The Latin marginal “Helleborismum” is explained as “treatment with hellebore” in the same supplied note, N04706 at DJR-063-06. This is a margin-to-note translation, not a word found in the modern body paragraph. The older pointer to margin B03 in source division 063 resolves to that present note, whose printed locator is page 203. The body source spans pages 203–204.

The modern body expands the later names to “Mattioli’s hellebore treatment” and “Montanus’ famous hellebore treatment”. Such expansion makes the procedure legible while preserving attribution and the original’s boasting verbs. The plant names remain hellebore; the Latin motto becomes “A head deserving hellebore”. Treatment, proverbial rebuke and poetic emblem therefore remain locally distinct.

See also

- Purging (BAL-0184; Batch 2)
- Calenture and ague (BAL-0133; Batch 2)
- Simples (BAL-0183; Batch 2)
- Corrected medicines (BAL-0116; Batch 2)
- Decoction (BAL-0176; Batch 2)
- Stibium (BAL-0186; Batch 2)
- Madness (BAL-0067; Batch 1): The disorder for which hellebore becomes a medicinal and literary emblem

Explained vocabulary: BAL-0185-V001, BAL-0185-V002, BAL-0185-V003, BAL-0185-V004, BAL-0185-V005, BAL-0185-V006, BAL-0185-V007

Source passage navigation: DJR-170-11, DJR-170-20, DJR-007-01, DJR-007-02, DJR-063-05, DJR-063-06, DJR-063-07, DJR-067-21, DJR-067-22, DJR-067-23, DJR-101-36, DJR-101-37, DJR-101-38, DJR-101-39, DJR-101-40, DJR-101-41, DJR-101-42, DJR-102-18, DJR-102-19, DJR-102-20, DJR-102-21, DJR-102-22, DJR-102-23, DJR-102-24, DJR-102-25, DJR-102-26, DJR-102-27, DJR-102-28, DJR-102-29, DJR-102-30, DJR-102-34, DJR-102-36, DJR-102-37, DJR-102-38, DJR-103-36, DJR-103-37, DJR-103-38, DJR-103-39, DJR-103-40, DJR-103-41, DJR-103-42

Stibium

Entry BAL-0186

The word

“Antimony or Stibium” names one historical medicinal substance under two names. Stibium is the Latinate name; the modern pairing “Antimony, or stibium” preserves it. The word identifies a material, not a claim that it is safe or a fully specified modern antimonial preparation. The phrase “in substance or infusion” distinguishes the material itself from a steeped liquid preparation.

In the work

Burton places antimony among the upward purgers, says it is frequently prescribed for melancholy, and introduces the chemical physicians’ enthusiasm. Mattioli claims benefits against disorders associated with black bile and supplies cases, including a parish priest at Prague. The first-person witness in that narrative is Mattioli. Burton’s own interruption, calling the treatment fitter for a horse than a man, cuts across the story of next-day recovery after violent evacuation (DJR-102-01–DJR-102-05).

Gervinus then reports nearly dying after following the recommendation and concludes that antimony is poison rather than medicine; Erastus and Montaltus support his objection. Burton refuses to reproduce the whole literature for and against, concluding with Zwinger’s sword comparison: value or danger depends on the practitioner, use and patient. His conditional wording cannot be turned into an assurance of safety (DJR-102-06 –DJR-102-07). The later last-resort recommendation by Laurentius and Hercules de Saxonia likewise requires strength and caution (DJR-103-36).

This sequence makes antimony a concentrated example of conflicting medical authority. Prescription, published experience and dramatic cure stories do not settle the question on their own. The account is a historical dispute, not an invitation to obtain or prepare the substance.

Places to Read

- DJR-102-01 (377): The paired names identify the substance praised by chemical physicians and said by Mattioli to relieve several disorders arising from black bile.
- DJR-102-02 (377): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-03 (377): A Prague priest’s supposed recovery follows a violent evacuation; Burton interrupts the reported narrative with the judgement that this is fitter for a horse than a man.
- DJR-102-04 (377): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-05 (377): Surrounding argument or qualification for the cited medicinal use.
- DJR-102-06 (377): Gervinus’s reported near-fatal experience directly counters Mattioli’s praise; Erastus and Montaltus agree with the objection.
- DJR-102-07 (377–378): The sword simile makes medicinal or poisonous outcome depend on prescriber, use and patient strength; Burton closes with this conditional judgement.
- DJR-103-33 (385): Surrounding argument or qualification for the cited medicinal use.

- DJR-103-36 (386): Laurentius and Hercules de Saxonia reserve it for last, a strong patient and cautious administration. The subsequent Crato rejection in this paragraph concerns Hierologodium, not antimony.
- DJR-103-37 (386): Surrounding argument or qualification for the cited medicinal use.

In this edition

The old pairing “Antimony or Stibium” becomes “Antimony, or stibium”, while “in substance or infusion” becomes “as the substance itself or as an infusion”. The latter expands two technical administration forms without turning them into a recipe.

The modern quotation boundaries help separate Mattioli’s claimed eyewitness testimony from Burton’s horse comparison. The adverse experience and the final conditional verdict remain together. At DJR-102-07 Burton names Zwinger in the body, but the margin points to Crato’s selected letters or a letter to Monavius. The precise correspondence remains unlocated; the margin’s in either direction is not identical to the body’s condition of a strong patient. At DJR-103-36 the rejection after the antimony sentence is attached to the intervening medicine Hierologodium, so it must not be misread as another explicit antimony rejection.

See also

- Receipt (BAL-0114; Batch 2)
- Paracelsian (BAL-0110; Batch 2)
- Experimental (BAL-0112; Batch 2)
- Corrected medicines (BAL-0116; Batch 2)
- Simples (BAL-0183; Batch 2)
- Purging (BAL-0184; Batch 2)
- Helleborism (BAL-0185; Batch 2)

Explained vocabulary: BAL-0186-V001, BAL-0186-V002, BAL-0186-V003, BAL-0186-V004

Source passage navigation: DJR-102-01, DJR-102-02, DJR-102-03, DJR-102-04, DJR-102-05, DJR-102-06, DJR-102-07, DJR-103-33, DJR-103-36, DJR-103-37

Nepenthe

Entry BAL-0187

The word

Nepenthe names the grief-banishing drug in Homer’s story of Helen. Burton prints both “Nepenthe” and “Nepenthes” and uses the name for competing explanations of what banishes distress: consoling speech, pleasant company, Scripture, an herb, or wine. A literary interpretation is not by itself a secure identification of the narrated drug.

In the work

Gentle speech is first compared to a remedy for a wounded soul, then to a charm and refreshment for an agitated mind. It becomes Homer’s true nepenthe through an interpretation attributed to Macrobius, Goropius, Gregory Nazianzen and others: the decisive thing is speech fitted to its occasion (DJR-084-21). Burton’s following comparison makes even letters capable of extraordinary relief (DJR-084-22, DJR-084-23). The wisdom and timing of the speech are integral to the claim.

Scripture can be the best nepenthe in the recommendation of reading (DJR-081-27). Pleasant discourse, jests and merry stories are likewise called the true Homeric remedy only if rightly understood or seasonably applied; the ensuing verses and prose widen the figure to mirth, company and other diversions of the senses (DJR-085-31, DJR-085-32, DJR-085-33). These examples extend the name’s consolatory role without supplying a literal drug formula.

The plant catalogue offers another interpretation. The borage-and-bugloss discussion reports that various writers supposed the herb to be Homer’s nepenthe and recounts its legendary power, if taken steeped in wine, to prevent tears even at the deaths of close family (DJR-100-08, DJR-100-09, DJR-100-10). The later wine discussion instead attributes to Oribasius and others an identification with good wine alone (DJR-104-22). The alternatives are not reconciled by the text, and Burton’s wine praise remains qualified by moderation, occasion and bodily condition.

The limit is clearest in counsel against love: even nepenthe and Helen’s bowl cannot make consolation effective at the first shock of passion. The comparison with freshly bereaved parents makes the failure one of timing, followed by the recommendation to wait before counselling (DJR-136-30, DJR-136-31). This revisits the condition already present in opportunity of speech.

Places to Read

- DJR-081-26 (282): Surrounding argument or qualification for the cited medicinal use.
- DJR-081-27 (282): Scripture-reading is praised as diverting care and restoring the mind.
- DJR-081-28 (282): Surrounding argument or qualification for the cited medicinal use.
- DJR-084-20 (292 [296]): Surrounding argument or qualification for the cited medicinal use.
- DJR-084-21 (292 [296]–297): The name culminates a sequence of speech as remedy, charm and refreshment for a troubled mind.
- DJR-084-22 (297): Surrounding argument or qualification for the cited medicinal use.
- DJR-084-23 (297): Surrounding argument or qualification for the cited medicinal use.

- DJR-085-29 (301): Surrounding argument or qualification for the cited medicinal use.
- DJR-085-30 (301–302): Surrounding argument or qualification for the cited medicinal use.
- DJR-085-31 (302): Pleasant talk and stories receive the Homeric name with explicit conditions of correct understanding and timely application.
- DJR-085-32 (302): Surrounding argument or qualification for the cited medicinal use.
- DJR-085-33 (302): Surrounding argument or qualification for the cited medicinal use.
- DJR-085-34 (302): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-08 (368): Surrounding argument or qualification for the cited medicinal use.
- DJR-100-09 (368): The borage/bugloss account imagines an effect so powerful that family bereavement could produce no tears.
- DJR-100-10 (368): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-19 (389–390): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-20 (390): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-22 (390): Oribasius and some others are said to identify Helen’s bowl with a cup of good wine.
- DJR-104-40 (391): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-44 (391–392): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-45 (392): Surrounding argument or qualification for the cited medicinal use.
- DJR-104-46 (392): Surrounding argument or qualification for the cited medicinal use.
- DJR-136-29 (556): Surrounding argument or qualification for the cited medicinal use.
- DJR-136-30 (556): Even nepenthe is said to be useless while passion is at its first height, as with parents at the instant of loss.
- DJR-136-31 (556): Surrounding argument or qualification for the cited medicinal use.

In this edition

“Nepenthe” becomes “nepenthe”, while “opportunity of speech” becomes “speech suited to the occasion” (DJR-084-21). The name remains; the phrase explaining its allegorical application is made explicit. The source’s page label 292 [296]–297 is retained.

The same passage prints Epidamna as the giver of the drug. The supplied Editor note contrasts Homer’s Polydamna, wife of Thon, and distinguishes Homer’s drug added to wine from Macrobius’s interpretation as a well-timed story. The plant passage itself prints Polydamna (DJR-100-09). These variants and attributed interpretations remain separate. The note’s consulted classical parallels are supplied editorial evidence, not newly collated sources for this article.

See also

- Mirth (BAL-0147; Batch 2)
- Comfort and consolation (BAL-0157; Batch 2)
- Conversation (BAL-0151; Batch 2)
- Study and reading (BAL-0153; Batch 2)
- Cordial (BAL-0174; Batch 2)
- Wine (BAL-0123; Batch 2)
- Sorrow (BAL-0075; Batch 1): The distress the literary remedy is said to remove.

Explained vocabulary: BAL-0187-V001, BAL-0187-V002, BAL-0187-V003, BAL-0187-V004, BAL-0187-V005, BAL-0187-V006

Source passage navigation: DJR-081-26, DJR-081-27, DJR-081-28, DJR-084-20, DJR-084-21, DJR-084-22, DJR-084-23, DJR-085-29, DJR-085-30, DJR-085-31, DJR-085-32, DJR-085-33, DJR-085-34, DJR-100-08, DJR-100-09, DJR-100-10, DJR-104-19, DJR-104-20, DJR-104-22, DJR-104-40, DJR-104-44, DJR-104-45, DJR-104-46, DJR-136-29, DJR-136-30, DJR-136-31

Opium and opiates

Entry BAL-0188

The word

Opium is a narcotic substance treated as a simple in Burton's medicinal classification. The synopsis's Latin "opii" is rendered "opium". An opiate here is a compounded sleeping preparation: "opiats" becomes "opiate preparations". The local category must be read within the discussion of sleep remedies, rather than stretched to every modern opioid or every plant named alongside it.

"Laudanum Paracelsi" is a named compound associated with Paracelsus. The synopsis places it among solid medicines, and the main discussion distinguishes it from opium itself. Neither this name nor "opium Thebaicum", rendered "Theban opium", establishes identity with a standardized later product.

In the work

Opium crosses several of Burton's explanatory settings. Reports through Belon and Garcia de Orta illustrate custom's supposed ability to alter tolerance; the foreign-simples digression makes a further claim about different effects in different countries (DJR-035-53 –DJR-035-55; DJR-099-40). These historical assertions do not establish that opium was safe for particular populations. The local-remedy argument itself is qualified by preparation, suitability and acclimatization.

In the restorative discussion, Burton says only some people take opium for the purpose just described around coffeehouse sociability, digestion and alacrity. Bhang is then compared with opium for an alleged temporary trance and laughter; it remains another substance, and the adjacent datura report is distinct (DJR-105-02–DJR-105-03). In the sleep section, opium and named compounds appear among internal medicines, while smelling preparations, ointments and dressings appear among external practices. Burton's description of opium itself as mostly external is therefore a local practice claim, not a denial of the internal uses he also reports (DJR-105-36–DJR-105-48).

Other appearances widen the purpose without changing the substance into a universal explanation. A marginal ingredient list accompanies the discussion of alleged witchcraft experiences, where medicinally induced imagination and demonic deception coexist as possibilities. Theban opium appears in a Latin catalogue of supposed means to suppress sexual activity. These are attributed historical claims, not validated accounts of efficacy or instructions for present use.

Places to Read

- DJR-032-31 (60): Surrounding argument or qualification for the cited medicinal use.
- DJR-032-32 (60–61): The marginal list accompanies explanations of supposed witchcraft journeys or experiences through sleep and imagination; it is not independent evidence that the alleged mixtures were used.
- DJR-032-33 (61): Surrounding argument or qualification for the cited medicinal use.
- DJR-035-52 (77): Surrounding argument or qualification for the cited medicinal use.
- DJR-035-53 (77): Belon's report contrasts alleged habitual use among Turks with the writer's own community's inability to tolerate it. The following Orta case makes the same point through a person at Goa.

- DJR-035-54 (77): Surrounding argument or qualification for the cited medicinal use.
- DJR-035-55 (77): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-24 (unnumbered Second Partition synopsis, unnumbered; scan p. 326): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-25 (unnumbered Second Partition synopsis, scan p. 326): The Latin inflected form stands among internal remedies for sleeplessness; the same synopsis distinguishes simples from liquid and solid compounds.
- DJR-067-26 (unnumbered Second Partition synopsis, scan p. 326): Surrounding argument or qualification for the cited medicinal use.
- DJR-067-27 (unnumbered Second Partition synopsis, scan p. 326): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-38 (366–367): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-39 (367): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-40 (367): The assertion of different effects between regions supports the preference for local remedies, but the apparatus does not endorse it as an established national difference in safety.
- DJR-099-41 (367): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-42 (367): Surrounding argument or qualification for the cited medicinal use.
- DJR-099-43 (367): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-01 (392): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-02 (392): After describing coffeehouse sociability and the reported promotion of digestion and alacrity, Burton says some people take opium toward the same end; he does not attribute the practice to all.
- DJR-105-03 (392): Opium serves as the comparator for bhang’s alleged temporary trance and laughter. Similar effect does not mean the two substances are identical.
- DJR-105-34 (395): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-35 (395): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-36 (395): The plural appears within the classification of internal sleep remedies, alongside syrups; it names a preparation class rather than every simple listed nearby.
- DJR-105-37 (395): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-38 (395): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-39 (395): Opium itself is contrasted with the named laudanum compound and described as mostly used externally, while reported Turkish and Goan uses are internal and cordial.
- DJR-105-40 (395–396): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-41 (396): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-42 (396): Montanus’s commendation belongs to external sleep remedies, followed by ointments, dressings and other applications in the wider catalogue.
- DJR-105-43 (396): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-44 (396): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-45 (396): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-46 (396): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-47 (396): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-48 (396): Surrounding argument or qualification for the cited medicinal use.
- DJR-105-49 (396): Surrounding argument or qualification for the cited medicinal use.
- DJR-134-43 (548): Surrounding argument or qualification for the cited medicinal use.

- DJR-134-44 (548): The Latin catalogue includes it in an external preparation alleged to suppress sexual activity; the name does not establish a standardized modern formulation.
- DJR-134-45 (548): Surrounding argument or qualification for the cited medicinal use.

In this edition

The modern column retains opium and expands the inflected or abbreviated forms according to context. “Laudanum Paracelsi” becomes “Paracelsus’s laudanum” in the synopsis and “Paracelsus’ laudanum” in the treatment discussion. The possessive difference belongs to the supplied modern wording; neither rendering silently substitutes a later tincture for Burton’s compound. “odoraments of Opium” becomes “aromatic preparations of opium”.

The source’s compressed quantity comparison at DJR-105-39 is not harmonized: it contrasts smelling with internal use and then reports a different amount at Goa. Those quantities do not belong in a lexical definition or a reconstructed regimen. Likewise, the opium in the witchcraft material is a word in Burton’s Latin marginal list with a supplied note translation, not a modern-body insertion. Keeping these layers and settings apart prevents a list of remedies from becoming an assurance of safety.

See also

- Sleep and waking (BAL-0145; Batch 2)
- Cordial (BAL-0174; Batch 2)
- Simples (BAL-0183; Batch 2)
- Paracelsian (BAL-0110; Batch 2)
- Custom and education (BAL-0125; Batch 2)
- Epithemes (BAL-0193; Batch 2)
- Aqua vitae (BAL-0181; Batch 2)
- Ecstasy (BAL-0080; Batch 1): The temporary state attributed to bhang in comparison with opium
- Obnubilate (BAL-0071; Batch 1): The language of clouding or obscuring mental activity

Explained vocabulary: BAL-0188-V001, BAL-0188-V002, BAL-0188-V003, BAL-0188-V004

Source passage navigation: DJR-032-31, DJR-032-32, DJR-032-33, DJR-035-52, DJR-035-53, DJR-035-54, DJR-035-55, DJR-067-24, DJR-067-25, DJR-067-26, DJR-067-27, DJR-099-38, DJR-099-39, DJR-099-40, DJR-099-41, DJR-099-42, DJR-099-43, DJR-105-01, DJR-105-02, DJR-105-03, DJR-105-34, DJR-105-35, DJR-105-36, DJR-105-37, DJR-105-38, DJR-105-39, DJR-105-40, DJR-105-41, DJR-105-42, DJR-105-43, DJR-105-44, DJR-105-45, DJR-105-46, DJR-105-47, DJR-105-48, DJR-105-49, DJR-134-43, DJR-134-44, DJR-134-45

Chirurgery

Entry BAL-0189

The word

Chirurgery is the older name for surgery; chirurgicall means surgical. Its historical range includes practical treatment of sores and aches as well as operations. Scarification is the making of small incisions in the skin. Cupping can therefore be described as occurring with or without scarification, rather than every use of a cup implying a bleeding wound.

In the work

Burton adopts a threefold division of ordinary treatment into regimen, pharmacy and surgery (DJR-070-09). The separate surgical member begins with patient, quantity and timing restrictions for bloodletting; it continues through opening a vein, cupping and leeches to burning, boring, lancing and deliberately maintained outlets (DJR-103-01–10). These procedures are understood through the historical theories of evacuation and diversion. In the cupping paragraph, Fernel's reported speed of action accompanies the proposed diversion of humours, aches and wind. The possibility of cupping without incisions remains important in the later account of relieving abdominal wind (DJR-106-53). These are descriptions of historical treatments and their alleged effects, not present-day therapeutic instructions.

The practitioner and the practice also enter other arguments. Surgeons appear as the physician's "hangmen" in the attack on medical ignorance, followed by a Latin epigram contrasting drugs with the surgeon's hand. Burton subsequently says that he esteems medicine and can distinguish abuse from use (DJR-099-14–25). His praise of his mother's surgical skill is correspondingly concrete: sore eyes, aches and successful treatment of poor people without other help. Yet praise for that skill does not entail immediate acceptance of every remedy: he first regards her spider amulet as absurd, then changes his opinion after reading authorities and observing apparent success in some people (DJR-105-30–32).

In the account of despair, surgery's salve for every sore becomes a foil for the anguish of conscience (DJR-165-24–27). The question about what surgery can relieve is part of that heightened description. The subsequent treatment of despair explicitly makes medicine and counsel cooperate for the most part, while acknowledging reported exceptions (DJR-166-09–13).

The spelling Chyrurgian also names the practitioner. A supposedly simple surgeon can perform extraordinary cures through the patient's confidence (DJR-039-28–30); another catalogue makes a surgeon "fulsome," a hostile social stereotype among many occupations, rather than a definition of the trade (DJR-043-04–06). Later, becoming a good surgeon after initially shrinking from fresh wounds illustrates habituation. Burton's continuation allows avoidance when such habituation cannot be achieved (DJR-084-12–14).

Places to Read

- DJR-039-28–DJR-039-30 (p. 96): The simple surgeon and the patient's confidence.
- DJR-043-04–DJR-043-06 (pp. 110–111; p. 111): The surgeon within a catalogue of occupational disparagement.

- DJR-070-08–DJR-070-09 (p. 231): The three branches of treatment and Burton’s adopted order.
- DJR-084-12–DJR-084-14 (p. 295; 295–292 [296]; 292 [296]): Acquired tolerance of wounds, followed by the alternative of avoidance.
- DJR-099-14–DJR-099-25 (p. 364; pp. 364–365; p. 365): Satirical practitioners, the manual/drug contrast, and the return to medicine’s legitimate use.
- DJR-103-01–DJR-103-10 (p. 382; pp. 382–383; p. 383): The surgical heading and its restricted, varied repertoire; scarification at DJR-103-07.
- DJR-105-30–DJR-105-32 (pp. 394–395; p. 395): Dorothy Burton’s practical skill and the separate history of an amulet’s credibility.
- DJR-106-51–DJR-106-54 (p. 402): Patient-dependent cautions and cupping without scarification for wind.
- DJR-165-24–DJR-165-27 (p. 702): Surgery in the rhetoric of despair.
- DJR-166-09–DJR-166-13 (p. 705): The later combination of medical and consolatory care.

In this edition

“Chirurgicall remedies” becomes “Surgical remedies” (DJR-103-01), while “with or without scarification” is retained exactly (DJR-103-07). The familiar surgical adjective clarifies the branch; the retained procedural term requires its own definition. “Chirurgeons and Apothecaries especially” becomes “especially surgeons and apothecaries” (DJR-099-15), with the adverb moved but its scope preserved. “excellent skill in Chirurgery” is rendered as “excellent skill in surgery” (DJR-105-30); the surrounding examples show why surgery should not be narrowed to a present-day specialty. The salve comparison at DJR-165-25 likewise retains surgery, rather than making it a distinct spiritual procedure.

See also

- Cautery (BAL-0191; Batch 2)
- Issue (BAL-0192; Batch 2)
- Impostume (BAL-0197; Batch 2)
- Bile and boil (BAL-0198; Batch 2)
- Friction and embrocation (BAL-0194; Batch 2)
- Epithemes (BAL-0193; Batch 2)
- Phlebotomy (BAL-0190; Batch 2)

Explained vocabulary: BAL-0189-V001, BAL-0189-V002, BAL-0189-V003, BAL-0189-V004, BAL-0189-V005, BAL-0189-V006, BAL-0189-V007, BAL-0189-V008, BAL-0189-V009, BAL-0189-V010

Source passage navigation: DJR-039-28, DJR-039-29, DJR-039-30, DJR-043-04, DJR-043-05, DJR-043-06, DJR-070-08, DJR-070-09, DJR-084-12, DJR-084-13, DJR-084-14, DJR-099-14, DJR-099-15, DJR-099-16, DJR-099-17, DJR-099-18, DJR-099-19, DJR-099-20, DJR-099-21, DJR-099-22, DJR-099-23, DJR-099-24, DJR-099-25, DJR-103-01, DJR-103-02, DJR-103-03, DJR-103-04, DJR-103-05, DJR-103-06, DJR-103-07, DJR-103-08, DJR-103-09, DJR-103-10, DJR-105-30, DJR-105-31, DJR-105-32, DJR-106-51, DJR-106-52, DJR-106-53, DJR-106-54, DJR-165-24, DJR-165-25, DJR-165-26, DJR-165-27, DJR-166-09, DJR-166-10, DJR-166-11, DJR-166-12, DJR-166-13

Phlebotomy

Entry BAL-0190

The word

Phlebotomy means bloodletting, the deliberate removal of blood. Burton discusses it as an intervention intended to remove an excess of blood or harmful humours. The forms Phlebotomy and blood-letting concern the treatment; blood’s qualities and supposed humoral functions belong to a different question.

In the work

The causal discussion insists on two opposed possibilities (DJR-036-19–26). With an evident excess of bad humours and melancholy blood, neglecting timely bleeding is said to risk inflammation and madness. Used without judgement, at an unsuitable time or excessively, it is said to do equal harm by cooling the body, dulling the spirits and consuming them. Curio and Calenus develop the warning; Calenus adds the condition of careful diet afterwards. Salvianus reports that patients in his hospital became worse, allowing bleeding only when the illness plainly proceeds from blood. Plater offers contrary experience of people allegedly saved after twenty or sixty bleedings. Burton does not resolve their competing observations into consensus: he leaves the matter to physicians. These historical claims and quantities are not current treatment advice.

The surgical account asks who can endure the loss, how much can be spared and when the procedure should occur (DJR-103-01–10). Age, strength, bodily fullness and exhaustion matter, while timing in relation to food, drugs and celestial positions is disputed. In head melancholy, practice before and after drugs is qualified by “if there be any need at least of it.” A disorder arising primarily in the brain need not call for bleeding unless another reason exists; Hercules de Saxonia disallows it in the cold condition of the spirits called immaterial melancholy, whereas Laurentius cites approval. Burton closes with Aretaeus’s call for deliberation about all circumstances (DJR-103-21–29).

The place of the supposed disorder changes the account. When melancholy blood occupies the whole body as well as the brain, the recommendation is stronger, yet the amount depends on strength and clear, good blood is to be retained. Repeated small evacuations, alternative sites when the arm is unsuitable, suppressed habitual bleeding and a reported cure after an accidental thigh wound belong to that particular discussion (DJR-106-14–18). For hypochondriacal melancholy, bloodletting is again restricted to a stated excess and movement of blood (DJR-106-23–25). Even the favoured haemorrhoidal outlet remains disputed: Montanus objects that it draws away the thin blood and leaves the thick behind (DJR-106-36–38).

The later love-melancholy discussion reuses the medical procedure only after asking whether altered humours or accumulated matter require medicine. It calls bloodletting a principal remedy on the authority of Avicenna and other writers, then recounts an alleged Scythian practice of bleeding below the ears to suppress sexual appetite and produce infertility. That report extends the historical purposes attributed to bloodletting; it does not establish the efficacy of either claim (DJR-134-38–43).

Bloodletting also has a diagnostic and an analogical life. In the symptoms of whole-body melancholy, the appearance of drawn blood is considered alongside the relative absence or lesser force of head and hypochondriacal symptoms (DJR-062-22–25). Drawing blood

from an arm to check a nosebleed supplies an analogy for expelling one passion by another (DJR-084-29–32). Finally, bleeding in “vena Hymenæa,” Hymen’s vein, is a sexual conceit in the argument for lovers’ marriage and union. The surrounding bed and wedding imagery prevents a literal anatomical reading (DJR-140-03–09).

Places to Read

- DJR-036-19–DJR-036-26 (p. 80; pp. 80–81; p. 81): Omission and excess, contrary hospital experience, and the deferral of judgment.
- DJR-062-22–DJR-062-25 (p. 201): Bleeding as a diagnostic sign within a comparison of symptoms.
- DJR-084-29–DJR-084-32 (p. 297; pp. 297–298; p. 298): Arm bleeding as an analogy for counteracting passions.
- DJR-103-01–DJR-103-10 (p. 382; pp. 382–383; p. 383): Patient, quantity, timing and the principal surgical means.
- DJR-103-21–DJR-103-29 (p. 384; pp. 384–385; p. 385): Head melancholy, disputed indications, and the concluding requirement of deliberation.
- DJR-106-14–DJR-106-18 (p. 398): Whole-body melancholy, limits of strength, retained good blood and accidental bleeding.
- DJR-106-23–DJR-106-25 (p. 399): Restricted indication in hypochondriacal melancholy.
- DJR-106-36–DJR-106-38 (p. 400): Haemorrhoidal bleeding and Montanus’s objection.
- DJR-134-38–DJR-134-43 (p. 548): Conditional medical treatment of love melancholy and the separate infertility report.
- DJR-140-03–DJR-140-09 (p. 573; p. 574): Hymen’s vein: a marriage and sexual conceit.

In this edition

“Phlebotomy” is rendered “bloodletting” at DJR-036-22. The modern sentence makes neglect the subject of the first warning and distinguishes “without judgement,” “at an unsuitable time” and “to excess” in the second. At DJR-103-22, “promiscuously” is represented by “both before and after”; the qualification about actual need remains essential. The discussion of “blood-letting” at DJR-103-28 contains a real difference between the body and its marginal Latin: the English allows it where the malady is increased by blood, while the Latin warns lest the disease be aggravated by the intervention. Neither wording should silently replace the other. At DJR-106-37 the awkward positive “there may be again such an excellent remedy” is preserved, although the margin says there is no better remedy; the following objection remains part of the account.

See also

- Purging (BAL-0184; Batch 2)
- Blood and sanguine (BAL-0024; Batch 1)
- Chirurgery (BAL-0189; Batch 2)
- Evacuation and retention (BAL-0199; Batch 2)

Explained vocabulary: BAL-0190-V001, BAL-0190-V002, BAL-0190-V003, BAL-0190-V004, BAL-0190-V005, BAL-0190-V006, BAL-0190-V007, BAL-0190-V008, BAL-0190-V009, BAL-0190-V010, BAL-0190-V011

Source passage navigation: DJR-036-19, DJR-036-20, DJR-036-21, DJR-036-22, DJR-036-23, DJR-036-24, DJR-036-25, DJR-036-26, DJR-062-22, DJR-062-23, DJR-062-24, DJR-062-25, DJR-084-29, DJR-084-30, DJR-084-31, DJR-084-32, DJR-103-01, DJR-103-02,

DJR-103-03, DJR-103-04, DJR-103-05, DJR-103-06, DJR-103-07, DJR-103-08, DJR-103-09, DJR-103-10, DJR-103-21, DJR-103-22, DJR-103-23, DJR-103-24, DJR-103-25, DJR-103-26, DJR-103-27, DJR-103-28, DJR-103-29, DJR-106-14, DJR-106-15, DJR-106-16, DJR-106-17, DJR-106-18, DJR-106-23, DJR-106-24, DJR-106-25, DJR-106-36, DJR-106-37, DJR-106-38, DJR-134-38, DJR-134-39, DJR-134-40, DJR-134-41, DJR-134-42, DJR-134-43, DJR-140-03, DJR-140-04, DJR-140-05, DJR-140-06, DJR-140-07, DJR-140-08, DJR-140-09

Cautery

Entry BAL-0191

The word

A cautery can name the searing treatment or the resulting wound. In the account of a dried-up outlet it means a cautery wound, maintained for discharge. To sear is to burn or cauterize tissue. A cauterized conscience transfers the physical image to moral insensibility; its speaker and argumentative setting must still be identified.

In the work

The cause of head melancholy is attributed by Hercules de Saxonia to a cautery, boil or other outlet drying up. Amatus Lusitanus supplies a case in which a man with a hole in his arm allegedly became mad after healing and recovered when the wound was open again (DJR-057-24–27). The story treats closure and reopening as causally significant within a historical theory of retained harmful matter. Elsewhere, readiness to undergo searing and amputation illustrates the ordinary desire for health and life, contrasted with the extreme suffering Burton assigns to melancholy (DJR-066-01–02). The physical word therefore serves both a supposed therapeutic mechanism and a rhetorical measure of endurance.

The surgical catalogue describes cauteries as searing with hot irons and groups them with other frightening procedures, explaining the turn to blistering or corrosive applications (DJR-103-08–10). Its later treatment is far from unanimous. Salvianus offers reports of recovery after skull injury; Gordon reserves cauteries until other remedies fail and recounts relapse after a wound closes. Messaria rejects them entirely because he thinks the humour too thick to evaporate. The subsequent “All approve” is Burton’s sweeping statement despite that immediately preceding dissent, not a consensus that a reader should reconstruct. The closing qualification again limits the procedure to cases where other treatment does no good (DJR-104-10–16). These are historical therapeutic claims, not present-day recommendations.

The moral metaphor has more than one voice. In the attack on church patrons who withhold dues, “cauterized consciences” ignore threats and rebukes while their owners applaud their money (DJR-048-20–24). In the religious account of impenitence, the same phrase accompanies being “past all feeling” (DJR-163-01–03). But in consolation it is the distressed sufferers who call their consciences cauterized and say they cannot repent. Burton immediately grants the case’s gravity while denying that it requires despair; he insists that lack of present feeling does not prove final rejection (DJR-167-01–07). Treating this last occurrence as his confirmed verdict on the sufferers would reverse the exchange.

Places to Read

- DJR-048-20–DJR-048-24 (p. 137; pp. 137–138): Patrons’ alleged insensibility to rebuke and the money motif.
- DJR-057-24–DJR-057-27 (p. 176): Dried outlets and the attributed arm-wound case.
- DJR-066-01–DJR-066-02 (p. 215; pp. 215–216): Searing endured for health in the comparison of bodily and mental suffering.

- DJR-103-08–DJR-103-10 (p. 383): Searing, frightening procedures and maintained outlets.
- DJR-104-10–DJR-104-16 (p. 388; pp. 388–389; p. 389): Therapeutic reports, last-resort qualifications, Messaria’s refusal and the contradictory generalization.
- DJR-163-01–DJR-163-03 (p. 690): The conscience metaphor as polemical judgment.
- DJR-167-01–DJR-167-07 (p. 709; pp. 709–710; p. 710): The metaphor as the sufferer’s objection, followed by reassurance.

In this edition

At DJR-057-26, “a cautery” is clarified as “a cautery wound”; wound supplies the object that can dry up. At DJR-066-01, “seared” becomes “cauterized” within the paired actions of cauterizing and cutting off limbs. “cauterized consciences” becomes “consciences are seared” in the changed construction of DJR-048-22, DJR-163-01 and DJR-167-01; this shared wording does not erase the change of speaker. The main text and margin also differ at DJR-104-11: the body repeats leg before specifying the left leg, while the marginal Latin gives crown of the head or left leg. At DJR-104-13 the body says shaved and bored where the margin says shaved and given a cautery. The supplied edition preserves these differences rather than silently repairing them.

See also

- Chirurgery (BAL-0189; Batch 2)
- Issue (BAL-0192; Batch 2)
- Conscience (BAL-0053; Batch 1)

Explained vocabulary: BAL-0191-V001, BAL-0191-V002, BAL-0191-V003, BAL-0191-V004, BAL-0191-V005, BAL-0191-V006, BAL-0191-V007

Source passage navigation: DJR-048-20, DJR-048-21, DJR-048-22, DJR-048-23, DJR-048-24, DJR-057-24, DJR-057-25, DJR-057-26, DJR-057-27, DJR-066-01, DJR-066-02, DJR-103-08, DJR-103-09, DJR-103-10, DJR-104-10, DJR-104-11, DJR-104-12, DJR-104-13, DJR-104-14, DJR-104-15, DJR-104-16, DJR-163-01, DJR-163-02, DJR-163-03, DJR-167-01, DJR-167-02, DJR-167-03, DJR-167-04, DJR-167-05, DJR-167-06, DJR-167-07

Issue

Entry BAL-0192

The word

Issue can mean a discharge, or an outlet through which discharge escapes. A surgical issue is an artificially made sore kept open to drain; it is distinct from the material discharged. Monthly issues are menstrual periods. The broader family also includes an outcome, offspring, financial outflow and a way out or deliverance. These senses should be selected from the local construction, not inferred from the surrounding volume's medical subject.

In the work

The bodily discussion warns against stopping accustomed flows. At DJR-036-08–11, monthly issues stand among periodic rather than continuously necessary evacuations. "such an issue" refers immediately to an habitual nosebleed whose sudden suppression Fuchs regards as dangerous; it does not yet name an operation. In the synopsis and the surgical member, by contrast, issues are deliberately made openings, located in different parts for different purposes and kept open (DJR-067-20; DJR-103-09–10). Montaltus's recommended sites include thigh, arm and back of head, with left thigh in the body but left leg in the margin (DJR-104-08). The historical belief that retained matter causes illness underlies these accounts; they are not current care instructions.

The surgical sense also appears outside a treatment prescription. In the campaign to turn a lover against a beloved, issues join alleged skin eruptions and other hidden ailments. Their supposed incurability belongs to accusations the adviser proposes making; Burton is not reporting an examined patient's condition (DJR-135-50–52).

The word's other uses remain independent. "no other issue" means no different result in an argument about the madness of crowds (DJR-012-33–35). Annuities "issuing out" drain household income (DJR-017-31–33). "want of issue" means lack of descendants to continue a family, in the comparison between great houses and a river that ultimately disappears into the sea (DJR-089-11–13). Finally, the promise to "give an issue to temptation" offers deliverance or a way out of trial. Burton sets this scriptural assurance beside the sufferer's presently intolerable pain, preserving both rather than declaring that the pain was never severe (DJR-168-49–51).

Places to Read

- DJR-012-33–DJR-012-35 (p. 45; pp. 45–46; p. 46): Issue as the result of an argument.
- DJR-017-31–DJR-017-33 (p. 69): The financial outflow of annuities.
- DJR-036-08–DJR-036-11 (p. 78; pp. 78–79; p. 79): Periodic issues and the particular reference to customary nosebleeding.
- DJR-067-20 (unnumbered Second Partition synopsis, scan p. 325): The surgical synopsis's open sores, on an unnumbered leaf.
- DJR-089-11–DJR-089-13 (p. 318): Descendants and the extinction of a family.
- DJR-103-09–DJR-103-10 (p. 383): Methods of making issues and the requirement to keep them open.
- DJR-104-08 (p. 388): Specified sites, dry cupping, and the thigh/leg difference between body and margin.

- DJR-135-50–DJR-135-52 (p. 553; pp. 553–554): Draining sores as allegations used to disparage a beloved.
- DJR-168-49–DJR-168-51 (p. 720): Deliverance from trial in religious consolation.

In this edition

“such an issue” becomes “such a discharge” (DJR-036-10). “Issues to severall parts, and upon severall occasions” becomes “Open sores made in different parts for different purposes” in the synopsis (DJR-067-20), while “Issues” remains “Issues” in the full treatment sentence (DJR-103-10). There the modern sentence moves “made as the former” beside the noun, so the complete sentence, rather than an uneven phrase fragment, provides the checked alignment. “give an issue to temptation” becomes “provide a way out of the trial” (DJR-168-50), retaining the non-surgical sense. Elsewhere “no other issue” becomes “no different result,” and “for want of issue” becomes “the lack of an heir” (DJR-012-34; DJR-089-12).

See also

- Chirurgery (BAL-0189; Batch 2)
- Strangury (future article)
- Voluntary (future article)
- Cautery (BAL-0191; Batch 2)
- Evacuation and retention (BAL-0199; Batch 2)
- Excrements (BAL-0029; Batch 1)

Explained vocabulary: BAL-0192-V001, BAL-0192-V002, BAL-0192-V003, BAL-0192-V004, BAL-0192-V005, BAL-0192-V006, BAL-0192-V007, BAL-0192-V008, BAL-0192-V009

Source passage navigation: DJR-012-33, DJR-012-34, DJR-012-35, DJR-017-31, DJR-017-32, DJR-017-33, DJR-036-08, DJR-036-09, DJR-036-10, DJR-036-11, DJR-067-20, DJR-089-11, DJR-089-12, DJR-089-13, DJR-103-09, DJR-103-10, DJR-104-08, DJR-135-50, DJR-135-51, DJR-135-52, DJR-168-49, DJR-168-50, DJR-168-51

Epithemes

Entry BAL-0193

The word

An epithem is a moist medicinal application placed externally, often on linen over an affected part. Burton prints Epithymes and Epithemes; his Latin Epithemata is a plural whose citation form is epithema. This preparation name is distinct from epithyme, the herb identified as thyme dodder in the supplied edition. An odorament is a scented substance intended to be smelled, another external means with a different mode of application.

In the work

The synopsis puts Epithymes among external preparations beside plasters, poultices, fomentations, bags and scents (DJR-067-15–18). Burton’s later definition is particularly useful: Epithemata are moist medicines laid on linen to bathe and cool affected parts. The same catalogue distinguishes them from little bags containing medicinal materials and from odoraments and perfumes intended to be smelled (DJR-101-29–31). An epithem is thus a manner of preparing and applying a medicine, rather than a particular plant or a drink.

The application over the heart gives the category concrete form. Laurentius supplies examples of bags, epithemes and ointments, while Bruel’s epithem uses bugloss, borage, water-lily and violet waters, sweet wine, balm leaves, nutmeg and cloves. “for the Heart” names the bodily region over which the liquid dressing is applied (DJR-105-22–24). Another use occurs in the attempt to obtain sleep: Ruland recommends epithemes and head washes, followed by other authorities’ dripping applications and foot washes. Laurentius’s strong claim about procuring sleep belongs to that collection of means rather than a controlled claim for each separate preparation (DJR-105-46–49).

For hypochondriacal melancholy, the external categories are extended to the liver, spleen, stomach and regions beneath the ribs. Epithyme occurs as a plant ingredient immediately before Epithemes names the medicinal dressing, providing a local test of the distinction (DJR-106-41–46). All these applications and effects belong to Burton’s historical therapeutic account, not current medical instructions.

Places to Read

- DJR-067-15–DJR-067-18 (unnumbered Second Partition synopsis, scan p. 324; unnumbered Second Partition synopsis, unnumbered; scan p. 325): Internal herbal compounds contrasted with the external Epithymes list.
- DJR-101-29–DJR-101-31 (p. 375; p. 376): The linen-based definition and the distinct bags, perfumes and other scents.
- DJR-105-22–DJR-105-24 (p. 394): The heart-region application, its attributed ingredients and neighbouring topical means.
- DJR-105-46–DJR-105-49 (p. 396): Liquid dressings for the head among historical sleep remedies.
- DJR-106-41–DJR-106-46 (p. 401): Abdominal applications and the adjacent distinction between herb and dressing.

In this edition

“Epithymes” becomes “medicinal lotions” in the synopsis (DJR-067-17); “Epithemata” becomes “epithems” beside Burton’s linen-based definition (DJR-101-30). At DJR-105-23, “Epithemes” is rendered “liquid dressings,” and “an Epitheme for the Heart” becomes “a liquid dressing for the heart.” The phrase describes application over that bodily region. The later “Epithemes and lotions of the head” becomes “liquid dressings and washes for the head” (DJR-105-48), preserving two named applications. At DJR-106-43, “Epithyme” instead becomes “thyme dodder”; resemblance of spelling is not evidence that the plant and the dressing are one word.

See also

- Chirurgery (BAL-0189; Batch 2)
- Friction and embrocation (BAL-0194; Batch 2)
- Purging (BAL-0184; Batch 2)

Explained vocabulary: BAL-0193-V001, BAL-0193-V002, BAL-0193-V003, BAL-0193-V004, BAL-0193-V005, BAL-0193-V006, BAL-0193-V007

Source passage navigation: DJR-067-15, DJR-067-16, DJR-067-17, DJR-067-18, DJR-101-29, DJR-101-30, DJR-101-31, DJR-105-22, DJR-105-23, DJR-105-24, DJR-105-46, DJR-105-47, DJR-105-48, DJR-105-49, DJR-106-41, DJR-106-42, DJR-106-43, DJR-106-44, DJR-106-45, DJR-106-46

Friction and embrocation

Entry BAL-0194

The word

A friction is a rubbing of the body; Burton commonly uses the plural frictions for the repeated physical action. An embrocation is an external application of a liquid remedy. The words name procedures, not one fixed medicine, and the liquid in an embrocation is applied rather than swallowed.

In the work

The bathing account distinguishes a sequence of external applications. Fernel places whole-body rubbing after baths, while the same paragraph records other authorities' less frequent bathing and their preference for warm rather than hot water to avoid sweating. Plater joins head washes to baths for a melancholic lawyer; the discussion then moves through anointing, further head washes and embrocations (DJR-071-34–38). These acts should not all be collapsed into bathing itself. The body's moderate warmth and the margin's language of moistening through cooling are both present, without a single harmonized temperature rule.

Elsewhere rubbing has a different position and purpose. Guianerius places the customary morning frictions before gentle exercise, and the margin specifies light rubbing over the whole body (DJR-078-09–12). Piso commends frictions among ways to obtain sleep, within a discussion that stresses different responses to noise and silence (DJR-082-35–37). In the averters, ordinary rubbing with warm bathing is distinguished from Cardan's more violent substitute, nettles used until the skin blisters (DJR-104-04–06). The shared action does not make the two procedures equally gentle.

For troublesome facial redness, Joubert recommends rubbing other parts, especially the feet, and washing them, appealing to a supposed sympathetic connection between head and feet. The adjacent bleeding proposal is conditioned on an excess of blood; the previous paragraph treats redness arising from fear or suspicion through dismissal of the fear (DJR-106-03–05). Thus both the bodily site and the assumed cause alter the account. These are historical prescriptions and explanations, not present-day treatment directions.

Places to Read

- DJR-071-34–DJR-071-38 (p. 238): Bathing, subsequent rubbing, anointing, head washes and embrocations.
- DJR-078-09–DJR-078-12 (p. 266; pp. 266–267; p. 267): Morning rubbing before exercise, with the light-rubbing marginal description.
- DJR-082-35–DJR-082-37 (p. 288): Piso's rubbing among varied sleep remedies.
- DJR-104-04–DJR-104-06 (p. 388): Ordinary friction and the separately attributed nettle substitute.
- DJR-106-03–DJR-106-05 (p. 397): Cause-dependent flushing remedies and the supposed head–feet connection.

In this edition

“frictions all over the body” becomes “rubbing all over the body” (DJR-071-35), and “embrocations” becomes “applications of liquid remedies” (DJR-071-36). The wording identifies two actions while retaining their places after bathing. “after those ordinary frictions” becomes “after the customary rubbing of the body” (DJR-078-10), preserving the later action’s relation to exercise. At DJR-104-05, “Instead of ordinary frictions” becomes “Instead of ordinary rubbing”; the nettle procedure remains an explicit replacement, not the definition of ordinary friction.

See also

- Chirurgery (BAL-0189; Batch 2)
- Epithemes (BAL-0193; Batch 2)
- Evacuation and retention (BAL-0199; Batch 2)

Explained vocabulary: BAL-0194-V001, BAL-0194-V002, BAL-0194-V003, BAL-0194-V004, BAL-0194-V005, BAL-0194-V006

Source passage navigation: DJR-071-34, DJR-071-35, DJR-071-36, DJR-071-37, DJR-071-38, DJR-078-09, DJR-078-10, DJR-078-11, DJR-078-12, DJR-082-35, DJR-082-36, DJR-082-37, DJR-104-04, DJR-104-05, DJR-104-06, DJR-106-03, DJR-106-04, DJR-106-05

Clister

Entry BAL-0195

The word

Clister and clyster are spellings of enema, a preparation administered through the lower bowel. The plurals clisters and clysters name the same class of remedy. A clyster pipe is the tube associated with administration; the name of the instrument should not be confused with the preparation itself.

In the work

The merchant returning from the Nördlingen fair is a case of competing explanations. He believes that all his money has been stolen; his friends suspect a love potion. Cnelinus instead attributes the disturbance to ten days without a stool and gives a clister, after which the reported recovery is rapid (DJR-036-05–08). The account does not verify the robbery, the potion or a modern diagnosis. In the regimen discussion, clisters are among aids used where nature fails to evacuate ordinary waste; Calenus adds use as occasion serves, and Mercurialis conditions his proposal on relief not occurring of itself (DJR-071-26–31).

The pharmaceutical classification places clysters among remedies administered through the lower parts, explicitly distinguishes suppositories, and allows strong or weak enemas (DJR-102-43–46). The preceding warning about ignorant readers experimenting on themselves belongs to this setting. Sequence also varies: Bruel’s particular clister is given before bloodletting, although the paragraph opens by moving from bleeding to further medicines (DJR-103-30–32).

The intended effect is not always simply evacuation. Under averters, clysters and suppositories draw humour away from the brain and heart to less noble parts. Burton then adds that some clysters nourish, depending on their preparation, citing what he learned in a lecture by the university Reader named in the margin as Master D. Lapworth (DJR-104-01–04). For hypochondriacal melancholy, Hercules de Saxonia claims many cures by clysters alone; the claim remains his testimony (DJR-106-39–41).

A clyster pipe receives a different employment in Amatus Lusitanus’s “strange remedy” involving bellows and the attempted withdrawal of wind. Burton subsequently says Amatus boasts of inventing it and quickly relieving a patient (DJR-106-53–58). Neither this mechanism nor the earlier curative and nourishing claims are present-day medical instructions.

Places to Read

- DJR-036-05–DJR-036-08 (p. 78): The merchant, constipation, rival explanations and the reported enema cure.
- DJR-071-26–DJR-071-31 (p. 237): Aid to natural evacuation, with conditions of need and occasion.
- DJR-102-43–DJR-102-46 (p. 382): Warning against self-treatment and the distinction of lower-route preparations.
- DJR-103-30–DJR-103-32 (p. 385): Bruel’s pre-bleeding sequence.
- DJR-104-01–DJR-104-04 (p. 388): Diversion and the qualified nourishing effect.

- DJR-106-39–DJR-106-41 (p. 400; pp. 400–401; p. 401): The attributed claim of cures by enemas alone.
- DJR-106-53–DJR-106-58 (p. 402): The repurposed enema pipe, claim of invention and concluding constipation remedies.

In this edition

“Clister” becomes “enema” (DJR-036-07), “clisters” becomes “enemas” (DJR-071-28), and “Clysters” likewise becomes “enemas” (DJR-102-46). One modern word covers the spelling variants without erasing the distinction from suppositories or the strong/weak contrast. “sometimes Clysters nourish, as they may be prepared” becomes “sometimes enemas provide nourishment, depending on how they are prepared” (DJR-104-04); the qualifying words are as important as the claim. At DJR-106-54 the supplied original says “open the bowels,” although the mechanism suggests bellows; the edition preserves the printed word rather than silently correcting it.

See also

- Purging (BAL-0184; Batch 2)
- Evacuation and retention (BAL-0199; Batch 2)
- Phlebotomy (BAL-0190; Batch 2)
- Apophlegmatisms (BAL-0196; Batch 2)

Explained vocabulary: BAL-0195-V001, BAL-0195-V002, BAL-0195-V003, BAL-0195-V004, BAL-0195-V005, BAL-0195-V006, BAL-0195-V007, BAL-0195-V008

Source passage navigation: DJR-036-05, DJR-036-06, DJR-036-07, DJR-036-08, DJR-071-26, DJR-071-27, DJR-071-28, DJR-071-29, DJR-071-30, DJR-071-31, DJR-102-43, DJR-102-44, DJR-102-45, DJR-102-46, DJR-103-30, DJR-103-31, DJR-103-32, DJR-104-01, DJR-104-02, DJR-104-03, DJR-104-04, DJR-106-39, DJR-106-40, DJR-106-41, DJR-106-53, DJR-106-54, DJR-106-55, DJR-106-56, DJR-106-57, DJR-106-58

Apophlegmatisms

Entry BAL-0196

The word

An apophlegmatism is a preparation intended to draw off phlegm. A masticatory is a medicinal substance held and chewed in the mouth. In Burton's local pairing the first name emphasizes the intended effect, the second the manner of use. A gargarism is a gargle, another medicine held in the mouth without being swallowed.

In the work

The compound-purger classification first divides medicines by their route. The synopsis separates swallowed preparations from gargles and masticatories, then moves to the nostrils and the lower parts (DJR-067-19). The fuller paragraph names gargarisms commonly used after a purge, when the body is soluble and loose; it then gives apophlegmatisms and masticatories to hold and chew. Gentle examples include hyssop, origan, pennyroyal, thyme and mustard; strong ones include pellitory, pepper and ginger (DJR-102-43–46). The distinction concerns both intended evacuation and application, while the condition of looseness concerns the patient's bowels. These historical categories and examples are not instructions for self-treatment.

The same chewing category reappears with sneezing and nasal preparations among remedies intended to divert humours. Montaltus and Hildesheim are cited for recipes; the following anecdote describes a Venetian empiric's highly valued liquid for purging through the mouth and nostrils (DJR-104-04–07). That liquid is a separate reported preparation. It does not turn all masticatories into drinks or erase the explicit distinction between chewing and swallowing. The warning immediately before the compound classification, that an uninformed reader might practise on himself without a physician, remains part of the setting.

Places to Read

- DJR-067-19 (unnumbered Second Partition synopsis, scan p. 325): The synopsis's separate routes: swallowed, retained in the mouth, nasal and lower-body.
- DJR-102-43–DJR-102-46 (p. 382): The self-treatment warning, gargles, apophlegmatisms and masticatories, with gentle/strong examples and adjoining route categories.
- DJR-104-04–DJR-104-07 (p. 388): Masticatories among averters and the distinct secret-liquid anecdote.

In this edition

"Apophlegmatisms, Masticatories" becomes "apophlegmatisms, or masticatories" (DJR-102-44). The modern or makes the contextual relationship explicit; it does not mean that the two names have identical lexical emphases in every use. "held and chewed in the mouth" remains "held and chewed in the mouth." At DJR-104-06, "masticatories" becomes "preparations to chew." "Gargarisms" becomes "gargles," and "the body is soluble and loose" becomes "the bowels are open and loose," clarifying the post-purge condition without making soluble describe the medicine.

See also

- Purging (BAL-0184; Batch 2)
- Clister (BAL-0195; Batch 2)
- Evacuation and retention (BAL-0199; Batch 2)

Explained vocabulary: BAL-0196-V001, BAL-0196-V002, BAL-0196-V003, BAL-0196-V004

Source passage navigation: DJR-067-19, DJR-102-43, DJR-102-44, DJR-102-45, DJR-102-46, DJR-104-04, DJR-104-05, DJR-104-06, DJR-104-07

Impostume

Entry BAL-0197

The word

An impostume is an abscess. Burton's "a kind of impostume in my head" is a bodily image for accumulated matter pressing to be discharged in writing. It follows gravidum cor, a burdened heart, and fætum caput, a pregnant or laden head. Evacuation names the imagined emptying or release.

In the work

The image belongs to Burton's explanation of why he began the book. He has already presented writing as exercise and as a way of turning idle time into useful activity, while admitting that fame may be another motive. He now says that he aimed to ease his mind by writing: a burdened heart, pregnant head and abscess each express a pressure that asks for an outlet (DJR-003-05–07). The successive images do not form a literal medical case history. Nor does the final word evacuation establish that he describes a specific surgical procedure.

The continuation makes the self-remedy argument explicit. Unable easily to refrain, he represents himself as soothing one sorrow with another and making an antidote from the chief cause of his disease. He then compares his reading of medical authors with the reported patient whose imagined frogs led him to study medicine (DJR-003-08–09). The impostume is therefore one exact image within a larger account of study, expression and relief. The book's medical subject helps him describe its production, without proving that writing has removed a physical abscess.

Places to Read

- DJR-003-05–DJR-003-09 (p. 5; p. 6): Writing as exercise and relief; the burdened heart, pregnant head, impostume and evacuation at DJR-003-07; the continuation's self-remedy and medical reading.

In this edition

"a kind of impostume in my head" becomes "a kind of abscess in my head" (DJR-003-07). Abscess supplies the recognizable bodily noun while retaining the qualifying "a kind of." "gravidum cor, fætum caput" is rendered "a burdened heart, a pregnant head": the two nouns remain distinct and the English supplies their articles. "no fitter evacuation then this" becomes "no better way to empty it than this," retaining the release image while replacing the technical-looking noun with a verbal construction. The printed fætum is preserved rather than silently replaced by a different Latin spelling.

See also

- Chirurgery (BAL-0189; Batch 2)
- Evacuation and retention (BAL-0199; Batch 2)

Explained vocabulary: BAL-0197-V001, BAL-0197-V002, BAL-0197-V003, BAL-0197-V004

Source passage navigation: DJR-003-05, DJR-003-06, DJR-003-07, DJR-003-08, DJR-003-09

Bile and boil

Entry BAL-0198

The word

Bile has to be read by language and context. Latin bilis names bile and can stand figuratively for anger; atra bilis means black bile. English bile in the list of discharging sores means a boil, also printed boyl and boyles. Black choler is another name for black bile. These are not interchangeable with the verb boyle, to boil a liquid. Balneum Diaboli, the devil’s bath, is a metaphor attached to melancholy humour, not another name for a skin sore.

In the work

The opening supplies two different Latin senses. Burton’s borrowed Bilem names anger among his mixed reactions to the world; the following discussion places bodily language within a literary description of emotion. In the story of Democritus, by contrast, atra bilis is the substance or affliction whose seat he hopes to discover through dissection (DJR-002-10–13). Later an ant’s bilis represents resentment and power to retaliate. Burton’s accompanying English substitutes a bee’s sting: the two creatures and bodily images must not be silently made identical (DJR-097-06).

In the retention chapter, de atra bile is the title of Prosper Calenus’s book On Black Bile. Calenus is cited for the claim that constipation disturbs both the bodily organ and the mind (DJR-036-05–06). A few passages later, English bile appears beside ulcer and issue among discharging sores whose closure is said to cause melancholy. The ensuing head-wound report gives “lucid intervals” in Latin but the less qualified “was well” in Burton’s English; it is attributed testimony, not an established clinical result (DJR-036-19). The spelling boyl recurs when Hercules de Saxonia blames a dried-up outlet and Amatus Lusitanus supplies another claimed wound-related cure (DJR-057-26). Pontano’s account instead uses boyle of heated water, an analogy for changes in black bile’s qualities, with an astrological explanation in its continuation (DJR-032-09–10).

Boil also enters the political body metaphor. Burton stigmatizes groups in his discussion of idleness as “the boils of the commonwealth,” adapting Plutarch’s broader language of public diseases; he later compares beggars to ulcers and boils that should be purged (DJR-014-11; DJR-015-06). The images preserve the hostility of his social argument without describing actual skin conditions. Conversely, Lazarus’s boyles are bodily sores in a consolatory example of continued trust amid poverty and suffering (DJR-168-40).

The black-bile metaphor extends through Burton’s accounts of spirits and despair. He first reports a woman allegedly cured of demonic affliction by purging black choler, then suggests that this explains the devil’s-bath name (DJR-031-17). Elsewhere he records an explicit disagreement: some authorities explain extraordinary speech entirely through disordered humour and its response to purging; Burton himself prefers a theory in which evil spirits exploit that disorder (DJR-065-03–04). In the despair chapter black choler becomes a bath, shoehorn and bait for evil spirits, with “as it were” qualifying their entry (DJR-164-08). Later qualifications matter: unwanted terrible thoughts are distinguished from willing consent, natural bodily causes of frightening perceptions remain possible, and the repeated bath metaphor is accompanied by a stated limit on the devil’s power

(DJR-167-29–31; DJR-169-01–04). These are historical bodily and theological accounts, not present-day explanations of illness.

Places to Read

- DJR-002-09–DJR-002-14 (p. 4; pp. 4–5): Latin bile as anger and black bile as the object of Democritus's imagined anatomical investigation.
- DJR-014-10–DJR-014-12 (p. 53): Boils as a hostile political-body image; the source attribution is qualified by the editorial note.
- DJR-015-05–DJR-015-07 (pp. 56–57; p. 57): The related ulcers-and-boils comparison and the marginal bodily-purging analogy.
- DJR-031-15–DJR-031-19 (p. 52; pp. 52–53; p. 53): Reported purging of black choler and the devil's-bath metaphor within a mediated bodily/spiritual causation account.
- DJR-032-08–DJR-032-10 (p. 58): Boiling water as an analogy for black bile's changing qualities, followed by Pontano's astrological claim.
- DJR-036-05–DJR-036-08 (p. 78): Calenus's book title On Black Bile and the constipation argument.
- DJR-036-19 (p. 80): English bile as boil beside ulcer and issue; the wound case's lucid intervals and English "was well."
- DJR-057-24–DJR-057-28 (p. 176): Boyl as a dried-up sore in attributed explanations of head-melancholy.
- DJR-065-02–DJR-065-04 (p. 211; pp. 211–212; p. 212): Natural explanations, a reported dispute about possession, and Burton's own preference using the bath metaphor.
- DJR-097-05–DJR-097-07 (p. 355): An ant's bile and Burton's different bee-and-sting gloss in a warning about retaliation.
- DJR-164-07–DJR-164-10 (p. 695): Black choler as bath, shoehorn and bait in the account of despair and temptation.
- DJR-167-28–DJR-167-31 (p. 712): The bath metaphor repeated beside an account of involuntary, resisted thoughts.
- DJR-168-39–DJR-168-41 (p. 719): Lazarus's physical sores in consolation.
- DJR-169-01–DJR-169-05 (p. 720; pp. 720–721; p. 721): Possible bodily causes of frightening experiences, limits on the devil's power, and mixed remedies in the historical account.

In this edition

The essential local comparisons are "de atra bile" → "On Black Bile" (DJR-036-06), "bile" → "boil" (DJR-036-19), and "Black choler" → "Black bile" (DJR-164-08). The first translates a Latin title; the second distinguishes an English skin sore from the humoral noun; the third modernizes the humour's name. Boyl also becomes "boil" in the larger drying-up construction (DJR-057-26), while "full of boyles" becomes the broader "covered in sores" for Lazarus (DJR-168-40).

The rendering of Bilem as "anger" (DJR-002-10) makes the emotional meaning explicit. At DJR-097-06 the modern text instead translates the ant's bile literally and then preserves Burton's separate bee-and-sting sentence. "balneum Diaboli, the Divels bath" becomes "the devil's bath, the devil's bathing place" at DJR-164-08: both the Latin metaphor and Burton's English restatement remain represented. The earlier version at DJR-065-04 retains "the devil's bath" twice. None of these rendering choices erases the disagreement, attribution or later qualifications of the surrounding argument.

See also

- Chirurgery (BAL-0189; Batch 2)
- Issue (BAL-0192; Batch 2)
- Evacuation and retention (BAL-0199; Batch 2)
- Choler (BAL-0025; Batch 1)
- Humour (BAL-0022; Batch 1)

Explained vocabulary: BAL-0198-V001, BAL-0198-V002, BAL-0198-V003, BAL-0198-V004, BAL-0198-V005, BAL-0198-V006, BAL-0198-V007, BAL-0198-V008, BAL-0198-V009, BAL-0198-V010, BAL-0198-V011, BAL-0198-V012

Source passage navigation: DJR-002-09, DJR-002-10, DJR-002-11, DJR-002-12, DJR-002-13, DJR-002-14, DJR-014-10, DJR-014-11, DJR-014-12, DJR-015-05, DJR-015-06, DJR-015-07, DJR-031-15, DJR-031-16, DJR-031-17, DJR-031-18, DJR-031-19, DJR-032-08, DJR-032-09, DJR-032-10, DJR-036-05, DJR-036-06, DJR-036-07, DJR-036-08, DJR-036-19, DJR-057-24, DJR-057-25, DJR-057-26, DJR-057-27, DJR-057-28, DJR-065-02, DJR-065-03, DJR-065-04, DJR-097-05, DJR-097-06, DJR-097-07, DJR-164-07, DJR-164-08, DJR-164-09, DJR-164-10, DJR-167-28, DJR-167-29, DJR-167-30, DJR-167-31, DJR-168-39, DJR-168-40, DJR-168-41, DJR-169-01, DJR-169-02, DJR-169-03, DJR-169-04, DJR-169-05

Evacuation and retention

Entry BAL-0199

The word

Retention is keeping or holding material in; evacuation is its discharge or removal. To evacuate is to empty or discharge, and Latin evacuare has the broader sense to empty or clear out. Burton’s paired medical category concerns what is retained or discharged, with attention to deficiency, excess and occasion. The marginal “Quæ excernuntur aut subsistunt” means things discharged or retained. Neither process is inherently harmful: retention can sustain nourishment, and an evacuation can either help or injure in the historical accounts.

In the work

Retention first appears as a necessary part of nutrition. Food must stay in the stomach until it is digested; if it passed straight through, the body could not be nourished (DJR-024-25–28). In regimen, retention and evacuation form one paired category among the six non-naturals. Together with diet, they concern the production, keeping or expulsion of bodily matter; the other categories alter it (DJR-033-31). In the causes chapter the pair can accompany, assist or alone cause melancholy. Constipation leads the examples, but the category is broader than bowel waste (DJR-036-05–08).

Burton includes stopped haemorrhoidal bleeding, menstrual flow, nosebleeds, sexual expenditure, and discharge from sores. He says some are necessary only at certain times, then invokes customary flow and individual histories rather than a universal need to bleed or discharge (DJR-036-08–19). The same word therefore covers different materials and routes. Later, stopped bleeding becomes something Trallianus would have carefully investigated in the account of whole-body melancholy (DJR-062-23). Reproductive explanations are especially historically conditioned: Burton gives retained seed a supposed harmful action and reports named authorities’ gendered claims about unmarried women, nuns and widows. He also calls for particular compassion toward people whose illness arises from causes harder to avoid (DJR-056-58–59).

Excessive evacuation is itself among the causes. Baths, sweating rooms, bloodletting and purging can harm when used at unsuitable times or immoderately. The discussion does not yield a single unanimous endorsement: Salvinianus, reporting hospital experience, rejects bloodletting unless the disease plainly proceeds from blood (DJR-036-20–26). In the cure, Burton qualifies the simple opposite of constipation with “or mean at least,” a middle course; the subsequent bowel regimen distinguishes nature’s action from treatment supplied where nature fails (DJR-071-27–31). Prognostic claims likewise have conditions. The allegedly favourable opening of haemorrhoids is, according to some, spontaneous rather than forced, while the neighbouring discussion disputes whether fever cures melancholy or causes it (DJR-065-06–08).

The sexual discussion demands its continuation. Reports that marriage cures illness supposedly caused by retained seed culminate in the sweeping “marriage mends all” (DJR-072-03). Burton then says this must be cautiously understood: the proposed benefit depends on a manifest cause such as excess seed or blood, preceding desire, or particular constitution and habit. Further authorities exclude many patients, restrict the exception to vigorous people with abundant blood, and especially condemn expenditure in cold and

dry constitutions (DJR-072-05–09). The article preserves the claim and its restrictions as historical medical and social reasoning, not advice about sex or marriage.

What is discharged can matter as much as how much. For whole-body melancholy, “evacuation in this kinde” means bloodletting, whose amount at one time is limited by the person’s strength (DJR-106-14–18). In hypochondriacal melancholy, Aëtius and other authorities recommend diuretics, while Bayerus and Hollerius oppose them because, they argue, the finest material leaves and the thicker matter remains (DJR-106-39). This is an explicit dispute about selective removal, not merely a disagreement over the quantity of urine.

Outside the regimen, the same emptying image travels. Writing is Burton’s imagined evacuation of a burdened head (DJR-003-07); Latin evacuant describes workers emptying privies, in a harsh account of labour and poverty whose margin nevertheless professes pity (DJR-053-10–11). Grief “evacuates it self by teares,” a qualified consolatory image followed by an argument for moderation rather than insensibility or unbounded mourning (DJR-094-34–39). Finally, recovery through vomiting, sweat and other evacuations supplies an analogy for powers of faith and hope that may seem lost yet revive (DJR-168-42–45).

Places to Read

- DJR-003-05–DJR-003-10 (p. 5; p. 6): Writing as the figurative evacuation of a burdened mind and imagined abscess.
- DJR-024-25–DJR-024-28 (p. 20): Beneficial retention among the nutritive functions.
- DJR-033-30–DJR-033-32 (p. 65; pp. 65–66): Retention and evacuation as one paired category of the six non-naturals.
- DJR-036-04–DJR-036-26 (p. 78; pp. 78–79; p. 79; pp. 79–80; p. 80; pp. 80–81; p. 81): Definition, marginal Latin formula, varied bodily materials, occasion and custom, stopped sores, excessive artificial evacuations and disagreement over bloodletting.
- DJR-053-09–DJR-053-11 (p. 157): Literal emptying of privies in the poverty-and-labour catalogue and the marginal profession of pity.
- DJR-056-57–DJR-056-59 (p. 173; pp. 173–174; p. 174): Suppressed reproductive discharges and the demand for tender compassion.
- DJR-062-22–DJR-062-24 (p. 201): Investigation of stopped discharges in the account of whole-body melancholy.
- DJR-065-06–DJR-065-10 (p. 212; p. 213): Favourable discharge claims, the spontaneous-versus-forced qualification, and disputed prognosis.
- DJR-071-26–DJR-071-31 (p. 237): The middle course, bowel emptying, nature and medical assistance.
- DJR-072-01–DJR-072-09 (p. 239; pp. 239–240; p. 240): The retained-seed and marriage-cure claims, followed by substantial restrictions and opposing authorities.
- DJR-094-34–DJR-094-39 (p. 343): Grief discharged in tears, with the subsequent moderation argument.
- DJR-106-14–DJR-106-18 (p. 398): Blood removal limited by strength and varied by bodily site.
- DJR-106-36–DJR-106-41 (p. 400; pp. 400–401; p. 401): Opposing recommendations on diuretics and which matter they remove.
- DJR-168-42–DJR-168-45 (p. 719; pp. 719–720): Bodily evacuation and recovery used as an analogy for spiritual renewal.

In this edition

The modern text sometimes retains the technical noun, as in “Retention holds the food” (DJR-024-26), but makes its object explicit. Elsewhere it specifies the bodily action: “much evacuation in this kinde at once” becomes “much blood to be removed at once” within the patient-strength condition (DJR-106-16). “the subtile or thinnest is evacuated” is rendered with the diuretics as agent, “they remove the fine or thinnest material”; the adjoining statement that thicker matter remains preserves the opponent’s reasoning (DJR-106-39).

The marginal “Quæ excernuntur aut subsistunt” is translated in the supplied note as “Things discharged or retained” (DJR-036-05). This English belongs to the edition’s note translation. Latin “latrinas evacuant” becomes “empty privies” in the labour passage (DJR-053-10), while the figurative “no fitter evacuation then this” becomes “no better way to empty it than this” in the account of writing (DJR-003-07). “for the most part all grief evacuates it self by teares” becomes “for the most part, all grief discharges itself in tears” (DJR-094-36). The changing English renderings distinguish literal bodily removal, ordinary emptying and figurative release without erasing their shared vocabulary.

See also

- Excrements (BAL-0029; Batch 1)
- Non naturals (BAL-0082; Batch 1)
- Blood and sanguine (BAL-0024; Batch 1)
- Bowels (BAL-0021; Batch 1)
- Phlebotomy (BAL-0190; Batch 2)
- Issue (BAL-0192; Batch 2)
- Clister (BAL-0195; Batch 2)
- Impostume (BAL-0197; Batch 2)
- Bile and boil (BAL-0198; Batch 2)

Explained vocabulary: BAL-0199-V001, BAL-0199-V002, BAL-0199-V003, BAL-0199-V004, BAL-0199-V005, BAL-0199-V006, BAL-0199-V007, BAL-0199-V008, BAL-0199-V009, BAL-0199-V010, BAL-0199-V011, BAL-0199-V012, BAL-0199-V013, BAL-0199-V014

Source passage navigation: DJR-003-05, DJR-003-06, DJR-003-07, DJR-003-08, DJR-003-09, DJR-003-10, DJR-024-25, DJR-024-26, DJR-024-27, DJR-024-28, DJR-033-30, DJR-033-31, DJR-033-32, DJR-036-04, DJR-036-05, DJR-036-06, DJR-036-07, DJR-036-08, DJR-036-09, DJR-036-10, DJR-036-11, DJR-036-12, DJR-036-13, DJR-036-14, DJR-036-15, DJR-036-16, DJR-036-17, DJR-036-18, DJR-036-19, DJR-036-20, DJR-036-21, DJR-036-22, DJR-036-23, DJR-036-24, DJR-036-25, DJR-036-26, DJR-053-09, DJR-053-10, DJR-053-11, DJR-056-57, DJR-056-58, DJR-056-59, DJR-062-22, DJR-062-23, DJR-062-24, DJR-065-06, DJR-065-07, DJR-065-08, DJR-065-09, DJR-065-10, DJR-071-26, DJR-071-27, DJR-071-28, DJR-071-29, DJR-071-30, DJR-071-31, DJR-072-01, DJR-072-02, DJR-072-03, DJR-072-04, DJR-072-05, DJR-072-06, DJR-072-07, DJR-072-08, DJR-072-09, DJR-094-34, DJR-094-35, DJR-094-36, DJR-094-37, DJR-094-38, DJR-094-39, DJR-106-14, DJR-106-15, DJR-106-16, DJR-106-17, DJR-106-18, DJR-106-36, DJR-106-37, DJR-106-38, DJR-106-39, DJR-106-40, DJR-106-41, DJR-168-42, DJR-168-43, DJR-168-44, DJR-168-45

Supporting vocabulary register

Entries are arranged by citation key and stable record ID. “Printed” preserves the attested form; the citation key is separately labelled as a lemma, family or phrase. Each record retains its complete definition, local use and qualifications. Linked alignment conventions below apply only where explicitly referenced; the modern rendering of a construction is not automatically the translation of one component.

Shared alignment conventions

A1

Word and construction: The indexed form contributes its defined sense within this complete rendering unit.

A2

Word and construction: The indexed form contributes the sense explained here to the aligned phrase.

A3

Word and construction: The indexed form supplies the defined lexical sense within this phrase; other words retain their own contributions.

A4

Word and construction: The printed form contributes the defined lexical sense within the quoted construction.

A5

Alignment scope: Equal-scope local phrase or clause.

A6

Alignment scope: Equal-scope phrase or construction

A7

Alignment scope: Equal-scope phrase or construction in the paired body

A8

Alignment scope: Equal-scope phrase or construction in the paired edition

A9

Alignment scope: Equal-scope phrase or construction.

A10

Alignment scope: equal-scope phrase or construction

aer

BAL-0121-V020 · Air

Printed “Aer ipse amore inficitur” (Latin; lemma).

The very air is infected with love.

Here: Air is personified as sharing erotic desire.

Context: Burton attributes the Latin proposition to Heliodorus, then applies a dancing-air image to Hero’s lute playing.

Source: DJR-118-03; Edition page: 457; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aer ipse amore inficitur

Modern rendering: The very air is infected with love

Grammar: Aer is air; ipse intensifies it as the very air; amore names love; inficitur means is infected or imbued. The full construction is personification, not the musical noun air.

Context passages: DJR-118-01, DJR-118-02, DJR-118-04, DJR-118-05, DJR-118-06, DJR-118-07, DJR-118-08

Alignment conventions: A10, A2.

Further local use

Printed “Air” (English; lemma).

Citation key: air.

Here: The air dances after the performer’s fingers.

Context: Burton labels the verse Marlow and applies it to Hero; the supplied editorial comparison identifies Chapman’s continuation and personified Music as the original referent.

Source: DJR-118-04; Edition page: 457; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The wanton Air in twenty sweet forms danc’t

Modern rendering: The playful air danced in twenty lovely shapes

Sense relation: The English verse continues the personification of the surrounding atmosphere.

Alignment conventions: A10, A2.

aer

BAL-0121-V021 · Air

Printed “aeri” (Latin; lemma).

Air or weather; the dative form here follows similar.

Here: Changing weather figures life’s alternation of joy and pain.

Context: Burton quotes Lipsius in the margin; its supplied English translation is distinct from the body’s comparison of life with the sky.

Source: DJR-023-07; Edition page: 12; Source layer: original marginal quotation.

Note; Modern note: N01549

Page label type: printed source label.

Source wording and original alignment: Vita similis aeri, udum modo, sudum, tempestas, serenitas

Modern rendering: Life is like the weather: now wet, now dry, storm and calm

Modern container: note

Alignment scope: Original Latin marginal construction and its supplied note translation

Word and construction: The inflected Latin air word contributes atmosphere or weather to the full construction; the supplied English is a separate translation layer.

Context passages: DJR-023-06, DJR-023-08

aerial

BAL-0121-V017 · Air

Printed “Aerial” (English; lemma).

Dwelling or situated in the air.

Here: This class of spirits is defined by chiefly lodging in air, distinct from the material composition of Psellus’s airy bodies.

Context: Burton gives the classification and explicitly sides with Bodin in the continuation that storms more often have demonic than natural causes.

Source: DJR-030-01; Edition page: 46; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aerial Spirits or Devils

Modern rendering: Spirits or devils of the air

Context passages: DJR-030-02, DJR-030-03, DJR-030-04, DJR-030-05, DJR-037-11, DJR-037-12

Alignment conventions: A10, A2.

aeriall

BAL-0121-V005 · Air

Printed “aeriall” (English; lemma).

Made of or belonging to air.

Here: Air is imagined as the substance of bodies attributed to devils.

Context: Burton reports Psellus; the adjacent mortality claim is rejected by Christian philosophers, and the margin’s everlasting spirits are not harmonized with it.

Source: DJR-028-34; Edition page: 40; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: aeriall bodies

Modern rendering: bodies made of air

Context passages: DJR-028-33, DJR-028-35

Alignment conventions: A10, A2.

after meat

BAL-0122-V003 · Meat

Printed “after meat” (English; phrase).

After a meal or eating.

Here: The construction locates the condemned exercise relative to meals, not specifically flesh consumption.

Context: Crato objects to all such exercise; the preceding account concerns ill-timed exercise on a full stomach.

Source: DJR-037-18; Edition page: 85; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: after meat

Modern rendering: after meals

Word and construction: Meat names the meal occasion governed by after, rather than animal flesh.

Context passages: DJR-037-17, DJR-037-19

Alignment conventions: A10.

ague

BAL-0133-V001 · Calenture and ague

Printed “ague” (English; lemma).

Fever, not necessarily a recurrent fever.

Here: Absence of fever helps distinguish the defined melancholy from phrenitis and melancholy occurring in pestilential fever.

Context: Burton says all add this distinction here; it is a local historical definition, not a claim that fever and melancholy never coexist.

Source: DJR-027-10; Edition page: 31; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: [without an ague]

Modern rendering: “without fever”

Word and construction: Ague contributes fever; without supplies the absence central to the definition.

Context passages: DJR-027-09, DJR-027-11, DJR-022-18, DJR-022-19, DJR-022-20

Alignment conventions: A10.

Further local use

Printed “ague” (English; lemma).

Citation key: ague.

Here: The humour is supposed to remain in the blood after fever or another malignant illness.

Context: Burton attributes this account to named physicians; preceding disease affects organs and thereby the mind.

Source: DJR-056-55; Edition page: 173; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: after an ague

Modern rendering: after a fever

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-056-54, DJR-056-56, DJR-056-57, DJR-056-58

Alignment conventions: A10, A2.

Further local use

Printed “ague” (English; lemma).

Citation key: ague.

Here: Thirst in fever illustrates why simply commanding a sufferer to stop grieving is insufficient.

Context: Burton says advice can do little good unless causes are addressed, not that all advice is useless.

Source: DJR-063-26; Edition page: 206; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: him that is sick of an ague, not to be adry

Modern rendering: someone suffering from an ague not to be thirsty

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-063-25, DJR-064-01

Alignment conventions: A10, A2.

Further local use

Printed “ague” (English; lemma).

Citation key: ague.

Here: Feverish thirst exemplifies an appetite whose action the moving faculty may restrain.

Context: This is Burton’s historical account of reason and bodily action, not present-day advice to withhold fluids; the continuation allows that a sufferer may be unable to self-govern.

Source: DJR-083-30; Edition page: 292; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: In an ague the appetite would drink

Modern rendering: In a fever, appetite wants to drink

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-083-29, DJR-083-31, DJR-083-32

Alignment conventions: A10, A2.

Further local use

Printed “ague” (English; lemma).

Citation key: ague.

Here: Altered taste in fever illustrates the difference between a perceived object and disordered judgment.

Context: Burton invokes Plutarch, locating the fault in taste rather than food; the next paragraph counsels disclosure to a friend if self-control fails.

Source: DJR-083-31; Edition page: 292; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to him that is sick of an ague, all things are distastful and unpleasant

Modern rendering: To someone sick with a fever, everything tastes bad and unpleasant

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-083-29, DJR-083-30, DJR-083-32

Alignment conventions: A10, A2.

Further local use

Printed “ague” (English; lemma).

Citation key: ague.

Here: Fever exemplifies the limits of physicians’ judgment and relief.

Context: Burton’s attack is qualified by sometimes and by the later express defense of medicine against its abuse.

Source: DJR-099-19; Edition page: 364; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a common ague sometimes stumbles them all

Modern rendering: even an ordinary fever sometimes baffles them all

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-099-18, DJR-099-20, DJR-099-21, DJR-099-22, DJR-099-23

Alignment conventions: A10, A2.

Further local use

Printed “Ague” (English; lemma).

Citation key: ague.

Here: Burton recalls his mother’s use of a spider amulet against fever.

Context: He first rejects this particular practice despite praising her other practical cures, then reports increased belief from books and some experience; the account is historical.

Source: DJR-105-30; Edition page: 394–395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so applied for an Ague by my Mother

Modern rendering: used in this way against an ague by my mother

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-105-29, DJR-105-31, DJR-105-32

Alignment conventions: A10, A2.

air

BAL-0121-V006 · Air

Printed “air” (English; lemma).

The surrounding atmosphere as a cause acting on spirits and humours.

Here: Its thickness and other qualities are used to explain bodily and mental effects.

Context: Fernel, Lemnius and Joubert are separately cited for claims; the mechanism belongs to historical humoral medicine.

Source: DJR-036-29; Edition page: 81; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A thick air thickneth the blood and humors

Modern rendering: thick air thickens the blood and humours

Context passages: DJR-036-28, DJR-036-30, DJR-037-04, DJR-037-05, DJR-037-06

Alignment conventions: A10, A2.

Further local use

Printed “aër” (Latin; lemma).

Citation key: aer.

Here: Impure air depresses spirits and corrupts the heart in the marginal causal formulation.

Context: The Burton-labelled margin supplies the Latin assertion; the following English is the edition’s translation.

Source: DJR-036-28; Edition page: 81; Source layer: original marginal quotation.

Note; Modern note: N02607

Page label type: printed source label.

Source wording and original alignment: Impurus aër spiritus dejicit, infecto corde gignit morbos.

Modern rendering: Impure air depresses the spirits and, by infecting the heart, produces diseases.

Modern container: note

Alignment scope: Original Latin marginal construction and its supplied note translation

Word and construction: The inflected Latin air word contributes atmosphere or weather to the full construction; the supplied English is a separate translation layer.

Sense relation: The Latin marginal attestation expresses the same historical causal use.

air

BAL-0121-V016 · Air

Printed “air” (English; lemma).

A tune or melody.

Here: The lovely woman’s performance joins musical attraction to the surrounding examples of persuasive conversation.

Context: Burton recounts Clitophon’s response to Leucippe in Achilles Tatius, conjectures that the rose song is from Anacreon, and remains uncertain whether the instrument was harp or lute.

Source: DJR-123-13; Edition page: 484; Source layer: original body; Page label type: printed source label.

Source and modern wording: a melodious air

Context passages: DJR-123-10, DJR-123-11, DJR-123-12, DJR-123-14

Alignment conventions: A10, A2.

aire

BAL-0121-V007 · Air

Printed “aire” (English; lemma).

Local climate or prevailing atmospheric conditions.

Here: Differences within one country are connected with terrain, exposure, water and soil.

Context: Burton gives a comparative geographical survey whose named examples are not a modern measured climate dataset.

Source: DJR-074-05; Edition page: 248; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: great diversity of aire in the same country

Modern rendering: great differences of climate within the same country

Context passages: DJR-074-06, DJR-074-07

Alignment conventions: A10, A2.

aliment

BAL-0122-V012 · Meat

Printed “aliment” (English; lemma).

Food or nourishment.

Here: Bodily assimilation supplies the model for transforming acknowledged borrowed material.

Context: Burton claims to digest and arrange his sources; the Senecan phrases are adaptations, not one continuous verbatim quotation.

Source: DJR-005-03; Edition page: 8; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the aliment of our bodies

Modern rendering: our bodily food

Word and construction: Aliment supplies food; of our bodies is recast as our bodily.

Context passages: DJR-005-02, DJR-005-04

Alignment conventions: A10.

aliud vinum, aliud ebrietas

BAL-0123-V013 · Wine

Printed “Aliud vinum, aliud ebrietas” (Latin; phrase).

Wine is one thing, drunkenness another.

Here: The contrast distinguishes the substance or its use from drunkenness as abuse, defending medicine by analogy.

Context: Burton now declares himself well disposed to medicine after the hostile arguments. The margin names Chrysostom without a homily number; the precise Latin source remains uncollated.

Source: DJR-099-22; Edition page: 365; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aliud vinum, aliud ebrietas

Modern rendering: Wine is one thing, drunkenness another

Word and construction: The paired aliud clauses distinguish wine from drunkenness; the English supplies is and thing to express the elliptical Latin contrast.

Context passages: DJR-099-21, DJR-099-23

Alignment conventions: A10.

alterative

BAL-0173-V001 · Alteratives

Printed “Alterative” (English; lemma).

A treatment intended to change an unhealthy bodily condition or its qualities.

Here: The synopsis makes alteration a branch of pharmaceutical treatment and places simples within it.

Context: Burton’s synoptic classification; the expanded modern noun treatment makes the heading’s function explicit.

Source: DJR-067-13; Edition page: unnumbered Second Partition synopsis, scan p. 324; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF324

Source wording and original alignment: Alterative

Modern rendering: Alterative treatment

Word and construction: The indexed form names or supplies a treatment intended to change an unhealthy bodily condition or its qualities in this expression.

Alignment conventions: A8.

alterative

BAL-0173-V002 · Alteratives

Printed “Alteratives” (English; lemma).

A medicine classified by corrective, strengthening or disease-resisting action rather than purgative evacuation.

Here: Burton defines the category by intended operation, not by a single ingredient; herbs, stones and minerals may belong to it.

Context: Burton gives a historical medical definition, not a demonstrated modern pharmacological mechanism.

Source: DJR-099-30; Edition page: 366; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Alteratives are such as correct, strengthen nature, alter, any way hinder or resist the disease

Modern rendering: Alteratives correct or strengthen the body’s natural powers, bring about change, or in some way hinder or resist the disease

Word and construction: The indexed form supplies a medicine classified by corrective, strengthening or disease-resisting action rather than purgative evacuation in this expression.

Context passages: DJR-099-29, DJR-099-33

Alignment conventions: A8.

alterative

BAL-0173-V004 · Alteratives

Printed “alteratives” (English; lemma).

A remedy intended to change the bodily condition without the characteristic evacuation of a purgative.

Here: The cited comparison prefers alteration and moistening to diminishing or purging bodily matter.

Context: Burton attributes the preference to Galen and the superior number of cures by moistening to Trallianus; the latter is expressly called a boast.

Source: DJR-100-07; Edition page: 368; Source layer: original body; Page label type: printed source label.

Source and modern wording: alteratives

Word and construction: The indexed form supplies a remedy intended to change the bodily condition without the characteristic evacuation of a purgative in this expression.

Context passages: DJR-100-02

Alignment conventions: A8.

alterative

BAL-0173-V005 · Alteratives

Printed “alteratives” (English; lemma).

A medicine intended to alter and amend bodily temperament.

Here: After evacuation they are supposed to address remaining matter and strengthen heart and brain; Burton also says they sometimes help alone.

Context: Burton’s clinical scheme is conditional on circumstances; Arnoldus’s preference is reported. The marginal praise of theriacal medicine is narrower than the body’s general claim.

Source: DJR-104-18; Edition page: 389; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by alteratives, cordials and such means

Modern rendering: by alteratives, cordials and similar means

Word and construction: The indexed form supplies a medicine intended to alter and amend bodily temperament in this expression.

Context passages: DJR-104-17

Alignment conventions: A8.

alterative

BAL-0173-V006 · Alteratives

Printed “Alteratives” (English; lemma).

A medicine intended to change a disordered condition.

Here: The reuse of the category in hypochondriacal melancholy requires attention to liver, spleen, stomach and subcostal regions as well as heart and brain.

Context: Burton expressly qualifies the earlier scheme for this bodily distribution; these are historical prescriptions.

Source: DJR-106-25; Edition page: 399; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Preparatives and Alteratives may be used as before

Modern rendering: Preparatory medicines and alteratives may be used as before

Word and construction: The indexed form supplies a medicine intended to change a disordered condition in this expression.

Context passages: DJR-106-23, DJR-106-24

Alignment conventions: A8.

alterative

BAL-0173-V007 · Alteratives

Printed “alterative” (English; lemma).

A figurative remedy that beneficially changes a distressed mental condition.

Here: Scripture-reading receives the language of medicinal alteration among other images of relief.

Context: Burton praises Scripture within a restricted recommendation of study for the otherwise idle or troubled; the theological praise is not a drug claim.

Source: DJR-081-27; Edition page: 282; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sweetest alterative

Modern rendering: sweetest medicine for changing one’s condition

Word and construction: The indexed form names or supplies a figurative remedy that beneficially changes a distressed mental condition in this expression.

Context passages: DJR-081-26, DJR-081-28

Alignment conventions: A8.

alterative

BAL-0173-V008 · Alteratives

Printed “alteratives” (English; lemma).

A figurative remedy for changing the mind’s afflicted condition.

Here: Scripture is compared with a shop containing differentiated remedies for diseases of the soul.

Context: Burton’s extended pharmacy metaphor; the claim of a particular medicine for every spiritual disease is attributed to Austin.

Source: DJR-081-36; Edition page: 283; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: alteratives

Modern rendering: medicines that alter its condition

Word and construction: The indexed form supplies a figurative remedy for changing the mind’s afflicted condition in this expression.

Context passages: DJR-081-34, DJR-081-37

Alignment conventions: A8.

alteratives and cordials

BAL-0173-V003 · Alteratives

Printed “Alteratives and Cordials” (English; phrase).

Condition-changing medicines and heart-strengthening or restorative medicines.

Here: Burton distinguishes these classes while defending purges used at an appropriate time and in moderation.

Context: The assertion that no one doubts their value is Burton’s generalization; the preceding objections concern purgatives.

Source: DJR-099-28; Edition page: 365; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Alteratives and Cordials

Modern rendering: alteratives and cordials

Word and construction: The indexed form names or supplies condition-changing medicines and heart-strengthening or restorative medicines in this expression.

Context passages: DJR-099-26, DJR-099-27

Alignment conventions: A8.

alvus astrictus

BAL-0130-V003 · Costiveness

Printed “Alvus astrictus” (Latin; phrase).

A bound or constipated bowel.

Here: The marginal phrase identifies the alleged sole cause of the merchant’s condition.

Context: The reported diagnosis and rapid recovery belong to Schenck’s case as transmitted by Burton; the printed astrictus is retained.

Source: DJR-036-07; Edition page: 78; Source layer: original marginal quotation.

Note; Modern note: N02559

Page label type: printed source label.

Source wording and original alignment: Alvus astrictus causa

Modern rendering: A constipated bowel was the cause

Modern container: note

Alignment scope: Original marginal construction and supplied note translation

Word and construction: Alvus names the bowel, astrictus its bound or constipated state, and causa the cause; was is supplied in English.

Context passages: DJR-036-05, DJR-036-06, DJR-036-08

Further local use

Printed “alvum siccum” (Latin; lemma).

Citation key: alvus.

Here: The bowel is described as dry and passing nothing in Fonseca’s reported case.

Context: The Latin marginal description is translated separately; it is a historical description, not a new diagnosis.

Source: DJR-036-08; Edition page: 78; Source layer: original marginal quotation.

Note; Modern note: N02561

Page label type: printed source label.

Source wording and original alignment: alvum siccum habet, & nihil reddit

Modern rendering: he has had a dry bowel and passes nothing

Modern container: note

Alignment scope: Original marginal phrase and supplied note translation

Word and construction: Alvus/alvum names the bowel; arida/siccum describes dryness, with failure to discharge stated in the continuation.

Sense relation: A related Latin description of the same retained bowel waste, without silently correcting the printed morphology.

Further local use

Printed “Alvus arida” (Latin; lemma).

Citation key: alvus.

Here: The dry bowel discharges nothing despite the ability to eat.

Context: The Latin marginal description is translated separately; it is a historical description, not a new diagnosis.

Source: DJR-058-15; Edition page: 180; Source layer: original marginal quotation.

Note; Modern note: N04336

Page label type: printed source label.

Source wording and original alignment: Alvus arida nihil dejiciens

Modern rendering: The bowels are dry and discharge nothing

Modern container: note

Alignment scope: Original marginal phrase and supplied note translation

Word and construction: Alvus/alvum names the bowel; arida/siccum describes dryness, with failure to discharge stated in the continuation.

Sense relation: A related Latin description of the same retained bowel waste, without silently correcting the printed morphology.

amica

BAL-0156-V014 · Friendship

Printed “amicas” (Latin; lemma).

A female lover or mistress.

Here: The feminine plural names erotic partners, not ordinary companions.

Context: Burton quotes Ovid’s counsel to divide love, then expands it with literary examples; their presence does not establish efficacy.

Source: DJR-136-06; Edition page: 554; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: binas habeatis amicas

Modern rendering: have two mistresses at once

Context passages: DJR-136-05, DJR-136-07, DJR-136-08, DJR-136-09, DJR-136-10

Alignment conventions: A7, A1.

amicitia

BAL-0156-V007 · Friendship

Printed “amicitia” (Latin; lemma).

Friendship.

Here: The Latin pair belongs to a proposed division of love associated with brain and liver.

Context: Burton cites Scaliger, Valesius and Melanchthon, and conjecturally connects their appeal to Plato with Pausanias’s speech.

Source: DJR-108-42; Edition page: 413; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Amor & amicitia

Modern rendering: love and friendship

Context passages: DJR-108-41, DJR-108-43

Alignment conventions: A7, A1.

amicitia

BAL-0156-V012 · Friendship

Printed “amicitiam” (Latin; lemma).

Friendship.

Here: The grammatical construction treats friendship as if it were enmity, a reported error of judgment.

Context: Burton attributes the account to Arculanus and explicitly allows profound judgment in some other matters; it is not an assertion that actual friends are enemies.

Source: DJR-059-26; Edition page: 186; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: amicitiam habent pro inimicitia

Modern rendering: take friendship for hostility

Context passages: DJR-059-25, DJR-059-27

Alignment conventions: A7, A1.

amity

BAL-0156-V006 · Friendship

Printed “amity” (English; lemma).

Friendship or concord.

Here: The surrounding musical image represents mutual wishes and harmonious understanding.

Context: Burton gathers scriptural and literary pairs rather than presenting one independently verified historical category.

Source: DJR-111-03; Edition page: 425; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: perfect amity

Modern rendering: perfect friendship

Alignment conventions: A7, A1.

Anger

BAL-0160-V001 · Anger

Printed “Anger” (English; family).

In this classification, a desire for revenge.

Here: Anger belongs to the mixed affections, alongside zeal and other responses to goods and harms.

Context: Burton supplies a local classificatory definition, not a claim about the full sense of every ordinary occurrence.

Source: DJR-025-29; Edition page: 25; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Anger, which is a desire of revenge

Modern rendering: anger, a desire for revenge

Alignment conventions: A9, A3.

Anger

BAL-0160-V004 · Anger

Printed “Anger” (English; family).

The passion or emotion of anger.

Here: Burton moves from danger to hot, choleric bodies to destruction of political communities.

Context: The bodily causal claims are humoral and attributed; the social argument invokes Seneca.

Source: DJR-041-36; Edition page: 105; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this passion of Anger

Modern rendering: anger

Alignment scope: Corresponding compressed noun phrase; this passion of is not separately expressed in the modern anger.

Word and construction: Anger supplies anger; the framing this passion of is compressed rather than separately rendered.

Alignment qualification: The modern clause compresses this passion of Anger to anger; passion of is not separately expressed. The alignment is a compressed noun phrase, not a word-for-word equivalence.

Context passages: DJR-041-37

Anger

BAL-0160-V005 · Anger

Printed “anger” (English; family).

Anger or resentment.

Here: Stubborne marks its resistance to yielding; it appears among origins assigned to much human misery.

Context: Burton’s report of Plutarch says most part; the margin’s broader all is not silently substituted for the body.

Source: DJR-043-33; Edition page: 114; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: stubborne anger

Modern rendering: stubborn anger

Word and construction: Anger remains anger; stubborne supplies stubborn.

Alignment conventions: A9.

Anger

BAL-0160-V006 · Anger

Printed “anger” (English; family).

Anger as the impulse opposed by meekness.

Here: The countervirtue is gentleness rather than retaliatory force.

Context: Burton’s image is of bending a crooked staff in the contrary direction.

Source: DJR-095-34; Edition page: 347–348; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: meekness to anger

Modern rendering: gentleness against anger

Word and construction: Anger retains its meaning; meekness supplies gentleness, and to is rendered by the oppositional against.

Context passages: DJR-095-35

Alignment conventions: A9.

Further local use

Printed “angry” (English; family).

Here: Feeling anger or indignation, here explicitly permitted when the cause is just and the response moderate.

Context: Burton adapts Augustine’s judgment of emotion by cause and purpose, explicitly requiring moderation and just cause; the margin’s printed book/chapter is not silently corrected in the source.

Source; Context passages: DJR-094-39

Edition page: 343; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I forbid not a man to be angry

Modern rendering: I do not forbid a man to be angry

Word and construction: Angry remains angry; the negative prohibition belongs to I forbid not and its modern equivalent.

Sense relation: Related adjective for the feeling itself, with just cause and moderation explicitly required.

Context passages: DJR-094-38, DJR-094-40

Alignment conventions: A5.

anger

BAL-0160-V009 · Anger

Printed “anger” (English; lemma).

To provoke or make someone angry.

Here: Philinna deliberately provokes her lover in order to be reconciled again.

Context: Burton describes Philinna’s deliberate provocation in a recast Lucian scene; the surrounding endorsement belongs to Burton, with Ampelis’s advice reported afterward.

Source; Context passages: DJR-124-15

Edition page: 489; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: anger him of set purpose

Modern rendering: make him angry

Alignment scope: Corresponding causative expression; the original of set purpose is represented by deliberately earlier in the modern coordinated clause.

Word and construction: The verb anger is expanded to make angry; him remains the object. Of set purpose is represented separately by deliberately.

Context passages: DJR-124-14, DJR-124-16, DJR-124-17

angry

BAL-0160-V008 · Anger

Printed “angry” (English; lemma).

Stormy, violent or threatening, applied figuratively to the sea.

Here: A figuratively hostile sea serves as Britain’s protective wall.

Context: Burton presents the surrounding sea as a protective wall, transferring the tortoise image from Livy; no claim of literal maritime emotion.

Source; Context passages: DJR-014-06

Edition page: 52; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an angry Sea

Modern rendering: an angry sea

Word and construction: Angry remains angry, personifying the sea; Sea remains sea.

Context passages: DJR-014-05, DJR-014-07

Alignment conventions: A5.

antimony

BAL-0186-V004 · Stibium

Printed “Antimony” (English; lemma).

A mineral substance used in historical medicine, also called stibium.

Here: Gervinus’s reported near-fatal experience directly counters Mattioli’s praise; Erastus and Montaltus agree with the objection.

Context: An attributed adverse judgement grounded in Gervinus’s account, not an unqualified definition of all preparations.

Source: DJR-102-06; Edition page: 377; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Antimony is rather poyson then a medicine

Modern rendering: antimony is a poison rather than a medicine

Word and construction: Antimony identifies the medicinal mineral substance, also called stibium; the surrounding construction separately supplies the claim or condition about its use.

Context passages: DJR-102-05, DJR-102-07

Alignment conventions: A8.

Further local use

Printed “Antimony” (English; lemma).

Citation key: antimony.

Here: The sword simile makes medicinal or poisonous outcome depend on prescriber, use and patient strength; Burton closes with this conditional judgement. Burton names Zwinger in the body, whereas the margin cites Crato’s selected letters or a letter to Monavius; the precise correspondence remains unlocated.

Context: Burton explicitly adopts Zwinger’s conclusion after acknowledging books of disagreement.

Source: DJR-102-07; Edition page: 377–378; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Antimony is like Scanderbegs sword

Modern rendering: antimony is like Scanderbeg’s sword

Word and construction: Antimony identifies the medicinal mineral substance, also called stibium; the surrounding construction separately supplies the claim or condition about its use.

Alignment qualification: The body’s strong-patient condition is retained separately from the marginal in utramque partem, in either direction; the conflicting attributions are unresolved.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-102-06

Alignment conventions: A8.

Further local use

Printed “Antimony” (English; lemma).

Citation key: antimony.

Here: Laurentius and Hercules de Saxonia reserve it for last, a strong patient and cautious administration. The subsequent Crato rejection in this paragraph concerns Hierologodium, not antimony.

Context: Recommendations attributed to named physicians, with their restrictions retained.

Source: DJR-103-36; Edition page: 386; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Antimony tried last

Modern rendering: antimony tried last

Word and construction: Antimony identifies the medicinal mineral substance, also called stibium; the surrounding construction separately supplies the claim or condition about its use.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-103-33, DJR-103-37

Alignment conventions: A8.

apophlegmatism

BAL-0196-V001 · Apophlegmatisms

Printed “Apophlegmatisms” (English; lemma).

A preparation intended to draw off phlegm.

Here: Here the preparation is held and chewed in the mouth rather than swallowed.

Context: Burton classifies application and strength; the explanatory intended effect is supported by the supplied local apparatus.

Source: DJR-102-44; Edition page: 382; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Apophlegmatisms, Masticatories

Modern rendering: apophlegmatisms, or masticatories

Word and construction: Apophlegmatisms names the intended phlegm-drawing preparation; the modern or explicitly links the two names in this context.

Context passages: DJR-102-43, DJR-102-45, DJR-102-46

Alignment conventions: A6.

Apothecaries notation: half

BAL-0115-V005 · Apothecaries measures

Printed “ʒ ß.” (Prescription notation; phrase).

Half a drachm: ʒ names the unit, and ß signifies one half.

Here: The combination attaches a fractional quantity to the unit.

Context: This explains the printed notation, without converting the historical prescription into present treatment.

Source; Context passages: DJR-134-46

Edition page: 548–549; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ʒ ß.

Modern rendering: half a drachm

Context passages: DJR-134-44, DJR-134-45, DJR-134-47

Alignment conventions: A5, A4.

Apothecaries notation: of each

BAL-0115-V004 · Apothecaries measures

Printed “an. ʒ j.” (Latin prescription notation; phrase).

One drachm of each listed ingredient: an. means of each, ʒ drachm, and j one.

Here: The abbreviated quantity applies distributively to the preceding ingredients.

Context: A historical prescription is being transcribed and interpreted; no modern dosing instruction is supplied.

Source; Context passages: DJR-134-46

Edition page: 548–549; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an. ʒ j.

Modern rendering: one drachm of each

Context passages: DJR-134-44, DJR-134-45, DJR-134-47

Alignment conventions: A5, A4.

Apothecaries notation: ounce

BAL-0115-V006 · Apothecaries measures

Printed “℥ iij.” (Prescription notation; phrase).

Three ounces: ℥ names the unit, and iij signifies three.

Here: The symbol and numeral form one specified weight.

Context: The historical ounce is left unconverted; no modern dose equivalence is claimed.

Source; Context passages: DJR-134-46

Edition page: 548–549; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ℥ iij.

Modern rendering: three ounces

Context passages: DJR-134-44, DJR-134-45, DJR-134-47

Alignment conventions: A5, A4.

Apothecaries notation: scruple

BAL-0115-V007 · Apothecaries measures

Printed “℈ jj.” (Prescription notation; phrase).

Two scruples: ℈ names the unit, and jj signifies two.

Here: The sign distinguishes scruples from the dram elsewhere in this recipe.

Context: The source’s amounts are retained even where adjoining prose gives a different amount for a preparation.

Source; Context passages: DJR-105-06

Edition page: 392; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ℈ jj.

Modern rendering: two scruples

Context passages: DJR-105-04, DJR-105-05, DJR-105-07

Alignment conventions: A5, A4.

aqua vitae

BAL-0181-V001 · Aqua vitae

Printed “Aquavitæ” (Latin; phrase).

Distilled alcoholic spirit; literally water of life.

Here: A sufferer carries it against feared fainting or illness in confined places or crowds.

Context: Burton describes the sufferer’s anticipatory precautions, not an actual fainting event or a prescribed remedy.

Source: DJR-058-33; Edition page: 181–182; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aquavitæ

Modern rendering: aqua vitae

Word and construction: The indexed form names or supplies distilled alcoholic spirit; literally water of life in this expression.

Context passages: DJR-058-32, DJR-058-34

Alignment conventions: A8.

aqua vitae

BAL-0181-V003 · Aqua vitae

Printed “Aqua vitæ” (English and Latin; phrase).

A distilled spirit used as a medicinal preparation.

Here: Evonimus’s named preparation is commended only for a cold constitution, after restrictions concerning inflamed melancholy and excessive heat.

Context: Burton reports Evonimus and the preceding authorities; the body and c margin have a qualified grammatical difference which the edition retains.

Source: DJR-101-24; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a pretious Aqua vitæ to this purpose, for such as are cold

Modern rendering: a valuable aqua vitae for this purpose, for those of a cold constitution

Word and construction: The indexed form names or supplies a distilled spirit used as a medicinal preparation in this expression.

Context passages: DJR-101-23, DJR-101-25

Alignment conventions: A8.

artificial wilderness

BAL-0155-V003 · Gardens and walks

Printed “artificiall Wildernesses” (English; phrase).

A deliberately made wooded or wild-looking garden area.

Here: The apparently wild landscape is part of a designed setting for recreation.

Context: Burton praises a varied landscape with choices of walking, climbing or sitting.

Source: DJR-078-34; Edition page: 269; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: artificiall Wildernesses

Modern rendering: planted wildernesses

Alignment conventions: A7, A1.

artificiall aire

BAL-0121-V013 · Air

Printed “artificiall aire” (English; phrase).

Air modified by human skill and arrangements.

Here: Warmth, moisture, scent and light are combined in an environmental regimen.

Context: Burton proposes this if earlier courses fail, within his historical medical scheme.

Source: DJR-077-18; Edition page: 263; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: make artificiall aire

Modern rendering: make artificial air

Context passages: DJR-077-17, DJR-077-19, DJR-077-20

Alignment conventions: A10, A2.

artillery garden

BAL-0155-V007 · Gardens and walks

Printed “artillery gardens” (English; phrase).

Grounds set aside for weapons practice or military exercise.

Here: The compound names an exercise ground rather than a flower garden.

Context: Burton proposes these facilities in his imagined commonwealth.

Source: DJR-016-06; Edition page: 61; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: artillery gardens

Modern rendering: grounds for military exercises

Context passages: DJR-016-05

Alignment conventions: A7, A1.

Further local use

Printed “Artillery Gardens” (English; phrase).

Citation key: artillery garden.

Grounds for weapons practice.

Here: The compound occurs among civic recreations in the Low Countries.

Context: Burton attributes the historical report to Van Meteren and cites Pontanus for Amsterdam.

Source: DJR-079-33; Edition page: 273; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Artillery Gardens

Modern rendering: grounds for shooting practice

Context passages: DJR-079-32

Alignment conventions: A7, A1.

asleep

BAL-0145-V016 · Sleep and waking

Printed “asleep” (English; lemma).

Figuratively insensible or unaware.

Here: Popular applause and vainglory prevent awareness of the alleged disorder.

Context: Burton depicts flattering self-love as pleasurable harm that conceals itself from the person affected.

Source: DJR-045-14; Edition page: 121; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lulls our souls asleep

Modern rendering: lulls our souls to sleep

Context passages: DJR-045-13, DJR-045-15

Alignment conventions: A7, A1.

Further local use

Printed “asleep” (English; lemma).

Citation key: asleep.

Figuratively insensible or unaware.

Here: Flattering preachers induce complacency; terrifying preachers drive people to despair.

Context: Burton warns of both extremes. His English says terrifying ministers do more harm; the Erasmus Latin asks which extreme is worse, so they must not be harmonized.

Source: DJR-164-33; Edition page: 698; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lulls them asleep in carnal security

Modern rendering: lulls people to sleep in worldly complacency

Context passages: DJR-164-32, DJR-164-34

Alignment conventions: A7, A1.

Further local use

Printed “asleep” (English; lemma).

Citation key: asleep.

Figuratively insensible or unaware.

Here: The worldly person fails to perceive sins; affliction is presented as awakening correction.

Context: This is Burton’s religious consolation and providential interpretation, not a claim that suffering invariably benefits people.

Source: DJR-168-29; Edition page: 718; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lulled asleep in perverse securitie

Modern rendering: lulled asleep in perverse complacency

Context passages: DJR-168-28, DJR-168-30

Alignment conventions: A7, A1.

at his pleasure

BAL-0150-V005 · Pleasure

Printed “at his pleasure” (English; phrase).

At one’s choice or discretion.

Here: The construction marks freedom of ordinary movement or action.

Context: Burton distinguishes some remaining civil freedom from the following theological limitation of spiritual freedom.

Source: DJR-026-37; Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: move at his pleasure

Modern rendering: move as it pleases

Context passages: DJR-026-36, DJR-026-38

Alignment conventions: A7, A1.

atra bilis

BAL-0198-V002 · Bile and boil

Printed “atra bilis” (Latin; phrase).

Black bile.

Here: The humour is identified with melancholy in the story of Democritus’s anatomical investigations.

Context: Burton recounts the literary Hippocratic letter tradition, not an independently established dissection or cure.

Source: DJR-002-13; Edition page: 4; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this atra bilis, or melancholy

Modern rendering: this “black bile,” or melancholy

Word and construction: Atra contributes black and bilis bile; the source’s alternative designation or melancholy is retained.

Context passages: DJR-002-12, DJR-002-14

Alignment conventions: A6.

aurum potabile

BAL-0182-V001 · Aurum potabile

Printed “aurum potabile” (Latin; phrase).

Literally drinkable gold; here wealth converted into drink and consumed.

Here: The phrase makes dissipated property into a mock alchemical preparation.

Context: Burton’s satire describes ruined fortunes and lost standing, not a recipe for medicinal gold.

Source: DJR-045-05; Edition page: 120; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: aurum potabile

Modern rendering: drinkable gold

Word and construction: The indexed form names or supplies literally drinkable gold; here wealth converted into drink and consumed in this expression.

Context passages: DJR-045-04, DJR-045-06

Alignment conventions: A8.

aurum potabile

BAL-0182-V002 · Aurum potabile

Printed “aurum potabile” (Latin; phrase).

A medicinal preparation intended to make gold drinkable.

Here: It appears in the compressed head-melancholy synopsis of preparatives and purgers.

Context: Burton’s list is a medicinal use distinct from the earlier joke; its assignment of each remedy to particular authorities and its precise regimen are not unambiguous.

Source: DJR-067-22; Edition page: unnumbered Second Partition synopsis, scan p. 325; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF325

Source wording and original alignment: aurum potabile

Modern rendering: drinkable gold

Word and construction: The indexed form names or supplies a medicinal preparation intended to make gold drinkable in this expression.

Context passages: DJR-067-21, DJR-067-23

Alignment conventions: A8.

aurum potabile

BAL-0182-V003 · Aurum potabile

Printed “Aurum potabile” (Latin; phrase).

A medicinal or alchemical preparation represented as drinkable gold.

Here: It exemplifies the disputed promise to treat all maladies with one medicine applied differently.

Context: Burton says some undertake this universal cure and calls the gold much controverted; he does not establish their claim.

Source: DJR-070-05; Edition page: 230; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aurum potabile

Modern rendering: drinkable gold

Word and construction: The indexed form names or supplies a medicinal or alchemical preparation represented as drinkable gold in this expression.

Context passages: DJR-070-03, DJR-070-04, DJR-070-06, DJR-070-07

Alignment conventions: A8.

aurum potabile

BAL-0182-V004 · Aurum potabile

Printed “Aurum potabile” (Latin; phrase).

A preparation claimed to make gold suitable for drinking.

Here: Erastus attacks it because of corrosive liquids and treats the promised substance as poison or imposture.

Context: Erastus’s opposition and Gwinne’s related argument are reported; Burton later rejects both the total rejection and extravagant approval of minerals.

Source: DJR-100-38; Edition page: 371; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aurum potabile

Modern rendering: potable gold

Word and construction: The indexed form names or supplies a preparation claimed to make gold suitable for drinking in this expression.

Context passages: DJR-100-36, DJR-100-37, DJR-100-39, DJR-100-40, DJR-100-41, DJR-100-42, DJR-100-43, DJR-100-44

Alignment conventions: A8.

ayre

BAL-0121-V003 · Air

Printed “ayre” (English; lemma).

Air drawn into the body through breathing.

Here: The historical account assigns it the function of cooling the heart through the lungs.

Context: Burton’s inherited physiology describes the route and purpose; its anatomy is not silently replaced with modern circulation.

Source: DJR-024-16; Edition page: 19; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sending ayre unto it

Modern rendering: sending air to it

Context passages: DJR-024-15, DJR-024-17

Alignment conventions: A10, A2.

ayre

BAL-0121-V004 · Air

Printed “ayre” (English; lemma).

The atmospheric substance; here, the medium through which sound is conveyed.

Here: A striking body, a struck body and the intervening air form the account of hearing.

Context: Burton describes collision of air and distinguishes outward from inward air, developing the transmission in the continuation.

Source: DJR-025-10; Edition page: 22; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Medium, the ayre: which is Inward, or Outward

Modern rendering: the medium, air, which is internal or external

Context passages: DJR-025-07, DJR-025-08, DJR-025-09, DJR-025-11, DJR-025-12, DJR-025-13

Alignment conventions: A10, A2.

Further local use

Printed “ayre” (English; lemma).

Here: Sight involves illuminated air; the marginal explanation distinguishes illumination in the medium from light at its source.

Context: Burton compresses a philosophical account whose distinctions the marginal Latin makes explicit.

Source: DJR-025-08; Edition page: 22; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The Medium is the illumination of the ayre, which comes from light

Modern rendering: The medium is the illumination of the air by light

Sense relation: The same atmospheric substance has a different sensory function.

Alignment conventions: A10, A2.

Further local use

Printed “ayre” (English; lemma).

Here: Air is the medium of human smell; Burton declines to settle whether odour is a quality, fume, vapour or exhalation.

Context: Burton states the medium while expressly suspending the further question about the nature of odour.

Source: DJR-025-12; Edition page: 22–23; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The Medium the ayre to men as water to fish

Modern rendering: its medium is air for humans, as water is for fish

Sense relation: The same atmospheric substance has a different sensory function.

Alignment conventions: A10, A2.

Ayre

BAL-0121-V009 · Air

Printed “Ayre” (English; lemma).

Air as an elemental substance compared with celestial matter.

Here: Burton distinguishes a dispute over substance from a claimed convergence about the penetrability of the heavens.

Context: Tycho maintains two substances; Burton says the opposing astronomers agree with qualification about softness and penetrability, not without qualification about every doctrine.

Source: DJR-074-29; Edition page: 251; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: two distinct matters of Heaven and Ayre

Modern rendering: heaven and air are made of two distinct substances

Context passages: DJR-074-25, DJR-074-26, DJR-074-27, DJR-074-28, DJR-074-30

Alignment conventions: A10, A2.

Bacchus

BAL-0123-V005 · Wine

Printed “Bacchus” (English; lemma).

The god of wine, used to personify the drink’s power to bring joy.

Here: The account connects Bacchus’s title Liber with release from cares.

Context: Burton attributes ancient cult practice and uses an etymological play; its precise Pausanias source is not located.

Source: DJR-104-24; Edition page: 390; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Bacchus, Liber pater à liberando

Modern rendering: Bacchus “Father Liber,” from his setting people free

Word and construction: Bacchus names the god; Liber pater supplies his title Father Liber, and à liberando supplies the derivation from setting free.

Context passages: DJR-104-23, DJR-104-25, DJR-104-26

Alignment conventions: A10.

bad ayr

BAL-0121-V002 · Air

Printed “bad ayr” (English; phrase).

Atmosphere believed harmful to health.

Here: Unhealthy air is one circumstantial disadvantage among climate, infertility and lack of water in the account of sick commonwealths.

Context: Burton separates inhabitants’ failings from accidental disadvantages and lists settlements as reported examples.

Source: DJR-013-05; Edition page: 47; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bad ayr

Modern rendering: unhealthy air

Context passages: DJR-013-04, DJR-013-06

Alignment conventions: A10, A2.

balneum

BAL-0136-V003 · Baths and bathing

Printed “Balneum” (Latin; lemma).

A bath.

Here: Crato says a bath of fresh water alone has very often helped.

Context: This is an attributed observation, not a claim that herbs or other ingredients are always necessary, or a modern treatment recommendation.

Source: DJR-071-34; Edition page: 238; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Balneum aquæ dulcis solum sæpissimè profuisse compertum habemus

Modern rendering: We have found that a bath of fresh water alone has very often been beneficial

Word and construction: Balneum supplies a bath; aquæ dulcis fresh water, solum alone, and sæpissimè very often.

Context passages: DJR-071-33, DJR-071-35

Alignment conventions: A10.

balneum diaboli

BAL-0136-V006 · Baths and bathing

Printed “Balneum Diaboli” (Latin; phrase).

The Devil’s bath: a figurative bathing place or congenial medium for demonic activity.

Here: Melancholic humour is imagined as a medium in which the devil mingles and finds his opportunity.

Context: Burton says presumably and reports a cure by purging black bile; the preceding passage preserves a bodily immediate cause alongside alleged demonic agency.

Source: DJR-031-17; Edition page: 53; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Balneum Diaboli, the devils Bath

Modern rendering: the Devil’s bath

Alignment scope: Original Latin phrase plus separate English gloss consolidated into one modern phrase

Word and construction: The Latin phrase and Burton’s English restatement are consolidated into the one modern expression the Devil’s bath; Diaboli supplies the possessor.

Context passages: DJR-031-16, DJR-031-18

Further local use

Printed “Balneum Diaboli” (Latin; phrase).

Here: The metaphor returns in consolation for despair, alongside limited demonic power.

Context: Burton first allows natural causes of terrors, then demonic molestation only by God’s permission; mixed causes justify mixed remedies.

Source: DJR-169-03; Edition page: 720; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Balneum Diaboli, the divels bath

Modern rendering: the devil’s bath, the devil’s bathing place

Sense relation: The same metaphor under explicit limits on demonic power.

Context passages: DJR-169-02, DJR-169-04

Alignment conventions: A10, A2.

Further local use

Printed “balneum diaboli” (Latin; phrase).

Here: The bath metaphor introduces Burton’s account of unwanted blasphemous thoughts imposed against the sufferer’s will.

Context: The phrase is attributed to Serapio. Burton distinguishes thoughts supposedly forced by the devil from the sufferer’s own thoughts; the sequel stresses abhorrence and resistance rather than consent.

Source: DJR-167-29; Edition page: 712; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Melancholy is balneum diaboli, as Serapio holds, the divels bath, and invites him to come to it.

Modern rendering: Melancholy is the devil’s bath, as Serapio holds—the devil’s bath, inviting him into it.

Word and construction: Balneum diaboli supplies the devil’s bath; the source’s Latin and separate English gloss both reappear in the paired modern wording.

Sense relation: Same lexical sense in a meaningfully different argumentative setting; local speaker, purpose and qualification are retained.

Context passages: DJR-167-28, DJR-167-30, DJR-167-31

Alignment conventions: A10.

balneum Diaboli

BAL-0198-V009 · Bile and boil

Printed “balneum Diaboli” (Latin; phrase).

The devil’s bath.

Here: The metaphor makes melancholy humour a place or medium that encourages demonic action.

Context: Burton’s metaphor belongs to his historical combined bodily and spiritual explanation, not to a current medical claim.

Source; Context passages: DJR-164-08

Edition page: 695; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: balneum Diaboli, the Divels bath

Modern rendering: the devil’s bath, the devil’s bathing place

Word and construction: Balneum contributes bath and Diaboli the devil’s; the second English phrase renders Burton’s separate English gloss, so both occurrences survive.

Context passages: DJR-164-07, DJR-164-09, DJR-164-10

Alignment conventions: A6.

balneum Diaboli

BAL-0198-V011 · Bile and boil

Printed “Balneum Diaboli” (Latin; phrase).

The devil’s bath.

Here: The bath metaphor supports Burton’s preference for demonic participation after he has reported a wholly humoral account.

Context: Guianerius, Montaltus, Pomponazzi and Lemnius supply the bodily explanation; Burton explicitly says he would rather agree with Avicenna and associates on spirits exploiting corrupted humours.

Source; Context passages: DJR-065-04

Edition page: 212; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Balneum Diaboli, the devils bath

Modern rendering: “the devil’s bath”—the devil’s bath

Word and construction: Balneum supplies bath and Diaboli the devil’s; the rendering preserves the Latin phrase and Burton’s English gloss as two consecutive bath expressions.

Context passages: DJR-065-02, DJR-065-03

Alignment conventions: A6.

Balneum Dianae

BAL-0136-V007 · Baths and bathing

Printed “Balneum Dianæ” (Latin; phrase).

Diana’s bath, the name of a historical chemical or sympathetic preparation.

Here: The name appears among remedies associated with extravagant Paracelsian claims.

Context: Burton presents the efficacy and longevity claims as boasts, then rejects both extremes in the dispute over minerals. Its precise composition is not supplied here.

Source: DJR-100-40; Edition page: 372; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Balneum Dianæ

Modern rendering: Diana’s bath

Word and construction: Balneum supplies bath and Dianæ the genitive Diana’s; together they name the preparation.

Context passages: DJR-100-39, DJR-100-41, DJR-100-42, DJR-100-43

Alignment conventions: A10.

bath

BAL-0136-V001 · Baths and bathing

Printed “Baths” (English; lemma).

Bathing waters or preparations, either naturally occurring or artificially prepared.

Here: The opening distinction introduces different uses in melancholy and competing claims about their efficacy.

Context: Alexander praises their speed, Aetius daily use, and Galen his cures; Montanus’s marginal reservation calls the praise boastful.

Source: DJR-071-32; Edition page: 237; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Baths are either artificiall or naturall

Modern rendering: Baths are either artificially prepared or natural

Word and construction: Baths names the bathing waters or preparations; artificiall and naturall distinguish their origin.

Context passages: DJR-071-31, DJR-071-33, DJR-071-34, DJR-071-35, DJR-071-36, DJR-071-37, DJR-071-38, DJR-071-39, DJR-071-40, DJR-071-41, DJR-071-42, DJR-071-43, DJR-071-44, DJR-071-45, DJR-071-46, DJR-071-47, DJR-071-48

Alignment conventions: A10.

Further local use

Printed “Baths” (English; lemma).

Here: Excess, unsuitable timing and extreme temperature condition the alleged harm.

Context: Burton distinguishes excessive drying from excessive cooling; Montanus adds overheating of the liver and Struthius putrefaction.

Source: DJR-036-20; Edition page: 80; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Baths dry too much, if used in excess

Modern rendering: Baths, whether natural or artificial, dry the body too much if used excessively

Alignment scope: Main drying clause with the original intervening natural/artificial qualification incorporated into modern wording

Word and construction: Baths names the treatment; dry too much and if used in excess supply effect and condition. The modern phrase also relocates the adjacent natural/artificial qualification.

Alignment qualification: Whether natural or artificial appears immediately after the selected original clause; the modern sentence moves it into that clause.

Sense relation: The same bathing sense in a distinct argumentative setting; qualifications are retained.

Context passages: DJR-036-19, DJR-036-21, DJR-036-22

Further local use

Printed “Baths” (English; lemma).

Here: The same kind of treatment may cure one person and cause melancholy in another.

Context: Guianerius rejects hot baths in adust melancholy and reports a gout cure followed by madness; Burton expressly makes judgment depend on hot or cold humour.

Source: DJR-036-21; Edition page: 80; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Baths may be good for one melancholy man, bad for another

Modern rendering: Baths may benefit one melancholy person and harm another

Sense relation: The same bathing sense in a distinct argumentative setting; qualifications are retained.

Context passages: DJR-036-20

Alignment conventions: A10, A2.

Further local use

Printed “Bathes” (English; lemma).

Here: Praise and condemnation concern different effects: sulphurous cleansing versus heat and drying; Marcus de Oddis also recommends drinking the spring water.

Context: Marcus de Oddis gives opposed judgments; Hildesheim’s separate marginal recommendation is conditional on no hot liver or feared excessive drying.

Source: DJR-071-42; Edition page: 238; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Naturall Bathes are praised by some, discommended by others

Modern rendering: Natural baths are praised by some and condemned by others

Sense relation: The same bathing sense in a distinct argumentative setting; qualifications are retained.

Context passages: DJR-071-43, DJR-071-44, DJR-071-45, DJR-071-46, DJR-071-47

Alignment conventions: A10, A2.

Further local use

Printed “bathing” (English; lemma).

Here: Cold-water bathing is praised as suitable for all ages and constitutions, especially hot ones.

Context: This is Cardan’s advice drawn from Agathinus, introduced after Burton finds little or no physician mention and notes contrary opinions.

Source: DJR-071-47; Edition page: 239; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: commends bathing in fresh rivers, and cold waters

Modern rendering: recommends bathing in fresh rivers and cold waters

Sense relation: The same bathing sense in a distinct argumentative setting; qualifications are retained.

Context passages: DJR-071-46, DJR-071-48

Alignment conventions: A10, A2.

Further local use

Printed “Baths” (English; lemma).

Here: Prepared fresh-water baths recur in the treatment of head melancholy.

Context: Burton cites Galen, Aetius and Rhazes; Guianerius proposes twice-daily use and subsequent anointing. The historical ingredients are named without a reconstructed recipe.

Source: DJR-105-25; Edition page: 394; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Baths are of wonderfull great force in this malady

Modern rendering: Baths have extraordinarily great power in this disease

Sense relation: The same bathing sense in a distinct argumentative setting; qualifications are retained.

Context passages: DJR-105-24, DJR-105-26

Alignment conventions: A10, A2.

Further local use

Printed “baths” (English; lemma).

Here: Bathing accompanies hunger, exercise and sweating in the treatment of love melancholy.

Context: Hildesheim ranks hunger and fasting first; Magninus’s marginal qualification specifies cold rather than hot baths.

Source: DJR-134-22; Edition page: 546; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: adds often baths, much exercise and sweat

Modern rendering: frequent baths, much exercise and sweating

Alignment scope: Original verb with its object list aligned to the modern quoted list; adds is outside the selected modern unit

Word and construction: Baths supplies baths and often frequent; exercise and sweat are separate coordinated measures. The original adds is rendered immediately before the modern quoted list.

Sense relation: The same bathing sense in a distinct argumentative setting; qualifications are retained.

Context passages: DJR-134-21, DJR-134-23

bath

BAL-0136-V004 · Baths and bathing

Printed “baths” (English; lemma).

Buildings or establishments for bathing.

Here: The Roman public baths are monumental, heavily visited facilities.

Context: Burton combines architectural history with reported bathing frequencies; these are not independently verified totals or habits.

Source: DJR-071-37; Edition page: 238; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: publick baths very sumptuous and stupend

Modern rendering: very sumptuous and stupendous public baths

Word and construction: Baths names the establishments; publick their public use, and sumptuous and stupend their splendour and scale.

Context passages: DJR-071-38, DJR-071-39, DJR-071-40, DJR-071-41

Alignment conventions: A10.

Further local use

Printed “Bathes” (English; lemma).

Here: Mixed bathing at Baden is an example of custom without supposed jealousy.

Context: Burton attributes the report to Antomarius Poggius and Münster; the ensuing contrast gives separate Greek baths and differing national judgments.

Source: DJR-145-07; Edition page: 597; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: go commonly into the Bathes together, without all suspition

Modern rendering: commonly enter the baths together without any suspicion

Sense relation: The same bathing sense in a distinct argumentative setting; qualifications are retained.

Context passages: DJR-145-06, DJR-145-08, DJR-145-09, DJR-145-10, DJR-145-11

Alignment conventions: A10, A2.

Further local use

Printed “Bath” (English; lemma).

Here: Baths become a suspected opportunity for sexual misconduct under the pretext of medical need.

Context: Burton invokes Martial’s invective within alleged causes of jealousy; the following Penelope-to-Helen couplet supplies the hostile sexual implication.

Source: DJR-146-75; Edition page: 607; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeited a disease to go to the Bath

Modern rendering: feigned illness to go to the baths

Word and construction: Bath names the bathing establishment or resort; counterfeited a disease gives the alleged pretext.

Sense relation: Same lexical sense in a meaningfully different argumentative setting; local speaker, purpose and qualification are retained.

Qualification: The source has singular Bath; the paired rendering uses plural baths. No identification with the English city is made here.

Context passages: DJR-146-74, DJR-146-76, DJR-146-77

Alignment conventions: A10.

bath

BAL-0136-V010 · Baths and bathing

Printed “bath” (English; lemma).

Water or a receptacle in which one bathes.

Here: Being wet in a bath supplies an analogy for having enough: immersion in a larger river or ocean adds no further kind of sufficiency.

Context: Burton argues for contentment, not a literal measurement of wealth or a medical effect.

Source: DJR-091-61; Edition page: 331; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he that is wet in a bath, can be no more wet

Modern rendering: A man wet in a bath can be no wetter

Word and construction: Bath supplies bath; wet and no more wet form the argument’s comparison.

Wider original source; Wider modern source: DJR-126-19

Wider original wording: These above-named remedies have happily as much power as that bath of Aix

Wider modern rendering: Perhaps these remedies have as much power as the bath at Aachen

Wider alignment scope: Corresponding wider comparison, with the backward reference condensed in the supplied modern wording.

Wider word and construction: Bath denotes the named hot spring; happily contributes Perhaps, qualifying the comparison, and Aix is rendered Aachen. Above-named has no separately expressed counterpart; these retains the backward reference, while that bath becomes the bath.

Context passages: DJR-091-60, DJR-091-62

Alignment conventions: A10.

Further local use

Printed “Bath” (English; lemma).

Here: The bath is the setting in an anecdote about resisting a frightening imagined dog.

Context: Burton’s unnamed philosopher reasons against an appearance after a mad-dog bite; the tale does not establish that reason cures the infection.

Source: DJR-083-24; Edition page: 292; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what should a dog do in a Bath?

Modern rendering: What would a dog be doing in a bath?

Sense relation: The same bathing sense in a distinct argumentative setting; qualifications are retained.

Context passages: DJR-083-23, DJR-083-25

Alignment conventions: A10, A2.

Further local use

Printed “Bath” (English; lemma).

Here: The bath is given a mythical power to make bathers lovers.

Context: A poem supplies the Cupid story; Burton compares love charms to this power and closes with perhaps, so the passage is not proof of efficacy.

Source: DJR-126-17; Edition page: 502; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that hot Bath at Aix in Germany, wherein Cupid once dipt his arrows

Modern rendering: the hot bath at Aachen in Germany, where Cupid once dipped his arrows

Sense relation: The same bathing sense in a distinct argumentative setting; qualifications are retained.

Context passages: DJR-126-16, DJR-126-18, DJR-126-19, DJR-126-20

Alignment conventions: A10, A2.

Further local use

Printed “bath” (English; lemma).

Here: A poetic conceit makes a beautiful body heat cold bathing water.

Context: Burton reports the extravagant tale and at DJR-118-18 asks for poetical faith; this is not a physical explanation of heating.

Source: DJR-118-16; Edition page: 457; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a cold bath that suddenly smoaked, and was very hot when naked Cælia came into it

Modern rendering: a cold bath that suddenly steamed and grew very hot when naked Caelia entered it

Word and construction: Bath names the water; cold, suddenly smoaked, and very hot describe the fanciful transformation.

Sense relation: Same lexical sense in a meaningfully different argumentative setting; local speaker, purpose and qualification are retained.

Context passages: DJR-118-15, DJR-118-17, DJR-118-18, DJR-118-19

Alignment conventions: A10.

bathe

BAL-0136-V002 · Baths and bathing

Printed “bathe” (English; lemma).

To immerse or wash the body in bathing water.

Here: Rhazes couples bathing with subsequent anointing as a moistening treatment.

Context: Burton attributes the principal-cure claim to Rhazes, while naming other physicians’ different prepared baths.

Source: DJR-071-33; Edition page: 237–238; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to bathe and afterwards anoint with oyle

Modern rendering: to bathe and then anoint with oil

Word and construction: Bathe supplies immersion or washing; afterwards anoint with oyle names a subsequent distinct application.

Context passages: DJR-071-32, DJR-071-34, DJR-071-35, DJR-071-36

Alignment conventions: A10.

Further local use

Printed “bathing” (English; lemma).

Here: Bathing exposes the girl to the fisherman’s sight in an example of beauty’s startling effect.

Context: Burton attributes the scene to Aristaenetus and uses it as an example of the beholder being overwhelmed by beauty.

Source: DJR-118-19; Edition page: 458; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a maid bathing her self by the Sea side

Modern rendering: a girl bathing by the sea

Word and construction: Bathing her self supplies bathing; a maid and by the Sea side identify the person seen and the setting.

Sense relation: Same lexical sense in a meaningfully different argumentative setting; local speaker, purpose and qualification are retained.

Context passages: DJR-118-18, DJR-118-20, DJR-118-21

Alignment conventions: A10.

bathe

BAL-0136-V005 · Baths and bathing

Printed “bath” (English; lemma).

To wet or wash a part with liquid.

Here: Moist medicines on linen bathe and cool particular affected parts.

Context: Burton lists epithems among external preparations; the verb does not require immersion of the whole body.

Source: DJR-101-30; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to bath and cool several parts misaffected

Modern rendering: to bathe and cool the affected parts

Word and construction: Bath supplies bathe; cool is a separately coordinated effect and several parts misaffected identifies the affected bodily areas.

Context passages: DJR-101-29, DJR-101-31

Alignment conventions: A10.

befriend

BAL-0156-V018 · Friendship

Printed “befriended” (English; lemma).

Treat or support as a friend.

Here: The passive describes an advantage the wealthy person receives.

Context: Burton satirizes favour attached to wealth; the preceding condition includes generosity, and the praise may ignore moral character.

Source; Context passages: DJR-052-23

Edition page: 154; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: He shall be befriended

Modern rendering: He will be befriended

Word and construction: Befriended is retained as a passive verb; shall and will express the predicted result.

Context passages: DJR-052-22, DJR-052-24

Alignment conventions: A5.

beneficium ventris

BAL-0130-V004 · Costiveness

Printed “Beneficium ventris” (Latin; phrase).

The benefit or relief of the belly: here, a bowel movement.

Here: The expression names the evacuation opposed to costiveness.

Context: Piso supplies the name; the surrounding physicians differ in the circumstances and means of obtaining the relief.

Source: DJR-071-28; Edition page: 237; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Beneficium ventris

Modern rendering: the benefit of the belly

Word and construction: Beneficium means benefit; ventris is of the belly. The idiom refers here to a bowel movement, rather than every bodily benefit.

Context passages: DJR-071-27, DJR-071-29, DJR-071-30, DJR-071-31

Alignment conventions: A10.

bibere per violentiam

BAL-0123-V006 · Wine

Printed “bibere per violentiam” (Latin; phrase).

To drink under compulsion.

Here: The social approval of health-drinking is explicitly conditional on people not being forced.

Context: Burton invokes Esther but conflates the 180-day display and subsequent feast; the wording is preserved without adopting the historical conflation.

Source: DJR-104-30; Edition page: 390; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bibere per violentiam

Modern rendering: to drink under compulsion

Context passages: DJR-104-27, DJR-104-28, DJR-104-29, DJR-104-31

Alignment conventions: A10, A2.

bilis

BAL-0198-V001 · Bile and boil

Printed “Bilem” (Latin; lemma).

Bile; figuratively, anger or resentment.

Here: The bodily noun stands for the anger paired with laughter in Burton’s response to the world.

Context: Burton adapts a literary line for his own mixed response; this is not a diagnosis of black bile.

Source; Context passages: DJR-002-10

Edition page: 4; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Bilem sæpe, jocum vestri movere tumultus

Modern rendering: Your commotions have often stirred my anger and my laughter

Word and construction: Bilem contributes anger; jocum contributes laughter; vestri tumultus supplies your commotions, and sæpe movere supplies have often stirred.

Context passages: DJR-002-09, DJR-002-11

Alignment conventions: A6.

bilis

BAL-0198-V004 · Bile and boil

Printed “bile” (Latin; lemma).

Bile, here black bile in the title of a medical book.

Here: The ablative bile follows de in the title of Prosper Calenus’s work.

Context: Burton cites Calenus as an authority for constipation disturbing mind as well as bodily organ; the title itself is not a patient diagnosis.

Source; Context passages: DJR-036-06

Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: de atra bile

Modern rendering: On Black Bile

Word and construction: De contributes On, atra Black and bile Bile; the modern title capitalizes the English words.

Context passages: DJR-036-05, DJR-036-07, DJR-036-08

Alignment conventions: A6.

bilis

BAL-0198-V007 · Bile and boil

Printed “bilis” (Latin; lemma).

Bile; figuratively, anger or resentment.

Here: An ant’s bile represents the capacity of even a small creature to retaliate.

Context: Burton uses a proverbial warning that wrongdoing invites a response; his following English changes the ant’s bile to a bee’s sting.

Source; Context passages: DJR-097-06

Edition page: 355; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: & formicæ sua bilis inest

Modern rendering: and an ant has its own bile

Word and construction: Formicæ supplies an ant; sua its own; bilis bile; inest is reorganized as has. The separately printed bee-and-sting gloss is not the literal equivalent of this Latin.

Context passages: DJR-097-05, DJR-097-07

Alignment conventions: A6.

binding heaviness

BAL-0130-V006 · Costiveness

Printed “binding heavinesse” (English; phrase).

A sensation of constricting heaviness.

Here: The phrase accompanies headache rather than naming bowel retention.

Context: Burton attributes this principal sign to Rhazes; the supplied synopsis note expressly distinguishes it from hard belly.

Source: DJR-058-12; Edition page: 179; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a binding heavinesse

Modern rendering: a constricting heaviness

Context passages: DJR-058-11, DJR-058-13, DJR-020-55

Alignment conventions: A10, A2.

black choler

BAL-0198-V008 · Bile and boil

Printed “Black choler” (English; phrase).

Black bile, the melancholic humour.

Here: The humoral name supplies the substance imagined as a shoehorn and bait for evil spirits.

Context: Burton describes a historical theory of temptation through bodily disposition, retaining as it were for the spirits’ entrance.

Source; Context passages: DJR-164-08

Edition page: 695; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Black choler

Modern rendering: Black bile

Word and construction: Black is retained; choler is modernized as bile without turning the subsequent metaphors into physical objects.

Context passages: DJR-164-07, DJR-164-09, DJR-164-10

Alignment conventions: A6.

bloodletting

BAL-0190-V005 · Phlebotomy

Printed “blood-letting” (English; lemma).

The deliberate removal of blood as treatment.

Here: Melancholy said to occupy both body and brain prompts a different recommendation from isolated head disease.

Context: Burton’s historical instruction is conditioned by the presumed disease seat, the patient’s strength and the appearance of the blood.

Source: DJR-106-15; Edition page: 398; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it is best to begin with blood-letting

Modern rendering: it is best to begin with bloodletting

Word and construction: The familiar compound retains the explicitly comparative recommendation, within its preceding condition.

Context passages: DJR-106-16, DJR-106-17, DJR-106-18

Alignment conventions: A6.

bloodletting

BAL-0190-V006 · Phlebotomy

Printed “Blood-letting” (English; lemma).

The deliberate removal of blood as treatment.

Here: In hypochondriacal melancholy it is withheld unless excessive blood is being carried from liver and spleen to stomach and vessels.

Context: The prohibition has explicit exceptions; it is not a general ban on all bleeding.

Source: DJR-106-24; Edition page: 399; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Blood-letting is not to be used, except the Patients body be very full of blood

Modern rendering: Bloodletting should not be used unless the patient’s body is very full of blood

Word and construction: Not to be used and except remain should not be used and unless; the rest of the source sentence adds the required route of blood.

Context passages: DJR-106-23, DJR-106-25

Alignment conventions: A6.

bloodletting

BAL-0190-V008 · Phlebotomy

Printed “blood-letting” (English; lemma).

The deliberate removal of blood as treatment.

Here: Applied to love melancholy under the preceding condition that medicine is needed because humours have changed or matter has accumulated.

Context: The principal-remedy claim belongs to cited medical authorities and remains a historical account of supposed efficacy.

Source; Context passages: DJR-134-40

Edition page: 548; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: blood-letting to be used as a principal remedy

Modern rendering: bloodletting as a principal remedy

Word and construction: The procedure contributes bloodletting; principal describes its assigned rank in the cited treatment.

Context passages: DJR-134-38, DJR-134-39, DJR-134-41, DJR-134-42, DJR-134-43

Alignment conventions: A6.

bodily water

BAL-0124-V014 · Water and springs

Printed “water between the skin” (English; phrase).

Bodily fluid beneath the skin.

Here: Burton incorrectly equates this with varices in reporting a favourable prognostic sign.

Context: The body attributes the prognosis to Hippocrates and authorities; the margin instead offers water beneath the skin as an alternative preferred by some. Varices are enlarged veins, not fluid.

Source: DJR-065-06; Edition page: 212; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: varices which they call the water between the skin

Modern rendering: varices, which they call water beneath the skin

Word and construction: Water between the skin contributes water beneath the skin; varices names the separately printed term that Burton incorrectly equates with it.

Context passages: DJR-065-05, DJR-065-07, DJR-065-08

Alignment conventions: A10.

Further local use

Printed “water” (English; phrase).

Citation key: water.

Here: Water names eye fluid within an intentionally demeaning account of the beloved’s body.

Context: Burton invokes Chrysostom in counsel against desire; the hostile imagery is historical rhetoric, not an adopted description of women.

Source: DJR-137-49; Edition page: 562; Source layer: original body; Page label type: printed source label.

Source and modern wording: water in her eyes

Word and construction: Water names eye fluid; in her eyes locates it without equating it with the preceding under-skin fluid.

Sense relation: A related application of this substance or source sense, with its different object, condition or speaker retained.

Context passages: DJR-137-48, DJR-137-50

Alignment conventions: A10.

boil

BAL-0198-V003 · Bile and boil

Printed “boils” (English; lemma).

An inflamed skin swelling or sore; here a hostile image of a social nuisance.

Here: Burton calls the listed social groups boils of the political body.

Context: The metaphor is Burton’s application of the Plutarchan diseases-of-the-commonwealth comparison; the edition warns against treating it as Lycurgus speaking about English beggars.

Source; Context passages: DJR-014-11

Edition page: 53; Source layer: original body; Page label type: printed source label.

Source and modern wording: the boils of the commonwealth

Word and construction: Boils is retained as the plural bodily metaphor; of the commonwealth identifies the imagined political body.

Context passages: DJR-014-10, DJR-014-12

Alignment conventions: A6.

boil

BAL-0198-V005 · Bile and boil

Printed “bile” (English; lemma).

An inflamed skin swelling or sore.

Here: Bile is an English spelling of boil in a list of discharging sores.

Context: Burton reports the theory that closing an outlet causes melancholy, followed by a head-wound case attributed to Hercules de Saxonia and Bernard of Gordon.

Source; Context passages: DJR-036-19

Edition page: 80; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bile

Modern rendering: boil

Word and construction: Bile is replaced by boil to distinguish the sore from the humoral noun.

Context passages: DJR-036-17, DJR-036-18, DJR-036-20, DJR-036-21

Alignment conventions: A6.

boil

BAL-0198-V006 · Bile and boil

Printed “boyl” (English; lemma).

An inflamed skin swelling or sore.

Here: A boil that has dried up is one of the closed outlets blamed for head-melancholy.

Context: Hercules de Saxonia is said to hold this cause; the following wound-and-madness cure is attributed to Amatus Lusitanus.

Source; Context passages: DJR-057-26

Edition page: 176; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a cautery, or boyl dried up, or any issue

Modern rendering: a cautery wound, boil or any draining sore dries up

Word and construction: Boyl contributes boil; the modern construction makes drying up apply to the listed outlets and clarifies cautery and issue.

Context passages: DJR-057-24, DJR-057-25, DJR-057-27, DJR-057-28

Alignment conventions: A6.

boil

BAL-0198-V010 · Bile and boil

Printed “boyles” (English; lemma).

An inflamed skin swelling or sore.

Here: The bodily sores of the biblical beggar Lazarus accompany poverty in an example of continued trust.

Context: Burton presents Lazarus as a consolatory religious example, not as one of the social groups stigmatized as political boils.

Source; Context passages: DJR-168-40

Edition page: 719; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: full of boyles

Modern rendering: covered in sores

Word and construction: Boyles is broadened to sores; full of becomes covered in, describing bodily affliction.

Context passages: DJR-168-39, DJR-168-41

Alignment conventions: A6.

boil

BAL-0198-V012 · Bile and boil

Printed “boyle” (English; lemma).

To become intensely heated and bubble as a liquid.

Here: Water’s boiling is an analogy for naturally cold black bile becoming hot.

Context: Burton reports Pontano’s account of humoral variation; the next paragraph attributes the imbalance chiefly to the heavens.

Source; Context passages: DJR-032-09

Edition page: 58; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: water may be made to boyle

Modern rendering: water can be made to boil

Word and construction: Boyle contributes boil as a verb of heating, not the noun for a sore; may be made to is rendered can be made to.

Context passages: DJR-032-08, DJR-032-10

Alignment conventions: A6.

bound

BAL-0130-V002 · Costiveness

Printed “bound” (English; lemma).

Constipated; unable to pass the usual bowel waste.

Here: Fonseca’s patient is said to have been constipated for eight days.

Context: Burton reports Fonseca’s case and then turns to other kinds of retained discharge; bound here specifies bowel retention.

Source: DJR-036-08; Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for eight days was bound

Modern rendering: was constipated for eight days

Context passages: DJR-036-07, DJR-036-09

Alignment conventions: A10, A2.

bread and water

BAL-0124-V011 · Water and springs

Printed “bread and water” (English; phrase).

Simple food and drink, used to represent sufficiency.

Here: The maxim makes basic provision the measure of happiness rather than luxury.

Context: Burton invokes Seneca; the later protest challenges wealthy praise of poverty and calls for actual relief of want.

Source: DJR-091-18; Edition page: 328; Source layer: original body; Page label type: printed source label.

Source and modern wording: Nature is content with bread and water

Word and construction: Bread and water names basic food and drink; Nature is content supplies the sufficiency claim.

Context passages: DJR-091-16, DJR-091-17, DJR-091-19, DJR-091-20, DJR-091-21, DJR-091-22, DJR-092-04, DJR-092-05, DJR-092-06

Alignment conventions: A10.

cachecticus

BAL-0129-V008 · Plethora and repletion

Printed “Cacectici” (Latin; lemma).

Cachectic: in a poor or wasted bodily condition.

Here: The adjective qualifies scholars in the marginal explanation involving weak digestion.

Context: The margin attributes the judgment to Vossius; its generalized claim belongs to historical physiology.

Source: DJR-046-26; Edition page: 128; Source layer: original marginal quotation.

Note; Modern note: N03388

Page label type: printed source label.

Source wording and original alignment: Studiosi sunt Cacectici & nunquam bene colorati

Modern rendering: Scholars are cachectic and never of good colour

Modern container: note

Alignment scope: Original Latin marginal phrase and its supplied note translation

Word and construction: The indexed Latin form supplies the filling, depletion or bodily-condition meaning explained here within the full phrase.

Context passages: DJR-046-25, DJR-046-27

cachexia

BAL-0129-V003 · Plethora and repletion

Printed “Cachexia” (English; lemma).

A poor, disordered or wasted bodily condition.

Here: The catalogue places wasting alongside excessive fullness without treating them as synonyms.

Context: Burton attributes the catalogue to Fernel; these historical humoral categories are not exact modern diagnoses.

Source: DJR-035-04; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cachexia

Modern rendering: a wasted constitution

Context passages: DJR-035-03, DJR-035-05, DJR-035-06, DJR-035-07

Alignment conventions: A10, A2.

Further local use

Printed “Cacexia” (English; lemma).

Here: Wasting ill health accompanies impaired digestion and excessive sitting in the account of scholars.

Context: Burton collects physicians’ explanations of the harm of immoderate study.

Source: DJR-046-26; Edition page: 128; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cacexia

Modern rendering: wasting ill health

Sense relation: The same poor bodily condition, with its distinct cause, classification or accompanying conditions retained.

Context passages: DJR-046-25, DJR-046-27

Alignment conventions: A10, A2.

Further local use

Printed “Cacexia” (English; lemma).

Here: Wasting is one of the disorders intermingled with melancholy.

Context: Burton immediately warns that all listed symptoms do not occur in one person, and that they vary over time.

Source: DJR-061-28; Edition page: 197; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cacexia

Modern rendering: a wasted bodily condition

Sense relation: The same poor bodily condition, with its distinct cause, classification or accompanying conditions retained.

Context passages: DJR-061-27, DJR-061-29

Alignment conventions: A10, A2.

Further local use

Printed “Cachexia” (English; lemma).

Here: Cachexia is placed under dropsy in the reported fourfold classification.

Context: Burton reports Paracelsus and followers; the continuation calls the inference of common cures too general and disputed.

Source: DJR-070-06; Edition page: 230–231; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cachexia

Modern rendering: bodily wasting

Sense relation: The same poor bodily condition, with its distinct cause, classification or accompanying conditions retained.

Context passages: DJR-070-05, DJR-070-07

Alignment conventions: A10, A2.

Further local use

Printed “Cacexia” (English; lemma).

Here: Poor bodily condition follows failure of nourishment in the love-melancholy explanation.

Context: Jason Pratensis supplies the liver-and-spirits mechanism and the garden comparison; habit here means bodily condition.

Source: DJR-126-30; Edition page: 503; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Cacexia or an evil habit

Modern rendering: cachexia, or a poor bodily condition

Sense relation: The same poor bodily condition, with its distinct cause, classification or accompanying conditions retained.

Context passages: DJR-126-29, DJR-126-31

Alignment conventions: A10, A2.

cacochymia

BAL-0129-V002 · Plethora and repletion

Printed “Cacochymia” (English; lemma).

A bad mixture or condition of the bodily humours.

Here: Corrupted humours are named among the consequences of excessive or ill-assorted eating.

Context: Burton attributes the catalogue to Fernel; these historical humoral categories are not exact modern diagnoses.

Source: DJR-035-04; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cacochymia

Modern rendering: corrupt humours

Context passages: DJR-035-03, DJR-035-05, DJR-035-06, DJR-035-07

Alignment conventions: A10, A2.

Further local use

Printed “Cacochymia” (English; lemma).

Here: Bad humours are linked to weak digestion and the supposed depletion caused by purgatives.

Context: Ayrer’s caution is followed by Burton’s qualification: purges used at the wrong time or excessively are meant, while proper uses remain valuable.

Source: DJR-099-27; Edition page: 365; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that Cacochymia, which Celsus and others observe, or ill digestion, and bad juyce through all the parts of it

Modern rendering: the cacochymia observed by Celsus and others—that is, poor digestion and bad humours throughout the body

Sense relation: The same bad-humour condition, now in an argument about mistimed or excessive purging.

Context passages: DJR-099-26, DJR-099-28

Alignment conventions: A10, A2.

calenture

BAL-0133-V003 · Calenture and ague

Printed “Calentures” (English; lemma).

Burning or violent fevers.

Here: Travellers adopting unfamiliar food are said to suffer burning fevers and bowel fluxes; fruit is blamed in the report.

Context: Burton’s historical explanation follows a discussion of habituation and is followed by examples of habit reducing harm.

Source: DJR-035-52; Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Calentures, Fluxes

Modern rendering: burning fevers and diarrhoea

Word and construction: Calentures contributes burning fevers; Fluxes contributes the separate bowel condition diarrhoea.

Context passages: DJR-035-51, DJR-035-53

Alignment conventions: A10.

Further local use

Printed “calentures” (English; lemma).

Citation key: calenture.

Here: Burning fevers appear among illnesses attributed to excessive heat in Cape Verde.

Context: Burton compresses Hawkins: the apparatus distinguishes one of the worst from the worst, and Hawkins’s cold breeze meeting sun-heated bodies from Burton’s heat-only explanation.

Source: DJR-036-36; Edition page: 82; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fluxes, feavers, frenzies, calentures

Modern rendering: diarrhoea, fevers, frenzies and burning fevers

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-036-35, DJR-036-37

Alignment conventions: A10, A2.

Further local use

Printed “calentures” (English; lemma).

Citation key: calenture.

Here: The word names fevers among the supposed consequences of excessive drinking.

Context: Burton condemns abuse that turns a supposed aid into ruin; the preceding accusation against Paracelsus belongs to Erastus’s polemic.

Source: DJR-086-31; Edition page: 306; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rheumes, dropsies, calentures, tremor

Modern rendering: catarrhs, dropsies, fevers, and tremors

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-086-30, DJR-086-32

Alignment conventions: A10, A2.

Further local use

Printed “calentures” (English; lemma).

Citation key: calenture.

Here: Violent fevers serve as the standard exceeded by the diseases attributed to lust.

Context: This is a moral and medical catalogue in Burton’s hostile account of lust, not established modern causation.

Source: DJR-114-23; Edition page: 440; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: worse then calentures and pestilent feavers

Modern rendering: worse than raging or pestilential fevers

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-114-22, DJR-114-24

Alignment conventions: A10, A2.

calling

BAL-0144-V001 · Calling

Printed “calling” (English; lemma).

An occupation or vocation for which a person is trained.

Here: Bad government and lack of occupational training help drive poor people into theft, then punishment.

Context: Burton places responsibility on governors and uses arguments from More’s Utopia.

Source: DJR-010-20; Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no calling

Modern rendering: no occupation

Context passages: DJR-010-19, DJR-010-21

Alignment conventions: A7, A1.

calling

BAL-0144-V002 · Calling

Printed “calling” (English; lemma).

Occupation or means of livelihood.

Here: Younger sons in the projected commonwealth are to receive pensions or training that permits self-support.

Context: Burton’s proposal retains hereditary ranks while seeking provision for those without the estate.

Source: DJR-016-19; Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some honest calling

Modern rendering: some honourable occupation

Context passages: DJR-016-18

Alignment conventions: A7, A1.

calling

BAL-0144-V003 · Calling

Printed “calling” (English; lemma).

Station or condition in life.

Here: The status sense explains the supposed indignity of scholarly work to a gentleman.

Context: The contempt is attributed to rich men whom Burton criticizes, rather than endorsed as his valuation.

Source: DJR-048-34; Edition page: 138–139; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the calling of a Gentleman

Modern rendering: a gentleman’s station

Alignment conventions: A7, A1.

calling

BAL-0144-V004 · Calling

Printed “callings” (English; lemma).

Habitual occupations or professions.

Here: Different occupations supply the particular objects and forms of melancholic thoughts.

Context: Burton describes variation, with Laurentius cited in the margin.

Source: DJR-061-02; Edition page: 194; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: studies and callings

Modern rendering: studies and occupations

Context passages: DJR-061-03, DJR-061-04, DJR-061-05, DJR-061-06, DJR-061-07

Alignment conventions: A7, A1.

calling

BAL-0144-V006 · Calling

Printed “calling” (English; lemma).

A condition or way of life.

Here: Marriage is praised as such a state, with peaceful living explicitly conditional on how spouses behave.

Context: Burton distinguishes honourable nuptial love; the ensuing benefits require living without quarrelling.

Source: DJR-115-06; Edition page: 443; Source layer: original body; Page label type: printed source label.

Source and modern wording: a blessed calling

Context passages: DJR-115-05, DJR-115-07

Alignment conventions: A7, A1.

calling upon God

BAL-0144-V009 · Calling

Printed “calling upon God” (English; phrase).

Invoking God in prayer.

Here: Here the human being calls upon God; it is not God calling the person to a station or salvation.

Context: Burton requires prayer together with medicine, and the continuation applies it to physician as well as patient.

Source: DJR-068-06; Edition page: 222; Source layer: original body; Page label type: printed source label.

Source and modern wording: calling upon God

Context passages: DJR-068-05, DJR-068-10, DJR-068-11

Alignment conventions: A7, A1.

Careful

BAL-0166-V001 · Careful

Printed “carefull” (English; family).

Attentive or painstaking.

Here: Concern for polished language is criticized as misplaced attention to verbal ornament.

Context: Burton invokes Seneca in defending substance over style; the judgement is polemical, not a denial that the speaker pays attention.

Source: DJR-005-27; Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: carefull about his words

Modern rendering: painstaking about his words

Alignment conventions: A9, A3.

Careful

BAL-0166-V002 · Careful

Printed “carefull” (English; family).

Filled with cares or burdened by worry.

Here: The claimed expulsion of worried thoughts belongs to the virtues attributed to balm.

Context: Burton reports and commends historical herbal claims; the effects are not established by the list of authorities.

Source: DJR-100-12; Edition page: 368–369; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: carefull thoughts

Modern rendering: worried thoughts

Alignment conventions: A9, A3.

Careful

BAL-0166-V003 · Careful

Printed “careful” (English; family).

Anxious or laden with care.

Here: Fleeting dream joys deceive the lover’s troubled mind.

Context: The English verse follows a Latin poetic quotation; the mind belongs to its first-person lover.

Source: DJR-128-29; Edition page: 514; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: my careful mind

Modern rendering: my anxious mind

Context passages: DJR-128-28

Alignment conventions: A9, A3.

Careful

BAL-0166-V004 · Careful

Printed “carefull” (English; family).

Showing attentive concern.

Here: Parental care is linked to appropriate timing and to the preceding refusal of coercion.

Context: Burton addresses parents in a historical marriage argument; the following medical rationale belongs to his period.

Source: DJR-141-05; Edition page: unnumbered PDF688; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: should be very carefull and provident to marry them in due time

Modern rendering: should take great care and thought to marry them at the proper time

Word and construction: Carefull contributes care, very supplies great, and provident contributes thought or foresight; in due time supplies at the proper time. The adjective construction is redistributed as a verbal one.

Context passages: DJR-141-04, DJR-141-06

Alignment conventions: A9.

castle in the air

BAL-0121-V018 · Air

Printed “castles in the ayre” (English; phrase).

Apparent airborne castles presented to sight.

Here: The construction names alleged sensory apparitions, rather than a person’s fanciful projects.

Context: Burton reports what most writers on spirits accept as credible; this is not independent verification of the alleged sights.

Source: DJR-028-40; Edition page: 41; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: represent castles in the ayre

Modern rendering: show mortal eyes castles in the air

Alignment scope: Local construction with the visual recipient moved into the modern phrase

Alignment qualification: The modern construction makes the visual recipient explicit here; mortal mens eyes appears later in the original sentence.

Context passages: DJR-028-38, DJR-028-39, DJR-028-41, DJR-028-42, DJR-028-43, DJR-064-24, DJR-064-25, DJR-064-26, DJR-064-27, DJR-064-28, DJR-064-29

Alignment conventions: A2.

Castles in the air

BAL-0121-V001 · Air

Printed “Castles in the air” (English; phrase).

Imagined constructions or fanciful projects without material foundation.

Here: The opening stanza uses air as the setting for sweet solitary fantasy.

Context: The unnamed verse voice celebrates melancholy; the next stanza reverses the mood into fear and sorrow.

Source: DJR-170-46; Edition page: unnumbered preliminary matter, scan p. 15; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 15

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: build Castles in the air

Modern rendering: build castles in the air

Context passages: DJR-170-45, DJR-170-47

Alignment conventions: A10, A2.

Further local use

Printed “castles in the air” (English; phrase).

Here: Initially pleasant fancy becomes bitter discontent in Burton’s argument against idleness.

Context: Burton describes an initially enticing practice whose valuation changes as the argument continues.

Source: DJR-037-32; Edition page: 86–87; Source layer: original body; Page label type: printed source label.

Source and modern wording: build castles in the air

Sense relation: The same figurative construction is qualified by its later consequences rather than assigned a uniformly pleasant valuation.

Context passages: DJR-037-31, DJR-037-33

Alignment conventions: A10, A2.

Further local use

Printed “castles in the air” (English; phrase).

Here: Solitary imaginative pleasure develops into disabling absorption and bitter rumination in the continuation.

Context: Burton describes an initially enticing practice whose valuation changes as the argument continues.

Source: DJR-038-07; Edition page: 88; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: build castles in the air

Modern rendering: building castles in the air

Sense relation: The same figurative construction is qualified by its later consequences rather than assigned a uniformly pleasant valuation.

Context passages: DJR-038-06, DJR-038-08, DJR-038-09, DJR-038-10, DJR-038-11

Alignment conventions: A10, A2.

catarrh

BAL-0139-V003 · Distillation and rheum

Printed “Catarrhes” (English; lemma).

A catarrhal discharge or disorder involving the flow of bodily fluid.

Here: Catarrhs, rheums and distillations appear among conditions assigned to the waste matter of the brain.

Context: Burton’s historical classification, following the authorities named in the preceding division; its anatomical claims are not modern diagnoses.

Source: DJR-022-14; Edition page: 7–8; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Catarrhes

Modern rendering: catarrhs

Word and construction: Catarrhes is the plural form corresponding to catarrhs.

Context passages: DJR-022-13, DJR-022-15

Alignment conventions: A10.

cauterized conscience

BAL-0191-V001 · Cautery

Printed “cauterized consciences” (English; phrase).

A conscience figuratively seared into insensibility.

Here: The patrons being denounced ignore rebuke and prefer money to the threatened loss of heaven.

Context: Burton’s polemical accusation against simoniacal patrons and those withholding tithes, not a medical diagnosis.

Source: DJR-048-22; Edition page: 137; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they have cauterized consciences

Modern rendering: their consciences are seared

Word and construction: The attributive participle becomes the predicate are seared; their replaces the possessive force of have.

Context passages: DJR-048-20, DJR-048-21, DJR-048-23, DJR-048-24

Alignment conventions: A6.

cauterized conscience

BAL-0191-V006 · Cautery

Printed “cauterized consciences” (English; phrase).

A conscience figuratively seared into insensibility.

Here: Religious insensibility is described as being past feeling despite a profession of Christianity.

Context: Burton’s religious polemic labels a group’s impenitence; the phrase is not a bodily operation.

Source: DJR-163-01; Edition page: 690; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they have cauterized consciences

Modern rendering: Their consciences are seared

Word and construction: The noun phrase becomes a full predication, with Their bearing the original possessive relation.

Context passages: DJR-163-02, DJR-163-03

Alignment conventions: A6.

cauterized conscience

BAL-0191-V007 · Cautery

Printed “cauterized consciences” (English; phrase).

A conscience imagined as seared into insensibility.

Here: A distressed person claims inability to repent as an objection to assurance.

Context: The accusation is voiced as the sufferer’s own complaint; Burton answers that the situation is not beyond hope and warns against concluding oneself rejected.

Source: DJR-167-01; Edition page: 709; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they have cauterized consciences

Modern rendering: their consciences are seared

Word and construction: The same English metaphor occurs, but attribution to the worried speaker differs from the polemical use.

Context passages: DJR-167-02, DJR-167-03, DJR-167-04, DJR-167-05, DJR-167-06, DJR-167-07

Alignment conventions: A6.

cautery

BAL-0191-V002 · Cautery

Printed “cautery” (English; lemma).

A wound produced by searing, here used as a draining outlet.

Here: Drying or closure of the outlet is presented as a cause of head melancholy.

Context: Hercules de Saxonia supplies the causal claim; Amatus supplies the arm-wound anecdote that follows.

Source: DJR-057-26; Edition page: 176; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a cautery, or boyl dried up, or any issue

Modern rendering: a cautery wound, boil or any draining sore dries up

Word and construction: The modern rendering supplies wound to clarify the noun and applies dries up across the listed outlets.

Qualification: The modern quoted unit omits the preceding when; the lexical list and its drying condition are aligned, not the whole clause.

Context passages: DJR-057-24, DJR-057-25, DJR-057-27

Alignment conventions: A6.

cautery

BAL-0191-V004 · Cautery

Printed “Cauteries” (English; lemma).

A treatment that sears tissue.

Here: The frightening manual procedure is contrasted with blistering and corrosive applications.

Context: Burton lists historical procedures and explains why alternatives were devised.

Source: DJR-103-09; Edition page: 383; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cauteries or searing with hot irons

Modern rendering: Cauteries, or searing with hot irons

Word and construction: The procedure name retains its own explanatory alternative; hot irons describes the means.

Context passages: DJR-103-08, DJR-103-10

Alignment conventions: A6.

cautery

BAL-0191-V005 · Cautery

Printed “cauteries” (English; lemma).

A treatment that sears tissue and can create an outlet.

Here: Gordon reserves the procedure for failure of other remedies, with a reported wound-and-relapse case offered as support.

Context: The recommendation and first-person observation belong to the cited Gordon; the next paragraph gives Messaria’s refusal.

Source; Context passages: DJR-104-13

Edition page: 389; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: these cauteries tryed last, when no other Physick will serve

Modern rendering: these cauteries tried last, when no other treatment will work

Word and construction: Cauteries is retained; last and when retain the limiting condition.

Context passages: DJR-104-10, DJR-104-11, DJR-104-12, DJR-104-14, DJR-104-15, DJR-104-16

Alignment conventions: A6.

chamber-work

BAL-0134-V006 · Venery

Printed “chamber-work” (English; lemma).

Sexual intercourse, euphemistically called bedroom work.

Here: The phrase describes alleged sexual excess in a newly married patient.

Context: Burton reports Jacchinus’s case and humoral explanation of drying, with a second parallel from Laelius; the reported cure is not a modern recommendation.

Source: DJR-036-18; Edition page: 80; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so dryed himself with chamber-work

Modern rendering: dried himself out so much with bedroom work

Word and construction: Chamber-work supplies bedroom work, a sexual euphemism; the rest expresses the alleged bodily drying.

Context passages: DJR-036-17

Alignment conventions: A10.

change of aire

BAL-0121-V015 · Air

Printed “change of aire” (English; phrase).

Removal to a different atmosphere or place.

Here: Variation is proposed even when a person’s present air is already good.

Context: Burton praises travel; the immediate-recovery anecdote is Leo Africanus’s reported eyewitness claim, not Burton’s observation.

Source: DJR-077-21; Edition page: 263; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: change of aire and variety of places

Modern rendering: a change of air and a variety of places

Context passages: DJR-077-20, DJR-077-22

Alignment conventions: A10, A2.

charitas

BAL-0168-V004 · Charity

Printed “charitate” (Latin; family).

Affection or loving devotion.

Here: The man’s conjugal love moves the ruler to release the captive couple.

Context: The marginal Latin belongs to Burton’s anecdote attributed to Fulgosius; the exact source remains uncollated.

Source: DJR-143-02; Edition page: 585; Source layer: original marginal quotation.

Note; Modern note: N11251

Page label type: printed source label.

Source wording and original alignment: tanta hominis charitate motus rex

Modern rendering: moved by the man’s great affection, the king

Word and construction: Charitate supplies affection, hominis the man’s, tanta great, motus moved and rex king; the modern changes their order.

Modern container: note

Context passages: DJR-143-03

Alignment conventions: A9.

Charity

BAL-0168-V001 · Charity

Printed “Charity” (English; family).

Christian love of God and neighbour.

Here: The comprehensive love combines the useful, pleasant and honourable and includes piety, affection, goodwill and friendship.

Context: Burton’s claim that it can be practised properly only by a spiritually renewed Christian belongs to his theological argument.

Source: DJR-111-17; Edition page: 426; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: which is Charity

Modern rendering: charity

Alignment scope: Noun with explicitly identified omission of the relative copula in the modern apposition.

Alignment qualification: The modern places charity after a colon and omits which is; the lexical noun is retained in an appositional construction.

Context passages: DJR-111-16, DJR-111-18

Alignment conventions: A3.

Charity

BAL-0168-V002 · Charity

Printed “charity” (English; family).

Christian love as the inward disposition giving moral worth to deeds.

Here: Outward gifts, eloquence and sacrifice are said to profit nothing without this love.

Context: Burton combines 1 Corinthians 13:1–3 within his theological account.

Source: DJR-111-34; Edition page: 428; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: without charity

Modern rendering: Without charity

Context passages: DJR-111-33, DJR-111-35

Alignment conventions: A9, A3.

Charity

BAL-0168-V003 · Charity

Printed “charitable” (English; family).

Moved by Christian love and concern for others.

Here: The phrase concedes that sincere generosity exists before Burton resumes criticism of hypocrisy.

Context: Burton explicitly refuses to condemn every good work and acknowledges many genuine benefactors.

Source: DJR-112-21; Edition page: 431; Source layer: original body; Page label type: printed source label.

Source and modern wording: charitable devotion

Context passages: DJR-112-20, DJR-112-22

Alignment conventions: A9, A3.

Charity

BAL-0168-V005 · Charity

Printed “charity” (English; family).

A loving or benevolent disposition in judgement.

Here: The disposition resists turning ambiguous social familiarity into proof of infidelity.

Context: Burton challenges the jealous person’s suspicion; he does not treat the birth date or resemblance of a child as proof of paternity.

Source: DJR-148-47; Edition page: 618; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: charity, or a well-disposed minde

Modern rendering: charity, or a well-disposed mind

Context passages: DJR-148-46, DJR-148-48

Alignment conventions: A9, A3.

Charity

BAL-0168-V006 · Charity

Printed “charity” (English; family).

Love of God and neighbour.

Here: Charity accompanies the other virtues associated with divine love.

Context: Burton combines Johannine scripture with an account attributed to Leone Ebreo.

Source: DJR-152-11; Edition page: 637; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: charity it self

Modern rendering: charity itself

Context passages: DJR-152-10, DJR-152-12

Alignment conventions: A9, A3.

Charity

BAL-0168-V007 · Charity

Printed “charity” (English; family).

Christian love expressed as favourable judgement of another person.

Here: The possibility of inward repentance supports withholding the harshest judgement about a person who died after self-harm.

Context: May and the preceding if make the judgement conditional; reported survivors’ repentance supplies Burton’s historical pastoral argument, not verified knowledge of every person’s inward state.

Source: DJR-166-06; Edition page: 704–705; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: charity may judge the best

Modern rendering: charity may judge favourably

Context passages: DJR-166-05, DJR-166-07

Alignment conventions: A9, A3.

charity

BAL-0168-V008 · Charity

Printed “Charity” (English; lemma).

Affection or loving attachment, here for one’s country.

Here: The English noun denotes patriotic attachment in the survey of natural and civic loves.

Context: Burton praises civic attachment within a survey that ultimately gives Christian, God-directed love the governing place. The preceding historical exempla and numbers are his reports, not independently verified facts.

Source: DJR-111-23; Edition page: 427; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what a deal of Charity that one name of Country contains

Modern rendering: how much affection that single name, country, contains

Alignment scope: Corresponding embedded clause.

Word and construction: Charity supplies affection; what a deal of becomes how much, one name of Country becomes single name, country, and contains remains contains. The marginal charitatis is a related Latin formulation, not the source layer of this English record.

Context passages: DJR-111-19, DJR-111-20, DJR-111-21, DJR-111-22, DJR-111-24, DJR-111-25, DJR-111-26, DJR-111-27, DJR-111-28, DJR-111-29, DJR-111-30, DJR-111-31, DJR-111-32, DJR-111-33

Supporting source notes: N08451

chemical confection

BAL-0175-V002 · Confection

Printed “Chymicall Confections” (English; phrase).

A compounded medicine produced within chemical practice.

Here: Mattioli’s approval includes potable gold and mercury, with an argument for chemical skill in treating chronic disease.

Context: Mattioli’s claims are reported after Burton rejects both polemical extremes; the k margin tempers approval and the l margin adds corrupted blood.

Source: DJR-100-44; Edition page: 372; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Chymicall Confections

Modern rendering: chemical preparations

Word and construction: The indexed form supplies a compounded medicine produced within chemical practice in this expression.

Context passages: DJR-100-38, DJR-100-39, DJR-100-42, DJR-100-43

Alignment conventions: A8.

chirurgeon

BAL-0189-V004 · Chirurgery

Printed “Chirurgeons” (English; lemma).

A surgeon, a practitioner of manual treatment.

Here: Surgeons and apothecaries are called the physician’s executioners in a polemical attack on ignorance.

Context: Burton voices a satirical charge and then expressly distinguishes medicine’s abuse from its use at DJR-099-22.

Source: DJR-099-15; Edition page: 364; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Chirurgeons and Apothecaries especially

Modern rendering: especially surgeons and apothecaries

Word and construction: Chirurgeons supplies surgeons; especially is redistributed to the start of the phrase.

Context passages: DJR-099-16, DJR-099-22

Alignment conventions: A6.

chirurgeon

BAL-0189-V008 · Chirurgery

Printed “Chyrurgian” (English; lemma).

A surgeon, a practitioner of manual treatment.

Here: The unlearned practitioner may allegedly outperform a learned physician because the patient trusts him.

Context: The argument attributes success to confidence through Nymannus and other authorities; it does not deny all value to learning.

Source: DJR-039-29; Edition page: 96; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a silly Chyrurgian

Modern rendering: a simple surgeon

Word and construction: Chyrurgian supplies surgeon; silly contributes simple or unlearned, not a modern insult.

Context passages: DJR-039-28, DJR-039-30

Alignment conventions: A6.

chirurgeon

BAL-0189-V009 · Chirurgery

Printed “Chyrurgian” (English; lemma).

A surgeon, a practitioner of manual treatment.

Here: Surgeon is one profession mocked in a catalogue denying universal satisfaction in any calling.

Context: Fulsome is the derisive stereotype, not part of the noun’s definition.

Source: DJR-043-05; Edition page: 111; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A Chyrurgian, fulsome

Modern rendering: a surgeon, disgusting

Word and construction: The noun is surgeon; the separate adjective fulsome is rendered disgusting.

Context passages: DJR-043-04, DJR-043-06

Alignment conventions: A6.

chirurgeon

BAL-0189-V010 · Chirurgery

Printed “Chyrurgians” (English; lemma).

A surgeon, a practitioner of manual treatment.

Here: People first unable to bear wounds become good surgeons, illustrating acquired tolerance.

Context: Burton’s habituation analogy is followed by permission to avoid objects when habituation fails.

Source: DJR-084-13; Edition page: 295–292 [296]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Source wording and original alignment: good Chyrurgians

Modern rendering: good surgeons

Word and construction: The occupational noun and favourable adjective are retained; the plural is an inflection of the singular citation lemma.

Context passages: DJR-084-12, DJR-084-14

Alignment conventions: A6.

chirurgery

BAL-0189-V003 · Chirurgery

Printed “Chirurgery” (English; lemma).

Surgery; the manual branch of medical treatment.

Here: The third branch in the method Burton adopts, after regimen and pharmacy.

Context: Burton announces an order attributed to Wecker, Crato, Guianerius and others.

Source: DJR-070-09; Edition page: 231; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Diet or Living, Apothecary, Chirurgery

Modern rendering: diet or manner of living, pharmacy, and surgery

Word and construction: Chirurgery contributes surgery to the three-part list; the other terms remain separate components.

Context passages: DJR-070-08

Alignment conventions: A6.

chirurgery

BAL-0189-V005 · Chirurgery

Printed “Chirurgery” (English; lemma).

Practical surgical treatment of wounds and bodily ailments.

Here: Burton praises his mother’s skill in treating sore eyes, aches and poor patients; the scope is broader than modern operative specialization.

Context: Burton reports Dorothy Burton’s experience and reputation, but immediately distinguishes his initial disbelief in her spider amulet.

Source: DJR-105-30; Edition page: 394–395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: excellent skill in Chirurgery

Modern rendering: excellent skill in surgery

Word and construction: The direct surgery equivalent retains the noun’s broad historical scope.

Context passages: DJR-105-31, DJR-105-32

Alignment conventions: A6.

chirurgery

BAL-0189-V006 · Chirurgery

Printed “Chirurgery” (English; lemma).

Surgery, invoked as a bodily art of healing.

Here: A salve for a sore becomes the contrast for the apparently unrelievable pain of conscience.

Context: A rhetorical question in the symptoms of despair, qualified by the later insistence that medicine and counsel ordinarily cooperate.

Source: DJR-165-25; Edition page: 702; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to every sore, Chirurgery will provide a salve

Modern rendering: for every wound, surgery will provide a salve

Word and construction: Chirurgery contributes surgery; the surrounding claim gives its rhetorical reach.

Context passages: DJR-166-11

Alignment conventions: A6.

chirurgical

BAL-0189-V001 · Chirurgery

Printed “Chirurgicall” (English; lemma).

Surgical; belonging to treatment by manual procedures.

Here: Names the separate surgical member, whose contents include bloodletting, cupping, leeches, cauteries and maintained outlets.

Context: Burton’s structural heading, not a claim that each procedure suits every patient.

Source: DJR-103-01; Edition page: 382; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Chirurgicall remedies

Modern rendering: Surgical remedies

Word and construction: The adjective becomes surgical; remedies remains the noun.

Context passages: DJR-103-02, DJR-103-03, DJR-103-04, DJR-103-05, DJR-103-06, DJR-103-07, DJR-103-08, DJR-103-09, DJR-103-10

Alignment conventions: A6.

Chirurgicall

BAL-0105-V006 · Physick

Printed “Chirurgicall” (English; lemma).

Pertaining to treatment by the surgeon’s manual procedures; here an adjectival branch label.

Here: This is the third branch in the synopsis’s division of medicine.

Context: Burton’s branch label; the modern phrase expands the adjective with treatment.

Source: DJR-067-04; Edition page: PDF323; Source layer: original body; Page label type: scan page of unnumbered synopsis.

General passage page label: unnumbered Second Partition synopsis, scan p. 323

Source wording and original alignment: Chirurgicall

Modern rendering: Surgical treatment

Alignment scope: Original adjectival branch label aligned with the modern expanded noun phrase.

Word and construction: The adjective supplies the branch’s qualifying sense; treatment is supplied in the modern rendering to express the synopsis’s implied noun.

Context passages: DJR-067-05

Chymical

BAL-0110-V003 · Paracelsian

Printed “Chymisticall” (English; family).

Pertaining to chemical or alchemical manipulation and preparation of substances.

Here: The followers’ mineral remedies are presented with extravagant claims and Promethean imagery.

Context: The claim to cure every disease with minerals is their position; Burton subsequently judges both extremes.

Source; Context passages: DJR-100-39

Edition page: 371–372; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his Chymisticall followers

Modern rendering: his chemical followers

Word and construction: Chymisticall supplies the adjective chemical; his and followers are retained.

Context passages: DJR-100-38, DJR-100-40, DJR-100-41, DJR-100-42, DJR-100-43, DJR-100-44

Alignment conventions: A5.

Further local use

Printed “Chymisticall” (English; family).

Here: Distillation is one practical skill praised in the account of chemical medicine.

Context: Mattioli’s approval is reported; Burton’s adjoining margin preserves the more measured view that usefulness is overrated but not to be rejected.

Source: DJR-100-44; Edition page: 372; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Chymisticall distillations

Modern rendering: chemical distillation

Word and construction: Chymisticall supplies chemical; plural distillations is rendered by the collective singular distillation.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-100-42, DJR-100-43

Alignment conventions: A5.

cibus

BAL-0122-V011 · Meat

Printed “cibus” (Latin; lemma).

Food.

Here: The Latin food noun supplies the bodily side of the reading-and-nourishment analogy.

Context: Burton attributes the maxim to Seneca; the supplied edition finds a thematic parallel but does not locate this maxim verbatim.

Source: DJR-081-29; Edition page: 282–283; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quod cibus corpori, lectio animæ facit

Modern rendering: What food does for the body, reading does for the soul

Word and construction: Cibus means food; corpori is for the body; lectio is reading and animæ for the soul. The full clause compares their effects.

Context passages: DJR-081-28, DJR-081-30

Alignment conventions: A10.

clister

BAL-0195-V001 · Clister

Printed “Clister” (English; lemma).

An enema, a preparation administered through the lower bowel.

Here: Cnelinus gives the remedy to a merchant whose belief that he was robbed is attributed to constipation.

Context: The rapid recovery is a transmitted case report; the friends’ suspicion of a love potion is distinct from the physician’s diagnosis.

Source: DJR-036-07; Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: gave him a Clister

Modern rendering: gave him an enema

Word and construction: Clister contributes enema; the recipient and act of administration remain the same.

Context passages: DJR-036-05, DJR-036-06, DJR-036-08

Alignment conventions: A6.

clister

BAL-0195-V002 · Clister

Printed “clisters” (English; lemma).

An enema, a preparation administered through the lower bowel.

Here: One aid supplied where natural bowel evacuation fails.

Context: The historical recommendation supplements nature; it is not an assertion that every patient requires the procedure.

Source; Context passages: DJR-071-28

Edition page: 237; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: turpentine, clisters

Modern rendering: turpentine and enemas

Word and construction: Clisters contributes enemas; turpentine remains a separate listed aid.

Context passages: DJR-071-26, DJR-071-27, DJR-071-29, DJR-071-30, DJR-071-31

Alignment conventions: A6.

clister

BAL-0195-V004 · Clister

Printed “Clister” (English; lemma).

An enema, a preparation administered through the lower bowel.

Here: Bruel’s enema precedes bloodletting, despite the paragraph’s initial movement from bleeding to other medicines.

Context: Bruel’s sequence is one attributed order among differing procedures, not the uniform order of every authority.

Source: DJR-103-31; Edition page: 385; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: begin first with a Clister of his, which he prescribes before blood-letting

Modern rendering: begin with an enema of his own, which he prescribes before bloodletting

Word and construction: Clister contributes enema; of his attributes the particular preparation to Bruel.

Context passages: DJR-103-30, DJR-103-32

Alignment conventions: A6.

clyster

BAL-0195-V003 · Clister

Printed “Clysters” (English; lemma).

An enema, a preparation administered through the lower bowel.

Here: The pharmaceutical classification distinguishes enemas from suppositories and retains strong and weak forms.

Context: Burton lists routes and preparations for use on differing occasions, after warning against uninformed self-treatment.

Source: DJR-102-46; Edition page: 382; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Clysters strong or weak

Modern rendering: enemas, strong or weak

Word and construction: The spelling variant becomes enemas, and the contrast of strength remains attached to it.

Context passages: DJR-102-43, DJR-102-44, DJR-102-45

Alignment conventions: A6.

clyster

BAL-0195-V005 · Clister

Printed “Clysters” (English; lemma).

An enema, a preparation administered through the lower bowel.

Here: The procedure is assigned a diverting as well as evacuating role, drawing humour away from brain and heart.

Context: Burton’s averters operate within the historical hierarchy of noble and less noble bodily parts.

Source: DJR-104-02; Edition page: 388; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Clysters and Suppositories challenge a chief place

Modern rendering: enemas and suppositories claim a leading place

Word and construction: Clysters contributes enemas, separately from suppositories; the metaphor of rank is preserved.

Context passages: DJR-104-01, DJR-104-03, DJR-104-04

Alignment conventions: A6.

clyster

BAL-0195-V006 · Clister

Printed “Clysters” (English; lemma).

An enema, here a preparation said to provide nourishment.

Here: Not every clyster is represented as merely draining: some preparations are alleged to nourish.

Context: Burton learned the claim from a lecture by the Reader in natural philosophy; sometimes and depending on preparation qualify it.

Source: DJR-104-04; Edition page: 388; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sometimes Clysters nourish, as they may be prepared

Modern rendering: sometimes enemas provide nourishment, depending on how they are prepared

Word and construction: The noun remains enemas; nourish supplies the exceptional attributed effect under its stated conditions.

Context passages: DJR-104-02, DJR-104-03

Alignment conventions: A6.

clyster

BAL-0195-V007 · Clister

Printed “Clysters” (English; lemma).

An enema, a preparation administered through the lower bowel.

Here: Hercules de Saxonia reports patients cured by enemas alone.

Context: The sole-treatment claim is his claimed experience with many hypochondriacal patients, not every melancholic person.

Source: DJR-106-40; Edition page: 400–401; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many hypocondriacall melancholy men have been cured by the sole use of Clysters

Modern rendering: many people with hypochondriacal melancholy have been cured by enemas alone

Word and construction: Clysters contributes enemas; many, the specified kind, and alone delimit the report.

Context passages: DJR-106-39, DJR-106-41

Alignment conventions: A6.

clyster pipe

BAL-0195-V008 · Clister

Printed “Clyster pipe” (English; phrase).

A tube used for administering an enema.

Here: The instrument is reused in Amatus’s unusual proposed means of extracting wind with bellows.

Context: Burton calls the remedy strange and next reports Amatus’s boast of invention and rapid relief; this is not independent verification.

Source: DJR-106-54; Edition page: 402; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Clyster pipe

Modern rendering: an enema pipe

Word and construction: Clyster modifies pipe by its ordinary therapeutic use; the passage reassigns the tube to the claimed extraction device.

Context passages: DJR-106-53, DJR-106-55, DJR-106-56, DJR-106-57, DJR-106-58

Alignment conventions: A6.

coitus

BAL-0134-V005 · Venery

Printed “coitus” (Latin; lemma).

Sexual intercourse.

Here: Arnoldus’s question challenges its connection with melancholic humour unless specified causal conditions are established.

Context: Burton expressly says the preceding praise must be understood cautiously; excess seed or blood, preceding love or desire, and Mercado’s wind-plus-habit exception condition the argument.

Source: DJR-072-05; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quid coitus ad melancholicum succum?

Modern rendering: What has intercourse to do with the melancholic humour?

Word and construction: Coitus supplies intercourse; melancholicum succum supplies melancholic humour, while Quid … ad asks their connection.

Context passages: DJR-072-01, DJR-072-02, DJR-072-03, DJR-072-04, DJR-072-06, DJR-072-07, DJR-072-08, DJR-072-09

Alignment conventions: A10.

cold water

BAL-0124-V020 · Water and springs

Printed “cold waters” (English; phrase).

Cold water used for bathing.

Here: Cold baths receive a different assessment from the preceding warnings about hot baths.

Context: Burton finds little mention or some opposition, then reports Cardan through Agathinus claiming suitability for every age and constitution, especially hot temperaments. This historical universal is not modern advice.

Source: DJR-071-47; Edition page: 239; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bathing in fresh rivers, and cold waters

Modern rendering: bathing in fresh rivers and cold waters

Word and construction: Cold waters contributes cold waters; fresh rivers names another bathing location and bathing specifies the practice.

Context passages: DJR-071-45, DJR-071-46, DJR-071-48

Alignment conventions: A10.

comfort

BAL-0157-V007 · Comfort and consolation

Printed “comfort” (English; lemma).

Strengthen an affected bodily part.

Here: The verb names one historical medical function assigned to ingredients in compound remedies.

Context: Burton has just reversed the objections to compounds and now defends them; the claims belong to the historical medical scheme.

Source; Context passages: DJR-101-14

Edition page: 374; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some to qualify, the rest to comfort

Modern rendering: some to temper its condition, others to strengthen it

Alignment scope: Corresponding clauses; the modern objects are supplied from the affected part in the preceding context.

Word and construction: Comfort supplies strengthen; qualify supplies temper. Some and the rest become some and others, while its condition and it explicitly recover the affected part from the surrounding sentence.

Context passages: DJR-101-13, DJR-101-15

Comfort and consolation

BAL-0157-V001 · Comfort and consolation

Printed “opportunity of speech” (English; family).

Timeliness or fitness of speech to its occasion.

Here: The curative comparison depends on wise administration and proper timing.

Context: Burton reports an interpretation of Homer’s nepenthe and draws on the disputedly attributed Consolation to Apollonius; the interpretation is not Homer’s literal drug narrative.

Source: DJR-084-21; Edition page: 292 [296]–297; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Source wording and original alignment: opportunity of speech

Modern rendering: speech suited to the occasion

Alignment conventions: A9, A3.

Comfort and consolation

BAL-0157-V002 · Comfort and consolation

Printed “comfort” (English; family).

Consolation or relief offered to someone in distress.

Here: Comfort is one of three distinguishable forms of help: consoling, advising and practical assistance.

Context: Burton adapts Chremes’ offer to Menedemus in Terence and follows it with a reported medical example.

Source: DJR-084-25; Edition page: 297; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by comfort, counsel, or in the matter it self

Modern rendering: through comfort, counsel, or practical action

Word and construction: Comfort supplies consolation, counsel advice, and in the matter it self practical action; the whole list must not be reduced to comforting words.

Alignment conventions: A9.

Comfort and consolation

BAL-0157-V003 · Comfort and consolation

Printed “comfortable speeches” (English; family).

Words intended to console.

Here: Here the phrase occurs in a condition in which gentle verbal help has failed.

Context: Burton reports a transition to coercive methods attributed to medical authorities; these historical prescriptions are not endorsed clinical advice.

Source: DJR-084-29; Edition page: 297; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: comfortable speeches

Modern rendering: comforting words

Context passages: DJR-084-28

Alignment conventions: A9, A3.

Comfort and consolation

BAL-0157-V004 · Comfort and consolation

Printed “comfortable speeches” (English; family).

Words giving comfort or consolation.

Here: They introduce the anthology of remedies for a troubled or discontented mind.

Context: Burton proposes to gather counsel from orators, philosophers, theologians and Church Fathers; many times, rather than invariably, such help is said to suffice.

Source: DJR-086-38; Edition page: 307; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: comfortable speeches

Modern rendering: consoling words

Alignment conventions: A9, A3.

Comfort and consolation

BAL-0157-V005 · Comfort and consolation

Printed “comfort” (English; family).

To console or relieve distress.

Here: The negative and in some cases limit the preceding claims for philosophical consolation.

Context: Burton voices a qualification alongside reported objections from Arrian and Plotinus.

Source: DJR-086-43; Edition page: 307; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Boethius himself cannot comfort in some cases

Modern rendering: In some cases even Boethius cannot console

Context passages: DJR-086-41, DJR-086-42, DJR-086-44

Alignment conventions: A9, A3.

Comfort and consolation

BAL-0157-V006 · Comfort and consolation

Printed “consolations” (English; family).

Attempts to relieve grief or distress.

Here: The objector dismisses familiar arguments, while Burton replies that they must do some good, though the relief may be only a little.

Context: The opening dismissal is an objection. Burton answers, Yet sure I think, that even repeated words cannot choose but do some good, comfort and ease a little; the modest extent of relief does not make that asserted benefit a mere possibility.

Source: DJR-086-46; Edition page: 308; Source layer: original body; Page label type: printed source label.

Source and modern wording: trivial consolations

Context passages: DJR-086-45, DJR-086-47

Alignment conventions: A9, A3.

compound water

BAL-0124-V007 · Water and springs

Printed “compound water” (English; phrase).

A medicinal liquid compounded or obtained as a water.

Here: Rubeus transmits Savonarola’s preparation, distinguished from ordinary drinking water.

Context: Reported praise excludes inflamed melancholy or excessive heat; Evonimus’s aqua vitae is expressly for cold constitutions.

Source: DJR-101-24; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Such another excellent compound water I find in Rubeus

Modern rendering: I find another excellent compound water in Rubeus

Word and construction: Compound water names the medicinal preparation; excellent is the praise and I find in Rubeus identifies Burton’s reported source.

Context passages: DJR-101-23, DJR-101-25

Alignment conventions: A10.

concent

BAL-0148-V007 · Music and harmony

Printed “concent” (English; lemma).

Concord or musical harmony.

Here: Musicians at a banquet are likened to a precious stone set in gold.

Context: Burton quotes the imagery of Ecclesiasticus and relates music to a shared meal.

Source: DJR-085-20; Edition page: 300; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the concent of Musicians

Modern rendering: the harmony of musicians

Context passages: DJR-085-18, DJR-085-19, DJR-085-21

Alignment conventions: A7, A1.

Conclusion

BAL-0112-V005 · Experimental

Printed “conclusion” (English; lemma).

The proposition or judgment reached from the premises of a syllogism.

Here: This provides a contrasting reasoning sense of conclusion, distinct from practical trials.

Context: Burton assigns conscience the concluding role in a moral syllogism; the modern sentence redistributes the syllogistic framing supplied earlier.

Source; Context passages: DJR-026-32

Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the conclusion of the Syllogisme

Modern rendering: the conclusion

Alignment scope: Corresponding local noun phrases; the modern phrase omits the repeated of the syllogism because the surrounding sentences already establish that frame.

Word and construction: Conclusion names the resulting judgment; the original’s explicit syllogism complement is not a separately repeated modern phrase.

Context passages: DJR-026-30, DJR-026-31, DJR-026-33

conclusion

BAL-0112-V007 · Experimental

Printed “conclusions” (English; lemma).

Practical operations or results achieved with an art or instrument.

Here: Results obtainable with Gunter’s sector, quadrant and cross-staff.

Context: Burton praises mathematical study here, after explicitly distancing himself from the preceding extravagant medical marvels.

Source; Context passages: DJR-082-10

Edition page: 285; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: elaborate conclusions

Modern rendering: elaborate practical results

Word and construction: Conclusions supplies practical results; elaborate is retained.

Context passages: DJR-082-06, DJR-082-07, DJR-082-08, DJR-082-09, DJR-082-11

Alignment conventions: A5.

confabulation

BAL-0156-V002 · Friendship

Printed “confabulations” (English; lemma).

A conversation or familiar talk.

Here: Friendly talk is likened to warmth, shade and food, and to mutual support between ivy and a wall.

Context: Burton’s superlative medical comparisons are images of consolation, not recipes.

Source: DJR-083-36; Edition page: 293; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Friends confabulations

Modern rendering: Conversation with friends

Alignment conventions: A7, A1.

Confection

BAL-0175-V001 · Confection

Printed “confection” (English; lemma).

A compounded medicinal preparation.

Here: The apothecary’s work supplies Burton’s scriptural warrant for medicines from the earth.

Context: Burton cites Ecclesiasticus 38:4 and 38:8; the following passage makes skilled management and differing patient effects important.

Source: DJR-070-02; Edition page: 230; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: make a confection

Modern rendering: makes a compound

Word and construction: The indexed form names or supplies a compounded medicinal preparation in this expression.

Context passages: DJR-070-01, DJR-070-03

Alignment conventions: A8.

Confection

BAL-0175-V003 · Confection

Printed “Confections” (English; lemma).

A compounded medicine.

Here: The synopsis groups compound antidotes and licking medicines under confections.

Context: Burton’s synoptic arrangement; the word does not designate only sweet food.

Source: DJR-067-15; Edition page: unnumbered Second Partition synopsis, scan p. 324; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF324

Source wording and original alignment: Confections; Treacle, Mithridate, Eclegmes or Linctures

Modern rendering: Confections: theriac, mithridate, and medicines taken by licking, or linctuses

Word and construction: The indexed form supplies a compounded medicine in this expression.

Context passages: DJR-067-13, DJR-067-14, DJR-067-16, DJR-067-17

Alignment conventions: A8.

Confection

BAL-0175-V007 · Confection

Printed “confections” (English; lemma).

A preparation made by combining ingredients.

Here: Household products are exhibited to visitors as evidence of women’s useful employment.

Context: Burton’s gendered description of domestic work; the passage does not determine whether every confection is culinary or medicinal.

Source: DJR-082-16; Edition page: 286; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: confections, conserves, distillations

Modern rendering: confections, preserves, distilled preparations

Word and construction: The indexed form supplies a preparation made by combining ingredients in this expression.

Context passages: DJR-082-15, DJR-082-17

Alignment conventions: A8.

Confection

BAL-0175-V009 · Confection

Printed “confection” (English; lemma).

The making or preparation of a compound medicine.

Here: Here the noun denotes preparing Hali’s powder, not simply the finished product.

Context: Burton reports a revival; the supplied note finds a similarly named powder with different ingredients and does not establish that historical identity.

Source: DJR-103-44; Edition page: 386; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the confection of which our new London Pharmacopœa hath lately revived

Modern rendering: Our new London Pharmacopoeia has recently revived its preparation

Word and construction: The indexed form names or supplies the making or preparation of a compound medicine in this expression.

Context passages: DJR-103-43, DJR-103-45

Alignment conventions: A8.

Confection

BAL-0175-V010 · Confection

Printed “confection” (English; lemma).

A compounded medicinal preparation.

Here: Ferrerius’s mixture is offered for smelling, widening the term beyond swallowed preparations.

Context: Ferrerius’s claimed benefit is reported; his Latin compares smelling with drinking and Burton then adds a separate English explanation.

Source: DJR-105-18; Edition page: 393–394; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an excellent confection of his making

Modern rendering: an excellent confection he made

Word and construction: The indexed form names or supplies a compounded medicinal preparation in this expression.

Context passages: DJR-105-17, DJR-105-19

Alignment conventions: A8.

confection of Hamech

BAL-0175-V008 · Confection

Printed “Confection of Hamech” (English; phrase).

A named compound purgative.

Here: This solid preparation is approved by most in Burton’s account but sharply attacked by Solenander, Randeletius, Fernelius and others.

Context: Burton records disagreement rather than a unanimous endorsement; the later sequence treats it as a stronger remedy.

Source: DJR-102-39; Edition page: 381; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Confection of Hamech

Modern rendering: Hamech’s confection

Word and construction: The indexed form names or supplies a named compound purgative in this expression.

Context passages: DJR-102-38, DJR-102-40, DJR-103-35

Alignment conventions: A8.

confer

BAL-0152-V002 · Confer and conference

Printed “confer” (English; lemma).

Compare or bring into comparison.

Here: People are charged with dwelling on their own disadvantages without comparing other lives.

Context: Burton’s consolatory generalization contrasts self-preoccupation with relative circumstances.

Source: DJR-087-17; Edition page: 310; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: confer themselves with others

Modern rendering: comparing ourselves with them

Alignment qualification: The modern changes third-person themselves/others to inclusive first-person ourselves/them; the negative construction is distributed over the larger sentence.

Context passages: DJR-087-16, DJR-087-18

Alignment conventions: A7, A1.

Further local use

Printed “conferred” (English; lemma).

Citation key: confer.

Compare or bring into comparison.

Here: The comparison minimizes melancholy’s supposed exceptional severity.

Context: Burton speaks consolatorily; this does not establish a modern ranking of illnesses.

Source: DJR-098-24; Edition page: 361; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conferred to other maladies

Modern rendering: compared with other ailments

Context passages: DJR-098-23, DJR-098-25

Alignment conventions: A7, A1.

confer

BAL-0152-V003 · Confer and conference

Printed “confer” (English; lemma).

Converse or speak with.

Here: Contact with the beloved is one occasion the lover struggles to avoid.

Context: Burton describes weak restraint rather than claiming all lovers can withdraw at will; the sentence continues through verse to a proposal of separation.

Source: DJR-135-24; Edition page: 551; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: confer with them

Modern rendering: converse with them

Context passages: DJR-135-23, DJR-135-25, DJR-135-26, DJR-135-27

Alignment conventions: A7, A1.

Further local use

Printed “confer” (English; lemma).

Citation key: confer.

Converse or speak with.

Here: Travel enables Democritus to learn through learned company.

Context: Burton’s biography contains acknowledged conflicting reports.

Source: DJR-001-09; Edition page: 2; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: confer with learned men

Modern rendering: converse with learned men

Alignment conventions: A7, A1.

confer

BAL-0152-V005 · Confer and conference

Printed “confer” (English; lemma).

Compare or examine alongside another.

Here: The command begins a part-by-part comparison of women’s appearances.

Context: Burton’s counsel to the male lover treats the beloved as an object of appraisal; the preceding claim is that senses may deceive.

Source: DJR-136-47; Edition page: 558; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: confer hand to hand

Modern rendering: Compare hand with hand

Context passages: DJR-136-46, DJR-136-48

Alignment conventions: A7, A1.

confer

BAL-0152-V006 · Confer and conference

Printed “conferred” (English; lemma).

Consult or seek professional judgment from, in confer with.

Here: Three physicians approached about one patient give divergent opinions.

Context: Burton presents reported medical disagreement; they are the consultants, not the three objects compared.

Source: DJR-027-56; Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all three conferred with about one party

Modern rendering: were all consulted about the same patient

Context passages: DJR-027-55, DJR-027-57

Alignment conventions: A7, A1.

confer

BAL-0152-V007 · Confer and conference

Printed “conferred” (English; lemma).

Bestow or grant.

Here: Honours are awarded amid the changing news of elevation and downfall.

Context: Burton’s catalogue alternates fortune and adversity; no dialogue or comparison is meant.

Source: DJR-002-08; Edition page: 4; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fresh honors conferred

Modern rendering: fresh honours bestowed

Context passages: DJR-002-07

Alignment conventions: A7, A1.

conference

BAL-0152-V001 · Confer and conference

Printed “conference” (English; lemma).

Conversation or exchange of speech.

Here: Talk about histories, tales, poems and news is compared with food for the mind.

Context: Burton attributes the prescription to Rhazes; Hyperius is separately credited with the benefit of godly conversation.

Source: DJR-081-30; Edition page: 283; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: continuall conference

Modern rendering: continual conversation

Context passages: DJR-081-29

Alignment conventions: A7, A1.

conference

BAL-0152-V004 · Confer and conference

Printed “conference” (English; lemma).

Conversation or exchange of speech.

Here: Talking is one route by which the lovers sustain the attachment.

Context: Burton’s proposed change of place aims to remove sight, hearing, messages and living together, not only one conversation.

Source: DJR-135-26; Edition page: 551–552; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conference and the like

Modern rendering: conversation and the like

Context passages: DJR-135-24, DJR-135-25, DJR-135-27

Alignment conventions: A7, A1.

conference

BAL-0152-V008 · Confer and conference

Printed “conference” (English; lemma).

Conversation or exchange of speech.

Here: Frightening talk supplies material for troubling nocturnal images.

Context: Burton’s speaker in Lucian and his Cicero parallel illustrate the historical account of imagination, rather than a universal rule that talk helps.

Source: DJR-082-40; Edition page: 288; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: after such conference

Modern rendering: after such conversation

Context passages: DJR-082-39, DJR-082-41

Alignment conventions: A7, A1.

conference

BAL-0152-V009 · Confer and conference

Printed “conference” (English; lemma).

Discussion or disputation.

Here: The reported polemic opposes verbal exchange to coercion.

Context: Burton attributes refusal of discussion and gallows to Magallianus; his later middle course allows gentleness first but retains coercive measures.

Source: DJR-161-19; Edition page: 682; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conference with an heretique

Modern rendering: discussion with a heretic

Context passages: DJR-161-20, DJR-161-21, DJR-161-22, DJR-161-23, DJR-161-24

Alignment conventions: A7, A1.

Further local use

Printed “conference” (English; lemma).

Citation key: conference.

Discussion or disputation.

Here: Speech is part of a proposed mixture with medicine in the treatment of particular disturbed people.

Context: The historical proposal includes threats and must not be softened into an exclusively gentle practice.

Source: DJR-161-24; Edition page: 682; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: with conference, threats, promises, perswasions, to intermixe Physick

Modern rendering: combine discussion, threats, promises and persuasion with medical treatment

Context passages: DJR-161-22, DJR-161-23

Alignment conventions: A7, A1.

consisting

BAL-0175-V006 · Confection

Printed “Consisting” (English; lemma).

Having a thick consistency.

Here: This division contrasts thicker internal medicines with fluid ones; confections also occur under a subsequent solid division.

Context: Burton’s classification, not a universal equation of all confections with one physical consistency.

Source: DJR-101-26; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Consisting, are conserves or confections

Modern rendering: Thick preparations are conserves or confections

Word and construction: The indexed form names or supplies having a thick consistency in this expression.

Context passages: DJR-101-27, DJR-101-28

Alignment conventions: A8.

Constancy

BAL-0158-V001 · Constancy

Printed “constantly” (English; family).

Firmly or steadfastly.

Here: The adverb marks the strength of Elionora Meliorina’s belief, not its truth.

Context: Burton reports Marcellus Donatus’s account; the royal marriage and jewels belong to the woman’s conviction.

Source: DJR-061-05; Edition page: 194; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: constantly beleeved

Modern rendering: firmly believed

Alignment conventions: A9, A3.

Constancy

BAL-0158-V002 · Constancy

Printed “constantly” (English; family).

With settled resolution.

Here: Atticus’s refusal to abandon his decision is described as steadfast.

Context: This is Burton’s historical narrative, not a recommendation; the end of the partition asks for charitable judgement of people who die by suicide.

Source: DJR-066-09; Edition page: 217; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: constantly died

Modern rendering: died steadfastly

Context passages: DJR-066-10, DJR-066-21, DJR-066-22

Alignment conventions: A9, A3.

Constancy

BAL-0158-V003 · Constancy

Printed “constancie” (English; family).

Steadiness in adhering to a course.

Here: The patient is told not to change physician or remedy over every trifle.

Context: Burton adapts a Senecan comparison originally concerning sustained reading into historical treatment counsel.

Source: DJR-069-34; Edition page: 229; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: perseverance, obedience and constancie

Modern rendering: perseverance, obedience and constancy

Word and construction: Constancie supplies constancy; perseverance and obedience remain separate companion virtues.

Context passages: DJR-069-35

Alignment conventions: A9.

Constancy

BAL-0158-V004 · Constancy

Printed “constantly” (English; family).

Steadily or regularly.

Here: The adverb characterizes winds rather than a human resolution.

Context: Burton asks why winds blow in particular places, seasons and directions; these are questions in his geographical digression.

Source: DJR-074-17; Edition page: 250; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: continually and constantly

Modern rendering: continually and steadily

Alignment conventions: A9, A3.

Constancy

BAL-0158-V005 · Constancy

Printed “constancy” (English; family).

Steadfastness or firmness of mind.

Here: Constancy is one of the proposed sustaining alternatives to fear and sorrow.

Context: Burton gathers medical authorities’ historical advice to pacify the mind.

Source: DJR-083-03; Edition page: 289; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mirth, constancy, good hope

Modern rendering: cheerfulness, steadfastness, and good hope

Word and construction: Constancy supplies steadfastness; mirth and good hope supply the other two distinct supports.

Alignment conventions: A9.

Constancy

BAL-0158-V006 · Constancy

Printed “constancie” (English; family).

Firmness or persistence in maintaining a position.

Here: Equally forceful religious conviction becomes part of an argument from disagreement.

Context: Burton reports the sceptics' inference in order to oppose it; the firmness attributed to the sects is not proof that their beliefs are true.

Source: DJR-162-02; Edition page: 685–686; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: equall constancie and assurance

Modern rendering: equal firmness and certainty

Context passages: DJR-162-01, DJR-162-03

Alignment conventions: A9, A3.

constant

BAL-0158-V007 · Constancy

Printed "constant" (English; lemma).

Faithful or steadfast in a relationship.

Here: The wife belongs to a rhetorical catalogue of virtues said to be scarce.

Context: Burton's moral complaint and bird proverb are historical rhetoric, not verified sociological or ornithological claims.

Source; Context passages: DJR-112-28

Edition page: 431; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a constant wife

Modern rendering: a faithful wife

Word and construction: Constant supplies faithful; wife supplies wife, and the article is retained.

Context passages: DJR-112-27, DJR-112-29

Alignment conventions: A5.

Further local use

Printed "constant" (English; lemma).

Here: The apparent praise of men's faithfulness is reversed by comparison with Nero and by the following far more fickle.

Context: Burton's ironic comparison makes this a reproach; it does not praise Nero as a faithful husband.

Source; Context passages: DJR-138-57

Edition page: 567–568; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as constant in their choice

Modern rendering: just as constant in their choice

Alignment scope: Corresponding comparison with modern just reinforcing original as.

Word and construction: Constant remains constant within the ironic comparison; just reinforces as and is not an additional separate source word.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-138-56, DJR-138-58

consuetudinem habere

BAL-0125-V015 · Custom and education

Printed “consuetudinem habemus” (Latin; phrase).

Have relations or intimacy.

Here: The Caledonian woman’s sexual retort says her people have relations with the best men.

Context: This is a reported reply to Julia Augusta, amplified by Burton’s English; Burton calls it largely true, without establishing a demographic claim.

Source: DJR-148-29; Edition page: 616; Source layer: original marginal quotation.

Note; Modern note: N11729

Page label type: printed source label.

Source wording and original alignment: nos cum optimis viris consuetudinem habemus

Modern rendering: We have relations with the best men

Alignment scope: Equal-scope marginal clause; English wording is supplied note translation

Word and construction: Consuetudinem habemus supplies have relations, nos We, and cum optimis viris with the best men.

Alignment qualification: The original marginal expression has no separately aligned modern-body counterpart; its meaning is explained here from its full note context.

Modern container: note

Context passages: DJR-148-28, DJR-148-30

consuetudo

BAL-0125-V013 · Custom and education

Printed “Consuetudinem” (Latin; lemma).

Custom or established habit.

Here: Cardan’s conclusion tolerates habit unless it is very bad.

Context: Burton attributes the conclusion to Cardan from Galen; his following English to be kept is stronger than Latin to be tolerated.

Source: DJR-035-55; Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Consuetudinem utcunque ferendam, nisi valde malam

Modern rendering: Habit must, in any case, be tolerated unless it is very bad

Word and construction: Consuetudinem supplies Habit; ferendam the obligation to tolerate, utcunque in any case, and nisi valde malam the unless very bad exception.

Context passages: DJR-035-54, DJR-036-01

Alignment conventions: A10.

contain

BAL-0135-V006 · Continence

Printed “contain” (English; lemma).

To restrain or keep within bounds.

Here: Human authorities and fair or foul means supposedly fail to restrain conduct, whereas sickness corrects it.

Context: Burton’s consolatory argument draws on Chrysostom; the claim about the moral use of sickness is rhetorical and general.

Source: DJR-088-14; Edition page: 313–314; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cannot contain us

Modern rendering: cannot restrain us

Word and construction: Contain supplies restrain; cannot preserves the negation and us the object.

Context passages: DJR-088-13, DJR-088-15

Alignment conventions: A10.

contain

BAL-0135-V007 · Continence

Printed “contain” (English; lemma).

To abstain, here from sexual relations.

Here: Women’s refusal to abstain despite childbirth pain is used as an argument for enduring sickness.

Context: The statement is Burton’s generalization; the concluding promise of release encompasses death as well as recovery.

Source: DJR-088-15; Edition page: 314; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: yet they will not contain

Modern rendering: yet will not abstain

Word and construction: Contain supplies abstain; not preserves the negation and they is understood from the preceding modern clause.

Context passages: DJR-088-14

Alignment conventions: A10.

Further local use

Printed “containe” (English; lemma).

Citation key: contain.

Here: Burton argues that few can remain sexually continent except under compulsion, and subsequently doubts willing abstinence.

Context: This is Burton’s anti-monastic generalization, presented as agreement with Tertullian. The editor explains that Burton alters the cited passage and supplies his own ensuing conclusion; it is not an exact Tertullian quotation.

Source: DJR-142-27; Edition page: 582; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: few can containe but by compulsion

Modern rendering: few can remain continent except under compulsion.

Alignment scope: Equal-scope construction, with modern terminal punctuation

Word and construction: Containe supplies remain continent; can and few retain capacity and restricted quantity, while but by compulsion supplies except under compulsion.

Sense relation: The same sexual-abstinence sense, with a distinct polemical claim about compulsion and willing capacity.

Context passages: DJR-142-26, DJR-142-28, DJR-142-29

contain

BAL-0135-V011 · Continence

Printed “containing” (English; lemma).

To hold or enclose something within.

Here: The containing bodily parts are distinguished from the humours and spirits contained in them.

Context: Burton follows Laurentius’s account from Hippocrates; the later paragraph describes the containing parts as more solid in substance.

Source: DJR-023-27; Edition page: 14; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: parts contained, or containing

Modern rendering: what the body contains and the parts that contain it

Word and construction: Containing supplies the active contain; contained is redistributed into what the body contains.

Context passages: DJR-023-26, DJR-023-28, DJR-023-37, DJR-023-38, DJR-023-39

Alignment conventions: A10.

Further local use

Printed “Containing” (English; lemma).

Here: The bodily structures that contain humours or spirits are more solid.

Context: Burton attributes the following homogeneous/heterogeneous division to Aristotle and Laurentius.

Source: DJR-023-38; Edition page: 15; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Containing parts, by reason of their more solid substance

Modern rendering: The containing parts, being more solid in substance

Sense relation: Same lexical sense, with its distinct local construction and attribution retained.

Context passages: DJR-023-37, DJR-023-39

Alignment conventions: A10, A2.

content

BAL-0170-V011 · Content and contented

Printed “content” (English; lemma).

Accord or agreement.

Here: The noun names the former agreement of appetite with reason, now disrupted in Burton’s account of fallen human powers.

Context: Burton’s historical theological psychology contrasts former concord with present conflict; it is not a claim that contemporary psychology verifies these faculties or their history.

Source: DJR-026-43; Edition page: 30; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an excellent content and harmony

Modern rendering: an excellent accord and harmony

Word and construction: Content becomes accord; excellent and harmony remain unchanged, as do the article and conjunction.

Context passages: DJR-026-35, DJR-026-36, DJR-026-37, DJR-026-38, DJR-026-39, DJR-026-40, DJR-026-41, DJR-026-42, DJR-026-44, DJR-026-45, DJR-026-46, DJR-026-47, DJR-026-48, DJR-026-49, DJR-026-50

Alignment conventions: A5.

Content and contented

BAL-0170-V002 · Content and contented

Printed “content” (English; family).

Willing or consenting.

Here: The patient is asked to accept the chosen physician’s direction.

Context: Burton presents cooperation as a condition of the physician’s success; this is his historical account.

Source: DJR-069-19; Edition page: 228; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: content to be ruled by him

Modern rendering: accept his guidance

Word and construction: The original adjective plus infinitive is recast as the verb accept with guidance as its object; willingness is the relevant sense.

Alignment conventions: A9.

Content and contented

BAL-0170-V003 · Content and contented

Printed “content” (English; family).

Satisfaction or peace of mind.

Here: Menippus seeks the condition that Tiresias tells him to cultivate through a composed and cheerful life.

Context: Burton reports the dead seer’s counsel within Lucian’s satirical underworld journey.

Source: DJR-086-24; Edition page: 305; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to seek content

Modern rendering: seeking contentment

Word and construction: Content becomes contentment; to seek is recast as seeking.

Alignment conventions: A9.

Further local use

Printed “contentment” (English; lemma).

Citation key: contentment.

Satisfaction.

Here: Burton’s own noun contributes satisfaction in his conditional praise of harmonious marriage.

Context: The paragraph denies that marriage is intrinsically evil and qualifies its happiness by the spouses’ agreement, sobriety, wisdom and honesty. The preceding anecdote is expressly comic; the later criticism concerns abuse.

Source: DJR-138-44; Edition page: 566–567; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all contentment and happiness

Modern rendering: every satisfaction and happiness

Word and construction: Contentment becomes satisfaction; all becomes every, and happiness remains happiness.

Sense relation: The related noun occurs in Burton’s original as well as the supplied modern rendering.

Context passages: DJR-138-43, DJR-138-45

Supporting source notes: N10862, N10863, N10864, N10865, N10866, N10867, N10868

Alignment conventions: A5.

Content and contented

BAL-0170-V004 · Content and contented

Printed “contented” (English; family).

Satisfied or at peace with one’s condition.

Here: The state is opposed to excessive curiosity and anxiety.

Context: The counsel is attributed to Tiresias, not offered as authenticated historical conversation.

Source: DJR-086-24; Edition page: 305; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a wel composed and contented estate

Modern rendering: a composed, contented state

Alignment scope: Phrase or construction with explicitly identified compression in the modern rendering.

Word and construction: Contented remains contented, meaning satisfied; composed remains composed, and estate becomes state. The modern does not separately translate wel and replaces and with a comma.

Alignment qualification: The modern does not separately express wel; composed carries the positive condition without a distinct well.

Content and contented

BAL-0170-V005 · Content and contented

Printed “content” (English; family).

Satisfied with one’s situation.

Here: Comparison with worse-off others is offered as a way of recovering courage.

Context: Burton uses the fable of the hares and frogs, then adds his own consolatory imperative.

Source: DJR-087-21; Edition page: 310; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Be content and rest satisfied

Modern rendering: Be content and satisfied

Alignment scope: Phrase or construction with explicitly identified compression in the modern rendering.

Alignment qualification: The modern omits the separate rest before satisfied while retaining the linked state of satisfaction.

Alignment conventions: A3.

Content and contented

BAL-0170-V006 · Content and contented

Printed “content” (English; family).

Satisfied with enough for its needs.

Here: Natural sufficiency is contrasted with expansive wants.

Context: Burton develops a Senecan maxim within the consolation; it is not a complete modern nutritional recommendation.

Source: DJR-091-18; Edition page: 328; Source layer: original body; Page label type: printed source label.

Source and modern wording: Nature is content with bread and water

Alignment conventions: A9, A3.

Content and contented

BAL-0170-V007 · Content and contented

Printed “content” (English; family).

Rest satisfied with what is enough.

Here: The bath-and-ocean analogy makes wanting less, rather than possessing more, the measure of figurative wealth.

Context: Burton’s moral claim is challenged shortly afterward by the objection to wealthy authors praising poverty.

Source: DJR-091-61; Edition page: 331; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: be content

Modern rendering: Be content

Context passages: DJR-091-60, DJR-091-62, DJR-092-05

Alignment conventions: A9, A3.

Content and contented

BAL-0170-V008 · Content and contented

Printed “contented” (English; family).

Reconciled to or accepting an adverse condition.

Here: The counsel asks a person to adapt to present circumstances and act within available means.

Context: Burton follows the dice-game comparison: skilled response remains possible when the throw itself is not chosen.

Source: DJR-093-06; Edition page: 336; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Be contented with thy losse

Modern rendering: Be content with your loss

Context passages: DJR-093-05, DJR-093-07

Alignment conventions: A9, A3.

Content and contented

BAL-0170-V009 · Content and contented

Printed “content” (English; family).

Genuine peace or satisfaction of mind.

Here: Burton places the source of tranquillity in the mind rather than pleasant surroundings.

Context: His English gloss makes people in solitude expressly at ease, going beyond the cited Senecan wording as the apparatus explains.

Source: DJR-093-14; Edition page: 337; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: true content

Modern rendering: true contentment

Alignment conventions: A9, A3.

contents

BAL-0170-V001 · Content and contented

Printed “contents” (English; family).

What is contained in a work or object.

Here: The author asks the reader to value the book’s useful matter rather than pry into his identity.

Context: Burton extends the covered-basket anecdote to the anonymous or assumed authorial name.

Source: DJR-001-02; Edition page: 1; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if the contents please thee

Modern rendering: If the contents please you

Alignment conventions: A9, A3.

contents

BAL-0170-V010 · Content and contented

Printed “contents” (English; family).

Enjoyments or sources of satisfaction.

Here: The plural names advantages of remaining unmarried.

Context: The praise turns satirical when wealthy bachelors’ admirers offer counterfeit courtesies and gifts with hooks.

Source: DJR-139-33; Edition page: 570; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: innumerable contents

Modern rendering: countless satisfactions

Word and construction: Contents becomes satisfactions; innumerable supplies countless.

Context passages: DJR-139-32, DJR-139-34

Alignment conventions: A9.

continence

BAL-0135-V001 · Continence

Printed “continence” (English; lemma).

Sexual self-restraint or abstinence.

Here: The capacity is said not to belong to every man; Beza advises prayer where the means of marriage are unavailable.

Context: Burton reports Beza after describing a material dilemma, marrying at the cost of livelihood or burning with desire; the next paragraph allows both providential and diabolical hindrance.

Source: DJR-141-52; Edition page: 580; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Every man hath not the gift of continence

Modern rendering: Not every man has the gift of sexual self-restraint

Word and construction: Continence supplies sexual self-restraint; Every man hath not is rendered as the limited negative Not every man has.

Context passages: DJR-141-49, DJR-141-50, DJR-141-51, DJR-141-53, DJR-142-01, DJR-142-02

Alignment conventions: A10.

Further local use

Printed “continency” (English; lemma).

Here: Calasiris’s former chastity is besieged by sight of Rhodopis.

Context: This is a character’s speech in Heliodorus’s romance; he says his bodily sight finally overcame his understanding.

Source: DJR-118-63; Edition page: 461; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: my continency which I had kept unto mine old age

Modern rendering: the chastity I had maintained into old age

Sense relation: Same lexical sense, with its distinct local construction and attribution retained.

Context passages: DJR-118-62, DJR-118-64

Alignment conventions: A10, A2.

Further local use

Printed “continence” (English; lemma).

Here: Abstinence is one of the unsuccessful means of diverting a young monk’s love-thoughts.

Context: Jerome’s reported story then claims a cure through staged slander and false testimony; the abbot intervenes to prevent overwhelming grief.

Source: DJR-135-46; Edition page: 553; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by no labour, no continence, no perswasion could be diverted

Modern rendering: whom no labour, abstinence or persuasion could divert

Sense relation: Same lexical sense, with its distinct local construction and attribution retained.

Context passages: DJR-135-45, DJR-135-47

Alignment conventions: A10, A2.

continency

BAL-0135-V005 · Continence

Printed “continency” (English; lemma).

Self-restraint or command of one’s conduct.

Here: Abdolominus’s self-restraint and modesty qualify him for kingship, and he is told to preserve them after elevation.

Context: Burton follows Curtius; the praised quality is general good character, not specifically celibacy.

Source: DJR-110-32; Edition page: 422–423; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for his modesty and continency

Modern rendering: For his modesty and self-restraint

Word and construction: Continency supplies self-restraint; modesty remains separately coordinated.

Context passages: DJR-110-31, DJR-110-33

Alignment conventions: A10.

Further local use

Printed “continentiam” (Latin; lemma).

Citation key: continentia.

Here: The Latin command asks the newly elevated king to carry his self-restraint into his worthy station.

Context: This is the reported address to Abdolominus in the Curtius narrative.

Source: DJR-110-32; Edition page: 422–423; Source layer: original marginal quotation.

Note; Modern note: N08374

Page label type: printed source label.

Source wording and original alignment: in eam fortunam qua dignus es continentiam istam profer

Modern rendering: carry that self-restraint into the station of which you are worthy.

Alignment scope: Equal-scope marginal imperative; the English is supplied note translation

Word and construction: Continentiam supplies self-restraint, istam that, profer carry forward, and the remaining words the worthy station.

Alignment qualification: The original marginal expression has no separately aligned modern-body counterpart; its meaning is explained here from its full note context.

Modern container: note

Sense relation: Latin counterpart to the same general self-restraint in the English narrative.

continent

BAL-0135-V009 · Continence

Printed “continent” (English; lemma).

Sexually self-restrained or chaste.

Here: The Brahmans’ reported sparse diet and austere lodging are presented as means of maintaining chastity.

Context: Burton then reports Guianerius’s proposal for young men and Gordonius’s coercive measures; the ensuing noose saying is explicitly marked comic. These are historical prescriptions and claims.

Source: DJR-134-24; Edition page: 546; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: kept themselves continent

Modern rendering: kept themselves chaste

Word and construction: Continent supplies chaste; kept themselves retains the reflexive maintenance of the quality.

Context passages: DJR-134-23, DJR-134-25

Alignment conventions: A10.

continent

BAL-0135-V012 · Continence

Printed “Continent” (English; lemma).

A continuous mainland or continental landmass.

Here: The word marks the alternative to an island in the question about Guinea.

Context: The marginal latitude indicates New Guinea; Burton’s question and conjectural southern land are not a secure geographical identification.

Source: DJR-072-22; Edition page: 241–242; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Whether Guinea be an Iland or part of the Continent

Modern rendering: Whether Guinea is an island or part of the continent

Word and construction: Continent supplies continent; the question contrasts membership in that landmass with being an island.

Context passages: DJR-072-21, DJR-072-23

Alignment conventions: A10.

continent cause

BAL-0135-V010 · Continence

Printed “Continent” (English; phrase).

Immediately sustaining a disease, in the medical classification of causes.

Here: The term qualifies the inward, nearest causes, contrasted with outward remote causes.

Context: Burton says some call them continent causes; his compressed classification also groups antecedent causes, which prepare rather than immediately maintain the condition.

Source: DJR-033-28; Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Continent causes some call them

Modern rendering: some call the latter containing causes

Word and construction: Continent supplies containing; causes is the noun, and some call them preserves attribution to some classifiers.

Context passages: DJR-033-27, DJR-033-29, DJR-056-38, DJR-056-39, DJR-056-40

Alignment conventions: A10.

Further local use

Printed “Continent” (English; phrase).

Here: The heading uses continent for immediately sustaining causes.

Context: The heading gathers related medical causal categories without rigorously separating them.

Source: DJR-056-39; Edition page: 172; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Continent, inward, antecedent, next causes

Modern rendering: Immediate, internal, antecedent and proximate causes

Sense relation: Same lexical sense, with its distinct local construction and attribution retained.

Context passages: DJR-056-38, DJR-056-40

Alignment conventions: A10, A2.

continenter

BAL-0135-V014 · Continence

Printed “continenter” (Latin; lemma).

Continually or continuously.

Here: In the Lemnius quotation, God repeatedly pulls human ears as corrective reminders and exercises people through calamity.

Context: Burton quotes Lemnius within an explanation of suffering as correction and a trial of patience, rather than treating every affliction only as punishment.

Source: DJR-021-20; Edition page: 3; Source layer: original marginal quotation.

Note; Modern note: N01393

Page label type: printed source label.

Source wording and original alignment: Nostræ salutis avidus, continenter aures vellicat, ac calamitate subinde nos exercet.

Modern rendering: Eager for our salvation, he continually pulls our ears and from time to time exercises us through calamity.

Alignment scope: Equal-scope marginal sentence; modern wording is supplied note translation

Word and construction: Continenter supplies continually and modifies aures vellicat; subinde separately supplies from time to time. The unexpressed subject is God, recovered as he.

Alignment qualification: This temporal adverb does not mean chastely. The English body says many times and the modern body often, whereas the supplied note translation uses continually.

Modern container: note

Context passages: DJR-021-19, DJR-021-21

continentia

BAL-0135-V015 · Continence

Printed “continentia” (Latin; lemma).

Self-restraint or continence.

Here: The marginal maxim joins sobriety and self-restraint as means of uniting the mind with God.

Context: Burton invokes Porphyry while conceding that the practices can be beneficial in some cases, before condemning their abuse. The exact Latin maxim has not been independently located in Porphyry.

Source: DJR-156-10; Edition page: 656; Source layer: original marginal quotation.

Note; Modern note: N12311

Page label type: printed source label.

Source wording and original alignment: Sobrietas & continentia mentem deo conjungunt.

Modern rendering: Sobriety and self-restraint unite the mind with God.

Alignment scope: Equal-scope marginal sentence; modern wording is supplied note translation

Word and construction: Continentia supplies self-restraint, paired with sobrietas as the subject of conjungunt; mentem is the mind, and deo identifies God as the object of union.

Alignment qualification: The marginal noun is continentia, self-restraint. Burton’s English body instead says contemplation, retained as contemplation in the modern body; the note alignment must not be presented as a direct modern-body translation.

Modern container: note

Context passages: DJR-156-09, DJR-156-11

contineo

BAL-0135-V013 · Continence

Printed “continet” (Latin; lemma).

To contain or embrace as subject matter.

Here: The Latin verse makes history contain the passions of foolish rulers and peoples.

Context: Burton adapts Horace in a satire of rulers; the modern verse supplies the object alone, with the containing relationship carried by the preceding question about subject matter.

Source: DJR-017-37; Edition page: 69; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Stultorum regum, & populorum continet æstus.

Modern rendering: The passions of foolish kings and peoples.

Alignment scope: Original verse and modern elliptical rendering, with verbal sense redistributed to the preceding question

Word and construction: Continet means contains; the modern line gives only its object, answering the preceding question what is their subject.

Alignment qualification: There is no separate modern verb corresponding to continet in the displayed line.

Context passages: DJR-017-36, DJR-017-38

conversant

BAL-0151-V003 · Conversation

Printed “conversant” (English; lemma).

Habitually associated or in company with.

Here: The spirits allegedly do household labour as well as communicate.

Context: Burton repeats Boissard’s reported embassy narrative, not an independently verified event.

Source: DJR-029-01; Edition page: 41–42; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conversant with men

Modern rendering: associate with people

Context passages: DJR-029-02

Alignment conventions: A7, A1.

conversant

BAL-0151-V006 · Conversation

Printed “conversant” (English; lemma).

Occupied or engaged with a matter.

Here: Purchasing absorbs the covetous person’s thinking and imagined possession.

Context: Burton illustrates how habitual pursuits furnish the objects of troubled imagination.

Source: DJR-061-04; Edition page: 194; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conversant about purchasing of lands and tenements

Modern rendering: occupied with buying lands and properties

Context passages: DJR-061-02, DJR-061-03, DJR-061-05

Alignment conventions: A7, A1.

conversant

BAL-0151-V007 · Conversation

Printed “conversant” (English; lemma).

Experienced or familiar with a subject.

Here: Burton says that other fields would have offered him more familiar material than medicine.

Context: His defence grants a hypothetical choice for display; it is not a claim to professional medical training.

Source: DJR-006-10; Edition page: 14; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in which I have been more conversant

Modern rendering: Being more familiar with them

Alignment qualification: The relative clause becomes a participial sentence-opening phrase; them refers to the other subjects named earlier.

Alignment conventions: A7, A1.

conversant

BAL-0151-V008 · Conversation

Printed “conversant” (English; lemma).

Habitually present in or frequenting a place.

Here: The adjective locates water nymphs in their supposed element.

Context: The classification reports Paracelsus and other accounts of spirits rather than establishing their existence.

Source: DJR-030-11; Edition page: 47; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conversant about waters and rivers

Modern rendering: frequented waters and rivers

Alignment conventions: A7, A1.

conversant

BAL-0151-V009 · Conversation

Printed “conversant” (English; lemma).

Concerned or occupied with.

Here: Retention and evacuation deal with existing matter, unlike diet’s creation of new matter.

Context: Burton distinguishes functions of the historical non-naturals; no exchange of speech is meant.

Source: DJR-033-31; Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: are conversant in keeping or expelling of it

Modern rendering: concern its retention or expulsion

Context passages: DJR-033-30

Alignment conventions: A7, A1.

conversation

BAL-0151-V001 · Conversation

Printed “conversation” (English; lemma).

Conduct or manner of life.

Here: People fail to learn from others’ ruinous behaviour and repeat it.

Context: Democritus makes this rebuke in Burton’s literary retelling; the warning concerns conduct, not merely talk.

Source: DJR-008-18; Edition page: 25; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bad conversation

Modern rendering: bad conduct

Context passages: DJR-008-17, DJR-008-19

Alignment conventions: A7, A1.

Further local use

Printed “conversation” (English; lemma).

Citation key: conversation.

Conduct or manner of life.

Here: Upbringing should cultivate sober conduct rather than licence.

Context: Burton quotes Cardano’s rebuke of foolish parental affection; the page is sequence149, printed145.

Source: DJR-050-52; Edition page: 149 [sequence; printed 145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Source sequence and printed page numbers are distinct here.

Source wording and original alignment: sober life and conversation

Modern rendering: a sober life and conduct

Alignment conventions: A7, A1.

conversation

BAL-0151-V004 · Conversation

Printed “conversation” (English; lemma).

Social intercourse and exchange of speech.

Here: The language learner acquires usage through interaction rather than tedious precepts.

Context: Burton proposes this pedagogy in his imagined commonwealth; travellers and nurses supply comparisons.

Source: DJR-016-10; Edition page: 61–62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by use, example, conversation

Modern rendering: through practice, example, and conversation

Alignment conventions: A7, A1.

conversation

BAL-0151-V005 · Conversation

Printed “conversation” (English; lemma).

Manner of conducting oneself in company.

Here: Social charm contributes to the speaker’s alleged attractiveness.

Context: Aretino’s Lucretia speaks in the quoted boast; the claim is neither Burton’s self-description nor a general law.

Source: DJR-122-34; Edition page: 482; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: my conversation, age, beauty, fortune

Modern rendering: my social graces, age, beauty and fortune

Alignment conventions: A7, A1.

converse

BAL-0151-V002 · Conversation

Printed “converse” (English; lemma).

Associate or have dealings with.

Here: The alleged habitual contact includes seeing and hearing spirits.

Context: Burton accumulates reports from Lavater, Vives and travellers; the previous paragraph records denials and disputed experience.

Source: DJR-028-47; Edition page: 41; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: familiarly converse with men

Modern rendering: associate familiarly with human beings

Context passages: DJR-028-46, DJR-029-01, DJR-029-02

Alignment conventions: A7, A1.

Further local use

Printed “conversed” (English; lemma).

Citation key: converse.

Associate or have dealings with.

Here: Long friendship includes shared life, invitations and services.

Context: Burton’s surrounding satire concerns the instability of affection governed by advantage.

Source: DJR-109-45; Edition page: 419; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conversed and lived

Modern rendering: associated and lived

Context passages: DJR-109-44, DJR-109-46

Alignment conventions: A7, A1.

converse

BAL-0151-V010 · Conversation

Printed “converse” (English; lemma).

Associate or spend time with.

Here: Pleasant company belongs to the reported regimen.

Context: Burton attributes the remedy to Vittori; its male-patient perspective and therapeutic use of women remain visible.

Source: DJR-085-35; Edition page: 302; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to converse with such merry fellows, and fair maids

Modern rendering: to spend time with such cheerful fellows and beautiful young women

Context passages: DJR-085-34

Alignment conventions: A7, A1.

converse

BAL-0151-V011 · Conversation

Printed “converse” (English; lemma).

Associate or spend time with.

Here: Association is said to cause distress to some people in the religious-melancholy discussion.

Context: Burton’s historically framed claim is restricted to some people, not a blanket danger of contact with sufferers.

Source: DJR-164-17; Edition page: 696; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to converse with such kinde of persons so troubled

Modern rendering: associating with others troubled in this way

Context passages: DJR-164-16, DJR-164-18

Alignment conventions: A7, A1.

Cordial

BAL-0174-V001 · Cordial

Printed “cordial” (English; lemma).

Thought to strengthen or cheer the heart.

Here: The proposed action of the small pearls is immediately explained as exhilaration of the heart.

Context: Burton reports the claims of Cardan, Renodeus, Rondoletius and others; the appeal to all writers is his generalization.

Source: DJR-100-35; Edition page: 371; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: very cordial

Modern rendering: very strengthening to the heart

Word and construction: The indexed form names or supplies thought to strengthen or cheer the heart in this expression.

Context passages: DJR-100-33, DJR-100-34

Alignment conventions: A8.

Cordial

BAL-0174-V003 · Cordial

Printed “cordiall” (English; lemma).

A medicine regarded as strengthening or cheering the heart.

Here: The noun praises the herb discussed as borage and bugloss, then leads into a reported identification with Homer’s nepenthe.

Context: Burton reports a medicinal and literary tradition; the ancient identification with this herb is not independently established.

Source: DJR-100-09; Edition page: 368; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an excellent cordiall

Modern rendering: an excellent cordial

Word and construction: The indexed form names or supplies a medicine regarded as strengthening or cheering the heart in this expression.

Context passages: DJR-100-08, DJR-100-10

Alignment conventions: A8.

Cordial

BAL-0174-V004 · Cordial

Printed “cordial” (English; lemma).

A substance considered a heart-strengthening medicine.

Here: Chaucer’s verse lets medicinal gold and a physician’s liking for money sustain one another in a joke.

Context: Quoted verse attributed to Chaucer, following Erastus’s joke that gold cheers through a miser’s chest rather than medical action.

Source: DJR-100-37; Edition page: 371; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: For Gold in Physick is a cordial

Modern rendering: For gold in medicine strengthens the heart

Word and construction: The indexed form names or supplies a substance considered a heart-strengthening medicine in this expression.

Context passages: DJR-100-36, DJR-100-38

Alignment conventions: A8.

Cordial

BAL-0174-V005 · Cordial

Printed “cordiall” (English; lemma).

A figurative restorative that revives a distressed mind.

Here: Scripture-reading is praised with the vocabulary of bodily remedies.

Context: Burton’s metaphor within his recommendation of reading for troubled or otherwise idle people.

Source: DJR-081-27; Edition page: 282; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: surest cordiall

Modern rendering: surest restorative

Word and construction: The indexed form names or supplies a figurative restorative that revives a distressed mind in this expression.

Context passages: DJR-081-26, DJR-081-28

Alignment conventions: A8.

Cordial

BAL-0174-V006 · Cordial

Printed “Cordials” (English; lemma).

A heart-supporting restorative.

Here: Wine receives immediate-remedy praise only with sober, timely, moderate use, followed by strong restrictions for hot conditions.

Context: Burton’s qualified historical judgement; the ensuing medical praise attributed to Mattioli is followed by Mattioli’s warning against excess.

Source: DJR-104-19; Edition page: 389–390; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cordials and Alteratives

Modern rendering: cordials and alteratives

Word and construction: The indexed form supplies a heart-supporting restorative in this expression.

Context passages: DJR-104-18, DJR-104-20, DJR-104-40, DJR-104-44, DJR-104-45, DJR-104-46

Alignment conventions: A8.

Cordial

BAL-0174-V007 · Cordial

Printed “Cordials” (English; lemma).

A preparation believed to strengthen or comfort the heart.

Here: Even this vocabulary of comfort is declared useless at the very first violence of passion, illustrated by newly bereaved parents.

Context: In Burton’s account of Gordonius’s counsel, the objection is to ill timing; the next passage permits counsel after passion has run a while.

Source: DJR-136-30; Edition page: 556; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cordials

Modern rendering: cordials

Word and construction: The indexed form supplies a preparation believed to strengthen or comfort the heart in this expression.

Context passages: DJR-136-29, DJR-136-31

Alignment conventions: A8.

Cordial

BAL-0174-V008 · Cordial

Printed “cordiall” (English; lemma).

Strengthening or restorative in medicinal action.

Here: The flower’s unpleasant taste can coexist with its medicinal usefulness; this becomes a comparison for mixed bodily and personal qualities.

Context: Burton’s analogy, not an assertion that the people described are themselves medicines.

Source: DJR-137-53; Edition page: 562; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a most medicinall cordiall flowre

Modern rendering: a highly medicinal, strengthening flower

Word and construction: The indexed form names or supplies strengthening or restorative in medicinal action in this expression.

Context passages: DJR-137-52, DJR-137-54

Alignment conventions: A8.

Cordial

BAL-0174-V009 · Cordial

Printed “cordiall” (English; lemma).

A restorative taken to relieve weariness or distress.

Here: Opium is reported as an internally taken cordial among the Turks, in contrast to a mostly external smelling practice.

Context: Burton reports differing practices and quantities; the compressed comparison and the separate Goa statement are not standardized here.

Source: DJR-105-39; Edition page: 395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for a cordiall

Modern rendering: as a cordial

Word and construction: The indexed form names or supplies a restorative taken to relieve weariness or distress in this expression.

Context passages: DJR-105-38, DJR-105-40

Alignment conventions: A8.

cordialis

BAL-0174-V002 · Cordial

Printed “cordiales” (Latin; lemma).

Heart-strengthening or heart-cheering.

Here: The Latin marginal claim concerns pearls and uniones and reinforces the adjective’s medicinal sense.

Context: Original Latin in a Burton-labelled margin; its English explanation is supplied translation. The margin’s large pearls and body’s smaller Unions are not harmonized.

Source: DJR-100-35; Edition page: 371; Source layer: original marginal quotation.

Note; Modern note: N07569

Page label type: printed source label.

Source wording and original alignment: valde cordiales sunt

Modern rendering: are very strengthening to the heart

Word and construction: The indexed form names or supplies heart-strengthening or heart-cheering in this expression.

Modern container: note

Alignment conventions: A8.

Correct a formula

BAL-0116-V002 · Corrected medicines

Printed “correct” (English; phrase).

To revise or change something as an intended improvement.

Here: The objects are practitioners’ formulas and methods rather than the intrinsic properties of a single ingredient.

Context: This complaint about displaying skill is part of the objections Burton subsequently answers with a defence of necessary compounds.

Source; Context passages: DJR-101-12

Edition page: 373; Source layer: original body; Page label type: printed source label.

Source and modern wording: correct and alter

Context passages: DJR-101-09, DJR-101-10, DJR-101-11, DJR-101-13, DJR-101-14, DJR-101-15, DJR-101-16, DJR-101-17, DJR-101-18

Alignment conventions: A5, A4.

Corrected medicines

BAL-0116-V001 · Corrected medicines

Printed “corrected” (English; family).

Prepared or combined so as to counteract properties considered harmful.

Here: Correction is an operation on a medicinal substance.

Context: Burton distinguishes person-dependent effects from substances harmful in themselves and conditions their beneficial use on skilled management and particular purposes.

Source; Context passages: DJR-070-03

Edition page: 230; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: corrected by art

Modern rendering: properly prepared

Context passages: DJR-070-01, DJR-070-02, DJR-070-04

Alignment conventions: A5, A4.

Further local use

Printed “corrected” (English; family).

Here: Foods are prepared to counteract a supposed harmful effect.

Context: This qualification follows differing authorities’ judgments about fruit; praise of selected fruits is not unconditional.

Source; Context passages: DJR-070-44

Edition page: 234; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: corrected for their windiness

Modern rendering: prepared to counteract their tendency to cause wind

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-070-42, DJR-070-43, DJR-070-45, DJR-070-46, DJR-070-47

Alignment conventions: A5, A4.

Further local use

Printed “corrected” (English; family).

Here: The stated preparation is a condition of the attributed permission to eat these fruits.

Context: Burton reports Montanus and Mercurialis following Avenzoar; only here introduces the proviso rather than an unrestricted recommendation.

Source; Context passages: DJR-070-46

Edition page: 234; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: only corrected with sugar, and Aniseed, or Fennell seed

Modern rendering: provided they are prepared with sugar and aniseed or fennel seed

Alignment scope: Corresponding conditional phrase; the modern provided they are expands the original only plus participle.

Word and construction: Corrected supplies prepared; only supplies the proviso, and the following ingredients remain the means of preparation.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-070-42, DJR-070-43, DJR-070-44, DJR-070-45, DJR-070-47

Further local use

Printed “correct” (English; family).

Here: Combining simples is defended as one means of counteracting undesirable properties.

Context: The defence is attributed to Aetius and follows Burton’s reversal of the objections to compounds; the margin’s harmful remedies and body’s new remedies remain discrepant.

Source; Context passages: DJR-101-15

Edition page: 374; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: correct their harms

Modern rendering: correct their harmful properties

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-101-09, DJR-101-10, DJR-101-11, DJR-101-12, DJR-101-13, DJR-101-14, DJR-101-16, DJR-101-17, DJR-101-18

Alignment conventions: A5, A4.

Corrector

BAL-0116-V003 · Corrected medicines

Printed “Correctors” (English; lemma).

Remedies intended to counteract or relieve a disorder.

Here: Here the things corrected are residual symptoms, not the medicines themselves.

Context: The heading and continuation describe symptoms remaining after other treatment, including sleeplessness; the historical claims are not present advice.

Source; Context passages: DJR-105-33

Edition page: 395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Correctors of accidents

Modern rendering: Remedies for accompanying symptoms

Word and construction: Correctors supplies Remedies; accidents supplies symptoms. Accompanying is supplied to express their relation to the main disease.

Context passages: DJR-105-34, DJR-105-35

Alignment conventions: A5.

Corrector

BAL-0116-V004 · Corrected medicines

Printed “correcters” (English; lemma).

Medicines used to modify or moderate another medicine’s effects.

Here: The body lists a treatment class; the supplied editorial note N07766 explains its action on other medicines.

Context: Burton lists preparatives, purgers, correcters, averters and cordials before limiting his selection to notable examples. The drug-on-drug definition is supplied by the editorial explanation, not an explicit body definition.

Source; Context passages: DJR-103-20

Edition page: 384; Source layer: original body; Page label type: printed source label.

Source wording: preparatives, purgers, correcters, averters, cordials

Original wording: correcters

Modern rendering: correctives

Word and construction: Correcters supplies correctives; this component does not include the neighbouring treatment classes.

Context passages: DJR-103-18, DJR-103-19

Alignment conventions: A5.

corrodere

BAL-0172-V003 · Corrosive

Printed “corrodit” (Latin; family).

Eats away or gnaws.

Here: The moth’s material damage is the first term of a comparison with envy’s destructive action.

Context: The marginal comparison accompanies Burton’s attribution to Chrysostom; exact independent source collation remains unresolved.

Source: DJR-041-04; Edition page: 100; Source layer: original marginal quotation.

Note; Modern note: N02903

Page label type: printed source label.

Source wording and original alignment: Ut tinea corrodit vestimentum, sic invidia eum qui zelatur consumit

Modern rendering: As a moth eats away a garment, so envy consumes the person who envies

Word and construction: Corrodit supplies eats away, with tinea as its subject and vestimentum as its object; the second clause uses consumit, not corrodit.

Modern container: note

Alignment conventions: A9.

Corrosive

BAL-0172-V001 · Corrosive

Printed “corsives” (English; family).

Things that eat away; figuratively persistent troubles.

Here: Household discontents are compared with the troubles of commonwealths.

Context: Burton’s analogy compares the political and household body; the lifespan claim is attributed to other writers.

Source: DJR-017-19; Edition page: 68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: corsives & molestations

Modern rendering: corrosive troubles and vexations

Word and construction: Corsives is expanded to corrosive troubles; molestations contributes vexations. Troubles supplies the noun implicit in the shortened plural.

Context passages: DJR-017-20

Alignment conventions: A9.

Corrosive

BAL-0172-V002 · Corrosive

Printed “corrosive” (English; family).

Having an eating-away or biting action.

Here: The adjective assigns a bodily effect to sharp, sour and related foods in a historical dietary classification.

Context: Burton adds these foods to authorities' prohibitions; the surrounding discussion records disagreement about salt.

Source: DJR-034-24; Edition page: 70; Source layer: original body; Page label type: printed source label.

Source and modern wording: these are corrosive

Context passages: DJR-034-23, DJR-034-25

Alignment conventions: A9, A3.

Corrosive

BAL-0172-V004 · Corrosive

Printed "corrosive" (English; family).

A consuming source of distress.

Here: Brooding prolongs the injury and gives it an apparently continuous eating-away effect.

Context: Burton especially singles out people already melancholy or disposed to it, and qualifies perpetual with eventual wearing away by time.

Source: DJR-051-41; Edition page: 150; Source layer: original body; Page label type: printed source label.

Source and modern wording: a perpetual corrosive

Context passages: DJR-051-40, DJR-051-42

Alignment conventions: A9, A3.

Corrosive

BAL-0172-V005 · Corrosive

Printed "corrosives" (English; family).

Persistent afflictions that consume their sufferers.

Here: The metaphor includes deprivation and loss of former social standing.

Context: Burton generalizes across people but especially emphasizes formerly prosperous and high-born sufferers; the next passage exposes his class prejudice.

Source: DJR-053-16; Edition page: 158; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Poverty and want are generally corrosives to all kind of men

Modern rendering: Poverty and want generally eat away at people of every kind

Word and construction: The noun corrosives becomes the verbal expression eat away; the subjects and general qualification remain.

Context passages: DJR-053-15, DJR-053-17

Alignment conventions: A9.

Corrosive

BAL-0172-V006 · Corrosive

Printed “corrosive” (English; family).

A source of distress intensified by a second consideration.

Here: Present poverty is aggravated by remembering former prosperity.

Context: Burton’s consolatory address concedes this intensified pain before arguing that it can be endured.

Source: DJR-092-51; Edition page: 335; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a double corrosive

Modern rendering: what eats away at you doubly

Alignment scope: Corresponding nominal and relative-clause expressions; the modern at you makes the sufferer explicit from the surrounding second-person address.

Word and construction: Corrosive becomes eats away; double supplies doubly. What recasts the noun as a relative expression, and at you supplies the sufferer from the surrounding address rather than translating a separate word inside a double corrosive.

Context passages: DJR-092-52

Corrosive

BAL-0172-V007 · Corrosive

Printed “corrosive” (English; family).

Chemically biting or eating-away.

Here: The liquids used in preparing potable gold ground an objection to that preparation.

Context: Burton reports Erastus’s attack and Gwinne’s related argument; the next passage states the opposing chemical physicians’ claims.

Source: DJR-100-38; Edition page: 371; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the corrosive waters

Modern rendering: the corrosive liquids

Word and construction: Corrosive retains its adjective sense; waters here becomes the broader liquids.

Context passages: DJR-100-36, DJR-100-39

Alignment conventions: A9.

corrosive waters

BAL-0124-V017 · Water and springs

Printed “corrosive waters” (English; phrase).

Corrosive, chemically active liquids.

Here: These liquids are the reason given for condemning potable gold.

Context: Erastus’s objection and Gwinne’s parallel argument are one side of the dispute; Burton later prefers a middle course that allows minerals without extravagant claims. No particular acid is identified.

Source: DJR-100-38; Edition page: 371; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by reason of the corrosive waters which are used in it

Modern rendering: because of the corrosive liquids used in it

Word and construction: Corrosive waters contributes corrosive liquids; the remaining wording states their use in potable gold as the objection’s reason.

Context passages: DJR-100-34, DJR-100-35, DJR-100-36, DJR-100-37, DJR-100-39, DJR-100-40, DJR-100-41, DJR-100-42

Alignment conventions: A10.

costiveness

BAL-0130-V001 · Costiveness

Printed “Costiveness” (English; lemma).

Constipation or retention of the ordinary bowel waste.

Here: The condition is placed first among retentions that can cause melancholy.

Context: Burton distinguishes accompanying, assisting and sometimes sole causes; the claim belongs to historical medicine.

Source: DJR-036-05; Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Costiveness

Modern rendering: constipation

Context passages: DJR-036-06, DJR-036-07, DJR-036-08, DJR-036-09

Alignment conventions: A10, A2.

Further local use

Printed “costivenesse” (English; lemma).

Here: Constipation appears with impaired digestion, undigested matter and obstructions.

Context: Burton invokes Rhazes and Aretaeus within a historical catalogue of nutritive disturbances.

Source: DJR-058-15; Edition page: 180; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: costivenesse

Modern rendering: constipation

Sense relation: The same bowel condition occupies a causal, symptomatic or corrective place in the argument.

Context passages: DJR-058-14, DJR-058-16

Alignment conventions: A10, A2.

Further local use

Printed “Costiveness” (English; lemma).

Here: The condition displaces a suspected love potion as the explanation of the merchant’s delusion.

Context: His friends suspect a potion; the physician Cnelinus diagnoses constipation, and the case reports rapid recovery after treatment.

Source: DJR-036-07; Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his Costiveness alone to be the cause

Modern rendering: constipation alone to be the cause

Sense relation: The same bowel condition occupies a causal, symptomatic or corrective place in the argument.

Alignment conventions: A10, A2.

Further local use

Printed “costiveness” (English; lemma).

Here: The cure discussion returns to the earlier causal account.

Context: Burton immediately qualifies the inference that the opposite must be good by allowing a middle course.

Source: DJR-071-27; Edition page: 237; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what harm costiveness hath done

Modern rendering: the harm constipation has done

Sense relation: The same bowel condition occupies a causal, symptomatic or corrective place in the argument.

Alignment conventions: A10, A2.

Further local use

Printed “Costiveness” (English; lemma).

Here: Constipation can be treated as an accompanying trouble in any of the three kinds.

Context: The statement is conditional on its causing trouble; the following conclusion speaks of properly chosen remedies easing rather than necessarily curing.

Source: DJR-106-57; Edition page: 402; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If Costiveness offend

Modern rendering: If constipation causes trouble

Sense relation: The same bowel condition occupies a causal, symptomatic or corrective place in the argument.

Context passages: DJR-106-56, DJR-106-58, DJR-106-59, DJR-106-60

Alignment conventions: A10, A2.

Cure

BAL-0104-V001 · Cure

Printed “cure” (English; family).

A pastoral charge: the congregation or church appointment entrusted to a clergyman.

Here: The purportedly well-served parish completes a satire on a compliant cleric and his patron.

Context: Burton’s sarcastic conclusion follows the patron’s preference for a cheap and obedient dependent.

Source; Context passages: DJR-049-30

Edition page: 142 [printed 128]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Source wording and original alignment: the cure is well supplied

Modern rendering: The parish is well provided for

Context passages: DJR-049-27, DJR-049-28, DJR-049-29, DJR-049-31

Alignment conventions: A5, A4.

Cure

BAL-0104-V002 · Cure

Printed “in cure” (English; phrase).

Under medical treatment or care.

Here: Having the woman in cure identifies Valescus as her treating practitioner; it does not say that treatment succeeded.

Context: Burton reports a case attributed to Valescus; the woman’s dealings with the devil are explicitly her belief.

Source; Context passages: DJR-060-28

Edition page: 193; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: had such a woman in cure

Modern rendering: treated such a woman

Context passages: DJR-060-27, DJR-060-29

Alignment conventions: A5, A4.

Cure

BAL-0104-V003 · Cure

Printed “cure” (English; family).

To remove or remedy an illness; here the fuller outcome contrasted with mitigation and easing.

Here: The opening of treatment makes room for cure while expressly retaining lesser relief.

Context: Burton proceeds on hope, citing Montanus and conditioning assistance on willingness to be helped.

Source; Context passages: DJR-067-34

Edition page: 216; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: It may be hard to cure, but not impossible

Modern rendering: A cure may be difficult, but it is not impossible

Context passages: DJR-067-33, DJR-067-35, DJR-067-36, DJR-067-37, DJR-067-38

Alignment conventions: A5, A4.

Cure

BAL-0104-V004 · Cure

Printed “cured” (English; family).

Restored from illness; thoroughly cured means completely, beyond partial easing.

Here: Observing the patient’s precautions is said to bring relief even where complete removal is not obtained.

Context: Burton attributes the assurance to Montanus; the qualification is part of the assurance.

Source: DJR-069-42; Edition page: 230; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: much eased, if not throughly cured

Modern rendering: considerable relief, if not a complete cure

Context passages: DJR-069-41

Alignment conventions: A5, A4.

Cure

BAL-0104-V005 · Cure

Printed “cures” (English; family).

Methods or courses of treatment.

Here: Plural cures names competing treatments, not a tally of successful outcomes.

Context: Burton rejects Ravelascus’s broad inference from curing a principal disease to curing every subordinate one.

Source; Context passages: DJR-070-07

Edition page: 231; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: severall cures, severall methods and prescripts

Modern rendering: different treatments, methods and prescriptions

Context passages: DJR-070-05, DJR-070-06, DJR-070-08

Alignment conventions: A5, A4.

Cure

BAL-0104-V006 · Cure

Printed “cured” (English; family).

To bring an illness to an end, contrasted here with merely lessening it.

Here: The jealousy discussion repeats the opening distinction and gives timely resistance as a condition.

Context: Burton answers earlier doubts about incurability; may and the conditional if remain operative.

Source; Context passages: DJR-148-19

Edition page: 615; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it may be cured or mitigated at least

Modern rendering: it may be cured, or at least lessened

Context passages: DJR-148-15, DJR-148-16, DJR-148-17, DJR-148-18, DJR-148-20, DJR-148-21

Alignment conventions: A5, A4.

Cure

BAL-0104-V007 · Cure

Printed “cure” (English; family).

A complete treatment or recovery embracing the bodily and spiritual dimensions Burton assigns to melancholy.

Here: The clergyman and physician are made mutually dependent in a defence of Burton’s subject.

Context: Burton asserts the cooperation of the two professions; this is his historical medical-theological account.

Source; Context passages: DJR-006-21

Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: both make an absolute cure

Modern rendering: Together they make a complete cure

Context passages: DJR-006-19, DJR-006-20, DJR-006-22

Alignment conventions: A5, A4.

Cure

BAL-0104-V008 · Cure

Printed “cured” (English; family).

Remedied, transferred from disease to the imagined body of the commonwealth.

Here: Burton casts beggary and social disorder as ulcers within a diseased political body.

Context: The punitive comparison belongs to Burton’s presentation of Plato and his social polemic, not a neutral diagnosis of poor people.

Source; Context passages: DJR-015-06

Edition page: 57; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: must be cured before the Melancholy body can be eased

Modern rendering: must be cured before the melancholy body can find relief

Context passages: DJR-015-05, DJR-015-07

Alignment conventions: A5, A4.

Cure

BAL-0104-V009 · Cure

Printed “cure” (English; family).

A charge or responsibility requiring attendance.

Here: The alleged independence of the bachelor is expressed through freedom from a cure and compulsory residence.

Context: This is persuasive praise of single life; the pastoral resonance is possible, rather than a claim that all bachelors lack obligations.

Source; Context passages: DJR-139-26

Edition page: 570; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no cure to serve

Modern rendering: no charge to attend to

Context passages: DJR-139-25, DJR-139-27

Alignment conventions: A5, A4.

Cure

BAL-0104-V010 · Cure

Printed “cures” (English; family).

Acts or results of healing, here attributed to magical means.

Here: Having affirmed that such cures occur and can be performed, Burton takes their efficacy as the premise of the distinct question whether it is lawful to seek them.

Context: Burton surveys disagreement, asserts daily cures at DJR-067-44 and allows their performance at DJR-067-45, then uses Hoc posito to proceed from that premise to lawfulness. Paracelsus’s exclusive claim about the necessary means of cure remains attributed; Burton rejects resort to these means on theological grounds.

Source; Context passages: DJR-067-46

Edition page: 221; Source layer: original body; Page label type: printed source label.

Source and modern wording: they can effect such cures

Alignment scope: Equal-scope clause fragment; the surrounding modern that introduces the premise.

Context passages: DJR-067-39, DJR-067-40, DJR-067-41, DJR-067-42, DJR-067-43, DJR-067-44, DJR-067-45, DJR-067-47, DJR-067-48, DJR-067-49, DJR-067-50, DJR-067-51

Alignment conventions: A4.

Cure

BAL-0104-V011 · Cure

Printed “cure” (English; family).

A remedy for sin, expressed through the analogy of healing disease.

Here: The comparison places the saving power of Christ above the harm caused by sin; this is theological reassurance, distinct from a medical case outcome.

Context: Burton urges comparison and incorporates Bernard’s assurance; the following Fulgentius and Augustine analogies affirm divine power and mercy while retaining God’s own timing.

Source: DJR-166-39; Edition page: 708; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sin and the cure of it

Modern rendering: sin and its cure

Alignment scope: Equal-scope noun phrase.

Word and construction: Cure names the remedy for sin within the physician analogy.

Context passages: DJR-166-40, DJR-166-41

Supporting source notes: N13102, N13103, N13104, N13105, N13106, N13107

custom

BAL-0125-V001 · Custom and education

Printed “custom” (English; lemma).

Habit acquired by repeated use or practice.

Here: Habituation qualifies general prohibitions about food and its timing.

Context: Burton begins by denying that any rule is without exceptions; he invokes Hippocrates for less harmful, not universally harmless, accustomed practices.

Source: DJR-035-38; Edition page: 76; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: custom somewhat detracts, and qualifies

Modern rendering: Habit therefore takes something away from, and qualifies

Alignment scope: Corresponding clauses with therefore relocated from earlier in the original sentence

Word and construction: Custom contributes Habit; somewhat detracts takes something away from, and qualifies is retained. Therefore comes from the earlier original clause.

Alignment qualification: Original therefore occurs in to this therefore which hath been hitherto said; the modern clause moves that connective beside Habit.

Context passages: DJR-035-39, DJR-035-40, DJR-035-41, DJR-035-42, DJR-035-43, DJR-035-44, DJR-035-45, DJR-035-46, DJR-035-47, DJR-035-48, DJR-035-49, DJR-035-50, DJR-035-51, DJR-035-52, DJR-035-53, DJR-035-54, DJR-035-55

Further local use

Printed “Custom” (English; lemma).

Here: The instruction to preserve habit is limited by the exception for something extremely bad.

Context: Cardan reasons from Galen and Hippocrates; Latin toleration is stronger in Burton’s English instruction to keep the habit.

Source: DJR-035-55; Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Custom is howsoever to be kept, except it be extream bad

Modern rendering: Habit should be maintained, unless extremely bad

Sense relation: The same sense, with its distinct local purpose and qualification retained.

Context passages: DJR-035-54

Alignment conventions: A10, A2.

Further local use

Printed “custome” (English; lemma).

Here: Collegiate mealtimes resist the interval urged by the cited physician.

Context: Burton himself calls custom a tyrant here, showing that its force does not guarantee its goodness.

Source: DJR-071-03; Edition page: 234–235; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: custome that tyrant so prevailes

Modern rendering: that tyrant custom is so powerful

Sense relation: The same sense, with its distinct local purpose and qualification retained.

Context passages: DJR-071-02, DJR-071-04

Alignment conventions: A10, A2.

Further local use

Printed “custome” (English; lemma).

Here: Time and accustomed endurance are presented as easing grief.

Context: This assurance belongs to the consolatory voice, alongside necessity and forgetfulness.

Source: DJR-087-06; Edition page: 308–309; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: custome will ease it

Modern rendering: habit will ease it

Sense relation: The same sense, with its distinct local purpose and qualification retained.

Context passages: DJR-087-05, DJR-087-07

Alignment conventions: A10, A2.

Further local use

Printed “custome” (English; lemma).

Here: Animals brought up together are said to love one another despite differing natures.

Context: Burton distinguishes familiarity from the nurturing relation listed next; cited animal stories are not independently verified here.

Source: DJR-109-13; Edition page: 415–416; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: custome, use, and familiarity

Modern rendering: habit, use and familiarity

Sense relation: The same sense, with its distinct local purpose and qualification retained.

Context passages: DJR-109-12, DJR-109-14

Alignment conventions: A10, A2.

Further local use

Printed “customed” (English; lemma).

Citation key: custom.

Here: The participle describes things made familiar by long use.

Context: Hippocrates’s concession says such things are less offensive even when bad in themselves; the surrounding claim is qualified, not universal.

Source: DJR-035-38; Edition page: 76; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Such things as we have been long customed to

Modern rendering: things to which we have long been accustomed

Word and construction: Customed contributes accustomed; long supplies the duration and the relative construction identifies the accustomed things.

Sense relation: Same underlying formation, habit or guardianship sense, with the distinct construction and agency specified.

Context passages: DJR-035-39

Alignment conventions: A10.

custom

BAL-0125-V007 · Custom and education

Printed “custom” (English; lemma).

An established or recurrent practice.

Here: Falsely using Democritus’s name is described as a practice of later writers.

Context: Burton cites Gellius, then expressly denies that such imposture is his own purpose.

Source: DJR-001-04; Edition page: 1; Source layer: original body; Page label type: printed source label.

Source wording: it hath been always an ordinary custom

Original wording: Besides it hath been always an ordinary custom, as Gellius observes, for later Writers and impostors, to broach many absurd and insolent fictions

Modern rendering: Besides, as Gellius observes, later writers and impostors have commonly put forward absurd and outrageous inventions

Alignment scope: Equal-scope introductory clause, with nominal custom recast as the adverb commonly

Word and construction: The recurrent practice expressed by custom becomes commonly modifying the writers’ action.

Context passages: DJR-001-03, DJR-001-05

custom

BAL-0125-V008 · Custom and education

Printed “custom” (English; lemma).

A duty levied on goods.

Here: Burton’s imagined commonwealth lightens charges on necessities and increases them on luxuries.

Context: The first-person proposal is not a statement of an existing tariff or a habit of behavior.

Source: DJR-016-25; Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: little or no custom paid, no taxes

Modern rendering: little or no customs duty, and no taxes

Word and construction: Custom supplies customs duty; little or no supplies its amount, paid is implicit, and no taxes remains separately coordinated.

Context passages: DJR-016-24, DJR-016-26

Alignment conventions: A10.

deambulatio

BAL-0155-V002 · Gardens and walks

Printed “deambulatio” (Latin; lemma).

Walking about.

Here: The pleasant places qualify the walking; good companions and visits make the proposed tour social.

Context: Burton attributes the recommendation to Aretaeus, whose precise passage remains unlocated.

Source: DJR-078-31; Edition page: 269; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: deambulatio per amœna loca

Modern rendering: walking through delightful places

Alignment conventions: A7, A1.

debitum

BAL-0134-V004 · Venery

Printed “debitum” (Latin; lemma).

A debt or obligation; here, the conjugal obligation.

Here: The Latin clause precedes Burton’s English debt metaphor and alleged hereditary consequence.

Context: Burton attributes the causal explanation to Lemnius, agreeing with Cardan; no modern hereditary inference follows.

Source: DJR-033-14; Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quod persolvant debitum languide & obscitanter

Modern rendering: Because they discharge the debt listlessly and inattentively

Word and construction: Debitum supplies debt; persolvant discharge, and languide and obscitanter the manner listlessly and inattentively.

Context passages: DJR-033-13, DJR-033-15

Alignment conventions: A10.

Decoction

BAL-0176-V001 · Decoction

Printed “decoction” (English; lemma).

A preparation made by boiling material in liquid.

Here: Wormwood is the ingredient; decoction specifies the preparation drunk in Randolotius’s reported attack.

Context: Randolotius’s account, retold by Burton, reports relief after an unspecified disturbing incident while copying a physician’s notes.

Source: DJR-057-43; Edition page: 177; Source layer: original body; Page label type: printed source label.

Source and modern wording: decoction of wormwood

Word and construction: The indexed form names or supplies a preparation made by boiling material in liquid in this expression.

Context passages: DJR-057-41, DJR-057-42, DJR-057-44

Alignment conventions: A8.

Decoction

BAL-0176-V002 · Decoction

Printed “decoctions” (English; lemma).

A liquid prepared by boiling medicinal material.

Here: The list distinguishes decoctions from other forms in which borage and bugloss may be prepared.

Context: Burton’s historical classification of preparations; their listing together does not make their preparation methods identical.

Source: DJR-100-08; Edition page: 368; Source layer: original body; Page label type: printed source label.

Source and modern wording: decoctions, distilled waters, extracts, oils

Word and construction: The indexed form supplies a liquid prepared by boiling medicinal material in this expression.

Alignment conventions: A8.

Decoction

BAL-0176-V003 · Decoction

Printed “decoctions” (English; lemma).

A liquid prepared by boiling medicinal material.

Here: Fomentations carry the liquid on sponges, so a decoction need not be a drink.

Context: Burton lists external applications following internal compounds.

Source: DJR-101-30; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: spunges, wet in some decoctions

Modern rendering: sponges soaked in decoctions

Word and construction: The indexed form supplies a liquid prepared by boiling medicinal material in this expression.

Context passages: DJR-101-28, DJR-101-29

Alignment conventions: A8.

Decoction

BAL-0176-V004 · Decoction

Printed “decoction” (English; lemma).

A boiled-liquid preparation, distinguished here from an infusion and the substance itself.

Here: Forestus and Capivaccius permit prepared liquid forms of hellebore while rejecting administration of the material itself.

Context: Reported professional disagreement; Fernel restricts the frightening purge to robust bodies, and other authorities later differ.

Source: DJR-102-29; Edition page: 380; Source layer: original body; Page label type: printed source label.

Source wording: in decoction or infusion

Original and modern wording: decoction or infusion

Word and construction: The indexed form names or supplies a boiled-liquid preparation, distinguished here from an infusion and the substance itself in this expression.

Context passages: DJR-102-28, DJR-102-30, DJR-102-31, DJR-102-32

Alignment conventions: A8.

Decoction

BAL-0176-V005 · Decoction

Printed “decoctions” (English; lemma).

A liquid prepared by boiling medicinal material.

Here: Codronchus prefers wormwood oil and salt to voluminous drinks; fulsome expresses offensiveness, not praise.

Context: Burton reports Codronchus’s comparative therapeutic claim; the anomalous final Latin sequence in the margin remains distinct.

Source: DJR-106-28; Edition page: 399; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fulsome decoctions, and infusions

Modern rendering: nauseating decoctions and infusions

Word and construction: The indexed form supplies a liquid prepared by boiling medicinal material in this expression.

Context passages: DJR-106-27, DJR-106-29

Alignment conventions: A8.

Decoction

BAL-0176-V006 · Decoction

Printed “decoction” (English; lemma).

A boiled-liquid preparation of named medicinal materials.

Here: The reported successful remedy is immediately made patient-dependent: the same treatment might poison a third patient.

Context: Laelius’s reported cases and letters supply the success claim; Burton adds the hypothetical harm through overheating liver and blood.

Source: DJR-106-33; Edition page: 400; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the decoction of China and Sassafras, and salt of Sassafras

Modern rendering: a decoction of China root and sassafras, and salt of sassafras

Word and construction: The indexed form names or supplies a boiled-liquid preparation of named medicinal materials in this expression.

Context passages: DJR-106-31, DJR-106-32, DJR-106-34

Alignment conventions: A8.

defecate

BAL-0138-V001 · Defecate

Printed “defecate” (English; lemma).

To clarify a liquid or remove its dregs.

Here: Boiling is said to clarify thick stagnant water used for beer and improve its substance and flavour.

Context: Burton reports some people’s opinion and Cardan’s position, calls it a paradox, then endorses Joubert’s contrary account that boiling does not purify such waters.

Source: DJR-034-39; Edition page: 71; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: seething doth defecate it

Modern rendering: boiling clarifies it

Word and construction: Defecate supplies clarifies; seething supplies boiling, and it retains the fluid’s reference in the brewing claim.

Context passages: DJR-034-38, DJR-034-40

Alignment conventions: A10.

defecate

BAL-0138-V002 · Defecate

Printed “defecate” (English; lemma).

Cleared of sediment or impurities.

Here: Muddy river water is described as clear after being left to settle.

Context: Burton concedes that rivers can be persistently muddy and then approves water after settling; this is historical water-quality judgment, not a current safety assurance.

Source: DJR-070-30; Edition page: 232–233; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: defecate and clear

Modern rendering: free of sediment and clear

Word and construction: Defecate supplies free of sediment; and clear is separately retained.

Context passages: DJR-070-29, DJR-070-31

Alignment conventions: A10.

defecate

BAL-0138-V003 · Defecate

Printed “defecate” (English; lemma).

To purify or remove impurities from.

Here: The verb describes Crato’s proposed purification of impure blood with an infusion.

Context: Burton attributes the measure to Crato in a discussion of facial redness; the neighbouring preparations and reported cure are historical medicine, not practical directions.

Source: DJR-106-07; Edition page: 397; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to defecate impure blood

Modern rendering: purify impure blood

Word and construction: Defecate supplies purify; impure blood gives its object, not part of the verb’s general definition.

Context passages: DJR-106-06, DJR-106-08

Alignment conventions: A10.

defecate

BAL-0138-V004 · Defecate

Printed “defecate” (English; lemma).

Purified or free from impurities, figuratively of religion.

Here: Calvinists are comparatively purer than other Christian groups in Burton’s confessional survey.

Context: More is comparative, not absolute: Burton immediately says they disagree among themselves and are not free from superstition, then turns the warning upon his own Church.

Source: DJR-153-10; Edition page: 642; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: more defecate then the rest

Modern rendering: purer than the rest

Word and construction: Defecate supplies purer under the comparative more; then the rest is than the rest.

Context passages: DJR-153-09, DJR-153-11

Alignment conventions: A10.

defecate

BAL-0138-V005 · Defecate

Printed “defecate” (English; lemma).

To clarify or purify, figuratively.

Here: Luther is represented as clearing the obscured Church and restoring its early purity.

Context: This is Burton’s Reformation account, combining mixed-liquid and mist imagery; the subsequent attack on excess in his own camp qualifies any claim of completed purity.

Source: DJR-160-12; Edition page: 676; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: who began upon a sudden to defecate

Modern rendering: Suddenly he began to clarify it

Alignment scope: Corresponding relative/main clauses, with the implicit original object supplied as it

Word and construction: Defecate supplies clarify; who becomes he, upon a sudden Suddenly, and it is supplied for the Church understood as the object.

Context passages: DJR-160-11, DJR-160-13, DJR-160-14, DJR-160-15, DJR-160-16

diapason

BAL-0148-V001 · Music and harmony

Printed “diapason” (English; lemma).

A complete octave, figuratively full concord.

Here: The projected commonwealth binds different ranks by affection, law and authority.

Context: Burton adopts Seyssel’s desired concord while preserving rank and rewards for service.

Source: DJR-016-37; Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a diapason and sweet harmony

Modern rendering: a full and sweet harmony

Context passages: DJR-016-36, DJR-016-38

Alignment conventions: A7, A1.

Diapason

BAL-0148-V009 · Music and harmony

Printed “Diapason” (English; lemma).

A full concord, transferred from musical relation.

Here: Mutual friendship is pictured through shared wishes, opinions and good offices.

Context: Burton describes ideal loyal friends, with scriptural and classical pairs as examples.

Source: DJR-111-03; Edition page: 425; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Diapason of vowes and wishes

Modern rendering: a harmony of vows and wishes

Context passages: DJR-111-02, DJR-111-04

Alignment conventions: A7, A1.

diet

BAL-0119-V001 · Diet and regimen

Printed “Diet” (English; lemma).

Food and drink considered as nourishment.

Here: Diet supplies material for disease in the reported humoral explanation; its faults may concern substance, quantity or quality.

Context: Burton, citing Fernel, attributes a material causal role to faulty diet, with bodily constitution and prepared humours required for other evident causes to act.

Source: DJR-033-32; Edition page: 65–66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Diet, which consists in meat and drink

Modern rendering: diet, consisting of food and drink

Context passages: DJR-033-31, DJR-033-33

Alignment conventions: A10, A2.

diet

BAL-0119-V002 · Diet and regimen

Printed “diet” (English; lemma).

Food or board supplied for someone’s maintenance.

Here: The scholar’s food is included alongside a small wage in precarious employment.

Context: Burton’s satirical account makes the scholar the recipient of pay and board, dependent on patronal or parish approval.

Source: DJR-047-12; Edition page: 131; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his diet

Modern rendering: his food

Context passages: DJR-047-11, DJR-047-13

Alignment conventions: A10, A2.

diet

BAL-0119-V006 · Diet and regimen

Printed “Diet” (English; lemma).

Food and drink, in the explicitly restricted sense.

Here: Burton distinguishes this first member of the six factors from the encompassing regimen named just before.

Context: Burton says properly so called and then requires attention to substance, quantity and quality.

Source: DJR-070-18; Edition page: 232; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Diet, properly so called, which consists in meat and drink

Modern rendering: diet in the strict sense: food and drink

Context passages: DJR-070-17, DJR-070-19

Alignment conventions: A10, A2.

Further local use

Printed “diæta” (Latin; lemma).

Citation key: diaeta.

Here: The Latin phrase explains the personified Doctor Diet.

Context: Moderation is explicit in the Latin; the encompassing cure-all assertion is Burton’s transmitted regimen rhetoric.

Source: DJR-085-29; Edition page: 301; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: moderata diæta

Modern rendering: a moderate diet

Sense relation: The food-and-drink sense in the Latin explanatory phrase.

Context passages: DJR-085-28, DJR-085-30

Alignment conventions: A10, A2.

Further local use

Printed “Dyet” (English; lemma).

Here: The heading announces correction of diet’s substance.

Context: This is an organizational heading, not a claim that every listed food suits everyone.

Source: DJR-070-10; Edition page: 231; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Dyet rectified in substance

Modern rendering: Diet corrected in the choice of food

Sense relation: The same restricted diet sense with the printed Dyet spelling.

Context passages: DJR-070-09, DJR-070-11

Alignment conventions: A10, A2.

diet

BAL-0119-V007 · Diet and regimen

Printed “diet” (English; lemma).

A person’s customary or chosen food and drink.

Here: Different tastes, humours and constitutions qualify the attempt to impose one dietary rule on everyone.

Context: Burton concludes that the diet most helpful to one person is often harmful to another; this is a comparative historical judgment, not modern advice.

Source: DJR-071-21; Edition page: 236; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that diet which is most propitious to one, is often pernicious to another

Modern rendering: The diet most beneficial to one person is often harmful to another

Context passages: DJR-071-20, DJR-071-22, DJR-071-23, DJR-071-24, DJR-071-25

Alignment conventions: A10, A2.

diet

BAL-0119-V009 · Diet and regimen

Printed “diet” (English; lemma).

The complete regulated manner of living.

Here: The first diet in this paragraph covers all non-natural factors; its second use narrows to the qualities of food.

Context: Burton explicitly says not only food and drink, then enumerates air, diet and drink before continuing to exercise, sleep, evacuation and passions.

Source: DJR-103-14; Edition page: 383; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: This diet, as I have said, is not only in choice of meat and drink, but of all those other non-naturall things.

Modern rendering: This regimen, as I have said, concerns not only the choice of food and drink but all the other “non-natural” things.

Context passages: DJR-103-12, DJR-103-13, DJR-103-15

Alignment conventions: A10, A2.

diet

BAL-0119-V012 · Diet and regimen

Printed “diet” (English; lemma).

To feed someone according to a chosen or regulated manner.

Here: Paracelsus claims that controlling upbringing and food from infancy could greatly extend life.

Context: This is his conditional boast, immediately countered by Burton’s insistence that ordinary human susceptibility persists.

Source: DJR-022-07; Edition page: 7; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: diet him as he list

Modern rendering: regulate his diet as he pleased

Context passages: DJR-022-06, DJR-022-08

Alignment conventions: A10, A2.

Further local use

Printed “dieted” (English; lemma).

Here: Patrons compare feeding scholars to preparing racehorses.

Context: The restrictive maxim belongs to patrons; Burton describes its discouraging consequences.

Source: DJR-048-43; Edition page: 139; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they must be dieted, as horses to a race, not pampered

Modern rendering: They must be put on a strict diet like horses before a race, not pampered

Sense relation: The same verbal family; the surrounding modifiers and reflexive construction determine the extent and agent of regulation.

Context passages: DJR-048-42

Alignment conventions: A10, A2.

Further local use

Printed “dieted” (English; lemma).

Here: Being fed on a single dish figures the misery of monotonous confinement.

Context: The verb means fed; the phrase one dish supplies the limiting condition in Burton’s comparison.

Source: DJR-052-08; Edition page: 152; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dieted with one dish

Modern rendering: fed on one dish

Sense relation: The same verbal family; the surrounding modifiers and reflexive construction determine the extent and agent of regulation.

Context passages: DJR-052-07, DJR-052-09

Alignment conventions: A10, A2.

Further local use

Printed “dieteth” (English; lemma).

Here: The reflexive construction concerns restraining one’s own eating.

Context: Burton’s biblical paraphrase contrasts restraint with surfeit; its printed verse numbers differ from those identified in the supplied note.

Source: DJR-071-10; Edition page: 235; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he that dieteth himself prolongeth his life

Modern rendering: someone who restrains his diet prolongs his life

Sense relation: The same verbal family; the surrounding modifiers and reflexive construction determine the extent and agent of regulation.

Context passages: DJR-071-09, DJR-071-11

Alignment conventions: A10, A2.

Further local use

Printed “dieted” (English; lemma).

Here: A reported ascetic practice limits food to one dish.

Context: The verb means ate or fed themselves; sparingly supplies restriction. Guianerius recommends it, before Gordonius’s brutal coercive measures are reported.

Source: DJR-134-24; Edition page: 546; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dieted themselves sparingly on one dish

Modern rendering: ate sparingly of a single dish

Sense relation: The same verbal family; the surrounding modifiers and reflexive construction determine the extent and agent of regulation.

Context passages: DJR-134-23, DJR-134-25

Alignment conventions: A10, A2.

diet drink

BAL-0119-V013 · Diet and regimen

Printed “dyet drink” (English; phrase).

A medicinal beverage.

Here: The compound occurs among burdensome precise regimen requirements imposed on sounder bodies.

Context: Burton criticizes excessive fussiness in this context; the term does not denote a modern low-calorie drink.

Source: DJR-035-34; Edition page: 75; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a dyet drink in the morning

Modern rendering: A medicinal drink in the morning

Context passages: DJR-035-33, DJR-035-35, DJR-035-36

Alignment conventions: A10, A2.

Dieteticall

BAL-0105-V004 · Physick

Printed “Dieteticall” (English; lemma).

Pertaining to treatment through regulation of the manner of living; here an adjectival branch label.

Here: This branch extends to the six non-natural factors, not food alone.

Context: The following synopsis explicates the branch; no modern dietary instruction is inferred.

Source: DJR-067-04; Edition page: PDF323; Source layer: original body; Page label type: scan page of unnumbered synopsis.

General passage page label: unnumbered Second Partition synopsis, scan p. 323

Source wording and original alignment: Dieteticall

Modern rendering: Dietetic treatment

Alignment scope: Original adjectival branch label aligned with the modern expanded noun phrase.

Word and construction: The adjective supplies the branch’s qualifying sense; treatment is supplied in the modern rendering to express the synopsis’s implied noun.

Context passages: DJR-067-05

discipline

BAL-0125-V005 · Custom and education

Printed “discipline” (English; lemma).

Training or education.

Here: Custom, training, education and inclinations contribute to differing symptoms according to occupation and ordinary activities.

Context: Burton adds learned dispositions to the historical physiological account, rather than treating all sufferers as alike.

Source: DJR-061-02; Edition page: 194; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: custom, discipline, education, and severall inclinations

Modern rendering: custom, training, education and differing inclinations

Word and construction: Discipline contributes training; custom, education and inclinations are separately coordinated items.

Context passages: DJR-061-01, DJR-061-03

Alignment conventions: A10.

Further local use

Printed “Discipline” (English; lemma).

Here: Art, discipline and custom can help acquire bad habits and corrupt the will.

Context: The next paragraph allows restraint by divine precepts and good impulses; the diagnosis of bad habit is not the final word.

Source: DJR-026-40; Edition page: 29–30; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by Art, Discipline, Custom, we get many bad habits

Modern rendering: Through art, training and custom we acquire many bad habits

Sense relation: The same sense, with its distinct local purpose and qualification retained.

Context passages: DJR-026-39, DJR-026-41

Alignment conventions: A10, A2.

Further local use

Printed “discipline” (English; lemma).

Here: Good discipline and education can mitigate passions.

Context: Burton sharply qualifies the concession: a few people, at certain times; the following account stresses the passions’ force.

Source: DJR-038-38; Edition page: 92; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Good discipline, Education, Philosophy, Divinity

Modern rendering: Good discipline, education, philosophy and theology

Sense relation: The same sense, with its distinct local purpose and qualification retained.

Context passages: DJR-038-37, DJR-038-39

Alignment conventions: A10, A2.

discipline

BAL-0125-V009 · Custom and education

Printed “discipline” (English; lemma).

An institutional system of governance and regulation.

Here: Church discipline is assigned to bishops in the proposed commonwealth.

Context: Burton specifies ecclesiastical authority and hierarchy; this is not merely schooling or corporal correction.

Source: DJR-016-26; Edition page: 63–64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Ecclesiastical discipline, penes Episcopos

Modern rendering: Church discipline shall be in the hands of bishops

Alignment scope: Nominal original clause expanded with a supplied modern finite verb

Word and construction: Ecclesiastical discipline contributes Church discipline; penes Episcopos means in the hands of bishops. Shall be is supplied to make the proposed arrangement explicit.

Context passages: DJR-016-25, DJR-016-27

discipline

BAL-0125-V010 · Custom and education

Printed “disciplines” (English; lemma).

A branch of study or learning.

Here: Clavius’s praise of mathematical study places it among human disciplines.

Context: The evaluation belongs to Clavius as quoted; Burton uses it in his recommendation of attentive mental occupation.

Source: DJR-081-39; Edition page: 283–284; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in all humane disciplines

Modern rendering: in all human learning

Word and construction: Disciplines contributes learning, understood as its branches; all humane contributes all human.

Context passages: DJR-081-38, DJR-081-40

Alignment conventions: A10.

distil

BAL-0139-V004 · Distillation and rheum

Printed “distilling” (English; lemma).

To flow or drip down.

Here: Corrupt vapours rise to the head and then pass down to the eyes, where their mixture with the ocular medium is said to colour appearances.

Context: Burton reports a historical optical explanation and then offers another, involving organs corrupted by imagination.

Source: DJR-064-19; Edition page: 209–210; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: distilling again from thence to the eyes

Modern rendering: distil from there back into the eyes

Word and construction: Distilling supplies distil; again/from thence/to the eyes supply back/from there/into the eyes. The participle becomes a finite verb.

Context passages: DJR-064-18, DJR-064-20

Alignment conventions: A10.

distil

BAL-0139-V005 · Distillation and rheum

Printed “distilled” (English; lemma).

To prepare or separate material by distillation in an apparatus.

Here: The reported Fuchs anecdote describes processing locally abundant herbs in a silver alembic.

Context: Burton conjectures that local suitability was the reason, with belike; the precise anecdotal source and the Nuremberg association remain unresolved in the edition.

Source: DJR-099-35; Edition page: 366; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those he distilled in a silver limbeck

Modern rendering: distilled those in a silver alembic

Word and construction: Distilled retains the processing verb; those is its object and in a silver limbeck supplies the vessel phrase. The original he is carried by the preceding modern clause rather than repeated in this selected span.

Alignment qualification: The selected modern span redistributes the original subject he to its preceding clause; the processing verb, object and vessel otherwise correspond.

Context passages: DJR-099-34, DJR-099-36

Alignment conventions: A10.

distil

BAL-0139-V011 · Distillation and rheum

Printed “distilling” (English; lemma).

To drip or fall in drops.

Here: Nectar from Cupid’s overturned bowl drips on a white rose, which the story says thereby became red.

Context: Burton retells the myth cited under Constantine’s Agriculture; the ordinary motion of liquid serves an origin-story about the rose.

Source: DJR-132-27; Edition page: 536; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: distilling upon the white Rose

Modern rendering: dripped onto the white rose

Word and construction: The participle distilling becomes the finite dripped; the phrase about the rose supplies the destination.

Context passages: DJR-132-26, DJR-132-28

Alignment conventions: A10.

Further local use

Printed “stillat” (Latin; lemma).

Citation key: stillo.

Here: Liquid dripping from enclosed heat supplies the still comparison that Burton applies to tears.

Context: An unattributed Latin fragment, followed by Burton’s Cupid explanation; the precise source remains untraced.

Source: DJR-126-31; Edition page: 503; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ut occluso stillat ab igne liquor

Modern rendering: As liquid drips from a fire enclosed.

Word and construction: Stillat supplies drips; liquor is the subject liquid, ut supplies As, and ab igne with occluso supplies from a fire enclosed.

Sense relation: A further selected attestation of this sense, with its local argument separately qualified.

Context passages: DJR-126-30, DJR-126-32

Alignment conventions: A10.

distillation

BAL-0139-V001 · Distillation and rheum

Printed “Distillation” (English; lemma).

A downward flow or discharge of bodily fluid, especially rheum.

Here: Seneca’s comparison moves from a single, not yet habitual discharge to one that is persistent and long-established, explaining how neglected emotional disturbances become settled disease.

Context: Burton borrows the comparison from Seneca; severity also depends on the humour and the resistance of bodily constitution or rational soul.

Source: DJR-023-15; Edition page: 12–13; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: one Distillation

Modern rendering: a single catarrhal discharge

Word and construction: Distillation supplies catarrhal discharge; one supplies single, with the English article made explicit.

Context passages: DJR-023-14, DJR-023-16

Alignment conventions: A10.

Further local use

Printed “Distillatio” (Latin; lemma).

Citation key: distillatio.

Here: The marginal Latin gives persistent and violent discharge where Burton’s English says continual and inveterate.

Context: Seneca as quoted by Burton; the edition identifies Letter 75.12 while preserving the printed marginal numbering.

Source: DJR-023-15; Edition page: 12–13; Source layer: original marginal quotation.

Note; Modern note: N01562

Page label type: printed source label.

Source wording and original alignment: Distillatio una

Modern rendering: One discharge of rheum

Alignment scope: equal-scope phrase in the original marginal quotation and its supplied note translation

Word and construction: Distillatio means discharge; una supplies one. Of rheum explicitly identifies the discharge in the supplied note translation.

Modern container: note

Sense relation: A further selected attestation of this sense, with its local argument separately qualified.

Context passages: DJR-023-14, DJR-023-16

Further local use

Printed “distillations” (English; lemma).

Citation key: distillation.

Here: Excessive sleep is said to cause downward flows of fluid and rheums, within an account that first distinguishes beneficial moderate sleep and different constitutions.

Context: Burton’s account, with Fuchs cited; the claim is about too much sleep, not every instance of sleep.

Source: DJR-038-24; Edition page: 90; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: distillations

Modern rendering: downward flows of fluid

Word and construction: The indexed form supplies the stated discharge or preparation sense within this phrase.

Sense relation: A further selected attestation of this sense, with its local argument separately qualified.

Context passages: DJR-038-23, DJR-038-25

Alignment conventions: A10.

Further local use

Printed “distillatio” (Latin; lemma).

Citation key: distillatio.

Here: The Latin names a discharge among changing bodily afflictions in an argument that no station is free from misery.

Context: Seneca’s catalogue as adapted by Burton; Burton’s following English summary is freer.

Source: DJR-042-10; Edition page: 106; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nunc distillatio

Modern rendering: now a discharge

Word and construction: Nunc supplies now; distillatio supplies a discharge. Burton’s later now the Lungs is a separate, freer summary.

Sense relation: A further selected attestation of this sense, with its local argument separately qualified.

Context passages: DJR-042-09, DJR-042-11

Alignment conventions: A10.

distillation

BAL-0139-V006 · Distillation and rheum

Printed “distillations” (English; lemma).

Preparations obtained by distilling.

Here: Distilled preparations occur beside confections and preserves among household productions displayed to guests.

Context: Burton assigns these occupations to women in his gendered account of work against idleness; the passage does not specify each preparation’s ingredients or use.

Source: DJR-082-16; Edition page: 286; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: distillations

Modern rendering: distilled preparations

Word and construction: The plural process-name here denotes products, made explicit by preparations.

Context passages: DJR-082-15, DJR-082-17

Alignment conventions: A10.

distillation

BAL-0139-V007 · Distillation and rheum

Printed “distillations” (English; lemma).

The process or practice of distilling substances.

Here: Chemical distillation is a skill Mattioli treats as necessary for an excellent physician.

Context: Burton reports Mattioli’s strong approval; the adjacent marginal judgement says the use is overrated but should not be rejected. Chronic diseases are said to be scarcely, not absolutely impossibly, curable without mineral medicines.

Source: DJR-100-44; Edition page: 372; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Chymisticall distillations

Modern rendering: chemical distillation

Word and construction: Chymisticall supplies chemical; the plural distillations becomes the collective singular distillation.

Context passages: DJR-100-43, DJR-101-01

Alignment conventions: A10.

Further local use

Printed “distillatione” (Latin; lemma).

Citation key: distillatio.

Here: The marginal Latin repeats the skill requirement and additionally mentions cases of corrupted blood.

Context: Attributed medical judgement in Burton’s marginal quotation; vix marks difficulty, not absolute impossibility.

Source: DJR-100-44; Edition page: 372; Source layer: original marginal quotation.

Note; Modern note: N07587

Page label type: printed source label.

Source wording and original alignment: distillatione chymica

Modern rendering: chemical distillation

Alignment scope: equal-scope phrase in the original marginal quotation and its supplied note translation

Word and construction: Distillatione supplies distillation and chymica supplies chemical; their order is reversed.

Modern container: note

Sense relation: A further selected attestation of this sense, with its local argument separately qualified.

Context passages: DJR-100-43

distilled water

BAL-0139-V008 · Distillation and rheum

Printed “distilled waters” (English; phrase).

Liquid preparations obtained by distillation.

Here: Distilled waters are one of several forms in which borage and bugloss can be prepared.

Context: Burton’s catalogue of alteratives; the passage does not settle the botanical relationship of its two plant names or supply a complete recipe.

Source: DJR-100-08; Edition page: 368; Source layer: original body; Page label type: printed source label.

Source and modern wording: distilled waters

Word and construction: Both the participial modifier and plural noun are retained; the phrase names a prepared liquid product.

Context passages: DJR-100-07, DJR-100-09

Alignment conventions: A10.

Further local use

Printed “distilled waters” (English; phrase).

Citation key: distilled water.

Here: The preceding syrups are mostly used as preparatives and may be mixed with distilled waters of corresponding nature.

Context: Burton’s classification of compounds; these refers back to syrups, so the preparative function is not predicated without qualification of all distilled waters.

Source: DJR-101-26; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: distilled waters of like nature

Modern rendering: distilled waters of the same nature

Word and construction: Distilled waters retains the product name; of like nature becomes of the same nature.

Sense relation: A further selected attestation of this sense, with its local argument separately qualified.

Context passages: DJR-101-25, DJR-101-27

Alignment conventions: A10.

Further local use

Printed “distil’d” (English; lemma).

Citation key: distil.

Here: Distilled lemon juice appears among proposed applications for facial redness.

Context: Burton’s historical account of external preparations; no modern efficacy or safety is implied.

Source: DJR-106-08; Edition page: 397; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the juyce of distil’d Lemmons

Modern rendering: distilled lemon juice

Word and construction: The English construction is compressed and the modifier is attached to lemon juice in the rendering; the Latin margin explicitly has distilled juice.

Alignment qualification: The source body grammatically attaches distil’d to Lemmons; the modern phrase attaches distilled to lemon juice. Margin N08021 supports the latter construction.

Sense relation: A further selected attestation of this sense, with its local argument separately qualified.

Context passages: DJR-106-07, DJR-106-09

Supporting source notes: N08021

Alignment conventions: A10.

distillo

BAL-0139-V012 · Distillation and rheum

Printed “distillat” (Latin; lemma).

To drip or flow out.

Here: Passion’s fire turns into the stream of tears on the lover’s face.

Context: Latin verse cited to an amatory emblem; it continues the metaphor, not a statement that fire is literally water. The exact emblem-book edition is unresolved.

Source: DJR-126-34; Edition page: 503; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ignis distillat in undas

Modern rendering: Fire is distilled into water

Word and construction: Ignis supplies Fire and in undas the outcome into water; active distillat is recast as the passive is distilled in the modern rendering.

Alignment qualification: The active Latin verb is rendered by an English passive; the transformation remains metaphorical.

Context passages: DJR-126-30, DJR-126-31, DJR-126-32, DJR-126-33, DJR-126-35

Alignment conventions: A10.

diverter

BAL-0163-V008 · Remedy by diversion

Printed “diverter” (English; lemma).

Something that turns attention away or provides diversion.

Here: Scriptural reading is the means of redirection; present means immediate, and the surrounding counsel limits beneficial study rather than removing its over-study warning.

Context: Burton applies the phrase to reading Scripture after Hyperius’s claim of benefit. The sermon he cites under Augustine’s name is not securely authenticated by the supplied apparatus.

Source: DJR-081-27; Edition page: 282; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: present diverter

Modern rendering: an immediate diversion

Alignment scope: Corresponding noun phrase, with agent/means noun recast as an abstract noun.

Word and construction: Diverter names the means of redirection and is recast as diversion; present supplies immediate. The article an is supplied by the modern syntax.

Context passages: DJR-081-25, DJR-081-26, DJR-081-28

Doctor Diet

BAL-0119-V018 · Diet and regimen

Printed “D. Diet” (English; phrase).

Doctor Diet: moderate food and drink personified as a physician.

Here: The name belongs to the three Salernitan doctors, beside cheerfulness and rest.

Context: Burton preserves a categorical cure-all claim as historical rhetoric; Doctor Diet is not an actual named clinician.

Source: DJR-085-29; Edition page: 301; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: D. Diet

Modern rendering: Doctor Diet

Context passages: DJR-085-28, DJR-085-30

Alignment conventions: A10, A2.

Dram

BAL-0115-V001 · Apothecaries measures

Printed “drams” (English; lemma).

Medicinal draughts or doses; no precise weight is specified here.

Here: The preparations are allegedly administered before apparent cures.

Context: Burton voices a polemical suspicion, citing Heldeheim and Mattioli; these are not demonstrated case histories.

Source; Context passages: DJR-068-36

Edition page: 225; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: certain oyntments and drams

Modern rendering: certain ointments and potions

Context passages: DJR-068-34, DJR-068-35, DJR-068-37

Alignment conventions: A5, A4.

Further local use

Printed “dram” (English; lemma).

Here: A figurative medicinal dose figures the young man’s relief from love.

Context: The as-if comparison belongs to Burton’s recasting of a Lucian story; it does not describe an administered substance.

Source; Context passages: DJR-136-10

Edition page: 554; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as if he had taken a dram of oblivion

Modern rendering: as though he had taken a dose of forgetfulness

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-136-09, DJR-136-11

Alignment conventions: A5, A4.

Dram

BAL-0115-V002 · Apothecaries measures

Printed “dram” (English; lemma).

A historical unit of apothecaries’ weight, larger than a scruple.

Here: A mistaken substitution produces a dangerously excessive amount.

Context: Burton reports Codronchus’s rescue of a man experimenting on himself; the units are described without modern dose conversion.

Source; Context passages: DJR-069-40

Edition page: 230; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: one dram for one scruple

Modern rendering: one dram instead of one scruple

Context passages: DJR-069-38, DJR-069-39, DJR-069-41, DJR-069-42

Alignment conventions: A5, A4.

Dram

BAL-0115-V009 · Apothecaries measures

Printed “dram” (English; lemma).

A small quantity, figured as a small weight.

Here: The disproportion between dram and pound magnifies pain’s excess over pleasure.

Context: Burton’s rhetorical comparison is not a calculation of feelings or a pharmaceutical prescription.

Source; Context passages: DJR-023-09

Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for a dram of pleasure a pound of pain

Modern rendering: for a dram of pleasure, a pound of pain

Context passages: DJR-023-08, DJR-023-10

Alignment conventions: A5, A4.

dry purging medicine

BAL-0184-V016 · Purging

Printed “dry purging medicines” (English; phrase).

A dry medicinal preparation intended to promote removal of unwanted bodily matter.

Here: The phrase occurs in the topical or external remedies discussion, beside relaxing poultices.

Context: Burton attributes the prescription to Octavius Horatianus; his or does not establish exact equivalence with calastick Cataplasms.

Source; Context passages: DJR-106-44

Edition page: 401; Source layer: original body; Page label type: printed source label.

Source and modern wording: dry purging medicines

Word and construction: The complete phrase is retained; purging gives the intended evacuating action, without specifying an oral upward or downward administration.

Context passages: DJR-106-43, DJR-106-45

Alignment conventions: A5.

dysentery

BAL-0131-V007 · Flux and lask

Printed “dysentery” (English; lemma).

A bowel disease involving severe discharges.

Here: It appears among disorders Guianerius counts as favourable signs in melancholy.

Context: Guianerius’s prognostic claim follows Rhazes’s evacuation account; the same paragraph explicitly disputes the benefit of quartan fever. This does not recommend producing disease.

Source: DJR-065-08; Edition page: 212; Source layer: original body; Page label type: printed source label.

Source and modern wording: dysentery

Context passages: DJR-065-07, DJR-065-09

Alignment conventions: A10, A2.

eclegme

BAL-0175-V004 · Confection

Printed “Eclegmes” (English; lemma).

A medicine taken by licking or slowly swallowing.

Here: A dosage-form name within confections, following theriac and mithridate.

Context: Original plural form in the synopsis; the explanatory modern expansion identifies administration, not one ingredient.

Source: DJR-067-15; Edition page: unnumbered Second Partition synopsis, scan p. 324; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF324

Source wording and original alignment: Eclegmes or Linctures

Modern rendering: medicines taken by licking, or linctuses

Word and construction: The indexed form supplies a medicine taken by licking or slowly swallowing in this expression.

Alignment conventions: A8.

Further local use

Printed “Linctures” (English; lemma).

Citation key: lincture.

Here: The explicitly coordinated alternative Linctures names the same administration form as Eclegmes; the full original or construction is retained.

Context: Original plural form in the synopsis; the explanatory modern expansion identifies administration, not one ingredient.

Source: DJR-067-15; Edition page: unnumbered Second Partition synopsis, scan p. 324; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF324

Source wording and original alignment: Eclegmes or Linctures

Modern rendering: medicines taken by licking, or linctuses

Word and construction: The indexed lincture form is the alternative name for a medicine taken by licking.

Sense relation: An explicitly synonymous printed form for the same defined mode of administration.

Alignment conventions: A8.

eclegme

BAL-0175-V005 · Confection

Printed “Eclegms” (English; lemma).

A medicine taken by licking or slowly swallowing.

Here: The later compound-medicine catalogue repeats the dosage form with a shorter spelling.

Context: Burton’s original variant Eclegms remains distinct from Eclegmes; the supplied note explains its mode of taking.

Source: DJR-101-26; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Eclegms, or Linctures

Modern rendering: eclegms or linctures

Word and construction: The indexed form supplies a medicine taken by licking or slowly swallowing in this expression.

Context passages: DJR-101-23, DJR-101-24, DJR-101-25

Alignment conventions: A8.

education

BAL-0125-V002 · Custom and education

Printed “Education” (English; lemma).

Upbringing and the formation of character and behavior.

Here: Parents, guardians and teachers can promote melancholy through excessive severity or excessive indulgence.

Context: Burton adopts education as an accidental cause and names Jason Pratensis; the charge concerns bad upbringing, not every act of teaching.

Source: DJR-050-39; Edition page: 148 [sequence; printed 144]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Source sequence and printed page numbers are distinct here.

Source wording and original alignment: Education, of these accidental causes of Melancholy

Modern rendering: Among these accidental causes of melancholy, education

Alignment scope: Introductory clause with the original topic reordered in modern English

Word and construction: Education supplies education; the clause reorders the topic after Among these accidental causes of melancholy.

Context passages: DJR-050-40, DJR-050-41, DJR-050-52, DJR-050-53, DJR-050-54, DJR-050-55

Further local use

Printed “Education” (English; lemma).

Here: Pampering is said to form custom and eventually nature.

Context: Burton attributes the passage to Fabius; the supplied note locates much of it in Quintilian but leaves the opening maxim unconfirmed.

Source: DJR-050-53; Edition page: 149 [sequence; printed 145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Source sequence and printed page numbers are distinct here.

Source wording and original alignment: Education is another nature altering the minde and will

Modern rendering: Education is a second nature, altering the mind and will

Sense relation: The same sense, with its distinct local purpose and qualification retained.

Context passages: DJR-050-52, DJR-050-54

Alignment conventions: A10, A2.

Further local use

Printed “education” (English; lemma).

Citation key: education.

Here: Failure to train people for an occupation is blamed alongside bad government for begging and theft.

Context: Burton places responsibility on governors and advocates prevention rather than merely punishing offenders, drawing on More.

Source: DJR-010-20; Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bad policie, and idle education

Modern rendering: bad government and an idle upbringing

Word and construction: Education supplies upbringing and idle its failing; bad policie is the separate coordinated cause bad government.

Sense relation: Same underlying formation, habit or guardianship sense, with the distinct construction and agency specified.

Context passages: DJR-010-19, DJR-010-21

Alignment conventions: A10.

educo

BAL-0125-V014 · Custom and education

Printed “educat” (Latin; lemma).

Nourish or bring up (Latin educare).

Here: Rain nourishes the sheltered flower in a comparison of virginity with an unplucked blossom.

Context: Burton abbreviates and alters Catullus; the surrounding praise includes a subsequent polemical qualification about religious merit.

Source: DJR-139-28; Edition page: 570; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: educat imber

Modern rendering: nourished by rain

Alignment scope: Original active clause rendered as a passive participial phrase referring to the flower

Word and construction: Educat supplies nourished, while imber is the active subject rain, made an agent with by in modern English.

Grammar: Educat is third-person singular present of educo, educare, nourish or rear; it is distinguished from educo, educere, lead out.

Context passages: DJR-139-27, DJR-139-29

electuarium

BAL-0177-V005 · Electuaries

Printed “electuarium” (Latin; lemma).

A medicinal paste compounded with a sweet carrier.

Here: The closing Latin instruction identifies the dosage form produced by a historical formula.

Context: The grammatical command belongs to Burton’s historical recipe; quoted here only to identify the form, without reproducing quantities or instructions for its manufacture.

Source: DJR-105-06; Edition page: 392; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fiat electuarium

Modern rendering: make an electuary

Word and construction: The indexed form names or supplies a medicinal paste compounded with a sweet carrier in this expression.

Context passages: DJR-105-05, DJR-105-08, DJR-105-09

Alignment conventions: A8.

electuarium

BAL-0177-V006 · Electuaries

Printed “electuaria” (Latin; lemma).

A compounded medicinal paste, commonly sweetened.

Here: In the Latin catalogue of luxurious foods they belong to the materials sought to stimulate desire.

Context: Burton’s criticism concerns their indulgent use in a larger supposed aphrodisiac diet; it does not redefine the preparation or establish its effect.

Source: DJR-116-47; Edition page: 451; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: electuaria

Modern rendering: medicinal pastes

Word and construction: The indexed form supplies a compounded medicinal paste, commonly sweetened in this expression.

Context passages: DJR-116-46, DJR-116-48

Alignment conventions: A8.

electuary

BAL-0177-V001 · Electuaries

Printed “electuaries” (English; lemma).

A medicinal compound commonly made into a paste with a sweet vehicle.

Here: The preparation is one form of assistance when ordinary evacuation fails; lenitive specifies gentle laxative action.

Context: Burton’s regimen reports medical authorities and supplements natural evacuation with art, within the preceding qualification about a middle course.

Source: DJR-071-28; Edition page: 237; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lenitive electuaries

Modern rendering: laxative electuaries

Word and construction: The indexed form supplies a medicinal compound commonly made into a paste with a sweet vehicle in this expression.

Context passages: DJR-071-27, DJR-071-29

Alignment conventions: A8.

electuary of epithyme

BAL-0177-V004 · Electuaries

Printed “Electuarie de Epithymo” (English and Latin; phrase).

A named compound electuary associated with epithyme.

Here: The mixed English-Latin label preserves an ingredient and an attributed pharmaceutical preparation within the solid-purger list.

Context: Burton names Wecker; no recipe or verified modern species identity is supplied by this name alone.

Source: DJR-102-39; Edition page: 381; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Weckers Electuarie de Epithymo

Modern rendering: Wecker’s electuary of epithyme

Word and construction: The indexed form names or supplies a named compound electuary associated with epithyme in this expression.

Context passages: DJR-102-38, DJR-102-40

Alignment conventions: A8.

electuary of gems

BAL-0177-V002 · Electuaries

Printed “Electuarium de gemmis” (Latin; phrase).

A named electuary containing or associated with medicinal gems.

Here: It occurs among warming aromatic solid confections, not as the name of every electuary.

Context: Burton’s historical preparation label; the supplied note does not establish an exact modern formula.

Source: DJR-067-16; Edition page: unnumbered Second Partition synopsis, scan p. 324; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF324

Source wording and original alignment: Electuarium de gemmis

Modern rendering: The electuary of gems

Word and construction: The indexed form names or supplies a named electuary containing or associated with medicinal gems in this expression.

Context passages: DJR-067-15, DJR-067-17

Alignment conventions: A8.

embrocation

BAL-0194-V002 · Friction and embrocation

Printed “embrocations” (English; lemma).

An application of a liquid remedy to the body.

Here: Liquid applications follow bathing, anointing and head washing in the catalogue.

Context: Burton combines attributed bathing practices; these external applications are not medicines swallowed.

Source: DJR-071-36; Edition page: 238; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: embrocations

Modern rendering: applications of liquid remedies

Word and construction: The plural noun is expanded into a descriptive phrase naming application and material.

Context passages: DJR-071-35, DJR-071-37, DJR-071-38

Alignment conventions: A6.

Empiric

BAL-0108-V001 · Empiric

Printed “empiricks” (English; family).

Practitioners relying on experience or particular remedies rather than the learned physician’s systematic medical training.

Here: Impoverished country clergy are said to be driven into practical healing among other makeshifts.

Context: Burton’s disparaging list accompanies a complaint against greedy patrons; it is not evidence about modern empirical science.

Source; Context passages: DJR-006-18

Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: empiricks

Modern rendering: empirical healers

Context passages: DJR-006-16, DJR-006-17, DJR-006-19

Alignment conventions: A5, A4.

Further local use

Printed “Empericks” (English; family).

Here: The limitation is lack of complete removal, not an assertion that these practitioners never provide relief.

Context: Burton develops a causal theory attributed to Fernel; the next paragraph admits the difficulty of discerning causes.

Source; Context passages: DJR-028-03

Edition page: 37; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Empericks may ease, and sometimes help, but not throughly root out

Modern rendering: Empirical practitioners may relieve a disease, and sometimes give help, but cannot root it out completely

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-028-01, DJR-028-02, DJR-028-04

Alignment conventions: A5, A4.

Further local use

Printed “Empirick” (English; family).

Here: The experiential healer can, in this report, achieve more striking cures than a theoretically learned practitioner.

Context: Burton cites Nymannus’s explanation through the patient’s confidence, with further attributed claims from Avicenna and Cardan.

Source; Context passages: DJR-039-29

Edition page: 96; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: An Empirick

Modern rendering: An empiric

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-039-27, DJR-039-28, DJR-039-30

Alignment conventions: A5, A4.

Further local use

Printed “Empericks” (English; family).

Here: The term belongs to the polemical contrast between people assuming the physician’s title and qualified physicians.

Context: Burton explicitly demands learning, skill and honesty.

Source: DJR-069-04; Edition page: 226; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Empericks

Modern rendering: untrained practitioners

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-069-03, DJR-069-05

Alignment conventions: A5, A4.

Further local use

Printed “Empericks” (English; family).

Here: Experiential practitioners here exemplify acquired confidence at sights they once feared.

Context: The comparison concerns habituation; the next passage allows avoidance when habituation fails.

Source; Context passages: DJR-084-13

Edition page: 295–292 [296]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Source wording and original alignment: bold Empericks

Modern rendering: confident practitioners

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-084-12, DJR-084-14

Alignment conventions: A5, A4.

Empiric

BAL-0108-V002 · Empiric

Printed “Empericks in policie” (English; phrase).

People exercising political authority without the competence or learning required for it.

Here: The medical term is transferred to rulers who rely on inheritance, favor, wealth or titles.

Context: Burton attacks the mismatch of power and ability; his marginal note also distinguishes public welfare from skill at private advancement.

Source; Context passages: DJR-013-20

Edition page: 48–49; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Empericks in policie

Modern rendering: untrained practitioners of politics

Context passages: DJR-013-19, DJR-013-21

Alignment conventions: A5, A4.

Empiric

BAL-0108-V003 · Empiric

Printed “Empericks” (English; family).

A title-like designation for a collection of practical medical remedies or observations.

Here: Here the plural names Faventinus’s work rather than a group of practitioners.

Context: Burton lists medical writers with differing rules and objectives; the supplied note leaves the exact bibliographical references uncollated.

Source: DJR-070-08; Edition page: 231; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Faventinus in his Empericks

Modern rendering: Faventinus in his Empirical Remedies

Qualification: This title-like usage is distinguished from the personal name Sextus Empiricus. No new identification of a particular edition is claimed.

Context passages: DJR-070-07

Alignment conventions: A5, A4.

enclosed garden

BAL-0155-V013 · Gardens and walks

Printed “garden inclosed” (English; phrase).

A garden bounded or shut in.

Here: The garden is one of the scriptural figures Burton applies to the Church as bride.

Context: Burton makes a composite paraphrase of Song of Solomon 4–6, not a continuous quotation.

Source: DJR-151-38; Edition page: 634–635; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a garden inclosed

Modern rendering: an enclosed garden

Context passages: DJR-151-37, DJR-151-39

Alignment conventions: A7, A1.

Epicure

BAL-0127-V002 · Epicure

Printed “Epicures” (English; lemma).

A person devoted to bodily pleasure or luxurious living.

Here: Epicures join gluttons and idle people in the account of incomplete digestion.

Context: This is Burton’s moral and humoral classification, not proof that the people follow Epicurus’s philosophy.

Source: DJR-024-28; Edition page: 20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Gluttons, Epicures, and idle persons

Modern rendering: gluttons, lovers of luxury and idle people

Word and construction: Epicures supplies lovers of luxury; Gluttons and idle persons supply the two other groups, gluttons and idle people.

Context passages: DJR-024-27, DJR-024-29

Alignment conventions: A10.

Further local use

Printed “Epicure” (English; lemma).

Here: The idle rich pleasure-seeker is contrasted with the useful laborer abandoned in old age.

Context: Burton’s social protest draws on More; Epicure is reproach, not a philosophical affiliation.

Source: DJR-016-42; Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Epicure or idle drone

Modern rendering: a pleasure-seeker or idle drone

Word and construction: Epicure supplies pleasure-seeker; an and or idle drone retain their separate contributions.

Sense relation: The same reproachful person-label, applied in a different social or theological argument.

Context passages: DJR-016-43

Alignment conventions: A10.

Further local use

Printed “Epicures” (English; lemma).

Here: The term names a class in religious melancholy from deficiency.

Context: Burton joins heterogeneous groups under a theological accusation, also including the opposite problem of excessive distrust.

Source: DJR-161-29; Edition page: 683; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Atheists, Epicures, Infidels

Modern rendering: atheist, Epicure and unbeliever

Word and construction: Epicures supplies Epicure; Atheists and Infidels supply atheist and unbeliever. The coordinated labels are changed from plural forms to singular class labels.

Sense relation: The same reproachful person-label, applied in a different social or theological argument.

Context passages: DJR-161-28, DJR-161-30

Alignment conventions: A10.

Epicure

BAL-0127-V005 · Epicure

Printed “Epicure” (English; lemma).

An Epicurean or follower of Epicurus, here associated with a maxim of sufficiency.

Here: The noun is set against the pejorative adjective in a deliberate verbal contrast.

Context: Burton approves the saying that those not content with little will never have enough; his wording distinguishes school association from indulgence.

Source: DJR-091-22; Edition page: 328; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: It was no Epicurean Speech of an Epicure

Modern rendering: It was no indulgent saying for an Epicurean

Word and construction: Epicure supplies Epicurean, the person associated with the philosopher; Epicurean supplies indulgent, Speech supplies saying, and no negates the adjective-bearing characterization. The modern for recasts of in this contrast.

Context passages: DJR-091-21

Alignment conventions: A10.

Epicurean

BAL-0127-V006 · Epicure

Printed “Epicurean” (English; lemma).

Indulgent or devoted to sensual pleasure, in the contrast at this location.

Here: The adjective is denied of the approved saying by an Epicure.

Context: The negative construction matters: Burton expressly says the maxim is not Epicurean in the indulgent sense.

Source: DJR-091-22; Edition page: 328; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no Epicurean Speech

Modern rendering: no indulgent saying

Word and construction: Epicurean supplies indulgent; Speech supplies saying and no retains the negation.

Context passages: DJR-091-21

Alignment conventions: A10.

Further local use

Printed “Epicurea” (Latin; lemma).

Citation key: Epicureus.

Here: The Latin describes the entire manner of living, echoed by Burton’s English abstract noun.

Context: The expression belongs to the accusation of hypocritical religious conduct.

Source: DJR-163-12; Edition page: 691; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tota vitæ ratio Epicurea est

Modern rendering: their whole way of life is Epicurean

Word and construction: Epicurea supplies Epicurean; tota vitæ ratio supplies whole way of life and est supplies is. Their is supplied from the surrounding people under criticism.

Alignment qualification: The Latin construction has no explicit possessive corresponding to their; the modern rendering supplies it from context.

Sense relation: The cognate Latin adjective carries the same reproachful sense.

Context passages: DJR-163-11, DJR-163-13

Alignment conventions: A10.

Further local use

Printed “Epicureall” (English; lemma).

Citation key: Epicurean.

Here: The adjective condemns doctrines recommending medicinal drunkenness; Burton later permits only moderate, sober and timely use of wine.

Context: Burton’s hostile moral classification of the preceding authorities; the imagined reader’s unrestricted conclusion is not his final position.

Source: DJR-104-34; Edition page: 391; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Epicureall tenents

Modern rendering: Epicurean doctrines

Word and construction: Epicureall supplies Epicurean in the hostile sense; tenents supplies doctrines.

Sense relation: A variant adjective form in the same reproachful sense, applied to a specific disputed medical doctrine.

Context passages: DJR-104-32, DJR-104-33, DJR-104-35, DJR-104-36, DJR-104-37, DJR-104-38, DJR-104-39, DJR-104-40

Alignment conventions: A10.

Epicurism

BAL-0127-V003 · Epicure

Printed “Epicurism” (English; lemma).

Sensual indulgence treated as a way of life.

Here: The abstract noun participates in an accusation of religious hypocrisy.

Context: Burton contrasts public churchgoing with grasping and sexual conduct; these are his polemical judgments.

Source: DJR-163-12; Edition page: 691; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all their life is Epicurism and Atheism

Modern rendering: their entire life is Epicurean indulgence and atheism

Word and construction: Epicurism supplies Epicurean indulgence; all their life and Atheism supply their entire life and atheism.

Context passages: DJR-163-11, DJR-163-13

Alignment conventions: A10.

epicurize

BAL-0127-V001 · Epicure

Printed “epicurize” (English; lemma).

To indulge in or pursue pleasure, used reproachfully.

Here: The verb joins tyranny, oppression, luxury and waste in an angry catalogue.

Context: Burton’s let them is bitter dismissal after describing reform as impossible; he then turns to imagining his own commonwealth.

Source: DJR-015-35; Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: epicurize

Modern rendering: pursue pleasure

Word and construction: Epicurize is the verb of pleasure-pursuit; pursue pleasure unfolds that verbal sense.

Context passages: DJR-015-34, DJR-015-36

Alignment conventions: A10.

Epicurus

BAL-0127-V004 · Epicure

Printed “Epicurus” (English; lemma).

The ancient philosopher, here defended as an advocate of mental tranquillity.

Here: Burton separates his highest good from indulgent eating and drinking.

Context: Burton invokes Seneca and blames Aristotle for slander; the supplied edition marks that accusation’s chronological problem and leaves its basis unidentified.

Source: DJR-083-02; Edition page: 289; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Summum bonum of Epicurus

Modern rendering: “highest good,” of Epicurus

Word and construction: Epicurus names the philosopher; Summum bonum supplies highest good and of supplies the relation of attribution.

Context passages: DJR-083-01, DJR-083-03, DJR-083-04, DJR-083-05

Alignment conventions: A10.

Further local use

Printed “Epicurus” (English; lemma).

Here: Epicurus is criticized for a reported sensory remedy for grief.

Context: Burton endorses Cicero’s objection but acknowledges permissive physicians in certain cases; the preceding anecdotes are expressly qualified reports.

Source: DJR-085-39; Edition page: 303; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Tully 3. Tusc. scoffes at Epicurus

Modern rendering: Cicero, in Tusculan Disputations, book 3, mocks Epicurus

Word and construction: Epicurus retains the name; Tully is modernized to Cicero, 3. Tusc. expanded to the work and book, and scoffes at becomes mocks.

Sense relation: The same named philosopher; the distinct favorable and hostile portrayals are not harmonized.

Context passages: DJR-085-36, DJR-085-37, DJR-085-38, DJR-085-40

Alignment conventions: A10.

Further local use

Printed “Epicurus” (English; lemma).

Here: Remembered discoveries are said to counterweight bodily pain.

Context: Burton’s conceit of immortality remains ambiguous; the supplied edition suggests enduring fame and does not establish an afterlife belief.

Source: DJR-088-17; Edition page: 314; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: That famous philosopher Epicurus

Modern rendering: The famous philosopher Epicurus

Word and construction: Epicurus retains the name; That famous philosopher becomes The famous philosopher.

Sense relation: The same named philosopher; the distinct favorable and hostile portrayals are not harmonized.

Context passages: DJR-088-16, DJR-088-18

Alignment conventions: A10.

Further local use

Printed “Epicurus” (English; lemma).

Here: Voluntary fasting prevents satiety in the portrayal of a temperate philosopher.

Context: The claim belongs to Burton’s comparison of excess and simple fare; its exact source remains uncollated.

Source: DJR-090-19; Edition page: 323; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that temperate Epicurus sometimes voluntarily fast

Modern rendering: the temperate Epicurus sometimes fasted voluntarily

Word and construction: Epicurus retains the name; temperate, sometimes, voluntarily and fast supply the character, frequency, manner and action, with the past tense explicit in fasted.

Sense relation: The same named philosopher; the distinct favorable and hostile portrayals are not harmonized.

Context passages: DJR-090-18, DJR-090-20

Alignment conventions: A10.

Further local use

Printed “Epicurus” (English; lemma).

Here: Reducing desires is recommended instead of accumulating more wealth.

Context: The advice is attributed to Epicurus through Stobaeus and supported with Chrysostom; later poverty objections remain relevant.

Source: DJR-091-62; Edition page: 331; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ’tis Epicurus advice

Modern rendering: Epicurus’s advice

Alignment scope: Corresponding attributive constructions; original it is is implicit in the modern parenthesis

Word and construction: Epicurus supplies the philosopher’s name in the possessive attribution Epicurus’s advice; original ’tis is left implicit in the modern parenthetic construction.

Alignment qualification: The modern nominal parenthesis omits an explicit equivalent of ’tis.

Sense relation: The same named philosopher; the distinct favorable and hostile portrayals are not harmonized.

Context passages: DJR-091-61, DJR-091-63, DJR-092-04, DJR-092-05, DJR-092-06

Further local use

Printed “Epicurus” (English; lemma).

Here: Epicurus is accused of denying all divinity.

Context: Burton briefly distinguishes rejection of pagan gods from outright atheism, then rejects defenses of Epicurus; the supplied edition identifies his conclusion as an overstatement.

Source: DJR-162-40; Edition page: 689; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Epicurus he denys all

Modern rendering: Epicurus denies everything

Word and construction: Epicurus retains the name; the redundant pronoun he is omitted, denys becomes denies, and all becomes everything.

Sense relation: The same named philosopher; the distinct favorable and hostile portrayals are not harmonized.

Context passages: DJR-162-38, DJR-162-39, DJR-162-41

Alignment conventions: A10.

Further local use

Printed “Epicurus” (English; lemma).

Here: The argument against fear distinguishes the time when we exist and death is absent from the time when death is present and we no longer exist.

Context: Burton’s body names Epicurus while the margin names Seneca. Perpetual sleep is Burton’s surrounding comparison, not a verified exact Epicurus quotation.

Source: DJR-094-22; Edition page: 342; Source layer: original body; Page label type: printed source label.

Source and modern wording: as Epicurus argues

Word and construction: The entire attribution is retained: as marks the comparison of argument, Epicurus names the authority and argues supplies the reported act.

Sense relation: Another favorable deployment of the named philosopher in Burton’s consolation, with conflicting body and marginal attributions retained.

Context passages: DJR-094-21, DJR-094-23, DJR-094-24, DJR-094-25

Alignment conventions: A10.

Epicurus

BAL-0127-V007 · Epicure

Printed “Epicurus” (Latin; lemma).

Epicurus used figuratively as an emblem of sensual indulgence.

Here: The philosopher’s name figures inward indulgence against outward profession of Christ, within criticism of corrupted fasting.

Context: An unattributed polemical saying introduced as one saith; the preceding passage accepts fasting when moderate and timely.

Source: DJR-156-06; Edition page: 655–656; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Epicurus in corde

Modern rendering: Epicurus in their hearts

Word and construction: Epicurus supplies the emblematic name and in corde supplies in the heart, pluralized distributively as in their hearts; their is context-supplied.

Alignment qualification: The Latin phrase has singular corde and no explicit possessive; the modern uses plural hearts and supplies their from the people being described.

Context passages: DJR-156-05, DJR-156-07

Alignment conventions: A10.

epithem

BAL-0193-V001 · Epithemes

Printed “Epithymes” (English; lemma).

A moist medicinal application placed externally on a part of the body.

Here: The synopsis places the preparation among oils, ointments, plasters, poultices and other outward medicines.

Context: A dosage-form classification; the similar-looking herb name in the preceding list denotes a different thing.

Source: DJR-067-17; Edition page: unnumbered Second Partition synopsis, scan p. 324; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF324

Source wording and original alignment: Epithymes

Modern rendering: medicinal lotions

Word and construction: The phrase medicinal lotions supplies a familiar description of the external preparation.

Context passages: DJR-067-15, DJR-067-16, DJR-067-18

Alignment conventions: A6.

epithem

BAL-0193-V003 · Epithemes

Printed “Epitheme” (English; lemma).

A liquid medicinal dressing applied externally.

Here: Bruel’s preparation is placed over the heart region and contains plant waters with sweet wine, balm leaves and spices.

Context: The recipe is attributed to Bruel, following Laurentius’s examples; for the heart specifies the region treated, not ingestion into the organ.

Source: DJR-105-23; Edition page: 394; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Epitheme for the Heart

Modern rendering: a liquid dressing for the heart

Word and construction: Epitheme contributes liquid dressing; the anatomical complement retains its separate role.

Context passages: DJR-105-22, DJR-105-24

Alignment conventions: A6.

Further local use

Printed “Epithemes” (English; lemma).

Here: The plural names one of the grouped external applications for the heart region, beside bags and ointments.

Context: Burton says we may do well to apply these preparations; Laurentius provides examples of the grouped applications, before Bruel supplies a separate singular recipe.

Source: DJR-105-23; Edition page: 394; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bags, Epithemes, Oyntments

Modern rendering: bags, liquid dressings and ointments

Alignment scope: Equal-scope three-item list

Word and construction: Epithemes contributes liquid dressings; bags and ointments are separate items.

Sense relation: Same external preparation and application site, plural occurrence immediately before the singular recipe.

Context passages: DJR-105-22, DJR-105-24

epithem

BAL-0193-V004 · Epithemes

Printed “Epithemes” (English; lemma).

A liquid medicinal dressing applied externally.

Here: Ruland’s head dressings form part of the historical attempt to procure sleep.

Context: Ruland is the prescriber; Laurentius’s sweeping sleep claim follows a larger group of applications and is not a demonstrated result of every epithem.

Source: DJR-105-48; Edition page: 396; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Epithemes and lotions of the head

Modern rendering: liquid dressings and washes for the head

Word and construction: Epithemes contributes liquid dressings; lotions contributes the distinct washes.

Context passages: DJR-105-46, DJR-105-47, DJR-105-49

Alignment conventions: A6.

epithem

BAL-0193-V005 · Epithemes

Printed “Epithemes” (English; lemma).

A liquid medicinal dressing applied externally.

Here: The same category is carried into the topical care of liver, spleen, stomach and hypochondria.

Context: Burton extends the preceding external-treatment discussion; the named plasters later in the sentence are separate applications.

Source: DJR-106-44; Edition page: 401; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Epithemes, digestive powders, bags, oils

Modern rendering: liquid dressings, digestive powders, sachets and oils

Word and construction: Epithemes contributes liquid dressings, not the other items in the list.

Context passages: DJR-106-41, DJR-106-42, DJR-106-43, DJR-106-45, DJR-106-46

Alignment conventions: A6.

epithema

BAL-0193-V002 · Epithemes

Printed “Epithemata” (Latin; lemma).

A moist medicinal application laid on linen.

Here: Burton defines the preparation by its linen support and its purpose of bathing and cooling an affected part.

Context: The definition occurs in a list of external compounds, distinct from small bags and scents.

Source: DJR-101-30; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Epithemata, or those moist medicines, laid on linnen, to bath and cool several parts misaffected

Modern rendering: epithems, moist medicines laid on linen to bathe and cool the affected parts

Word and construction: The Latin plural is rendered epithems; the remaining words supply Burton’s own material and functional explanation.

Context passages: DJR-101-29, DJR-101-31

Alignment conventions: A6.

epithyme

BAL-0193-V006 · Epithemes

Printed “Epithyme” (English; lemma).

The medicinal herb called thyme dodder.

Here: It is one ingredient boiled in a topical preparation, distinct from the dosage-form name epithem.

Context: Burton lists the plant with southernwood, melilot, mugwort, senna and polypody; the modern identification is the supplied edition’s.

Source: DJR-106-43; Edition page: 401; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Epithyme

Modern rendering: thyme dodder

Word and construction: The modern phrase identifies the herb; it does not translate the separate plural Epithemes.

Uncertainty: No fresh botanical specimen or historical-witness identification has been made; thyme dodder follows the supplied edition.

Context passages: DJR-106-41, DJR-106-44

Alignment conventions: A6.

erudito luxu

BAL-0128-V010 · Luxurious and riot

Printed “erudito luxu” (Latin; phrase).

With learned or cultivated luxury.

Here: The phrase satirizes ingenuity and study devoted to expensive food and the appetite.

Context: Burton calls cookery a noble science ironically within his denunciation of excessive banquets.

Source: DJR-035-12; Edition page: 73; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: erudito luxu

Modern rendering: with learned luxury

Word and construction: Luxu supplies luxury; erudito qualifies it as learned, and with makes the ablative construction explicit.

Grammar: Erudito qualifies luxu: cultivated or learned luxury, in an ablative phrase rendered with learned luxury.

Context passages: DJR-035-07, DJR-035-08, DJR-035-09, DJR-035-10, DJR-035-11, DJR-035-13

Alignment conventions: A10.

essence

BAL-0180-V001 · Essence and quintessence

Printed “Essence” (English; lemma).

The substance or essential nature of something: what it is.

Here: The question concerns the nature of the soul, whose operation is known more readily than what it is.

Context: Burton reports philosophical uncertainty, then distinguishes one soul with several faculties from several souls; it is not a medicinal extract.

Source: DJR-024-22; Edition page: 20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Essence and particular knowledge

Modern rendering: the soul’s essence and precise nature

Word and construction: The indexed form names or supplies the substance or essential nature of something: what it is in this expression.

Alignment qualification: The modern rendering supplies the soul as the referent of the original’s continuing discussion; this is a contextual expansion, not a separate meaning of Essence.

Context passages: DJR-024-21, DJR-024-23

Alignment conventions: A8.

essence

BAL-0180-V002 · Essence and quintessence

Printed “Essence” (English; lemma).

Substance or nature.

Here: The phrase asks about the constitution of the heavens, in a debate about celestial matter and air.

Context: Burton says Tycho distinguishes the substances but finds qualified agreement about penetrability; the two claims must not be collapsed.

Source: DJR-074-29; Edition page: 251; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Essence and matter

Modern rendering: substance and matter

Word and construction: The indexed form names or supplies substance or nature in this expression.

Context passages: DJR-074-26, DJR-074-27, DJR-074-28, DJR-074-30

Alignment conventions: A8.

evacuare

BAL-0199-V005 · Evacuation and retention

Printed “evacuant” (Latin; lemma).

To empty or clear out.

Here: Emptying privies is work performed by poor labourers, not emptying a patient’s body.

Context: Burton’s disparaging catalogue describes servile, underpaid occupations; the next marginal note professes pity rather than mockery.

Source; Context passages: DJR-053-10

Edition page: 157; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Inter illos pleriq; latrinas evacuant

Modern rendering: Among them many empty privies

Word and construction: Evacuant contributes empty; latrinas privies; inter illos pleriq; among them many. Urinatores later in the sentence means divers, not urine handlers.

Context passages: DJR-053-09, DJR-053-11

Alignment conventions: A6.

evacuate

BAL-0199-V007 · Evacuation and retention

Printed “evacuated” (English; lemma).

To discharge or remove bodily material.

Here: The named authorities describe bowel evacuation naturally or with medical assistance.

Context: Altomarus requires it before the morning walk; treatment supplies a lack in nature, and the preceding paragraph qualifies the opposite of constipation with a middle course.

Source; Context passages: DJR-071-28

Edition page: 237; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: first, by art or nature he will have these ordinary excrements evacuated

Modern rendering: insists that these ordinary bodily wastes first be evacuated, naturally or through medical help

Word and construction: Evacuated is retained; art is clarified as medical help, ordinary excrements as bodily wastes, and first preserves the ordering before the walk.

Context passages: DJR-071-26, DJR-071-27, DJR-071-29, DJR-071-30, DJR-071-31

Alignment conventions: A6.

evacuate

BAL-0199-V010 · Evacuation and retention

Printed “evacuated” (English; lemma).

To remove or discharge bodily material.

Here: A diuretic may allegedly remove only the finer matter and leave the thicker behind.

Context: Aëtius, Vidus Vidius, Mercurialis and Fuchsius recommend diuretics; Bayerus and Hollerius oppose them, with this reason attributed to Hollerius.

Source; Context passages: DJR-106-39

Edition page: 400; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: because by them the subtile or thinnest is evacuated, the thicker matter remains

Modern rendering: because they remove the fine or thinnest material, while the thicker matter remains

Word and construction: Is evacuated becomes they remove, with the diuretics as agent; subtile or thinnest is made explicit as material, and thicker matter remains preserves the contrasting retention.

Context passages: DJR-106-36, DJR-106-37, DJR-106-38, DJR-106-40, DJR-106-41

Alignment conventions: A6.

evacuate

BAL-0199-V012 · Evacuation and retention

Printed “evacuates” (English; lemma).

To discharge or pour out.

Here: Grief is represented as emptying itself through tears.

Context: The sentence is assigned to Seneca and qualified for the most part; Burton next argues for moderated grief rather than perpetual lamentation.

Source; Context passages: DJR-094-36

Edition page: 343; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for the most part all grief evacuates it self by teares

Modern rendering: for the most part, all grief discharges itself in tears

Word and construction: Evacuates it self becomes discharges itself; by teares becomes in tears; for the most part is preserved.

Context passages: DJR-094-34, DJR-094-35, DJR-094-37, DJR-094-38, DJR-094-39

Alignment conventions: A6.

evacuation

BAL-0197-V004 · Impostume

Printed “evacuation” (English; lemma).

An emptying or discharge, here figuratively through writing.

Here: The book becomes the outlet for what burdens the speaker’s head and mind.

Context: Burton says he could imagine no fitter relief for this accumulated burden; it is a comparison of writing’s purpose, not a clinical recommendation.

Source: DJR-003-07; Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no fitter evacuation then this

Modern rendering: no better way to empty it than this

Word and construction: Evacuation is expanded into way to empty it; it refers back to the imagined abscess rather than introducing a separate bodily substance.

Context passages: DJR-003-08, DJR-003-09

Alignment conventions: A6.

evacuation

BAL-0199-V004 · Evacuation and retention

Printed “evacuations” (English; lemma).

A bodily discharge brought about by an intervention.

Here: Sweating rooms, baths, bloodletting and purging may cause harm through timing or excess.

Context: Burton’s causal comparison is conditional on unseasonable or immoderate use; named authorities then differ over the mechanism.

Source; Context passages: DJR-036-20

Edition page: 80; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Artificial evacuations are much like in effect, as hot houses, baths, blood-letting, purging, unseasonably and immoderately used

Modern rendering: Artificial evacuations have much the same effect when used at unsuitable times or to excess: sweat baths, bathing, bloodletting and purging

Word and construction: Artificial evacuations names induced discharges; the modern sentence brings the condition forward and retains all four examples.

Context passages: DJR-036-19, DJR-036-21, DJR-036-22, DJR-036-23, DJR-036-24, DJR-036-25, DJR-036-26

Alignment conventions: A6.

evacuation

BAL-0199-V006 · Evacuation and retention

Printed “evacuation” (English; lemma).

An outflow or discharge.

Here: Haemorrhoidal discharge appears as a favourable prognostic sign in the cited authority.

Context: Burton invokes Hippocrates and later commentators; the next paragraph preserves the condition, attributed to some, that the opening happen spontaneously rather than by force.

Source; Context passages: DJR-065-06

Edition page: 212; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that evacuation of hæmrods

Modern rendering: that discharge from haemorrhoids

Word and construction: Evacuation contributes discharge; of hæmrods becomes from haemorrhoids. The adjacent varices/water identification is a separate historical difficulty.

Qualification: The body and margin differently coordinate haemorrhoids, varices and water beneath the skin. The supplied note distinguishes enlarged veins from fluid rather than endorsing their equation.

Context passages: DJR-065-07, DJR-065-08, DJR-065-09, DJR-065-10

Alignment conventions: A6.

evacuation

BAL-0199-V009 · Evacuation and retention

Printed “evacuation” (English; lemma).

A removal of bodily material, here blood.

Here: The amount and repetition of blood removal depend on the patient’s strength.

Context: The historical prescription limits what can be taken at one time; it then varies the site, particularly in cases of stopped haemorrhoidal or menstrual bleeding.

Source; Context passages: DJR-106-16

Edition page: 398; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If the parties strength will not admit much evacuation in this kinde at once

Modern rendering: If the person’s strength will not allow much blood to be removed at once

Word and construction: Evacuation in this kinde is resolved as blood to be removed; the condition on strength and at once remain explicit.

Context passages: DJR-106-14, DJR-106-15, DJR-106-17, DJR-106-18

Alignment conventions: A6.

evacuation

BAL-0199-V011 · Evacuation and retention

Printed “evacuation” (English; lemma).

An emptying or release, here figurative.

Here: Writing provides an imagined outlet for the speaker’s burdened mind and head.

Context: Burton compares his writing to emptying an impostume, not to a particular proven clinical intervention.

Source; Context passages: DJR-003-07

Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no fitter evacuation then this

Modern rendering: no better way to empty it than this

Word and construction: Evacuation is expanded as way to empty it, referring back to the imagined abscess.

Context passages: DJR-003-05, DJR-003-06, DJR-003-08, DJR-003-09, DJR-003-10

Alignment conventions: A6.

evacuation

BAL-0199-V013 · Evacuation and retention

Printed “evacuations” (English; lemma).

A bodily discharge.

Here: Vomiting and sweat illustrate the recovery of seemingly exhausted bodily powers.

Context: Burton uses the bodily theory as an analogy for possible spiritual recovery in the next paragraph, not as a current treatment direction or an assured individual outcome.

Source; Context passages: DJR-168-42

Edition page: 719; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by vomit, sweat, or some such like evacuations

Modern rendering: through vomiting, sweat or similar discharges

Word and construction: Evacuations contributes discharges, with vomit and sweat retained as examples; the next paragraph turns the bodily image into spiritual consolation.

Context passages: DJR-168-43, DJR-168-44, DJR-168-45

Alignment conventions: A6.

excernere et subsistere

BAL-0199-V014 · Evacuation and retention

Printed “excernuntur aut subsistunt” (Latin; family).

To discharge or separate out; to remain or stay.

Here: The marginal formula gives the scope of the paired regimen as what leaves the body and what stays in it.

Context: Burton’s margin supplies the formula corresponding to the body’s attribution to others; it does not itself command discharge.

Source; Context passages: DJR-036-05

Edition page: 78; Source layer: original marginal quotation.

Note; Modern note: N02552

Page label type: printed source label.

Source wording and original alignment: Quæ excernuntur aut subsistunt.

Modern rendering: Things discharged or retained.

Modern container: note

Alignment scope: Equal-scope complete marginal formula

Word and construction: Quæ contributes things which, compressed to things; excernuntur discharged; aut or; subsistunt retained, interpreting remaining in the body.

Translation layer: The English counterpart is the supplied modern translation within the Burton-labelled note, not Burton's original marginal English.

Context passages: DJR-036-04, DJR-036-06, DJR-036-07, DJR-036-08

exercise

BAL-0140-V001 · Exercise

Printed "exercise" (English; lemma).

To practise or employ one's powers.

Here: Burton presents writing as mental practice, borrowing Paul of Aegina's explanation for compilation.

Context: Burton gives this as one possible motive, then admits possible desire for fame.

Source: DJR-003-06; Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to exercise my self

Modern rendering: to exercise myself

Context passages: DJR-003-04, DJR-003-05, DJR-003-07

Alignment conventions: A7, A1.

exercise

BAL-0140-V002 · Exercise

Printed "exercises" (English; lemma).

A performed intellectual or literary task.

Here: The plural denotes Burton's other compositions in his account of improvised writing.

Context: Burton's self-deprecating account of his own style, not an externally established history of composition.

Source: DJR-005-25; Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all other exercises

Modern rendering: all my other compositions

Context passages: DJR-005-22, DJR-005-23, DJR-005-24

Alignment conventions: A7, A1.

exercise

BAL-0140-V003 · Exercise

Printed “exercise” (English; lemma).

To put a capacity or skill into operation.

Here: The citizens ask Hippocrates to apply medical skill to Democritus, whom they take to be mad.

Context: Reported request within the pseudonymous Hippocratic story; the citizens’ diagnosis is challenged by the narrative.

Source: DJR-008-09; Edition page: 23; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: exercise his skill upon him

Modern rendering: treat him

Word and construction: The rendering compresses applying medical skill to a person into treating him; exercise alone does not mean cure.

Context passages: DJR-008-10, DJR-008-11, DJR-008-12, DJR-008-24

Alignment conventions: A7.

exercise

BAL-0140-V004 · Exercise

Printed “exercise” (English; lemma).

To put a quality to use and trial.

Here: Patience is tested through suffering in an alternative theological account of chastisement.

Context: Burton offers this with “Or else,” qualifying punishment with humiliation, instruction and trial.

Source: DJR-021-19; Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to exercise and try our patience

Modern rendering: to exercise and test our patience

Context passages: DJR-021-18, DJR-021-20, DJR-021-21

Alignment conventions: A7, A1.

exercise

BAL-0140-V005 · Exercise

Printed “exercise” (English; lemma).

Activity or exertion of body or mind.

Here: The heading identifies excess as a cause rather than condemning activity simply.

Context: Burton’s causal heading is explained by the following conditional discussion.

Source: DJR-037-15; Edition page: 84; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Immoderate exercise

Modern rendering: Excessive exercise

Context passages: DJR-037-16, DJR-037-17, DJR-037-18

Alignment conventions: A7, A1.

Exercise

BAL-0140-V006 · Exercise

Printed “Exercise” (English; lemma).

Physical exertion, with timing and degree governing its evaluation.

Here: The same activity is praised when timely and condemned when violent, excessive or ill-timed.

Context: Burton states the rule and cites Fernel from Galen for the humoral mechanism; these are historical claims.

Source: DJR-037-16; Edition page: 84; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Nothing better then Exercise (if opportunely used)

Modern rendering: Nothing is better than exercise, taken at the right time

Context passages: DJR-037-17, DJR-037-18

Alignment conventions: A7, A1.

exercise

BAL-0140-V007 · Exercise

Printed “exercise” (English; lemma).

To perform or carry out.

Here: The understanding cannot perform its operations without help from the lower senses.

Context: Burton attributes this dependence to Melanchthon and distinguishes the weakened will.

Source: DJR-056-52; Edition page: 173; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: exercise his functions

Modern rendering: perform its functions

Context passages: DJR-056-51, DJR-056-53

Alignment conventions: A7, A1.

exercise

BAL-0140-V008 · Exercise

Printed “exercise” (English; lemma).

An academic performance or assignment.

Here: The scholar fears faltering at his next institutional task; the word is not bodily exercise here.

Context: This is the anxious scholar’s anticipated failure, in a catalogue of occupation-shaped symptoms.

Source: DJR-061-07; Edition page: 195; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his next exercise

Modern rendering: his next academic exercise

Word and construction: Academic is supplied to make the institutional sense of exercise explicit.

Context passages: DJR-061-01, DJR-061-02, DJR-061-03, DJR-061-04, DJR-061-05, DJR-061-06, DJR-061-08

Alignment conventions: A7.

Further local use

Printed “exercises” (English; lemma).

Citation key: exercise.

Academic tasks or performances.

Here: Formal institutional obligations illustrate the compulsory tasks proposed when voluntary occupation fails.

Context: Burton invokes Christophorus à Vega’s conditional historical prescription; loss of reputation or disgrace enforces the task.

Source: DJR-082-14; Edition page: 286; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our publike University exercises

Modern rendering: our public university exercises

Context passages: DJR-082-13, DJR-082-15

Alignment conventions: A7, A1.

Exercise

BAL-0140-V009 · Exercise

Printed “Exercise” (English; lemma).

Activity or exertion of body or mind.

Here: The remedy heading includes mental occupation as well as bodily exertion.

Context: Burton’s heading is qualified by the ensuing opposition between excess and inactivity.

Source: DJR-078-01; Edition page: 265; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Exercise rectified of Body and minde

Modern rendering: Exercise of body and mind regulated

Context passages: DJR-078-02

Alignment conventions: A7, A1.

exercise

BAL-0140-V010 · Exercise

Printed “exercise” (English; lemma).

Activity or exertion of body or mind.

Here: The pronoun refers back to exercise; useful occupation answers both over-exertion and idleness.

Context: Burton’s proposed antidote is moderation of body and mind, not unrestricted strenuous effort.

Source: DJR-078-02; Edition page: 265; Source layer: original body; Page label type: printed source label.

Source wording: To that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitariness and idleness on the other, must be opposed as an Antidote, a moderate and seasonable use of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preservation of our health.

Original wording: a moderate and seasonable use of it

Modern rendering: moderate exercise at suitable times

Word and construction: The modern rendering supplies exercise for the original pronoun it; the indexed noun occurs earlier in the same source paragraph.

Context passages: DJR-078-03, DJR-078-09

Alignment conventions: A7.

exercise

BAL-0140-V011 · Exercise

Printed “exercises” (English; lemma).

Acts of physical exertion.

Here: Sawing is allowed by some authorities only for particular persons and cases; most prohibit excessive exertion.

Context: Burton preserves disagreement, the appeal to Hippocrates and the patient-specific exception.

Source: DJR-078-13; Edition page: 267; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: frequent and violent labour and exercises

Modern rendering: frequent and strenuous labour and exercises

Context passages: DJR-078-10, DJR-078-11, DJR-078-12, DJR-078-14

Alignment conventions: A7, A1.

exercise

BAL-0140-V012 · Exercise

Printed “exercising” (English; lemma).

Troubling or afflicting.

Here: Melancholy, rather than a willing learner, acts on the mind in many forms even when the body is free.

Context: Burton describes varied, intermittent or continuing symptoms; the verb does not commend mental practice.

Source: DJR-061-11; Edition page: 195; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: exercising the minde

Modern rendering: tormenting the mind

Context passages: DJR-061-09, DJR-061-10, DJR-061-12

Alignment conventions: A7, A1.

exercise

BAL-0140-V015 · Exercise

Printed “exercised” (English; lemma).

Kept actively employed or put into use.

Here: The conclusion requires both bodily and mental activity in a moderate degree; exhaustion of either burdens both.

Context: Burton concludes the historical regimen with Plutarch’s body-and-soul comparison; the following ox-and-camel fable dramatizes reciprocal dependence.

Source: DJR-082-21; Edition page: 286; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: body and mind must be exercised, not one, but both, and that in a mediocrity

Modern rendering: body and mind must both be exercised, and in moderation

Context passages: DJR-082-22

Alignment conventions: A7, A1.

exonerate

BAL-0156-V003 · Friendship

Printed “exonerating” (English; lemma).

Relieve oneself of a burden.

Here: Disclosure transfers the felt weight of sorrow; the friend sees what passion obscures.

Context: Burton combines a maxim about simple narration with attributed praise; the supplied apparatus does not verify his attached Seneca reference.

Source: DJR-083-37; Edition page: 293; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: exonerating themselves to a faithful friend

Modern rendering: unburdening themselves to a faithful friend

Alignment conventions: A7, A1.

exotic simple

BAL-0183-V003 · Simples

Printed “Exotick simples” (English; phrase).

An individual medicinal substance obtained from abroad.

Here: Burton prefers familiar local alternatives, but makes equivalence conditional on proportion, preparation and suitability; he later praises botanical gardens and acclimatized foreign plants.

Context: An assertive preference qualified by practical conditions, followed by a broader defence of botanical knowledge.

Source: DJR-099-38; Edition page: 366–367; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rare Exotick simples

Modern rendering: rare imported simples

Word and construction: The indexed form names or supplies an individual medicinal substance obtained from abroad in this expression.

Context passages: DJR-099-29, DJR-099-34, DJR-099-35, DJR-099-36, DJR-099-37, DJR-099-39, DJR-099-40, DJR-099-41, DJR-099-42, DJR-099-43

Alignment conventions: A8.

Experiment

BAL-0112-V003 · Experimental

Printed “experiment” (English; family).

An observation or lesson of experience.

Here: The term introduces verses concerning the alteration of dispositions with weather.

Context: Burton treats the poet as an observer; the passage does not describe a controlled trial.

Source; Context passages: DJR-037-08

Edition page: 83; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Virgils experiment of old

Modern rendering: Virgil’s observation long ago

Context passages: DJR-037-07, DJR-037-09, DJR-037-10

Alignment conventions: A5, A4.

Experiment

BAL-0112-V004 · Experimental

Printed “experiments” (English; family).

Practical contrivances, trials or remarkable operations.

Here: The list ranges across proposed mechanical achievements and reputed marvels.

Context: Burton presents works for study and recreation; inclusion does not establish that every device existed or worked.

Source; Context passages: DJR-082-03

Edition page: 284; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many such experiments intimated long since by Roger Bacon

Modern rendering: many similar experiments suggested long ago by Roger Bacon

Context passages: DJR-082-02, DJR-082-04

Alignment conventions: A5, A4.

experiment

BAL-0112-V006 · Experimental

Printed “experiments” (English; lemma).

Practical remedies, here treatments known or tried through experience.

Here: The spider amulet is compared with Dorothy Burton’s other remedies.

Context: Burton initially calls this remedy absurd, then reports written support and success in some people; this is his historical claim, not modern efficacy verification.

Source; Context passages: DJR-105-31

Edition page: 395; Source layer: original body; Page label type: printed source label.

Source wording: Yet among all other experiments

Original wording: experiments

Modern rendering: remedies

Word and construction: Experiments supplies remedies. The modern her makes the reference to Dorothy explicit in the wider sentence; it is not part of this component pairing.

Context passages: DJR-105-30, DJR-105-32

Alignment conventions: A5.

Experimental

BAL-0112-V001 · Experimental

Printed “experimentall” (English; family).

Learned, known or tested through practical experience.

Here: The adjective describes Dorothy Burton’s practical medical skill and remedies.

Context: Burton testifies to his mother’s reputation for helping poor people; the following spider-amulet case begins with his own doubt.

Source; Context passages: DJR-105-30

Edition page: 394–395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: experimentall medicines

Modern rendering: remedies learned from experience

Context passages: DJR-105-28, DJR-105-29, DJR-105-31, DJR-105-32

Alignment conventions: A5, A4.

fair water

BAL-0124-V010 · Water and springs

Printed “Fair water” (English; phrase).

Clean, plain water.

Here: An alleged remedy contains no special ingredients; its effect is attributed to the wife’s silence while holding it in her mouth.

Context: Burton reports an unlocated anecdote in counsel imposing silence on wives; the water itself is expressly denied medicinal agency.

Source: DJR-150-61; Edition page: 630; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Fair water, and no more

Modern rendering: Clean water, and nothing more

Word and construction: Fair water contributes clean water; and no more excludes other ingredients.

Context passages: DJR-150-60, DJR-150-62

Alignment conventions: A10.

fast

BAL-0137-V002 · Fasting

Printed “fast” (English; lemma).

To abstain from food.

Here: Complete abstention is forbidden alongside overeating in the ordinary quantity-of-diet regimen.

Context: The advice concerns the melancholy patient under discussion; named authorities differ about meals, and the clause does not govern every later patient or purpose.

Source: DJR-071-04; Edition page: 235; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so he may not absolutely fast

Modern rendering: so he must not fast altogether

Word and construction: Fast contributes fast; absolutely altogether, may not is rendered must not, and he identifies the patient.

Context passages: DJR-071-03, DJR-071-05

Alignment conventions: A10.

Further local use

Printed “fast” (English; lemma).

Here: Voluntary abstention counters the disgust produced by continuous luxury.

Context: Burton’s consolatory example is not a universal fasting rule; the later poor speaker challenges well-fed praise of deprivation.

Source: DJR-090-19; Edition page: 323; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that temperate Epicurus sometimes voluntarily fast

Modern rendering: the temperate Epicurus sometimes fasted voluntarily

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-090-18, DJR-090-20, DJR-092-03, DJR-092-04, DJR-092-05

Alignment conventions: A10, A2.

Further local use

Printed “fasted” (English; lemma).

Here: David’s fast ends after the child’s death because it cannot bring him back.

Context: Burton uses the biblical speech against unending mourning; the printed reference 2 Samuel 22 differs from the actual 12:22–23 identified in the edition.

Source: DJR-095-26; Edition page: 346–347; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: While the child was yet alive, I fasted and wept

Modern rendering: While the child was still alive, I fasted and wept

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-095-25, DJR-095-27

Alignment conventions: A10, A2.

Further local use

Printed “fast” (English; lemma).

Here: Guianerius’s severe love-cure regimen culminates in food abstention.

Context: Burton rejects pretended fasting on rich fare and says all manner of food; the marginal instruction instead specifies bread and water. These unequal scopes remain visible.

Source: DJR-134-21; Edition page: 545–546; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: but above all, to fast

Modern rendering: but above all, fast

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-134-19, DJR-134-20, DJR-134-22, DJR-134-23, DJR-134-24, DJR-134-25, DJR-134-32

Alignment conventions: A10, A2.

Further local use

Printed “fast” (English; lemma).

Here: The reported month-long observance is daytime abstention, not a month without any eating.

Context: The margin says each year, by day, neither eating nor drinking; Burton’s religious comparisons and generalizations remain attributed.

Source: DJR-159-14; Edition page: 671; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they fast a month together many times, and must not eat a bit till Sun be set

Modern rendering: They often fast for a month together and must not eat a morsel until sunset

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-159-13, DJR-159-15

Alignment conventions: A10, A2.

Further local use

Printed “fast” (English; lemma).

Here: A bereaved woman resolves to continue abstention until death.

Context: Burton reports the woman in 2 Esdras as an extreme example of sorrow, not a recommended regimen. Her resolve differs from David’s later discontinued fast.

Source: DJR-054-21; Edition page: 162; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: neither to eat nor drink, but mourn and fast untill she died

Modern rendering: neither eating nor drinking, but mourning and fasting until she died.

Word and construction: Fast names abstention from nourishment; neither to eat nor drink states its scope, and untill she died states the intended endpoint.

Sense relation: Same lexical sense in a meaningfully different argumentative setting; local speaker, purpose and qualification are retained.

Qualification: The supplied Editor note identifies the woman as later interpreted as Zion in 2 Esdras; Burton presents the episode here among extreme mourners.

Context passages: DJR-054-19, DJR-054-20, DJR-054-22, DJR-054-23

Alignment conventions: A10.

fast

BAL-0137-V005 · Fasting

Printed “fast” (English; lemma).

An appointed period or day of dietary abstinence.

Here: Wednesday is said to be in danger of becoming another imposed fast day.

Context: Burton quotes Erasmus while attacking the escalation from beneficial fasting to rules binding conscience under threat of damnation; elsewhere he criticizes wholesale abolition of fast days.

Source: DJR-160-41; Edition page: 679; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Wednesday now is in danger of a fast

Modern rendering: Wednesday is now in danger of becoming a fast day

Word and construction: Fast contributes fast day; becoming is supplied to express the nominal original construction.

Context passages: DJR-160-40, DJR-160-42, DJR-160-43, DJR-160-44

Alignment conventions: A10.

Further local use

Printed “fasting dayes” (English; lemma).

Here: Abolition of fast days is among the practices Burton attacks in his own religious camp.

Context: He portrays total rejection of ceremonies as an opposite excess, qualifying any inference that his criticism of imposed fasting means all fast days must disappear.

Source: DJR-160-15; Edition page: 676; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no fasting dayes

Modern rendering: no fast days

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-160-14, DJR-160-16

Alignment conventions: A10, A2.

fast

BAL-0137-V011 · Fasting

Printed “fast” (English; lemma).

A period of abstaining from food.

Here: A physician interrupts the fast of a man who believes he is Elijah.

Context: Hercules de Saxonia dresses an assistant as an angel offering divine food, then administers medicine; Burton reports a cure, without an independently verified source.

Source: DJR-161-25; Edition page: 682; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by that means staid his fast

Modern rendering: In this way he stopped the man’s fast

Word and construction: Fast names the period of abstention; staid means stopped, and his is expanded to the man’s.

Qualification: The source prints meditation in the final clause; the supplied edition renders the apparent sense of mediation as intervention. This is an acknowledged textual repair, not a silent substitution in the original.

Context passages: DJR-161-24, DJR-161-26

Alignment conventions: A10.

fast

BAL-0137-V012 · Fasting

Printed “fast” (English; lemma).

Figuratively, to abstain from sexual intercourse.

Here: The food-abstinence verb is transferred to going without sexual intercourse in marriage.

Context: Burton makes a hostile generalization about wives whose husbands are absent or fail to give sexual satisfaction. The following anecdotes concern withheld marital intercourse; the generalization is not endorsed as fact.

Source: DJR-145-48; Edition page: 600; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they cannot endure to lie alone, or to fast long

Modern rendering: They cannot endure sleeping alone or abstaining for long.

Word and construction: Fast supplies abstaining from intercourse in this context; long supplies for long, and lie alone names the linked circumstance.

Context passages: DJR-145-46, DJR-145-47, DJR-145-49, DJR-145-50

Alignment conventions: A10.

fasting

BAL-0137-V001 · Fasting

Printed “fasting” (English; lemma).

Abstention from food, or restriction of food intake.

Here: Excessive fasting, paired with night waking, is blamed for melancholy and madness.

Context: Burton reports Guianerius’s experience and adds confessional generalizations about Muslims and ascetics; the objection is to excess, not every fast.

Source: DJR-035-35; Edition page: 75; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Others offend in overmuch fasting

Modern rendering: Others err by fasting too much

Word and construction: Fasting names food abstention; overmuch supplies too much and offend is err.

Context passages: DJR-035-34, DJR-035-36

Alignment conventions: A10.

Further local use

Printed “fasting” (English; lemma).

Here: Fasting and prayer are both required in the cited saying about some kinds of devils.

Context: Burton insists on both, neither without the other, while also requiring human efforts and medicine under divine blessing.

Source: DJR-068-06; Edition page: 222; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Some kind of devils are not cast out but by fasting & prayer

Modern rendering: Some kinds of devils can be cast out only by fasting and prayer

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-068-05, DJR-068-07

Alignment conventions: A10, A2.

Further local use

Printed “Fasting” (English; lemma).

Here: The love-cure argument initially presents fasting as sufficient and ranks it above accompanying measures.

Context: Burton’s next clauses concern well-fed, idle people through Jason Pratensis and Hildesheim; the later exception at 134-32 gives full diet to weakened, deeply distressed patients.

Source: DJR-134-22; Edition page: 546; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Fasting is an all-sufficient remedy of it self

Modern rendering: Fasting is a sufficient remedy by itself

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-134-21, DJR-134-23, DJR-134-24, DJR-134-25, DJR-134-26, DJR-134-27, DJR-134-28, DJR-134-29, DJR-134-30, DJR-134-31, DJR-134-32, DJR-134-33

Alignment conventions: A10, A2.

Further local use

Printed “fasting” (English; lemma).

Here: Fasting is positively valued as bodily restraint and preparation for devotion.

Context: Burton immediately limits the praise to moderate and timely use; he attacks excessive claims of merit and counterfeit observance, not the practice in itself.

Source: DJR-156-04; Edition page: 655; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Not that fasting is a thing of it self to be discommended

Modern rendering: Not that fasting is blameworthy in itself

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-156-03, DJR-156-05, DJR-156-06

Alignment conventions: A10, A2.

Further local use

Printed “fasting” (English; lemma).

Here: Excessive fasting is one of several alleged precursors or companions of religious visions.

Context: Burton’s universal rhetoric lists alternatives and distinguishes causes, forerunners and concomitants; it does not make fasting the sole cause of every vision.

Source: DJR-156-07; Edition page: 656; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: immoderate fasting, bad diet, sickness, melancholy, solitariness

Modern rendering: excessive fasting, bad diet, sickness, melancholy, solitude

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-156-08, DJR-156-09, DJR-156-10, DJR-156-11, DJR-156-12, DJR-156-13

Alignment conventions: A10, A2.

Further local use

Printed “fasting” (English; lemma).

Here: Hilarion’s wasting is connected to lack of vapours, sleeplessness and perceived noises.

Context: Burton recasts Jerome’s religious narrative physiologically and adds as he thought; the Antony parallel does not verify every detail.

Source: DJR-156-09; Edition page: 656; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: was so bare with fasting

Modern rendering: was so wasted by fasting

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-156-08, DJR-156-10

Alignment conventions: A10, A2.

Further local use

Printed “fasting” (English; lemma).

Here: A known history of excessive fasting calls for removing the cause and contrary means of relief.

Context: The conditional diagnosis concerns this sufferer’s despair; subsequent recreation, friendly help and counsel answer it.

Source: DJR-169-26; Edition page: 722; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If the party affected shall certainly know this malady to have proceeded from too much fasting

Modern rendering: if the sufferer knows for certain that this malady arose from too much fasting

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-169-25, DJR-169-27, DJR-169-28, DJR-169-29

Alignment conventions: A10, A2.

Further local use

Printed “fasting” (English; lemma).

Here: Fasting becomes a divinatory practice intended to reveal a future husband.

Context: Burton describes lovers’ desires and magical practices without establishing their efficacy.

Source: DJR-132-49; Edition page: 538; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by fasting on S. Annes Eve or night

Modern rendering: by fasting on St Anne’s eve or night

Sense relation: Same sense under a different speaker, purpose or condition; the local valuation is not generalized.

Context passages: DJR-132-48, DJR-132-50

Alignment conventions: A10, A2.

Further local use

Printed “fasting” (English; lemma).

Here: Fasting is alleged to be deliberately imposed with isolation to manipulate another person’s mind.

Context: In anti-Jesuit polemic Burton alleges that reduced food, darkness and solitude prepare someone for violent service. The accusation is attributed, not treated as established history.

Source: DJR-156-24; Edition page: 658; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this fasting and solitary meditation is, to alter mens minds

Modern rendering: this fasting and solitary meditation can alter people’s minds

Alignment scope: Matched fasting-and-meditation clause; the original of what force…is construction is redistributed into modern how powerfully…can alter.

Word and construction: Fasting is one coordinated practice; solitary meditation is another, and alter mens minds names the alleged combined effect.

Sense relation: Same lexical sense in a meaningfully different argumentative setting; local speaker, purpose and qualification are retained.

Context passages: DJR-156-21, DJR-156-22, DJR-156-23, DJR-156-25, DJR-156-26

fasting

BAL-0137-V004 · Fasting

Printed “fasting” (English; lemma).

Having an empty stomach, before eating.

Here: The patient is to enter a bath without having eaten.

Context: This is Fernelius’s bathing regimen; the surrounding authorities disagree about frequency and warmth, and no prolonged total fast is specified.

Source: DJR-071-35; Edition page: 238; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he must enter fasting

Modern rendering: The patient must enter on an empty stomach

Word and construction: Fasting contributes on an empty stomach; enter is unchanged and The patient expands the pronoun he.

Context passages: DJR-071-34, DJR-071-36

Alignment conventions: A10.

Febris

BAL-0133-V007 · Calenture and ague

Printed “Febri” (Latin; lemma).

Fever, personified as a goddess.

Here: A temple dedicated to Fever appears in a polemical comparison between ancient deities and saints assigned to illnesses.

Context: Burton invokes Pliny and Giraldi; his assignments of saints are reported claims, not a verified universal list of practices.

Source: DJR-068-25; Edition page: 224; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Febri fanum dicatum est

Modern rendering: a temple was dedicated to Fever

Word and construction: Febri is the dative recipient, to Fever; fanum supplies temple and dicatum est was dedicated.

Context passages: DJR-068-24, DJR-068-26

Alignment conventions: A10.

Further local use

Printed “Febris” (Latin; lemma).

Citation key: Febris.

Here: Fever is named among personified divine powers.

Context: Burton’s catalogue is part of his polemical history of religions; the modern text explains the transparent name.

Source: DJR-157-39; Edition page: 664; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Febris

Modern rendering: Febris, Fever

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-157-38, DJR-157-40

Alignment conventions: A10, A2.

febris

BAL-0133-V008 · Calenture and ague

Printed “febre” (Latin; lemma).

Fever.

Here: Burton asks what a spider has to do with fever, then reports a change in his judgment of the amulet.

Context: This is Burton’s first-person recollection: initial doubt, written authorities, then apparent success in some people; the next paragraph rejects verbal charms.

Source: DJR-105-31; Edition page: 395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quid Aranea cum febre?

Modern rendering: What has a spider to do with a fever?

Word and construction: Febre is the ablative governed by cum, with fever; the entire elliptical question asks the relation of a spider to fever.

Context passages: DJR-105-28, DJR-105-29, DJR-105-30, DJR-105-32

Alignment conventions: A10.

febris quartana

BAL-0133-V004 · Calenture and ague

Printed “febris quartana” (Latin; phrase).

Quartan fever.

Here: The fever is the grammatical subject of a suspected generation from eating pork.

Context: The phrase occurs in the Latin attributed to Savonarola, with a qualification of doubt that the English retains.

Source: DJR-033-38; Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ex earum usu ut dubitetur an febris quartana generetur

Modern rendering: so that one may suspect that eating it produces a quartan fever

Word and construction: Febris quartana names the suspected resulting fever; dubitetur supplies the uncertainty, while ex earum usu refers to consumption.

Context passages: DJR-033-37, DJR-033-39

Alignment conventions: A10.

fever imagery

BAL-0133-V005 · Calenture and ague

Printed “an ague not appearing” (English; family).

An unseen fever, figuratively a consuming inward torment.

Here: The image describes grief as burning more fiercely than fire.

Context: Burton attributes the escalating description to Chrysostom’s letter to Olympias; its precise letter number and Latin remain uncollated.

Source: DJR-040-09; Edition page: 96 repeated [PDF198]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Locator qualification: This source group includes repeated printed 96–97 and supplied 98 –99; see SUPPLIED_OPENING and SOURCE_DJR_040.

Source wording and original alignment: an ague not appearing, heating worse then any fire

Modern rendering: an unseen fever burning more fiercely than any fire

Context passages: DJR-040-08, DJR-040-10

Alignment conventions: A10, A2.

Further local use

Printed “feaver” (English; family).

Citation key: fever.

Here: Fever joins contradictory sensations and diseases in the lover’s figurative catalogue.

Context: Burton’s sequence deliberately mixes bodily signs and metaphors; no single disease identity is asserted.

Source: DJR-126-55; Edition page: 505; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for love is fire, ice, hot, cold, itch, feaver, frenzy, plurisy, what not

Modern rendering: for love is fire, ice, heat, cold, an itch, a fever, frenzy, pleurisy: what is it not?

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-126-54, DJR-126-56

Alignment conventions: A10, A2.

Further local use

Printed “fever” (English; family).

Citation key: fever.

Here: Marital jealousy is portrayed as unremitting feverish torment.

Context: Burton invokes Ariosto, but the extent and exact source of the quotation remain uncertain; preceding prose contrasts peaceful marriage.

Source: DJR-144-57; Edition page: 596; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A fury, a continual fever

Modern rendering: a fury, a continual fever

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-144-56, DJR-144-58

Alignment conventions: A10, A2.

Further local use

Printed “feaver” (English; family).

Citation key: fever.

Here: Despair is presented as intensely consuming spiritual distress.

Context: Burton’s rhetoric here intensifies melancholy; it is not a thermometer reading or a claim excluding the later medical and pastoral cure.

Source: DJR-165-26; Edition page: 702; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a burning feaver of the soul

Modern rendering: a burning fever of the soul

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-165-25, DJR-165-27

Alignment conventions: A10, A2.

flagons of wine

BAL-0123-V015 · Wine

Printed “flagons of wine” (English; phrase).

Containers of wine, figuratively representing sustaining and heartening words.

Here: The comparison commends comforting advice offered by physicians and divines to the distressed.

Context: Burton urges disclosure and receptiveness to good counsel in treating despair; the wine is an image for words, not a literal instruction to drink.

Source: DJR-169-29; Edition page: 722–723; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: whose words are as flagons of wine

Modern rendering: whose words are like flagons of wine

Word and construction: Flagons of wine names the restorative object of the simile; whose words are as establishes the comparison with advisers’ speech.

Context passages: DJR-169-28, DJR-169-30

Alignment conventions: A10.

fluo

BAL-0131-V005 · Flux and lask

Printed “fluxerint” (Latin; lemma).

To flow; fluxerint is the form used in the conditional construction.

Here: The flow is haemorrhoidal bleeding, not discharge of bowel contents.

Context: Plater’s reported remedy is followed by Montanus’s explicit objection; the body’s awkward affirmative differs from the margin’s no-better-remedy claim.

Source: DJR-106-37; Edition page: 400; Source layer: original marginal quotation.

Note; Modern note: N08074

Page label type: printed source label.

Source wording and original alignment: Si Hemorroides fluxerint

Modern rendering: If the haemorrhoidal vessels flow

Modern container: note

Alignment scope: Original Latin marginal construction and supplied note translation

Word and construction: The indexed Latin form supplies the flowing or discharge meaning within the full construction; the particular bodily site is stated only where the source supplies it.

Context passages: DJR-106-36, DJR-106-38

Further local use

Printed “fluit” (Latin; lemma).

Citation key: fluo.

Here: The course of one’s affairs is linked to one’s state of mind in Burton’s account of poverty and social disregard.

Context: Burton quotes a maxim alongside the assertion that money gives life and soul; the margin names Euripides without an identified location.

Source: DJR-053-01; Edition page: 156; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: prout res nobis fluit, ita & animus se habet

Modern rendering: as our affairs go, so goes our state of mind

Alignment scope: Corresponding complete phrase or construction

Word and construction: Fluit supplies go in the affairs clause; res supplies affairs and nobis is recast possessively as our. The second goes renders se habet, not fluit again.

Sense relation: A figurative use of flowing for how affairs proceed, with its own object and argument.

Context passages: DJR-052-42, DJR-053-02

Further local use

Printed “fluunt” (Latin; lemma).

Citation key: fluo.

Here: Time seems to pass slowly and joylessly in the catalogue of weariness of life.

Context: The unattributed Latin recalls Horace according to the supplied note; it appears within Burton’s description of melancholy, not an independent medical finding.

Source: DJR-059-09; Edition page: 184; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tarda fluunt, ingrataque tempora

Modern rendering: Slowly and joylessly the hours pass

Alignment scope: Corresponding complete phrase or construction

Word and construction: Fluunt supplies pass; tarda and ingrata supply slowly and joylessly, while tempora is rendered hours.

Sense relation: The flowing image is transferred to the passage of time; tarda and ingrata supply slowness and unpleasantness.

Context passages: DJR-059-08, DJR-059-10

Further local use

Printed “fluit” (Latin; lemma).

Citation key: fluo.

Here: Pleasure flows gently in absorbing narrative, illustrated by Heliodorus.

Context: The margin attributes the comment to Melanchthon; its exact source is unresolved. Burton uses it in praise of the pleasure of reading.

Source: DJR-080-40; Edition page: 279; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ubi oblectatio quædam placidè fluit, cum hilaritate conjuncta

Modern rendering: where a certain pleasure flows gently, joined with cheerfulness

Alignment scope: Corresponding complete phrase or construction

Word and construction: Fluit supplies flows; placidè supplies gently. Oblectatio quædam supplies a certain pleasure and cum hilaritate conjuncta supplies joined with cheerfulness.

Sense relation: Abstract pleasure, rather than fluid, is the subject of the figurative flowing verb.

Context passages: DJR-080-39, DJR-080-41

Further local use

Printed “fluit” (Latin; lemma).

Citation key: fluo.

Here: Flowing water belongs to a proverb applied to incomplete or socially unequal prosecution of adultery.

Context: Burton expands the Latin proverb in the following English sentence and conjectures that powerful offenders escaped; the metaphor’s application remains his.

Source: DJR-148-31; Edition page: 616; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Non omnem molitor quæ fluit unda videt

Modern rendering: The miller does not see all the water that flows by

Alignment scope: Corresponding complete phrase or construction

Word and construction: Fluit supplies flows; by is supplied in the modern wording, making the direction past the miller explicit. Non omnem preserves the not-all qualification.

Sense relation: The same basic flowing verb has literal water as its subject inside a proverb; the proverb has a separate social application.

Context passages: DJR-148-30, DJR-148-32

fluo

BAL-0131-V008 · Flux and lask

Printed “fluere” (Latin; lemma).

To fall out or be shed, here of hair.

Here: Hair begins to fall out; its loss is offered as a source of distress.

Context: Burton attributes the saying to Synesius, whose humorous defence of baldness supplies the setting. His Latin intermediary remains uncollated.

Source: DJR-056-21; Edition page: 170; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hic ubi fluere cœpit, diros ictus cordi infert

Modern rendering: When it begins to fall out, it deals dreadful blows to the heart

Alignment scope: Corresponding complete phrase or construction

Word and construction: Fluere supplies fall out; cœpit supplies begins. The English it refers to hair from the preceding context; the dreadful blows and heart belong to the following clause.

Grammar: Fluere is the present infinitive after cœpit; hair is the understood subject from the preceding discussion.

Context passages: DJR-056-20, DJR-056-22

Further local use

Printed “fluunt” (Latin; lemma).

Here: Hair falls out in the marginal catalogue of bodily decline accompanying the satire of ageing lovers.

Context: The margin attributes the catalogue to Cyprian; its exact passage remains uncollated. The body is Burton’s satirical depiction.

Source: DJR-115-44; Edition page: 445; Source layer: original marginal quotation.

Note; Modern note: N08773

Page label type: printed source label.

Source wording and original alignment: capilli fluunt

Modern rendering: the hair falls out

Alignment scope: Corresponding complete phrase or construction

Word and construction: Fluunt supplies falls out with capilli, hair, as its subject. The English article the is supplied.

Modern container: note

Sense relation: The same shedding sense has hair as its explicit subject.

Context passages: DJR-115-43, DJR-115-45

fluo

BAL-0131-V009 · Flux and lask

Printed “fluent” (Latin; lemma).

To flow or melt; figuratively to dissolve.

Here: The lover’s limbs figuratively dissolve under pleasurable heat.

Context: Burton attributes the verse to Petronius; the precise poem remains unidentified. It continues his account of the power of kisses.

Source: DJR-123-30; Edition page: 486; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Jam tua mellifluo membra calore fluent

Modern rendering: At once your limbs will melt with honeyed heat

Alignment scope: Corresponding complete phrase or construction

Word and construction: Fluent supplies will melt; membra supplies limbs and tua your. Jam is rendered at once; mellifluo calore supplies with honeyed heat.

Grammar: Fluent is future indicative, third-person plural, with membra, limbs, as its subject; mellifluo calore supplies the honeyed heat.

Context passages: DJR-123-29, DJR-123-31

flux

BAL-0131-V001 · Flux and lask

Printed “Fluxes” (English; lemma).

Bowel discharges or diarrhoeal illness.

Here: Travellers’ bowel illness accompanies burning fevers after a change of diet.

Context: Burton reports sailors’ experience and blames unfamiliar foods and fruits; the next paragraph turns to supposed habituation.

Source: DJR-035-52; Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Calentures, Fluxes

Modern rendering: burning fevers and diarrhoea

Word and construction: Fluxes supplies diarrhoea; Calentures supplies the distinct burning fevers within the joint rendering.

Context passages: DJR-035-51, DJR-035-53

Alignment conventions: A10.

Further local use

Printed “flux” (English; lemma).

Here: Bowel disease participates in the scriptural catalogue of afflictions.

Context: Burton presents Jehoram’s illness within his theological account of divine punishment, not as a present medical conclusion.

Source: DJR-028-06; Edition page: 37; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dysentery and flux

Modern rendering: dysentery, diarrhoea

Word and construction: Flux supplies the bowel-discharge term in this list; the neighbouring conditions have their separate meanings.

Sense relation: The same bowel sense serves a different causal, theological or analogical argument.

Context passages: DJR-028-05, DJR-028-07

Alignment conventions: A10.

Further local use

Printed “fluxes” (English; lemma).

Here: Diarrhoeal disorders afflict visiting sailors in the climatic argument.

Context: Burton attributes the illness to excessive heat; the supplied Hawkins comparison notes that his source’s judgment and mechanism differ.

Source: DJR-036-36; Edition page: 82; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fluxes, feavers, frenzies, calentures

Modern rendering: diarrhoea, fevers, frenzies and burning fevers

Word and construction: Flux supplies the bowel-discharge term in this list; the neighbouring conditions have their separate meanings.

Sense relation: The same bowel sense serves a different causal, theological or analogical argument.

Context passages: DJR-036-35, DJR-036-37

Alignment conventions: A10.

Further local use

Printed “fluxes” (English; lemma).

Here: Diarrhoeal illness is the harm attributed to white lead from pipes in Galen’s objection.

Context: Burton endorses Alsarius’s denial; the supplied editorial note explicitly rejects that denial as medically incorrect.

Source: DJR-070-41; Edition page: 233; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dysenteries and fluxes

Modern rendering: dysentery and diarrhoea

Word and construction: Flux supplies the bowel-discharge term in this list; the neighbouring conditions have their separate meanings.

Sense relation: The same bowel sense serves a different causal, theological or analogical argument.

Context passages: DJR-070-40, DJR-070-42

Alignment conventions: A10.

Further local use

Printed “Flux” (English; lemma).

Here: A bowel illness supplies one example in the analogy of love with contagious disease.

Context: Burton’s spirits-and-blood account belongs to historical erotic physiology; the supplied comparison notes that Ficino’s list differs.

Source: DJR-120-16; Edition page: 468; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Plague, Itch, Scabs, Flux

Modern rendering: plague, itching, scabs, flux

Word and construction: Flux supplies the bowel-discharge term in this list; the neighbouring conditions have their separate meanings.

Sense relation: The same bowel sense serves a different causal, theological or analogical argument.

Context passages: DJR-120-15, DJR-120-17

Alignment conventions: A10.

flux

BAL-0131-V003 · Flux and lask

Printed “flux” (English; lemma).

A flow or discharge, here used figuratively of love.

Here: Love is figured as an unceasing flow alongside anguish, warfare, wounds and fire.

Context: Burton’s accumulating metaphors follow an anecdote in which frustrated love is itself punishment; flux is not a diagnosis of diarrhoea here.

Source: DJR-128-45; Edition page: 515; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Love is a perpetual flux

Modern rendering: love is a perpetual flow

Context passages: DJR-128-44, DJR-128-46

Alignment conventions: A10, A2.

fluxio

BAL-0131-V004 · Flux and lask

Printed “fluxiones” (Latin; lemma).

Flows or bodily discharges.

Here: Frequent discharges accompany visceral obstructions in the marginal account of idleness.

Context: Crato’s Latin contrasts both excessive exercise and inactivity as harmful; fluxiones does not specify diarrhoea alone.

Source: DJR-037-20; Edition page: 85; Source layer: original marginal quotation.

Note; Modern note: N02665

Page label type: printed source label.

Source wording and original alignment: crebras fluxiones

Modern rendering: frequent fluxes

Modern container: note

Alignment scope: Original Latin marginal construction and supplied note translation

Word and construction: The indexed Latin form supplies the flowing or discharge meaning within the full construction; the particular bodily site is stated only where the source supplies it.

Context passages: DJR-037-19, DJR-037-21

fluxus

BAL-0131-V006 · Flux and lask

Printed “fluxaq;” (Latin; lemma).

Passing or transient, with the attached and.

Here: A short-lived bubble figures the fragility of beauty.

Context: The Latin verse is attributed to Bauhusius; Burton’s following English is a separate adaptation.

Source: DJR-137-29; Edition page: 560; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fluxaq; bullula

Modern rendering: a passing bubble

Alignment scope: Local adjectival noun phrase; the attached conjunction is absorbed into the modern list

Word and construction: Fluxa modifies bullula, bubble, as passing; q; abbreviates the attached conjunction and. The modern a is supplied for English idiom.

Context passages: DJR-137-28, DJR-137-30

fortuna

BAL-0162-V004 · Happiness and fortune

Printed “Fortuna” (Latin; family).

Fortuna means fortune or the course of circumstances; bona means good or favourable.

Here: The maxim denies uninterrupted good fortune, rather than denying that fortune can ever be good.

Context: Burton contrasts human changeability with the supposed regularity of celestial motions.

Source: DJR-087-09; Edition page: 309; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Fortuna nunquam perpetuò est bona

Modern rendering: Fortune is never favourable forever

Word and construction: Fortuna supplies Fortune, est is, and bona favourable; nunquam perpetuò supplies never forever. The denial concerns perpetual favour, not every instance of favour.

Alignment conventions: A9.

Further local use

Printed “Fortune” (English; lemma).

Citation key: Fortune.

Here: Chance or variable worldly success personified as a blind combatant.

Context: Burton’s retold apologue separates worldly success from merit; this is a literary personification, not an unqualified account of divine providence.

Source; Context passages: DJR-007-12

Edition page: 19; Source layer: original body; Page label type: printed source label.

Source and modern wording: Fortune was blind

Word and construction: Fortune is the personified abstraction; was blind supplies the predication, not the definition of every use.

Sense relation: The related English name personifies variable worldly success in a literary contest; this is not the later providential definition.

Context passages: DJR-007-11, DJR-007-13

Alignment conventions: A5.

fortuna

BAL-0162-V006 · Happiness and fortune

Printed “fortunæ” (Latin; family).

Fortunæ means of fortune; faber a maker or craftsman; quisque each person; suæ his own.

Here: The maxim introduces a claim about the power of judgement in receiving circumstances.

Context: Burton immediately qualifies the claim with in some sort, not an assertion that people control every external event.

Source: DJR-093-19; Edition page: 337; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Faber quisque fortunæ suæ

Modern rendering: Everyone is the maker of his own fortune

Word and construction: The entire sentence is aligned; fortunæ supplies only of fortune, while the possessive construction is rendered his own fortune.

Context passages: DJR-093-18, DJR-093-20

Alignment conventions: A9.

fortune

BAL-0162-V007 · Happiness and fortune

Printed “fortunes” (English; lemma).

Possessions, means or resources.

Here: Burton calls his time and knowledge his principal resources, to be spent for the common good.

Context: Burton’s first-person analogy extends the language of resources to time and knowledge; the hospital-foundation anecdote remains his borrowed example, not independently verified history.

Source; Context passages: DJR-003-12

Edition page: 6; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: my greatest fortunes

Modern rendering: my greatest possessions

Word and construction: Fortunes supplies possessions; greatest and my are separately retained.

Context passages: DJR-003-11, DJR-003-13

Alignment conventions: A5.

Further local use

Printed “fortunes” (English; lemma).

Here: Worldly resources or property risked in the pursuit of gold.

Context: Democritus’s answer within Burton’s literary retelling criticizes acquisitive folly; the narrative is not treated as a secure historical conversation.

Source; Context passages: DJR-008-12

Edition page: 24; Source layer: original body; Page label type: printed source label.

Source and modern wording: their lives and fortunes

Word and construction: Fortunes denotes resources; lives is a separate coordinated object of loss.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-008-11

Alignment conventions: A5.

fortune

BAL-0162-V008 · Happiness and fortune

Printed “fortuned” (English; lemma).

To happen or come about.

Here: The event verb introduces the duke’s encounter with a drunken countryman.

Context: A reported anecdote about the duke, not proof of its historical details. No claim that the adjective fortunate supplies the verb.

Source; Context passages: DJR-080-26

Edition page: 277; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: It so fortuned, as he was walking late one night, he found a country-fellow dead drunk, snoring on a Bulk

Modern rendering: One night, while walking late, he happened upon a countryman dead drunk, snoring on a bench

Alignment scope: Corresponding whole narrative construction, with impersonal It so fortuned and he found recast together as he happened upon.

Word and construction: Fortuned contributes happened; found contributes the encounter expressed by happened upon. The original impersonal frame is recast with the duke as subject, and Bulk supplies bench.

Context passages: DJR-080-25, DJR-080-27

Fortune

BAL-0162-V012 · Happiness and fortune

Printed “Fortune” (English; lemma).

In this theological explanation, God’s will not revealed to human understanding.

Here: The theological argument identifies apparent chance with divine action beyond human expectation.

Context: Burton argues against those who acknowledge nature and fortune while denying God. Scaliger and Calvin are named for preceding definitions of nature; the precise sources are uncollated and the whole formulation should not be indiscriminately attributed to either.

Source; Context passages: DJR-162-16

Edition page: 687; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Fortune his unrevealed will

Modern rendering: Fortune is his unrevealed will

Alignment scope: Corresponding elliptical definition; modern is supplies the copula understood in the original.

Word and construction: Fortune remains Fortune; his refers to God, unrevealed will is the defining predicate, and is is supplied.

Context passages: DJR-162-15, DJR-162-17

fountain

BAL-0124-V009 · Water and springs

Printed “fountain” (English; lemma).

A source or origin, figured as a spring.

Here: Physicians draw their doctrine from Galen as water from a fountain.

Context: Burton calls Galen their common master; the figurative source is intellectual, not a medicinal spring.

Source: DJR-083-07; Edition page: 290; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: from whose fountain they fetch water

Modern rendering: from whose fountain they draw their water

Word and construction: Fountain supplies the figurative source; fetch water supplies the action of drawing knowledge from it.

Context passages: DJR-083-06, DJR-083-08

Alignment conventions: A10.

Further local use

Printed “fountain” (English; lemma).

Citation key: fountain.

Here: The first fountain in this passage calls the earth the source of metals and waters; the later fountains are literal springs.

Context: Burton frames the account conditionally, if the interior is solid earth, before offering competing explanations.

Source: DJR-073-29; Edition page: 246; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the fountain of metals, waters

Modern rendering: the source of metals and waters

Word and construction: Fountain contributes source; metals and waters identify what originates there, unlike the later literal springs.

Sense relation: A related application of this substance or source sense, with its different object, condition or speaker retained.

Context passages: DJR-073-28, DJR-073-30

Alignment conventions: A10.

fountain of tears

BAL-0124-V019 · Water and springs

Printed “Fountains of tears” (English; phrase).

Imagined sources of abundant tears.

Here: The funeral lament asks for enough tears and groans to express the loss.

Context: Burton renders Strozzi’s lament; the speaker immediately says his eyes are dry, so the fountains are wished for rather than a description of actual copious weeping.

Source: DJR-054-15; Edition page: 162; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Fountains of tears who gives

Modern rendering: Who gives me fountains of tears

Word and construction: Fountains of tears names the desired abundant sources; who gives retains the question. Me is supplied as the recipient from the speaker’s lament.

Context passages: DJR-054-14, DJR-054-16

Alignment conventions: A10.

fountain water

BAL-0124-V002 · Water and springs

Printed “fountain water” (English; phrase).

Water issuing from a spring or natural source.

Here: Fountain and spring overlap; the passage distinguishes the source from the river’s later course.

Context: Burton generally ranks moving spring water highly, but commonly and though preserve exceptions to his claim that longer-flowing rivers are purer.

Source: DJR-070-27; Edition page: 232; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fountain water that riseth in the East, and runneth Eastward

Modern rendering: spring water that rises in the east and flows eastward

Word and construction: Fountain water contributes spring water; riseth in the East and runneth Eastward supply separate directional claims.

Context passages: DJR-070-26, DJR-070-28

Alignment conventions: A10.

Further local use

Printed “fountains” (English; phrase).

Here: Different accounts explain the source and qualities of natural waters.

Context: Burton offers alternatives: transformed air, underground seawater, and in the continuation rainfall or thermal changes. He does not establish one as fact.

Source: DJR-073-29; Edition page: 246; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: these fountains come directly from the sea, by secret passages

Modern rendering: these springs come directly from the sea through secret passages

Word and construction: Fountains contributes springs; the rest of the construction proposes the sea and secret passages as their origin and route.

Sense relation: The same natural-source sense; the generation of springs is disputed.

Context passages: DJR-073-28, DJR-073-30

Alignment conventions: A10.

friction

BAL-0194-V001 · Friction and embrocation

Printed “frictions” (English; lemma).

A rubbing of the body.

Here: Fernel places whole-body rubbing after bathing in his described regimen.

Context: The sequence is Fernel’s; other named authorities in the same paragraph prescribe a different bathing frequency.

Source: DJR-071-35; Edition page: 238; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: frictions all over the body

Modern rendering: rubbing all over the body

Word and construction: Frictions contributes rubbing; the location remains all over the body.

Context passages: DJR-071-34, DJR-071-36

Alignment conventions: A6.

friction

BAL-0194-V003 · Friction and embrocation

Printed “frictions” (English; lemma).

A rubbing of the body.

Here: Ordinary morning rubbing precedes gentle exercise.

Context: Guianerius’s sequence, supported by the margin’s light whole-body rubbing before exercise, concerns the timing of an action rather than a different substance.

Source: DJR-078-10; Edition page: 266; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: after those ordinary frictions

Modern rendering: after the customary rubbing of the body

Word and construction: Frictions contributes rubbing; body is explicit in the modern phrase and supplied from the topic.

Context passages: DJR-078-09, DJR-078-11, DJR-078-12

Alignment conventions: A6.

friction

BAL-0194-V004 · Friction and embrocation

Printed “frictions” (English; lemma).

A rubbing of the body.

Here: Rubbing is one of the means of procuring sleep.

Context: Piso commends the action; the surrounding account says that different people respond to noise or silence.

Source: DJR-082-36; Edition page: 288; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Piso commends frictions

Modern rendering: Piso recommends rubbing the body

Word and construction: Frictions supplies rubbing the body; the subject and commendatory modality remain Piso’s.

Context passages: DJR-082-35, DJR-082-37

Alignment conventions: A6.

friction

BAL-0194-V005 · Friction and embrocation

Printed “frictions” (English; lemma).

A rubbing of the body.

Here: Ordinary rubbing is distinguished from Cardan’s stronger rubbing with nettles until blistering.

Context: P. Byarus and others approve external rubbing and warm bathing; Cardan’s substitution is separately attributed.

Source: DJR-104-05; Edition page: 388; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Instead of ordinary frictions, Cardan prescribes rubbing with nettles till they blister the skin

Modern rendering: Instead of ordinary rubbing, Cardan prescribes rubbing with nettles until they blister the skin

Word and construction: Frictions becomes rubbing; the replacement construction and its blistering endpoint remain explicit.

Context passages: DJR-104-04, DJR-104-06

Alignment conventions: A6.

friction

BAL-0194-V006 · Friction and embrocation

Printed “frictions” (English; lemma).

A rubbing of the body.

Here: Rubbing other parts, especially feet, is offered for facial flushing through the supposed connection of head and feet.

Context: Joubert is the cited prescriber; the paragraph separately conditions bloodletting on excess blood.

Source: DJR-106-04; Edition page: 397; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to use frictions of the other parts, feet especially, and washing of them

Modern rendering: He advises rubbing other parts, especially the feet, and washing them

Word and construction: Frictions contributes rubbing; the modern sentence supplies the governing He advises from the previous report.

Context passages: DJR-106-03, DJR-106-05

Alignment conventions: A6.

friend

BAL-0156-V001 · Friendship

Printed “friend” (English; lemma).

A person joined to another by affection and goodwill.

Here: Discretion, trustworthiness and love qualify the friend to whom distress is disclosed.

Context: Burton claims immediate relief, perhaps through counsel or practical means; happily expresses perhaps or good fortune, not cheerful manner.

Source: DJR-083-33; Edition page: 293; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some discreet, trusty, loving friend

Modern rendering: a discreet, trustworthy, loving friend

Context passages: DJR-083-32, DJR-083-34, DJR-083-37, DJR-083-38, DJR-083-40, DJR-083-42, DJR-083-43

Alignment conventions: A7, A1.

Further local use

Printed “friend” (English; lemma).

Citation key: friend.

A person joined by affection and trust.

Here: Cicero has many acquaintances but lacks the intimate listener who is absent.

Context: Burton condenses and rearranges Cicero’s letter; the modern does not separately repeat friend here.

Source: DJR-083-38; Edition page: 293; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his dear friend Atticus

Modern rendering: his dear Atticus

Alignment qualification: The aligned possessive phrase omits the explicit noun friend while retaining dear Atticus; the surrounding quotation establishes the relationship.

Alignment conventions: A7, A1.

Further local use

Printed “friend” (English; lemma).

Citation key: friend.

A person joined by affection and goodwill.

Here: Faithfulness qualifies friendship’s praised value as a remedy for misery.

Context: The praise is followed immediately by Burton’s requirement that love be directed towards God.

Source: DJR-111-33; Edition page: 428; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A faithful friend is better then gold

Modern rendering: A faithful friend is better than gold

Context passages: DJR-111-34, DJR-111-35

Alignment conventions: A7, A1.

Further local use

Printed “friends” (English; lemma).

Citation key: friend.

A close companion or relation.

Here: The adjectives deny the kindness and natural affection expected of the relationship.

Context: Burton includes these failures among causes of melancholy, continuing with quarrels and ingratitude.

Source: DJR-056-01; Edition page: 169; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Unkinde, unnatural friends

Modern rendering: Unkind, unnatural friends

Context passages: DJR-056-02, DJR-056-05

Alignment conventions: A7, A1.

Further local use

Printed “friend” (English; lemma).

Here: A person regarded with affection; here the English noun is applied to an erotically admired beloved.

Context: Burton’s Catulus example and following verses describe erotic admiration for Roscius; they do not establish reciprocal attachment or a modern identity classification.

Source; Context passages: DJR-129-73

Edition page: 522; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his squint-eyed friend Roscius

Modern rendering: his cross-eyed friend Roscius

Word and construction: Friend is retained; squint-eyed supplies cross-eyed, while his and Roscius identify the relation and person.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-129-74, DJR-129-75

Alignment conventions: A5.

friend

BAL-0156-V004 · Friendship

Printed “friends” (English; lemma).

A person linked to the patient by affection or personal attachment.

Here: Friends supply help when the patient cannot resist the passions unaided, alongside physician and attendants.

Context: The explicit when-clause gives the circumstance; Burton calls for their cooperation rather than replacing the physician.

Source: DJR-084-02; Edition page: 294; Source layer: original body; Page label type: printed source label.

Source and modern wording: his friends or physician

Context passages: DJR-084-03, DJR-084-04, DJR-084-05, DJR-084-11, DJR-084-14, DJR-084-16

Alignment conventions: A7, A1.

friend

BAL-0156-V010 · Friendship

Printed “friends” (English; lemma).

A person professing personal attachment.

Here: The apparent friends depend on expected meals and rewards and abandon the ruined benefactor.

Context: Burton’s satire concerns mercenary attachment, qualified by the expectation of bounty and the later loss of wealth.

Source: DJR-109-42; Edition page: 418; Source layer: original body; Page label type: printed source label.

Source and modern wording: friends enough

Word and construction: Friends supplies friends; enough is retained. The sentence-level there were is outside this component pair.

Context passages: DJR-109-29, DJR-109-30, DJR-109-31, DJR-109-32, DJR-109-41, DJR-109-43, DJR-109-44

Alignment conventions: A7.

friend

BAL-0156-V011 · Friendship

Printed “friends” (English; lemma).

A close companion or relation.

Here: Absence and bereavement expose the suffering made possible by attachment.

Context: Burton distinguishes temporary separation from death; the subsequent cases include a spouse’s absence.

Source: DJR-054-03; Edition page: 161; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: loss and death of friends

Modern rendering: the loss and death of friends

Context passages: DJR-054-04, DJR-054-05, DJR-054-06, DJR-054-07, DJR-094-34, DJR-094-35, DJR-094-36

Alignment conventions: A7, A1.

friend

BAL-0156-V013 · Friendship

Printed “friend” (English; lemma).

A supporter or favourable influence.

Here: Hunger is personified as an ally of chastity, opposed to lust.

Context: Burton attributes the maxim to Ambrose in historical ascetic counsel; it is not current dietary advice.

Source: DJR-134-23; Edition page: 546; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a friend of Virginity

Modern rendering: a friend to virginity

Alignment conventions: A7, A1.

friendly

BAL-0156-V017 · Friendship

Printed “friendly” (English; lemma).

Kindly or amicable in manner.

Here: Burton requests civil correction rather than bitter criticism.

Context: Burton admits errors in his book and then offers to yield and amend if proved wrong; friendly does not assert a prior intimate relationship.

Source; Context passages: DJR-006-03

Edition page: 13; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a friendly admonition

Modern rendering: a friendly correction

Word and construction: Friendly is retained; admonition supplies correction.

Context passages: DJR-006-02, DJR-006-04

Alignment conventions: A5.

friendship

BAL-0156-V005 · Friendship

Printed “friendship” (English; lemma).

A relationship of mutual affection and goodwill.

Here: The modifier true selects an ideal of shared feeling and purpose.

Context: Burton proceeds through exemplary pairs, mutual good offices and love sustained beyond death.

Source: DJR-111-01; Edition page: 424; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the nature of true friendship is to combine

Modern rendering: the nature of true friendship is to unite

Context passages: DJR-110-35, DJR-111-02, DJR-111-03, DJR-111-29, DJR-111-30, DJR-111-31, DJR-111-32, DJR-111-33, DJR-111-34, DJR-111-35

Alignment conventions: A7, A1.

friendship

BAL-0156-V009 · Friendship

Printed “friendship” (English; lemma).

Personal attachment or a friendly connection.

Here: Connections and powerful friends can secure advancement regardless of merit.

Context: Burton uses the possibility of favour as consolation for a rejected applicant; not alwayes limits the claim about appointment.

Source: DJR-096-04; Edition page: 350; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: love, affinitie, friendship, affection

Modern rendering: love, family connections, friendship, partiality

Alignment conventions: A7, A1.

full diet

BAL-0119-V010 · Diet and regimen

Printed “full diet” (English; phrase).

Abundant or substantial nourishment.

Here: This is an explicit exception to the preceding sparing regimen for love melancholy.

Context: Burton allows it in some cases where distress has deeply dejected and physically weakened the patient, not for every lover.

Source: DJR-134-32; Edition page: 547; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a cup of wine and full diet is not amiss

Modern rendering: a cup of wine and a substantial diet are appropriate

Context passages: DJR-134-07, DJR-134-31, DJR-134-33

Alignment conventions: A10, A2.

fætum caput

BAL-0197-V003 · Impostume

Printed “fætum caput” (Latin; phrase).

A pregnant or laden head.

Here: The image gives mental material a fullness that seeks expression.

Context: Burton’s figurative self-description follows the burdened heart and precedes the abscess.

Source: DJR-003-07; Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fætum caput

Modern rendering: a pregnant head

Word and construction: Fætum contributes pregnant; caput contributes head; the English article is supplied.

Context passages: DJR-003-06, DJR-003-08

Alignment conventions: A6.

garden

BAL-0155-V001 · Gardens and walks

Printed “garden” (English; lemma).

Ground cultivated for plants, flowers or produce.

Here: Gardening supplies a timed physical occupation in the exercise regimen.

Context: Burton reports historical prescriptions; strenuous labour is restricted to particular cases and most authorities limit exertion.

Source: DJR-078-13; Edition page: 267; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to dig so long in his garden

Modern rendering: digging in the garden for a set time

Context passages: DJR-078-12, DJR-078-14

Alignment conventions: A7, A1.

Further local use

Printed “gardens” (English; lemma).

Citation key: garden.

Grounds cultivated for plants.

Here: Tending exotic flowers is included among the occupations assigned to women.

Context: Burton’s account emphasizes acquisition, care and pride of possession, within his gendered household scheme.

Source: DJR-082-19; Edition page: 286; Source layer: original body; Page label type: printed source label.

Source and modern wording: neat gardens

Context passages: DJR-082-18

Alignment conventions: A7, A1.

Further local use

Printed “Gardens” (English; lemma).

Citation key: garden.

Grounds cultivated for plants or laid out for pleasure.

Here: Costly garden-making can exhaust an estate.

Context: Burton calls such places delightful and suitable to some great people, but ruinous to others; Forestus supplies a reported case.

Source: DJR-044-28; Edition page: 118; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Walkes, Orchards, Gardens

Modern rendering: walks, orchards, gardens

Alignment conventions: A7, A1.

Further local use

Printed “garden” (English; lemma).

Citation key: garden.

Cultivated or designed grounds.

Here: Erotic pictures in a garden intensify the already enamoured Ismenius’s excitement.

Context: This is a literary romance example, not a medical case or proof that all gardens have one effect.

Source: DJR-123-26; Edition page: 485; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as he walked in Sosthenes garden

Modern rendering: walking in Sosthenes’s garden

Alignment conventions: A7, A1.

garden

BAL-0155-V005 · Gardens and walks

Printed “Gardens” (English; lemma).

Grounds cultivated for plants or laid out for pleasure.

Here: Burton’s catalogue presents his own delight in garden landscapes.

Context: The declaration is immediately qualified by the Tantalus image: he may desire but cannot possess them.

Source: DJR-079-29; Edition page: 272; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Gardens, Walks, Fishponds, Rivers

Modern rendering: gardens, walks, fishponds, rivers

Context passages: DJR-079-28, DJR-079-30

Alignment conventions: A7, A1.

garden

BAL-0155-V008 · Gardens and walks

Printed “Gardens” (English; lemma).

Grounds where plants are cultivated.

Here: These institutions exhibit foreign plants and receive annual funds for teaching students.

Context: Burton praises several European gardens and Oxford’s then-emerging establishment; his report is historical.

Source: DJR-099-43; Edition page: 367; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those famous publike Gardens

Modern rendering: those famous public gardens

Context passages: DJR-099-42, DJR-099-44

Alignment conventions: A7, A1.

garden

BAL-0155-V009 · Gardens and walks

Printed “gardens” (English; lemma).

A cultivated plot, figuratively another writer’s intellectual work.

Here: Borrowed literary flowers embellish a writer’s otherwise barren plot.

Context: Burton includes himself in the plural we before quoting Giovio’s attack on literary theft.

Source: DJR-004-05; Edition page: 7; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their till’d gardens

Modern rendering: their cultivated gardens

Alignment conventions: A7, A1.

gardener

BAL-0155-V015 · Gardens and walks

Printed “gardiner” (English; lemma).

A person who cultivates or tends a garden.

Here: The emperor’s change of role makes gardening an alternative to political power.

Context: Burton’s Diocletian anecdote compresses the tradition: the supplied apparatus distinguishes refusal to return to power from abdication for gardening.

Source: DJR-079-24; Edition page: 272; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: turned gardiner

Modern rendering: became a gardener

Alignment conventions: A7, A1.

gargarism

BAL-0196-V003 · Apophlegmatisms

Printed “Gargarisms” (English; lemma).

A gargle, a liquid medicine used in the mouth and throat without swallowing.

Here: The preceding example distinguishes gargles from chewed preparations and places them commonly after purging.

Context: Commonly is Burton’s frequency qualification; soluble and loose describes the body or bowels after the purge, not the medicine’s texture.

Source: DJR-102-44; Edition page: 382; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Gargarisms used commonly after a purge, when the body is soluble and loose

Modern rendering: gargles, commonly used after a purge when the bowels are open and loose

Word and construction: Gargarisms contributes gargles; the remaining construction preserves timing and the bodily condition.

Context passages: DJR-102-43, DJR-102-45

Alignment conventions: A6.

God’s friend

BAL-0156-V015 · Friendship

Printed “Gods friend” (English; phrase).

A person in a relationship of love and allegiance to God.

Here: The friendship construction expresses devotional attachment incompatible with the worldly attachment being condemned.

Context: Burton attributes the warning to Augustine; the supplied apparatus leaves the fuller wording and intermediary untraced.

Source: DJR-152-05; Edition page: 636; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bee Gods friend

Modern rendering: be God’s friend

Context passages: DJR-152-03, DJR-152-04

Alignment conventions: A7, A1.

good wine

BAL-0123-V010 · Wine

Printed “good wine” (English; phrase).

Wine of good quality.

Here: The passage returns to a reported allowance of drunkenness after condemning intermittent drunkenness as mad medicine.

Context: Burton introduces Vives and preserves if need be; the surrounding sequence is uneasy and must not be flattened into unrestricted endorsement.

Source: DJR-134-35; Edition page: 547; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: good wine, if need be, to drunkenness it self

Modern rendering: good wine—even, if need be, drunkenness itself

Context passages: DJR-134-32, DJR-134-33, DJR-134-34, DJR-134-36

Alignment conventions: A10, A2.

gravidum cor

BAL-0197-V002 · Impostume

Printed “gravidum cor” (Latin; phrase).

A laden or burdened heart.

Here: The phrase precedes the pregnant head and abscess images in the explanation of pressure to write.

Context: Burton uses a bodily metaphor of emotional or intellectual burden, not a report of pregnancy in the heart.

Source: DJR-003-07; Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: gravidum cor

Modern rendering: a burdened heart

Word and construction: Gravidum contributes burdened; cor contributes heart; the English article is supplied.

Context passages: DJR-003-06, DJR-003-08

Alignment conventions: A6.

happily

BAL-0156-V016 · Friendship

Printed “happily” (English; lemma).

Perhaps; by good fortune.

Here: The adverb qualifies the proposed means of relief, not the friend’s manner of speaking.

Context: Burton’s claim of immediate removal precedes this qualification; the modern places perhaps before the list.

Source: DJR-083-33; Edition page: 293; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by his counsel happily

Modern rendering: perhaps through his counsel

Alignment conventions: A7, A1.

happily

BAL-0162-V010 · Happiness and fortune

Printed “happily” (English; lemma).

Perhaps; possibly or by good fortune.

Here: The adverb qualifies the suggested means by which a friend relieves distress.

Context: The uncertainty qualifies the proposed means, not the preceding asserted immediate removal once the misery is shared. Preserve that historical rhetorical assertion rather than reducing it to a modern therapeutic guarantee or a mere possibility.

Source; Context passages: DJR-083-33

Edition page: 293; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by his counsel happily

Modern rendering: perhaps through his counsel

Alignment scope: Corresponding adverbial expression with the modal adverb moved before the means phrase.

Word and construction: Happily supplies perhaps; by his counsel becomes through his counsel, with word order changed.

Context passages: DJR-083-32, DJR-083-34

happily

BAL-0162-V011 · Happiness and fortune

Printed “happily” (English; lemma).

Successfully or with a favourable result.

Here: Successful cultivation in Britain is posed as an open question, not an assured result.

Context: Whether British attempts could match the examples is expressly open to debate; Cardan’s separate assurance about olives is attributed to him, not established by this conditional question.

Source; Context passages: DJR-015-18

Edition page: 58; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as happily attempted with us, and with like successe

Modern rendering: undertaken as successfully here

Alignment scope: Corresponding verbal expression; the modern compresses happily and the reinforcing with like successe into successfully, and attempted becomes undertaken.

Word and construction: Happily contributes successfully, reinforced by with like successe; with us becomes here and attempted becomes undertaken.

Context passages: DJR-015-17, DJR-015-19

happiness

BAL-0162-V013 · Happiness and fortune

Printed “happiness” (English; lemma).

Blessedness associated with the vision and enjoyment of God.

Here: The divine-vision argument places full enjoyment hereafter and only a glimpse in this life.

Context: The body presents an attributed divine-vision argument, with Osorius named in the margin.151-45 distinguishes a present glimpse from future full enjoyment; its

marginal Leone Ebreo note raises the knowing-versus-loving distinction, while Burton brings seeing and loving together.

Source; Context passages: DJR-151-44

Edition page: 635; Source layer: original body; Page label type: printed source label.

Source and modern wording: all pleasure and happiness

Word and construction: Happiness remains happiness; pleasure is a separate coordinated term.

Context passages: DJR-151-43, DJR-151-45

Alignment conventions: A5.

Happiness and fortune

BAL-0162-V001 · Happiness and fortune

Printed “happinesse” (English; family).

Favourable circumstances or good fortune.

Here: Hippocrates admires the circumstances that leave Democritus free to investigate.

Context: Burton retells the encounter from the Hippocratic epistolary tradition, contrasting the speaker’s household obligations.

Source: DJR-008-11; Edition page: 24; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: happinesse and leasure

Modern rendering: good fortune and leisure

Word and construction: Happinesse contributes good fortune; leasure independently contributes leisure.

Alignment conventions: A9.

Happiness and fortune

BAL-0162-V002 · Happiness and fortune

Printed “Halcyonian times” (English; family).

Calm, secure periods, imagined as favourable times.

Here: The following clause explains the security and satisfaction that human discontent prevents.

Context: The phrase occurs under no: Burton denies a settled security in his account of perpetual dissatisfaction.

Source: DJR-042-19; Edition page: 107; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Halcyonian times

Modern rendering: halcyon days

Alignment conventions: A9, A3.

Happiness and fortune

BAL-0162-V003 · Happiness and fortune

Printed “happy” (English; family).

Satisfied with one’s own condition.

Here: The paragraph distinguishes inward satisfaction from another person’s favourable estimate of one’s circumstances.

Context: Burton follows this assertion with an argument attributed to Seneca; the apparatus identifies its composite sources.

Source: DJR-042-24; Edition page: 108; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: It is not another mans opinion can make me happy

Modern rendering: Another person’s opinion cannot make me happy

Context passages: DJR-042-23, DJR-042-25

Alignment conventions: A9, A3.

Happiness and fortune

BAL-0162-V005 · Happiness and fortune

Printed “secure happinesse” (English; family).

Happiness free of anxiety.

Here: The beggar’s temporary ease contrasts with the anxious speaker’s elaborate efforts to achieve it.

Context: Burton adapts Augustine’s recollection; the fuller Augustinian discussion gives qualifications not all reproduced in Burton.

Source: DJR-091-49; Edition page: 330; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: secure happinesse

Modern rendering: carefree happiness

Context passages: DJR-091-50

Alignment conventions: A9, A3.

happy

BAL-0162-V009 · Happiness and fortune

Printed “happy” (English; lemma).

Gifted or endowed with good intellectual ability.

Here: Intellectual giftedness is placed beside outward dejection and impaired activity.

Context: Burton places intellectual capacity beside outward dejection and impaired activity. Commonly and most part qualify nearby generalizations; this is his historical description, not a diagnostic rule or a claim that illness guarantees talent.

Source; Context passages: DJR-058-13

Edition page: 179–180; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: happy wits

Modern rendering: gifted minds

Word and construction: Happy supplies gifted; wits supplies minds.

Context passages: DJR-058-12, DJR-058-14

Alignment conventions: A5.

hard belly

BAL-0130-V005 · Costiveness

Printed “hard belly” (English; phrase).

Constipation or a bound state of the bowels.

Here: The synopsis lists this separately from constriction and heaviness.

Context: The supplied note distinguishes binding, meaning constriction, from the separately named hard belly; the two should not be conflated.

Source: DJR-020-55; Edition page: unnumbered preliminary matter, scan p. 100; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 100

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: hard belly

Modern rendering: constipation

Context passages: DJR-020-54, DJR-020-56, DJR-058-11, DJR-058-12, DJR-058-13

Alignment conventions: A10, A2.

harmonically

BAL-0148-V006 · Music and harmony

Printed “harmonically” (English; lemma).

In an ordered or concordant musical relation.

Here: A harmonic constitution of mind is offered as an alternative to the moving-spirits account.

Context: Burton marks this as what some suppose, not a settled explanation.

Source: DJR-085-10; Edition page: 299; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the minde as some suppose, harmonically composed

Modern rendering: as some suppose, the mind is itself composed in harmony

Context passages: DJR-085-09, DJR-085-11

Alignment conventions: A7, A1.

harmony

BAL-0148-V003 · Music and harmony

Printed “harmony” (English; lemma).

Agreement or concord.

Here: Appetite and reason formerly agreed; their harmony is now dissolved and passion can overpower reason.

Context: Burton’s theological-psychological account distinguishes former concord from present conflict.

Source: DJR-026-43; Edition page: 30; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: there was an excellent content and harmony betwixt them

Modern rendering: an excellent accord and harmony existed between them

Context passages: DJR-026-42

Alignment conventions: A7, A1.

harmony

BAL-0148-V011 · Music and harmony

Printed “harmony” (English; lemma).

Coordinated proportion or agreement among parts.

Here: The bodily clock illustrates how disorder of one part affects the others.

Context: Burton invokes Vives for the body’s harmonious fitness; the supplied apparatus distinguishes Burton’s clock illustration from Vives’s account.

Source: DJR-027-19; Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: with such admirable art and harmony is a man composed, such excellent proportion

Modern rendering: A human being is composed with such admirable workmanship, harmony and exquisite proportion

Alignment qualification: The modern joins the following excellent proportion to the same sentence; both aligned units include it.

Context passages: DJR-027-18, DJR-027-20

Alignment conventions: A7, A1.

hectic fever

BAL-0133-V006 · Calenture and ague

Printed “fever hectick” (English; phrase).

A persistent wasting fever, here used as a hostile analogy for a wife.

Here: The comparison presents marriage as an enduring affliction in the counsel directed against love.

Context: Burton attributes the phrase to Scaliger, after admitting men are worse and allowing the reader to reverse the genders; this is satirical anti-marriage rhetoric, not a diagnosis.

Source: DJR-138-14; Edition page: 564–565; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a wife is a fever hectick

Modern rendering: A wife is a wasting fever

Context passages: DJR-138-13, DJR-138-15

Alignment conventions: A10, A2.

helleboratus

BAL-0185-V007 · Helleborism

Printed “Helleboratus” (Latin adjective within a mixed Latin-English formulation name; lemma).

Prepared with hellebore.

Here: The adjective modifies syrup in the names of two formulations, greater and lesser.

Context: Burton lists Quercetan’s formulations; the next paragraph reports objections and Mattioli’s reply, without the name itself certifying efficacy.

Source; Context passages: DJR-102-37

Edition page: 381; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Syrupus Helleboratus major and minor in Quercetan

Modern rendering: Quercetan’s greater and lesser hellebore syrups

Alignment scope: Full corresponding formulation-naming construction; singular Syrupus with major and minor is recast as plural syrups, and in Quercetan becomes the possessive Quercetan’s.

Word and construction: Helleboratus supplies the hellebore preparation modifier; Syrupus supplies syrups, major and minor greater and lesser, and in Quercetan the attribution.

Context passages: DJR-102-36, DJR-102-38

hellebore

BAL-0185-V006 · Helleborism

Printed “Hellebor” (English; lemma).

A historically named purgative plant associated with the treatment of mental disorder.

Here: Sending a fool to Anticyra becomes proverbial advice; the local black-hellebore history moves between medicinal practice and literary insult.

Context: Burton’s account of ancient esteem and proverbial speech, not a recommendation to the reader.

Source: DJR-102-21; Edition page: 379; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: go take Hellebor

Modern rendering: go and take hellebore

Word and construction: The indexed form names or supplies a historically named purgative plant associated with the treatment of mental disorder in this expression.

Context passages: DJR-102-18, DJR-102-19, DJR-102-20, DJR-102-22, DJR-102-23, DJR-102-24, DJR-102-25, DJR-102-26, DJR-102-27, DJR-102-28, DJR-102-29, DJR-102-30, DJR-102-34

Alignment conventions: A8.

Further local use

Printed “helleboro” (Latin; lemma).

Citation key: helleborus.

Here: The fool’s-head world map makes hellebore a satirical emblem of universal madness and the need for reform.

Context: A quoted map motto interpreted by Burton; not an actual treatment instruction.

Source: DJR-007-02; Edition page: 17; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Caput helleboro dignum

Modern rendering: A head deserving hellebore

Word and construction: The indexed form names or supplies a historically named purgative plant associated with the treatment of mental disorder in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-007-01

Alignment conventions: A8.

Further local use

Printed “Hellebor” (English; lemma).

Citation key: hellebore.

Here: The frontispiece verse associates the plants with clearing melancholy and cheering the heart, ending with a condition of proper application.

Context: Poetic medicinal praise, qualified by if well assaid.

Source: DJR-170-11; Edition page: unnumbered preliminary matter, scan p. 8; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 8

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: Borage and Hellebor

Modern rendering: Borage and hellebore

Word and construction: The indexed form names or supplies a historically named purgative plant associated with the treatment of mental disorder in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-170-20

Alignment conventions: A8.

helleborism

BAL-0185-V004 · Helleborism

Printed “Helleborisme” (English; lemma).

Treatment with hellebore.

Here: The named treatment is referred to consultations for a melancholic priest and a hypochondriacal patient; its sweeping efficacy is presented as Montanus’ boast.

Context: Montanus’ reported long experience and universal claim, not Burton’s independently verified result.

Source: DJR-103-39; Edition page: 386; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: That famous Helleborisme of Montanus

Modern rendering: Montanus’ famous hellebore treatment

Word and construction: The indexed form names or supplies a hellebore treatment associated with Montanus in this expression.

Alignment qualification: The full naming construction includes the original demonstrative and famous; modern English omits the demonstrative in its list continuation.

Context passages: DJR-103-38, DJR-103-40, DJR-103-41, DJR-103-42

Alignment conventions: A8.

helleborismus

BAL-0185-V001 · Helleborism

Printed “Helleborismum” (Latin; lemma).

Treatment using hellebore as a purgative.

Here: The marginal commendation of Mattioli’s treatment accompanies referrals for the care of young women; it names a remedy, not a diagnosis.

Context: Burton’s marginal Latin praises the treatment within a medical survey, not as a present recommendation.

Source: DJR-063-06; Edition page: 203–204; Source layer: original marginal quotation.

Note; Modern note: N04706

Page label type: printed source label.

Source wording and original alignment: Helleborismum

Modern rendering: treatment with hellebore

Word and construction: The indexed form names or supplies treatment using hellebore as a purgative in this expression.

Modern container: note

Context passages: DJR-063-05, DJR-063-07

Alignment conventions: A8.

helleborismus

BAL-0185-V002 · Helleborism

Printed “Helleborismus” (English; lemma).

Treatment using hellebore as a purgative.

Here: The compressed synopsis lists named preparations after preparatives and reserves the stronger purgers for failure of gentler medicines.

Context: Burton’s synoptic arrangement; the modern punctuation interprets a densely compressed list.

Source: DJR-067-22; Edition page: unnumbered Second Partition synopsis, scan p. 325; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF325

Source wording and original alignment: Helleborismus

Modern rendering: hellebore treatment

Word and construction: The indexed form names or supplies treatment using hellebore as a purgative in this expression.

Context passages: DJR-067-21, DJR-067-23

Alignment conventions: A8.

Helleborismus Matthioli

BAL-0185-V003 · Helleborism

Printed “Helleborismus Matthioli” (Latin; phrase).

A hellebore treatment associated with Mattioli.

Here: The named method comes with Mattioli’s claim of repeated cures with God’s help, Burton’s vants and boasts, and references to other physicians’ approval.

Context: The cure assurance is Mattioli’s reported claim; Burton supplies its framing and bibliography.

Source: DJR-103-38; Edition page: 386; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Helleborismus Matthioli

Modern rendering: Mattioli’s hellebore treatment

Word and construction: The indexed form names or supplies a hellebore treatment associated with Mattioli in this expression.

Context passages: DJR-103-36, DJR-103-37, DJR-103-39, DJR-103-40

Alignment conventions: A8.

Herbal

BAL-0113-V001 · Herbal

Printed “Herbal” (English; family).

A book describing plants and their properties.

Here: The plant book is valued here as an absorbing visual object.

Context: Burton lists pleasures of study; he claims that almost every plant in Besler’s herbal is depicted at its actual size, without claiming this of every plate.

Source; Context passages: DJR-081-06

Edition page: 280; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a well cut Herbal

Modern rendering: a well-engraved herbal

Context passages: DJR-081-04, DJR-081-05, DJR-081-07, DJR-081-08

Alignment conventions: A5, A4.

Further local use

Printed “herbal” (English; family).

Here: The book represents an allegedly simple body of medicinal knowledge.

Context: Burton attributes this generalization about Chinese medicine to Matteo Ricci; in a manner qualifies comprehensiveness. It is not independently established as a description of the entire medical tradition.

Source; Context passages: DJR-101-07

Edition page: 373; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all their Physick in a manner is comprehended in an herbal

Modern rendering: almost their entire medicine is contained in a herbal

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-101-06, DJR-101-08

Alignment conventions: A5, A4.

Further local use

Printed “Herball” (English; family).

Here: An herbal is cited as a source for a household recipe.

Context: Burton reports Turner’s account, then condemns excessive and reckless administration; the book citation does not authorize self-treatment.

Source; Context passages: DJR-101-40

Edition page: 377; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: D. Turner speaking of this plant, in his Herball

Modern rendering: Dr Turner, discussing this plant in his Herbal

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-101-39, DJR-101-41

Alignment conventions: A5, A4.

hodeporicon

BAL-0154-V007 · Travel

Printed “Hodeporicons” (English; lemma).

An account of a journey.

Here: Books make remote places accessible as indoor recreation.

Context: Burton lists travel writers; the supplied editor leaves several abbreviated identities unresolved.

Source: DJR-081-05; Edition page: 280; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those Hodeporicons

Modern rendering: the travel narratives

Alignment conventions: A7, A1.

holy exercises

BAL-0140-V013 · Exercise

Printed “holy exercises” (English; phrase).

Religious observances or practices.

Here: Attendance supplies the appearance of devotion in Burton’s hostile account of princely policy.

Context: Burton reports what he says Machiavelli would have a prince do; he condemns this counterfeiting and separately concedes that many statesmen are sincere.

Source: DJR-153-40; Edition page: 645; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: frequent holy exercises

Modern rendering: attend religious exercises

Context passages: DJR-153-39, DJR-153-41, DJR-153-42

Alignment conventions: A7, A1.

Further local use

Printed “exercises” (English; lemma).

Citation key: exercise.

Religious observances or practices.

Here: Here the practices are genuinely Christian actions issuing from charity, unlike the counterfeit appearance elsewhere.

Context: Burton describes the consequence of being truly touched by charity.

Source: DJR-111-40; Edition page: 428; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those duties and exercises

Modern rendering: those duties and practices

Context passages: DJR-111-39, DJR-111-41

Alignment conventions: A7, A1.

Further local use

Printed “holy exercises” (English; phrase).

Citation key: holy exercises.

Religious observances or practices.

Here: Their omission occurs among contributing conditions in Burton’s account of unwanted blasphemous thoughts.

Context: The surrounding pastoral argument distinguishes involuntary thoughts and resistance from approval; their occurrence is not assent.

Source: DJR-167-27; Edition page: 711–712; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: omission of holy exercises

Modern rendering: neglect of religious exercises

Context passages: DJR-167-26, DJR-167-28, DJR-167-29, DJR-167-30, DJR-167-31

Alignment conventions: A7, A1.

holy water

BAL-0124-V018 · Water and springs

Printed “holy water” (English; phrase).

Water consecrated for religious use.

Here: The efficacy of holy water and other ritual objects against melancholy is posed as a disputed question.

Context: Burton’s treatment is Protestant polemic; the subsequent reports of cures and his rejection of seeking these aids must remain distinct.

Source: DJR-068-22; Edition page: 224; Source layer: original body; Page label type: printed source label.

Source and modern wording: holy water

Word and construction: The phrase names the consecrated liquid, without importing the passage’s disputed efficacy into its definition.

Context passages: DJR-068-21, DJR-068-23, DJR-068-33, DJR-068-34, DJR-068-39, DJR-068-40, DJR-068-41, DJR-068-42

Alignment conventions: A10.

Further local use

Printed “Holy-water” (English; phrase).

Citation key: holy water.

Here: The text reports holy-water cures in Jesuit accounts.

Context: The claim belongs to the reports Burton summarizes; his subsequent polemic rejects reliance on such ritual aids without simply denying every claimed effect.

Source: DJR-068-34; Edition page: 225; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Holy-water did as much in Iapona

Modern rendering: Holy water achieved as much in Japan

Sense relation: A related application of this substance or source sense, with its different object, condition or speaker retained.

Context passages: DJR-068-33, DJR-068-40, DJR-068-41, DJR-068-42

Alignment conventions: A10, A2.

Honest

BAL-0165-V001 · Honest

Printed “honest” (English; family).

Morally honourable or worthy.

Here: The rational will takes the honourable as its object, distinguished from the pleasure sought by sensitive appetite.

Context: Burton reports a philosophical distinction between rational and sensitive appetite.

Source: DJR-026-36; Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: That respects onely things delectable and pleasant, this honest.

Modern rendering: The former concerns only what is delightful and pleasant; the latter, what is morally honourable.

Word and construction: Honest contributes morally honourable. This denotes the rational will and becomes the latter; the modern supplies what is to express the elliptical object. The complete contrast aligns both appetites.

Alignment conventions: A9.

Honest

BAL-0165-V002 · Honest

Printed “Honesty” (English; family).

Moral integrity or honourable character.

Here: Integrity joins religion and fear of God in restraining David from revenge against Saul.

Context: Burton illustrates divine precepts and spiritual impulses counterbalancing the corrupted will.

Source: DJR-026-41; Edition page: 30; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Honesty, Religion, Fear of God

Modern rendering: moral integrity, religion and the fear of God

Word and construction: Honesty supplies moral integrity; Religion and Fear of God remain separate motives.

Alignment conventions: A9.

Honest

BAL-0165-V003 · Honest

Printed “Honesty” (English; family).

Integrity in professional conduct.

Here: The following prohibitions oppose carelessness, greed and prolonging treatment for payment.

Context: Burton requires this ethical conduct while acknowledging limits to his expertise in the preceding medical dispute.

Source: DJR-069-09; Edition page: 227; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Honesty in every Physician

Modern rendering: honesty in every physician

Alignment conventions: A9, A3.

Honest

BAL-0165-V004 · Honest

Printed “honest” (English; family).

Morally acceptable or wholesome.

Here: The phrase qualifies the merriment praised as relief for disturbances of mind.

Context: The praise is attributed to Gomesius; the margin limits the jests to those without insult and with a gently pleasant sting.

Source: DJR-085-30; Edition page: 301–302; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: honest mirth

Modern rendering: wholesome merriment

Word and construction: Honest supplies wholesome; mirth supplies merriment.

Context passages: DJR-085-29, DJR-085-31

Alignment conventions: A9.

Honest

BAL-0165-V005 · Honest

Printed “honesty” (English; family).

Moral worth or integrity.

Here: The contrast separates moral and intellectual worth from outward attractiveness or clothing.

Context: Burton attributes the maxim to Plutarch and follows it with wisdom hidden beneath a threadbare coat.

Source: DJR-087-39; Edition page: 312; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: honesty and beauty

Modern rendering: Honour and beauty

Word and construction: Honesty supplies Honour; beauty retains its separate meaning.

Context passages: DJR-087-38, DJR-087-40

Alignment conventions: A9.

Honest

BAL-0165-V006 · Honest

Printed “honest” (English; family).

Trustworthy or credible.

Here: The epithet supports the telling of a supernatural story.

Context: Burton calls Florilegus reliable; neither the epithet nor the confident narrative verifies the reported event.

Source: DJR-114-03; Edition page: 438–439; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an honest Historian

Modern rendering: a trustworthy historian

Alignment conventions: A9, A3.

Honest

BAL-0165-V007 · Honest

Printed “honest” (English; family).

Chaste in sexual conduct.

Here: The adjective makes a sexual distinction within Burton’s moral classification of the beloved.

Context: The stark contrast and following invective belong to Burton’s historical polemic, not a neutral classification of women.

Source: DJR-136-34; Edition page: 556–557; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an honest woman

Modern rendering: a chaste woman

Alignment conventions: A9, A3.

Honest

BAL-0165-V008 · Honest

Printed “honest” (English; family).

Respectable or sufficient in amount.

Here: The allowance is enough to support the released couple for life.

Context: Burton reports the reward in a narrative attributed to Fulgosius; the precise source passage remains uncollated in the apparatus.

Source: DJR-143-03; Edition page: 585; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an honest pension

Modern rendering: a substantial allowance

Word and construction: Honest supplies substantial; pension supplies allowance. The adjective does not characterize the money as truthful.

Context passages: DJR-143-02, DJR-143-04

Alignment conventions: A9.

honest

BAL-0165-V010 · Honest

Printed “honest” (English; lemma).

Proper or legitimate.

Here: A justifiable occasion or reason for wine, within the stated restrictions of the historical argument.

Context: Burton develops Chrysostom’s scriptural argument; the permission is qualified by moderate, sober, timely use and the following warning, not a modern health recommendation.

Source: DJR-104-41; Edition page: 391; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some such honest occasion

Modern rendering: some similarly proper reason

Word and construction: Honest supplies proper; occasion supplies reason; some such becomes some similarly.

Context passages: DJR-104-40, DJR-104-42

Alignment conventions: A5.

honest

BAL-0165-V011 · Honest

Printed “honest” (English; lemma).

Respectable or of good standing.

Here: The adjective describes the proposed bride’s father, not the bride and not the monetary amount of a pension.

Context: Felix Plater’s reported boast of curing a widower through a new match; the case remains uncollated, and the maid’s and daughter’s agency is not supplied.

Source: DJR-136-20; Edition page: 555; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: another honest mans daughter

Modern rendering: the daughter of another respectable man

Word and construction: Honest supplies respectable; another mans daughter is reorganized as the daughter of another man.

Context passages: DJR-136-19, DJR-136-21

Alignment conventions: A5.

honest

BAL-0165-V012 · Honest

Printed “honest” (English; lemma).

Ostensibly upright or chaste; the intended force of this printed phrase remains uncertain.

Here: The apparent praise conflicts with the surrounding account of Guinevere’s faults. The apparatus permits irony or printing error and does not decide between them.

Context: Burton repeats an account attributed to Leland with a professed reluctance to recount a lady’s faults; do not authenticate the story or declare the phrase certainly ironic.

Source: DJR-148-34; Edition page: 617; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an arrant honest woman

Modern rendering: a thoroughly honest woman

Word and construction: Arrant supplies thoroughly; honest remains honest and woman remains woman. Neither the record nor modern phrase silently inserts dishonest.

Context passages: DJR-148-32, DJR-148-33, DJR-148-35

Supporting source notes: N11736, N11737, N11738, N11739

Alignment conventions: A5.

honest

BAL-0165-V013 · Honest

Printed “honest” (English; lemma).

Chaste or respectable in a deliberately ironic description implying the reverse.

Here: The proverb predicts a bad horse, a rogue servant and a supposedly honest wife; the modern quotation marks signal the irony.

Context: A reported proverb framed by Burton’s social and sexual prejudice; shall likely is a likelihood claim, not a universal fact. The following mother–daughter generalizations belong to that polemic.

Source: DJR-150-46; Edition page: 628; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an arrant honest woman

Modern rendering: a thoroughly “honest” woman

Word and construction: Arrant supplies thoroughly; honest is retained with added ironic quotation marks, while woman remains woman. The quotation marks are modern signalling, not part of Burton’s printed phrase.

Context passages: DJR-150-44, DJR-150-45, DJR-150-47, DJR-150-48

Supporting source notes: N11921

Alignment conventions: A5.

honesty

BAL-0165-V009 · Honest

Printed “honesty” (English; lemma).

Sexual fidelity or chastity.

Here: The noun names the fidelity that the willing cuckold knowingly overlooks; the sentence is satirical, not a claim that the wife is actually faithful.

Context: Burton’s catalogue of inconsistent judgement; the marginal Juvenal quotation describes a man who profits by pretending not to see adultery.

Source: DJR-011-10; Edition page: 38; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his wives honesty

Modern rendering: his wife’s chastity

Word and construction: Honesty supplies chastity; his wives is the possessive his wife’s. The longer wink at construction supplies turn a blind eye to elsewhere.

Context passages: DJR-011-09, DJR-011-11

Alignment conventions: A5.

Hope

BAL-0159-V001 · Hope

Printed “Hope” (English; family).

Expectation of an absent good or apparent good; the accompanying list distinguishes loving attachment, desire and longing.

Here: The four are set against joy arising when the good is present.

Context: Burton’s classification presents emotions as natural and distinguishes their objects and temporal relations.

Source: DJR-025-28; Edition page: 25; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Hope, Love, Desire, and Concupiscence

Modern rendering: hope, love, desire and longing

Word and construction: Hope remains hope; Love is love, Desire desire, and Concupiscence longing. No one member means the entire list.

Context passages: DJR-025-26

Alignment conventions: A9.

Hope

BAL-0159-V002 · Hope

Printed “hope” (English; family).

Expectation of a favourable outcome.

Here: Hope accompanies trust in a physician and confidence in treatment.

Context: The comparative is attributed to Galen; the surrounding explanation reports Galeottus’s form-of-health account and Paracelsus’s claim that reputation alone explains Hippocrates’s success. These are reported claims rather than demonstrated causes.

Source: DJR-069-33; Edition page: 229; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: confidence and hope do more good then physick

Modern rendering: confidence and hope do more good than medicine

Alignment conventions: A9, A3.

Hope

BAL-0159-V003 · Hope

Printed “good hope” (English; family).

Positive expectation directed toward a good outcome.

Here: Good hope is one of several supports proposed for calming the mind.

Context: Burton reports a historical medical programme; it does not define hope as certainty.

Source: DJR-083-03; Edition page: 289; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mirth, constancy, good hope

Modern rendering: cheerfulness, steadfastness, and good hope

Word and construction: Good hope supplies only the last item; the preceding nouns contribute cheerfulness and steadfastness.

Alignment conventions: A9.

Hope

BAL-0159-V004 · Hope

Printed “Hope” (English; family).

Expectation of good, paired here with endurance.

Here: The image of cushions gives emotional support during adversity.

Context: Burton praises the pair as supreme remedies; the next lines concern accepting what cannot be changed.

Source: DJR-093-01; Edition page: 336; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Hope and Patience

Modern rendering: Hope and patience

Word and construction: Hope names expectation, Patience endurance; neither term alone means both.

Context passages: DJR-093-02, DJR-093-03, DJR-093-04

Alignment conventions: A9.

Hope

BAL-0159-V005 · Hope

Printed “hope” (English; family).

To expect or look toward good.

Here: The imperative forms part of an exhortation to trust divine mercy.

Context: Burton’s pastoral reassurance is immediately met by an objection about assurance and presumption.

Source: DJR-167-53; Edition page: 714; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hope well

Modern rendering: hope for the best

Context passages: DJR-167-54, DJR-167-55

Alignment conventions: A9, A3.

hope

BAL-0159-V007 · Hope

Printed “hope” (English; lemma).

Promise or favourable future prospects.

Here: The child is praised for his promise, before the consolation questions what his later character would have been.

Context: The unrealized future is uncertain; neither the possible bad outcomes nor the next categorical pessimism is a factual prediction.

Source; Context passages: DJR-095-15

Edition page: 346; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: of great hope

Modern rendering: of great promise

Word and construction: Hope supplies promise; of and great retain their separate contributions.

Context passages: DJR-095-14, DJR-095-16

Alignment conventions: A5.

hope

BAL-0159-V009 · Hope

Printed “hope” (English; lemma).

The ground or source of confidence; the one relied on.

Here: God is named as the one trusted.

Context: Burton’s we cites David while rejecting rival miracle reports; the rejection is his religious polemic, not this article’s independent finding about those reports.

Source; Context passages: DJR-068-35

Edition page: 225; Source layer: original body; Page label type: printed source label.

Source and modern wording: God is our hope and strength

Word and construction: Hope names the source of confidence; strength is a separate coordinated attribute.

Context passages: DJR-068-34, DJR-068-36

Alignment conventions: A5.

hopeful

BAL-0159-V008 · Hope

Printed “hopeful” (English; lemma).

Promising; thought likely to do well.

Here: The adjective belongs to socially bestowed praise of a wealthy man.

Context: He shall be accounted introduces praise driven by wealth and, in052-22, generosity, rather than verified merit.

Source; Context passages: DJR-052-23

Edition page: 154; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a hopeful

Modern rendering: a promising man

Alignment scope: Corresponding adjectival construction; modern man supplies the nominal referent understood in the original catalogue.

Word and construction: Hopeful supplies promising; man is supplied from the rich man being praised.

Context passages: DJR-052-22, DJR-052-24, DJR-052-25

Further local use

Printed “hopefull” (English; lemma).

Here: Promising, in a marginal question that exposes inherited status as the ground for flattering praise.

Context: The note’s why? gives heir-apparent status, not proven ability, as the reason for praise.

Source; Context passages: DJR-052-24

Edition page: 154; Source layer: original marginal quotation.

Note; Modern note: N03845

Page label type: printed source label.

Source wording and original alignment: and hopefull

Modern rendering: full of promise

Modern container: note

Alignment scope: Corresponding predicates in original marginal English and its supplied modernization; the connective and is not repeated.

Word and construction: Hopefull is expanded to full of promise; the note’s rhetorical why links the compliment to inherited status.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-052-22, DJR-052-23, DJR-052-25

horse meat

BAL-0122-V010 · Meat

Printed “horse meat” (English; phrase).

Fodder or food for horses.

Here: Bread is mocked as horse feed, rather than identified as horseflesh.

Context: Burton reports outsiders’ judgment of European bread within travellers’ accounts; the preceding Latin margin attributes contempt for grain to Tartars.

Source: DJR-035-46; Edition page: 76–77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: horse meat, not fit for men

Modern rendering: horse fodder, unfit for human beings

Word and construction: Horse meat supplies horse fodder; not fit for men supplies unfit for human beings.

Context passages: DJR-035-44, DJR-035-45, DJR-035-47, DJR-035-48

Alignment conventions: A10.

Hospital

BAL-0118-V001 · Hospital

Printed “hospitals” (English; family).

Institutions offering shelter, maintenance or care, including but not limited to medical treatment.

Here: The proposed provision embraces children, orphans, older people, sick people, mad people and soldiers.

Context: Burton describes his imagined commonwealth, not an existing national system; the continuation requires continuing public funding according to need.

Source; Context passages: DJR-016-06

Edition page: 61; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hospitals of all kinds

Modern rendering: institutions of every kind

Context passages: DJR-016-05, DJR-016-07, DJR-016-08

Alignment conventions: A5, A4.

Further local use

Printed “hospitals” (English; family).

Here: Purpose-built institutions maintain people unable to support themselves under the stated conditions.

Context: The scheme distinguishes unmarried residents from married or otherwise distressed people receiving other relief, and compels those judged able to work.

Source; Context passages: DJR-016-40

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: several hospitals

Modern rendering: institutions

Alignment scope: Corresponding institutional noun phrases; hospitals supplies institutions. The original several has no separately expressed counterpart in the modern phrase. Built for that purpose corresponds to the same words later in the original sentence.

Word and construction: Hospitals supplies institutions; the fuller original specifies separate establishments.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-016-39, DJR-016-41

Further local use

Printed “Hospital” (English; family).

Here: A charitable institution for a particular group supplies an analogy for Burton’s writing.

Context: Burton cites a lady’s foundation story to explain fellow-feeling and public benefit; the supplied Camden reference identifies the literary story without independently proving it.

Source; Context passages: DJR-003-12

Edition page: 6; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Hospital for Lepers

Modern rendering: a hospital for people with leprosy

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-003-11, DJR-003-13

Alignment conventions: A5, A4.

Further local use

Printed “Hospital” (English; family).

Here: Institutional responsibility is presented as a source of practical experience.

Context: Burton infers the responsibility from Salvinianus’s words; the following Plater passage gives conflicting experience and Burton leaves the bloodletting dispute to physicians.

Source; Context passages: DJR-036-24

Edition page: 81; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Master of an Hospital of mad men

Modern rendering: in charge of a hospital for the insane

Word and construction: Hospital names the institution; Master of supplies the relation in charge of, and of mad men specifies the people cared for.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-036-23, DJR-036-25

Alignment conventions: A5.

Further local use

Printed “Hospitall” (English; family).

Here: Founding an institution can serve the satirical benefactor’s desire to dispose of wealth.

Context: Burton alleges self-interested motives but soon explicitly acknowledges many sincere charitable benefactors.

Source; Context passages: DJR-112-19

Edition page: 430–431; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some School or Hospitall

Modern rendering: a school or hospital

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-112-14, DJR-112-15, DJR-112-16, DJR-112-17, DJR-112-18, DJR-112-20, DJR-112-21

Alignment conventions: A5, A4.

idle

BAL-0141-V002 · Idleness

Printed “idle” (English; lemma).

Unoccupied or available, rather than necessarily blameworthy.

Here: Burton locates useful writing in time outside his principal studies.

Context: Burton’s personal explanation of the book’s relation to theology.

Source: DJR-006-11; Edition page: 14–15; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: at idle hours

Modern rendering: In my spare hours

Context passages: DJR-006-10

Alignment conventions: A7, A1.

idle

BAL-0141-V003 · Idleness

Printed “idle” (English; lemma).

Fruitless or pointless.

Here: The adjective attacks scholarly inquiries judged worthless beside civic and spiritual danger.

Context: Burton’s polemical question, framed by the Archimedes example.

Source: DJR-018-14; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source and modern wording: idle questions

Context passages: DJR-018-13, DJR-018-15

Alignment conventions: A7, A1.

idle

BAL-0141-V007 · Idleness

Printed “idle” (English; lemma).

Insufficiently occupied, here qualified by excess.

Here: The idle need occupation while the overworked need refreshing recreation.

Context: Burton distinguishes patients’ conditions instead of prescribing more work to everyone.

Source: DJR-080-22; Edition page: 277; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: over idle on the other, to keep themselves busied

Modern rendering: to keep the excessively idle occupied on the other

Context passages: DJR-080-20, DJR-080-21, DJR-080-23

Alignment conventions: A7, A1.

idle

BAL-0141-V010 · Idleness

Printed “idle” (English; lemma).

Unoccupied or at leisure.

Here: Scipio’s paradox distinguishes fruitful withdrawn activity from the idleness others suppose.

Context: Burton invokes Cicero’s Scipio after defending useful learned and religious retreats, not every isolated life or monastic practice.

Source: DJR-038-16; Edition page: 89; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: never more busie, then when he seemed to be most idle

Modern rendering: never busier than when he seemed most idle

Context passages: DJR-038-12, DJR-038-13, DJR-038-14, DJR-038-15

Alignment conventions: A7, A1.

idle headed

BAL-0141-V008 · Idleness

Printed “idle headed” (English; phrase).

Mentally disordered.

Here: In Burton’s recasting of Hilarion’s story, sleeplessness produces disordered perception.

Context: This is Burton’s historical physiological interpretation of a transmitted devotional narrative, not a diagnosis verified here.

Source: DJR-156-09; Edition page: 656; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: became idle headed

Modern rendering: his mind became disordered

Word and construction: The compound idle headed means mentally disordered. The original predicates it of Hilarion; the modern supplies his mind as grammatical subject and predicates disordered of that mind.

Context passages: DJR-156-10, DJR-156-11

Alignment conventions: A7.

Idleness

BAL-0141-V004 · Idleness

Printed “Idleness” (English; lemma).

Inactivity or want of worthwhile employment.

Here: The apposition makes idleness both a regimen category and a social badge under attack.

Context: Burton’s moral-medical rhetoric; “a sole cause” later in the paragraph means sufficient by itself, not the only cause in his whole work.

Source: DJR-037-19; Edition page: 85; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Idleness (the badg of gentry) or want of Exercise

Modern rendering: idleness—the badge of gentility—or lack of exercise

Context passages: DJR-037-16, DJR-037-20, DJR-037-21, DJR-037-22, DJR-037-23, DJR-037-24

Alignment conventions: A7, A1.

Idleness

BAL-0141-V005 · Idleness

Printed “Idleness” (English; lemma).

Lack of purposeful employment.

Here: The stagnant pool and rust images explain how a restless but unoccupied mind feeds troubling thoughts.

Context: Burton ranks this above bodily inactivity in harm; the severity is his historical judgement.

Source: DJR-037-27; Edition page: 86; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Idleness of the minde

Modern rendering: Idleness of mind

Context passages: DJR-037-25, DJR-037-26, DJR-037-28, DJR-037-29

Alignment conventions: A7, A1.

Idleness

BAL-0141-V006 · Idleness

Printed “Idleness” (English; lemma).

Lack of occupation, distinguished from solitude.

Here: The family metaphor makes excessive solitude a companion, not a synonym, of idleness.

Context: Burton explicitly limits solitude by excess and then divides imposed from voluntary forms.

Source: DJR-038-01; Edition page: 87; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cozen German to Idleness

Modern rendering: First cousin to idleness

Context passages: DJR-038-02, DJR-038-03, DJR-038-04, DJR-038-05, DJR-038-06

Alignment conventions: A7, A1.

idlenesse

BAL-0141-V001 · Idleness

Printed “idlenesse” (English; lemma).

Lack of occupation.

Here: The causal reversal motivates Burton’s own writing about melancholy.

Context: Burton attributes the medical maxim to Rhazes and applies it to his own undertaking.

Source: DJR-003-04; Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no greater cause of melancholy then idlenesse, no better cure then businesse

Modern rendering: Nothing causes melancholy more than idleness, and nothing cures it better than activity

Context passages: DJR-003-05, DJR-003-06, DJR-003-07, DJR-003-08

Alignment conventions: A7, A1.

Further local use

Printed “idlenes” (English; lemma).

Citation key: idleness.

Inactivity or unoccupied leisure.

Here: The repeated noun makes a paradox of writing about melancholy as an antidote produced from its supposed cause.

Context: Burton describes his own writing through the scorpion, nail and theriac analogies; this does not endorse unoccupied withdrawal in general.

Source: DJR-003-08; Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: idlenes with idlenes

Modern rendering: idleness with idleness

Context passages: DJR-003-04, DJR-003-05, DJR-003-06, DJR-003-07

Alignment conventions: A7, A1.

Further local use

Printed “Idleness” (English; lemma).

Citation key: idleness.

Lack of occupation.

Here: The cause is applied specifically to love in a sequence about leisure, abundance and lust.

Context: Burton’s sweeping assertion relies on literary and moral examples, not a present-day causal finding.

Source: DJR-116-36; Edition page: 450; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Idleness overthrowes all

Modern rendering: Idleness overthrows everything

Context passages: DJR-116-34, DJR-116-35, DJR-116-37, DJR-116-38, DJR-116-39, DJR-116-40, DJR-116-41

Alignment conventions: A7, A1.

Further local use

Printed “idleness” (English; lemma).

Citation key: idleness.

Lack of occupation.

Here: Removing idleness is the remedy-side counterpart to its alleged role in love.

Context: Burton supplies an English verse after altered Ovidian Latin; this is historical counsel.

Source: DJR-134-09; Edition page: 545; Source layer: original body; Page label type: printed source label.

Source and modern wording: Take idleness away

Context passages: DJR-134-07, DJR-134-08, DJR-134-15

Alignment conventions: A7, A1.

Further local use

Printed “idleness” (English; lemma).

Citation key: idleness.

Lack of occupation.

Here: The condition combines idleness with melancholy before alleging increased jealousy.

Context: The ensuing presumption about idle women is Nevisanus’s gendered claim, endorsed here by Burton, not an established fact.

Source: DJR-145-21; Edition page: 598; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If idleness concurr with melancholy

Modern rendering: If idleness joins melancholy

Alignment conventions: A7, A1.

Further local use

Printed “idleness” (English; lemma).

Citation key: idleness.

Lack of occupation.

Here: Important occupation is proposed to counter jealous fears and suspicions.

Context: The preceding claim is cure or at least mitigation if resisted in time; Burton’s historical counsel is qualified.

Source: DJR-148-20; Edition page: 615; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: avoiding idleness

Modern rendering: avoid idleness

Context passages: DJR-148-19

Alignment conventions: A7, A1.

Further local use

Printed “idle” (English; lemma).

Citation key: idle.

Without occupation.

Here: The concluding precept joins companionship with occupation.

Context: Burton addresses those distressed by melancholy and repeats the book’s counsel, not an unconditional judgment on every use of leisure.

Source: DJR-169-32; Edition page: 723; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Be not solitary, be not idle

Modern rendering: Do not be solitary; do not be idle

Context passages: DJR-169-31

Alignment conventions: A7, A1.

if it be used aright

BAL-0142-V007 · Solitude

Printed “if it be used aright” (English; phrase).

On condition that it is employed correctly.

Here: This clause limits the praise of meditation and solitude.

Context: Burton’s explicit condition on benefit.

Source: DJR-038-12; Edition page: 89; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if it be used aright

Modern rendering: Used rightly

Context passages: DJR-038-13, DJR-038-14, DJR-038-15, DJR-038-16

Alignment conventions: A7, A1.

impatience

BAL-0169-V010 · Patience

Printed “impatience” (English; lemma).

Bad temper or irritability.

Here: The noun names the husband’s angry brawling rather than impatience at a delay.

Context: Burton’s unverified anecdote attributes the apparent cure to the wife’s silence rather than medicinal water. The source’s gendered demand is described, not endorsed.

Source: DJR-150-61; Edition page: 630; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: her husbands impatience

Modern rendering: her husband’s bad temper

Word and construction: Impatience supplies bad temper; her husbands becomes her husband’s.

Context passages: DJR-150-59, DJR-150-60, DJR-150-62

Supporting source notes: N11943, N11944

Alignment conventions: A5.

Further local use

Printed “impatient” (English; lemma).

Citation key: impatient.

Here: The related adjective denotes the teachers’ irritable severity, made concrete by scolding and ill-treatment in the following unit.

Context: Burton condemns excessive school discipline and adds a personal recollection in050-43; the bodily-constitution explanation is historical.

Source: DJR-050-42; Edition page: 148 [sequence; printed 144]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Source sequence and printed page numbers are distinct here.

Source wording and original alignment: Tyrannical, impatient, haire-brain Schoolmasters

Modern rendering: Tyrannical, impatient, hare-brained schoolmasters

Word and construction: Impatient remains impatient; tyrannical remains separate and haire-brain is modernized as hare-brained. Neither the cruelty nor the foolishness of the surrounding adjectives is assigned to impatient alone.

Sense relation: Related adjective meaning ill-tempered or irritable.

Context passages: DJR-050-41, DJR-050-43

Alignment conventions: A5.

impostume

BAL-0197-V001 · Impostume

Printed “impostume” (English; lemma).

An abscess, here used figuratively for an accumulation pressing to be discharged.

Here: The head’s imagined abscess makes writing a release of accumulated thought and distress.

Context: Burton describes his motive for writing through a succession of bodily images; it is not a literal clinical case.

Source; Context passages: DJR-003-07

Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a kind of impostume in my head

Modern rendering: a kind of abscess in my head

Word and construction: Impostume contributes abscess; a kind of preserves the openly comparative formulation.

Context passages: DJR-003-05, DJR-003-06, DJR-003-08, DJR-003-09

Alignment conventions: A6.

in substance

BAL-0183-V006 · Simples

Printed “in substance” (English; phrase).

As the medicinal material itself, rather than a liquid preparation or extract of it.

Here: The shepherd attributed to Theophrastus is an example of supposed habituation; it does not license ordinary ingestion.

Context: A reported exceptional case within Burton’s argument about custom.

Source: DJR-035-54; Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Hellebor in substance

Modern rendering: hellebore in its solid form

Word and construction: The indexed form names or supplies as the medicinal material itself, rather than a liquid preparation or extract of it in this expression.

Context passages: DJR-035-52, DJR-035-53, DJR-035-55

Alignment conventions: A8.

Further local use

Printed “in substance” (English; phrase).

Citation key: in substance.

Here: Burton’s friend dangerously experiments with a book recipe and is found by visitors; the phrase names the form taken, not its safety.

Context: Burton expressly claims personal knowledge of this warning example.

Source: DJR-069-41; Edition page: 230; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Hellebor in substance

Modern rendering: hellebore itself

Word and construction: The indexed form names or supplies as the medicinal material itself, rather than a liquid preparation or extract of it in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-069-39, DJR-069-40, DJR-069-42

Alignment conventions: A8.

Further local use

Printed “in substance” (English; phrase).

Citation key: in substance.

Here: Foreest and Capivaccius reject this form of hellebore while allowing decoction or infusion; the next paragraph reports contrary practice.

Context: Conflicting named physicians, not an agreed method.

Source: DJR-102-29; Edition page: 380; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: taken in substance

Modern rendering: taking the substance itself

Word and construction: The indexed form names or supplies as the medicinal material itself, rather than a liquid preparation or extract of it in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-102-30, DJR-102-34

Alignment conventions: A8.

in substance or infusion

BAL-0186-V002 · Stibium

Printed “in substance or infusion” (English; phrase).

Either as the material itself or as a liquid preparation made by steeping it.

Here: The paired preparation forms belong to antimony; they do not identify all the compounds or techniques subsequently cited.

Context: Burton’s account of historical administration forms, not instructions for preparing or taking them.

Source: DJR-102-01; Edition page: 377; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in substance or infusion

Modern rendering: as the substance itself or as an infusion

Word and construction: The indexed form names or supplies either as the material itself or as a liquid preparation made by steeping it in this expression.

Context passages: DJR-102-06, DJR-102-07

Alignment conventions: A8.

inanition

BAL-0129-V005 · Plethora and repletion

Printed “inanition” (English; lemma).

Emptying or depletion of the body.

Here: Complete fasting is the opposed extreme that can also harm the patient.

Context: Burton cites Celsus and Iacchinus after differing prescriptions for particular patients; the claim is that both extremes may harm.

Source: DJR-071-04; Edition page: 235; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: repletion and inanition

Modern rendering: overfilling and emptying the body

Word and construction: Inanition supplies emptying the body, understood as depletion; repletion supplies the opposed overfilling.

Context passages: DJR-071-03, DJR-071-05

Alignment conventions: A10.

inanition

BAL-0137-V003 · Fasting

Printed “inanition” (English; lemma).

Emptying or depletion of the body through insufficient nourishment.

Here: Depletion and excessive fullness are opposing potentially harmful extremes.

Context: Burton cites Celsus and Iacchinus on Rhazes; may do harm is a possibility, not an assertion that all temporary emptiness is harmful.

Source: DJR-071-04; Edition page: 235; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: repletion and inanition may both do harm in two contrary extreams

Modern rendering: overfilling and emptying the body can both do harm at their opposite extremes

Word and construction: Inanition contributes emptying the body; repletion overfilling, may can, and the rest retains the two harmful extremes.

Context passages: DJR-071-03, DJR-071-05

Alignment conventions: A10.

incontinency

BAL-0135-V003 · Continence

Printed “incontinency” (English; lemma).

Lack of sexual restraint.

Here: The condition receives a humoral explanation in wind and a hot liver.

Context: Burton cites Montanus, consultation 26; this is historical physiology, not urinary or faecal incontinence.

Source: DJR-064-10; Edition page: 208; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: incontinency is from wind, and an hot liver

Modern rendering: Sexual incontinence comes from wind and a hot liver

Word and construction: Incontinency supplies Sexual incontinence; wind and an hot liver give its alleged causes.

Context passages: DJR-064-08, DJR-064-09, DJR-064-11

Alignment conventions: A10.

Further local use

Printed “incontinency” (English; lemma).

Here: The word names the charge against Combalus after he refuses his mistress.

Context: The charge is false in the story and he is acquitted; it is not a statement that he committed sexual misconduct.

Source: DJR-149-48; Edition page: 623; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: was accused to Seleucus of incontinency

Modern rendering: accused him to Seleucus of sexual misconduct

Sense relation: Same lexical sense, with its distinct local construction and attribution retained.

Context passages: DJR-149-47, DJR-149-49

Alignment conventions: A10, A2.

incontinent

BAL-0135-V002 · Continence

Printed “incontinent” (English; lemma).

Lacking restraint; here, sexually unrestrained.

Here: The adjective describes the supposed sexual propensity of people with windy melancholy.

Context: Burton attributes the propensity to wind and reports Rhazes’s claim that intercourse helps many of this group, not all patients.

Source: DJR-062-21; Edition page: 201; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: luxurious, incontinent, and prone to Venerie

Modern rendering: lustful, sexually unrestrained and inclined to intercourse

Word and construction: Incontinent supplies sexually unrestrained; luxurious and prone to Venerie are separate coordinated descriptions.

Context passages: DJR-062-20, DJR-062-22

Alignment conventions: A10.

incontinentia linguae

BAL-0135-V008 · Continence

Printed “Incontinentia linguæ” (Latin; phrase).

Lack of restraint of the tongue; uncontrolled or rapid speech.

Here: The margin explains the body’s rapid speech by abundant wind and quick imagination.

Context: Aetius supplies the account; the body limits the symptom to some few, and the phrase differs from the sexual incontinency in the next paragraph.

Source: DJR-064-09; Edition page: 208; Source layer: original marginal quotation.

Note; Modern note: N04755

Page label type: printed source label.

Source wording and original alignment: Incontinentia linguæ ex copia flatuum, & velocitate imaginationis

Modern rendering: Incontinence of the tongue comes from abundant wind and quickness of imagination.

Alignment scope: Equal-scope marginal clause; the note’s English translation is supplied apparatus

Word and construction: Incontinentia supplies incontinence or lack of restraint, linguæ of the tongue; the remaining clause supplies the stated causes.

Alignment qualification: The original marginal expression has no separately aligned modern-body counterpart; its meaning is explained here from its full note context.

Modern container: note

Context passages: DJR-064-10

inforced temperance

BAL-0135-V004 · Continence

Printed “inforced temperance” (English; phrase).

Compulsory restraint; here, enforced sexual continence.

Here: The phrase names compulsory celibacy in Burton’s account of supposed harms to both sexes.

Context: This is anti-monastic polemic, with attributed allegations of violence and sexual offences, not independently verified reports. The closing couplet refuses the role of a particular woman’s advocate.

Source: DJR-063-15; Edition page: 205; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by this inforced temperance

Modern rendering: through this enforced continence

Word and construction: Inforced supplies enforced; temperance supplies continence, sexually specified by the celibacy context.

Context passages: DJR-063-16, DJR-063-17

Alignment conventions: A10.

inform

BAL-0125-V004 · Custom and education

Printed “informed” (English; lemma).

Educate or teach.

Here: Entrusting a child to a greedy teacher or a fasting monastery can produce learning joined to folly or illness.

Context: The contrast is explicitly Cardan’s; Burton’s criticism concerns the conditions of instruction and upbringing.

Source: DJR-050-55; Edition page: 149 [sequence; printed 145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Source sequence and printed page numbers are distinct here.

Source wording and original alignment: to be informed

Modern rendering: to be educated

Word and construction: Informed contributes educated, with to be retaining the passive infinitive.

Context passages: DJR-050-53, DJR-050-54

Alignment conventions: A10.

Further local use

Printed “inform” (English; lemma).

Citation key: inform.

Here: The widower is told that if he formed his first wife’s goodness, he can teach another.

Context: Burton gives conditional, gendered consolation; the supplied edition corrects the Xenophontic identification without altering the printed Critobulus.

Source: DJR-095-07; Edition page: 345; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: inform another

Modern rendering: teach another

Sense relation: The same sense, with its distinct local purpose and qualification retained.

Context passages: DJR-095-06, DJR-095-08

Alignment conventions: A10, A2.

inform

BAL-0125-V006 · Custom and education

Printed “informs” (English; lemma).

Give proper form to.

Here: Divine love forms life rightly in explicit opposition to the other love’s deforming it.

Context: Burton contrasts kinds of love in his account of charity; this is formative theological language, not the delivery of facts.

Source: DJR-111-39; Edition page: 428; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this informs, that deforms our life

Modern rendering: This gives our life its proper form; that disfigures it

Word and construction: Informs contributes gives proper form to; our life is shared by both original verbs and deforms supplies disfigures.

Context passages: DJR-111-38, DJR-111-40

Alignment conventions: A10.

inform

BAL-0125-V011 · Custom and education

Printed “informed” (English; lemma).

Tell or provide information.

Here: Simler supplies the report about Swiss arbitrators.

Context: The passive source-attribution construction does not imply moral formation or classroom teaching.

Source: DJR-013-34; Edition page: 50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: we are informed by Simlerus

Modern rendering: Simler tells us

Word and construction: Informed contributes tells under a passive-to-active change; Simlerus becomes the subject Simler and we becomes us.

Context passages: DJR-013-33, DJR-013-35

Alignment conventions: A10.

information

BAL-0125-V012 · Custom and education

Printed “information” (English; lemma).

Formation or shaping.

Here: Knowledge of the body is commended for shaping conduct as well as preserving health.

Context: Burton approvingly reports Melanchthon’s protest against ignorance of one’s bodily structure.

Source: DJR-023-23; Edition page: 14; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: information of his manners

Modern rendering: shaping conduct

Word and construction: Information supplies shaping; of his manners supplies conduct, with the original possessive implicit in the general modern construction.

Context passages: DJR-023-22, DJR-023-24

Alignment conventions: A10.

intend

BAL-0164-V021 · Intention and remission

Printed “intended” (English; lemma).

Directed or applied; here describing the course taken by the passion.

Here: The phrase concerns the direction or course of pleasant love, in a rhetorical comparison with troubled love.

Context: Burton argues from the effects of pleasant love to the stronger torments of love accompanied, as he says commonly, by fear and sorrow. The preceding reported visions are historical accounts, not confirmation of their reality.

Source: DJR-128-41; Edition page: 514; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if it be pleasantly intended

Modern rendering: when its course is pleasant

Alignment scope: Corresponding subordinate clause with verbal application recast as a noun and predicate.

Word and construction: Intended is recast through course; pleasantly supplies pleasant. The conditional clause is rendered with when within the larger rhetorical if-question.

Context passages: DJR-128-40, DJR-128-42

intensive

BAL-0164-V018 · Intention and remission

Printed “intensive” (English; lemma).

Intense or strong in degree.

Here: The explanation assigns intense pleasure to Laurentius’s answer about imagined rank.

Context: Laurentius’s answer concerns imagined rank; Fracastorius’s preceding explanation concerns bodily perceptions. The text’s compressed alternative of pleasure or displeasure must not be silently repaired.

Source: DJR-064-03; Edition page: 207; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a very intensive pleasure

Modern rendering: intense pleasure

Alignment scope: Corresponding noun phrase with article and explicit degree word omitted.

Word and construction: Intensive supplies intense and pleasure remains pleasure; the indefinite article and separate intensifier very are not separately rendered in the modern phrase.

Context passages: DJR-064-02, DJR-064-04

intensive

BAL-0164-V020 · Intention and remission

Printed “intensive” (English; lemma).

Intensely occupied or mentally absorbed.

Here: Mental absorption is restricted specifically after meals in this historical regimen.

Context: The warning belongs to the historical regimen about supposed rising fumes; it is specifically after meals, not a general rejection of study.

Source: DJR-106-10; Edition page: 397; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not to study or to be intensive after meals

Modern rendering: avoiding study or intense concentration after meals

Alignment scope: Corresponding coordinated prohibition recast as a gerund construction.

Word and construction: To be intensive is recast as the noun phrase intense concentration; study remains study, after meals retains the time condition, and not becomes the shared avoiding construction.

Context passages: DJR-106-09, DJR-106-11

intent

BAL-0164-V017 · Intention and remission

Printed “intent” (English; lemma).

Fixed, concentrated or strongly directed in attention.

Here: The conditional description concerns the concentrated imagination and its historical bodily effects.

Context: This is the conditional description of imagination, within historical spirits-and-humours physiology; it does not establish a modern clinical mechanism.

Source: DJR-039-03; Edition page: 92; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: very apprehensive, intent, and violent

Modern rendering: highly receptive, intent and violent

Word and construction: Intent remains intent; apprehensive supplies receptive and violent remains separate. Very is recast as highly before receptive.

Context passages: DJR-039-02, DJR-039-04

Alignment conventions: A5.

Intention and remission

BAL-0164-V001 · Intention and remission

Printed “intended or remitted” (English; family).

Intended means intensified; remitted means lessened or relaxed.

Here: The degree of the impairment differs between individuals.

Context: Burton reports differing definitions of dotage and then distinguishes inborn from acquired forms.

Source: DJR-022-18; Edition page: 8; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: is for the most part intended or remitted in particular men

Modern rendering: its severity generally varies from person to person

Word and construction: The paired opposites are recast as severity varies; generally represents for the most part, and from person to person represents in particular men.

Alignment qualification: The modern adds an explicit possessive subject, its severity, when recasting the clause; severity names the dimension implicit in the original paired verbs.

Alignment conventions: A9.

Intention and remission

BAL-0164-V002 · Intention and remission

Printed “intended or remitted” (English; family).

Intensified or relaxed.

Here: The force of imagination varies within Burton’s explanation of passions.

Context: In Burton’s historical account, the force of passions and the depth of their impressions vary with the intensity of imagination and the disposition of the humours.

Source: DJR-039-34; Edition page: 96; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: intended or remitted

Modern rendering: heightened or relaxed

Alignment conventions: A9, A3.

Intention and remission

BAL-0164-V003 · Intention and remission

Printed “intended or remitted” (English; family).

Increased or reduced in intensity.

Here: Variable humours help explain the variety of symptoms.

Context: The explanation belongs to Burton’s historical humoral framework.

Source: DJR-058-05; Edition page: 179; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: intended or remitted

Modern rendering: intensified or lessened

Alignment conventions: A9, A3.

Further local use

Printed “intended” (English; family).

Here: The strength or weakness of the humour is one variable alongside bodily and rational capacity to resist; a single catarrhal discharge versus a habitual one supplies Burton’s historical analogy.

Context: The comparison is attributed to Seneca, with the apparatus correcting the source locator; the bodily account remains historical.

Source: DJR-023-15; Edition page: 12–13; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the humor it self is intended, or remitted

Modern rendering: the strength or weakness of the humour itself

Alignment scope: Corresponding subject-and-predicate construction recast as a noun phrase.

Word and construction: Intended and remitted supply the opposed strength and weakness; the humor it self becomes the dependent phrase of the humour itself. The phrase is nominalized, not a word-for-word verbal rendering.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-023-14, DJR-023-16

Intention and remission

BAL-0164-V004 · Intention and remission

Printed “intended or remitted” (English; family).

Increased or reduced in intensity.

Here: Further objects or passions alter the symptoms under discussion.

Context: The claimed mechanism involves historical theories of uterine sympathy; it is not established modern physiology.

Source: DJR-062-30; Edition page: 202; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: intended or remitted

Modern rendering: intensified or diminished

Alignment conventions: A9, A3.

Intention and remission

BAL-0164-V005 · Intention and remission

Printed “intention” (English; family).

Tension or strain.

Here: Disturbance produces tension in the account of appetite and mental exhaustion.

Context: Burton moves from Aetius’s physiological answer to an account of the soul’s depleted spirits.

Source: DJR-064-11; Edition page: 208; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: intention proceeds from perturbations

Modern rendering: tension proceeds from disturbances

Word and construction: Intention supplies tension; proceeds from expresses causal direction, and perturbations supplies disturbances.

Alignment conventions: A9.

Intention and remission

BAL-0164-V006 · Intention and remission

Printed “intentive” (English; family).

Requiring concentrated attention.

Here: The exhausted soul cannot attend precisely to numerous demanding operations.

Context: The historical explanation invokes lack of spirits and the overpowering of the soul by passion.

Source: DJR-064-11; Edition page: 208; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: intentive operations

Modern rendering: operations requiring concentration

Alignment conventions: A9, A3.

Intention and remission

BAL-0164-V007 · Intention and remission

Printed “remiss” (English; family).

Less severe or intense.

Here: The form of illness accompanied by laughter is comparatively mild in the cited prognosis.

Context: The judgement is attributed to Hercules de Saxonia; most and of all others make it comparative.

Source: DJR-065-06; Edition page: 212; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most secure, gentle, and remiss

Modern rendering: safest, mildest and least severe

Word and construction: Secure contributes safe, gentle mild, and remiss mild or less intense. Shared most supplies superlative force, with of all others defining the comparison set in the wider sentence; the modern accordingly has safest, mildest and least severe. Remiss alone does not supply the entire list.

Alignment conventions: A9.

Intention and remission

BAL-0164-V008 · Intention and remission

Printed “intend” (English; family).

To strengthen or enhance.

Here: The purpose assigned to reported hearing instruments is improvement of hearing.

Context: Some speak of marks a report rather than Burton’s demonstrated result; the following optical invention is another reported project.

Source: DJR-082-05; Edition page: 284; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to intend hearing

Modern rendering: to strengthen hearing

Alignment conventions: A9, A3.

Intention and remission

BAL-0164-V009 · Intention and remission

Printed “intend” (English; family).

To direct or fix attention upon.

Here: The injunction limits special attention to one woman in the counsel against growing erotic fixation.

Context: Burton combines scriptural and literary counsel; the apparatus notes the narrower setting of Jerome’s advice.

Source: DJR-135-05; Edition page: 550; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: do not intend her more then the rest

Modern rendering: pay her no more attention than the rest

Alignment conventions: A9, A3.

Intention and remission

BAL-0164-V010 · Intention and remission

Printed “remitted” (English; family).

Lessened or weakened.

Here: The lover’s attachment is expected to lose force with absence and new surroundings.

Context: Burton argues for change of place and then qualifies the likely effect of encountering another attractive object.

Source: DJR-136-09; Edition page: 554; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it will be remitted

Modern rendering: it will weaken

Alignment conventions: A9, A3.

Intention and remission

BAL-0164-V011 · Intention and remission

Printed “intended and remitted” (English; family).

Increase and decrease in intensity.

Here: Symptoms vary with the severity of the illness and sufferers differ in receptiveness to help.

Context: The preceding beliefs about being damned are the sufferers’ thoughts in Platter’s reported cases; they are not confirmed judgments.

Source: DJR-165-46; Edition page: 704; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: are intended and remitted

Modern rendering: intensify or lessen

Alignment conventions: A9, A3.

Intention and remission

BAL-0164-V012 · Intention and remission

Printed “remisse” (English; family).

Relaxed or less elaborately worked.

Here: The contrast describes variations in the author’s prose.

Context: Burton describes his own uneven composition in the address to the reader.

Source: DJR-005-28; Edition page: 12–13; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: now more elaborate, then remisse

Modern rendering: more elaborate, then more relaxed

Alignment scope: Contrasting phrases with an explicitly identified omitted temporal marker.

Alignment qualification: The modern omits the initial now while retaining the alternation expressed by more elaborate, then more relaxed.

Alignment conventions: A3.

Intention and remission

BAL-0164-V013 · Intention and remission

Printed “remisness” (English; family).

Laxity or insufficient discipline.

Here: The term names the opposite defect to excessively harsh schooling.

Context: Burton condemns both educational extremes; this is an ethical assessment, not a measure of symptom severity.

Source: DJR-050-47; Edition page: 148–149 [sequence; printed 144–145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Source sequence and printed page numbers are distinct here.

Source wording and original alignment: too much remisness

Modern rendering: excessive laxity

Alignment conventions: A9, A3.

Intention and remission

BAL-0164-V014 · Intention and remission

Printed “remission” (English; family).

Relaxation or relief from labour.

Here: The bodily servant, compared with an ox, is worked without adequate rest.

Context: Burton argues for balanced bodily and mental activity.

Source: DJR-082-22; Edition page: 286; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no respite, or remission

Modern rendering: no respite or relief

Word and construction: Respite retains respite; remission contributes relief, with the shared negation preserved.

Alignment conventions: A9.

Intention and remission

BAL-0164-V015 · Intention and remission

Printed “intention” (English; family).

Purpose or intended course of action.

Here: Elizabeth imagines speaking with Henry and perhaps letting slip a word that would disclose her intention; the passage expresses her desire, not a completed declaration or a stated category of acceptable marriage.

Context: Burton gives a literary historical report of Elizabeth’s speech; it is not presented as independently verified verbatim speech.

Source: DJR-140-18; Edition page: 574; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mine intention

Modern rendering: my intention

Alignment conventions: A9, A3.

Intention and remission

BAL-0164-V016 · Intention and remission

Printed “remission” (English; family).

Forgiveness or pardon.

Here: The promise concerns sin and reconciliation with God.

Context: Burton’s pastoral argument addresses those who are truly penitent and desire reconciliation; the noun here does not mean a reduction of symptoms.

Source: DJR-166-24; Edition page: 706–707; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: remission of sins

Modern rendering: the forgiveness of sins

Alignment conventions: A9, A3.

inveterate anger

BAL-0160-V002 · Anger

Printed “inveterate anger” (English; family).

Anger that has become deeply established or enduring.

Here: The persistence of anger characterizes hatred within this scheme.

Context: Burton’s definition relates two passions; it does not identify every temporary anger with hatred.

Source: DJR-025-29; Edition page: 25; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Hatred, which is inveterate anger

Modern rendering: hatred, inveterate anger

Alignment conventions: A9, A3.

ira

BAL-0160-V003 · Anger

Printed “Ira” (Latin; family).

Ira means anger; furor means frenzy or madness; brevis means brief.

Here: The maxim compares an angry fit with transient madness before Burton considers lasting harm.

Context: Burton quotes the maxim and gathers historical medical claims about excessive heat.

Source: DJR-041-28; Edition page: 104; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Ira furor brevis est

Modern rendering: Anger is a brief madness

Word and construction: The whole clause corresponds to the whole translation; ira contributes anger, not the complete proposition.

Context passages: DJR-041-29, DJR-041-30, DJR-041-33

Alignment conventions: A9.

Further local use

Printed “iræ” (Latin; family).

Here: Anger manifested as quarrels in the quoted lovers’ maxim.

Context: Burton endorses this old saying in his recast Lucian sequence; it is not a reliable test of affection.

Source; Context passages: DJR-124-15

Edition page: 489; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Amantium iræ amoris redintegratio

Modern rendering: Lovers’ quarrels renew love

Alignment scope: Corresponding maxim with the original nominal predicate recast as an English finite verb.

Word and construction: Amantium supplies lovers’; iræ supplies quarrels; amoris supplies love; redintegratio, a noun meaning renewal, is recast by the verb renew.

Sense relation: Related Latin expression for quarrels as a manifestation of anger, in a nominal maxim recast verbally by the supplied translation.

Context passages: DJR-124-14, DJR-124-16, DJR-124-17

issue

BAL-0192-V001 · Issue

Printed “issue” (English; lemma).

A result or outcome.

Here: The alleged madness of the whole crowd follows from the parts in the satirical argument.

Context: Burton’s conclusion about the multitude; the adjacent Latin and English name opposite directions of reasoning.

Source: DJR-012-34; Edition page: 45–46; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no other issue

Modern rendering: no different result

Word and construction: Issue contributes result, with no other preserved as no different.

Context passages: DJR-012-33, DJR-012-35

Alignment conventions: A6.

issue

BAL-0192-V002 · Issue

Printed “issuing” (English; lemma).

To flow or go out, here as a charge on income.

Here: Annuities drain the means needed to maintain inherited social standing.

Context: The outflow belongs to household financial obligations; it is not bodily evacuation.

Source: DJR-017-32; Edition page: 69; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: annuities issuing out

Modern rendering: annuities draining away their income

Word and construction: The modern phrase makes explicit the income from which the annuities flow; income is supplied context, not the dictionary meaning of issue.

Context passages: DJR-017-31, DJR-017-33

Alignment conventions: A6.

issue

BAL-0192-V004 · Issue

Printed “issue” (English; lemma).

A discharge or outflow from the body.

Here: The immediate referent is a customary nosebleed whose sudden stopping is said to be dangerous.

Context: Fuchs maintains the danger under the condition that the bleeding was formerly habitual.

Source: DJR-036-10; Edition page: 79; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such an issue

Modern rendering: such a discharge

Word and construction: Discharge selects the flowing event rather than the artificially made sore.

Context passages: DJR-036-08, DJR-036-09, DJR-036-11

Alignment conventions: A6.

issue

BAL-0192-V005 · Issue

Printed “Issues” (English; lemma).

An artificially made sore maintained as an outlet for discharge.

Here: The surgical synopsis distinguishes openings made in different locations for different purposes.

Context: A compressed outline of historical procedures, not a complete operation or a universal indication.

Source: DJR-067-20; Edition page: unnumbered Second Partition synopsis, scan p. 325; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF325

Source wording and original alignment: Issues to severall parts, and upon severall occasions

Modern rendering: Open sores made in different parts for different purposes

Word and construction: Open sores made expands the technical noun; the two prepositional phrases retain location and purpose separately.

Context passages: DJR-103-09, DJR-103-10

Alignment conventions: A6.

issue

BAL-0192-V006 · Issue

Printed “Issues” (English; lemma).

An artificially made sore maintained as an outlet for discharge.

Here: The opening must remain open within the reported therapy; issue is the outlet, not the material coming out.

Context: Burton describes uses on differing occasions and in differing parts, referring back to the preceding means.

Source: DJR-103-10; Edition page: 383; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Issues still to be kept open, made as the former, and applyed in and to severall parts, have their use here on diverse occasions, as shall be shewed.

Modern rendering: Issues, made by the foregoing methods and continually kept open in various parts of the body, have their uses here on different occasions, as will be shown.

Alignment scope: Equal-scope complete sentence with redistributed modifier

Word and construction: Issues remains the technical noun; made as the former moves beside it, while still becomes continually and the occasions remain distinct.

Qualification: The modern unit includes the redistributed next phrase made as the former; see the full aligned sentence rather than treating all these words as the translation of Issues.

Context passages: DJR-103-09, DJR-104-08

issue

BAL-0192-V007 · Issue

Printed “issue” (English; lemma).

Offspring or a descendant.

Here: Want of an heir can end a great family despite its former growth.

Context: The genealogical sense appears in the Danube analogy for the instability of worldly greatness.

Source: DJR-089-12; Edition page: 318; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for want of issue

Modern rendering: the lack of an heir

Word and construction: The modern rendering selects heir for the descendants needed to continue the family.

Context passages: DJR-089-11, DJR-089-13

Alignment conventions: A6.

issue

BAL-0192-V008 · Issue

Printed “issues” (English; lemma).

A draining sore or bodily opening.

Here: The sore is one of the discrediting ailments that someone is instructed to allege against a beloved.

Context: These are accusations proposed to alienate a lover, not verified conditions of an actual person.

Source: DJR-135-51; Edition page: 553; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: three or four incurable tetters, issues

Modern rendering: three or four incurable skin eruptions or draining sores

Word and construction: Issues contributes draining sores; tetters supplies the separate skin-eruption component.

Context passages: DJR-135-50, DJR-135-52

Alignment conventions: A6.

issue

BAL-0192-V009 · Issue

Printed “issue” (English; lemma).

A way out or deliverance.

Here: The scriptural promise supplies a way through temptation or trial.

Context: Burton addresses a sufferer with 1 Corinthians 10:13, acknowledging felt intolerable pain while promising a limit to trial.

Source: DJR-168-50; Edition page: 720; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: give an issue to temptation

Modern rendering: provide a way out of the trial

Word and construction: Issue contributes way out, while temptation is rendered trial; the whole construction is aligned.

Context passages: DJR-168-49, DJR-168-51

Alignment conventions: A6.

jejunium

BAL-0137-V006 · Fasting

Printed “jejunium” (Latin; lemma).

Fasting or abstinence from food.

Here: The marginal argument commends fasting as a means to chastity.

Context: Jason Pratensis’s demonic explanation concerns especially those who eat delicacies; the wider love-cure discussion later exempts physically depleted and despairing patients.

Source: DJR-134-22; Edition page: 546; Source layer: original marginal quotation.

Note; Modern note: N10506

Page label type: printed source label.

Source wording and original alignment: hanc ob rem jejunium impendio probatur ad pudicitiam

Modern rendering: For this reason fasting is greatly commended as a means to chastity.

Alignment scope: Equal-scope marginal phrase; the English is supplied note translation

Word and construction: Jejunium supplies fasting; impendio greatly, probatur is commended, and ad pudicitiam its purpose chastity.

Alignment qualification: The original marginal expression has no separately aligned modern-body counterpart; its meaning is explained here from its full note context.

Modern container: note

Context passages: DJR-134-19, DJR-134-20, DJR-134-21, DJR-134-23, DJR-134-24, DJR-134-25, DJR-134-26, DJR-134-27, DJR-134-28, DJR-134-29, DJR-134-30, DJR-134-31, DJR-134-32, DJR-134-33

jejunium

BAL-0137-V010 · Fasting

Printed “jejunia” (Latin; lemma).

Fasts or abstinence from food.

Here: A Latin maxim makes the well-fed man praise fasting, exposing advice from a position of security.

Context: The English introduction instead says declaim against fasting; the contradiction is preserved. The surrounding poor speaker objects to empty consolation, before renewed counsel and objection.

Source: DJR-092-04; Edition page: 332; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Qui satur est pleno laudat jejunia ventre

Modern rendering: The well-fed man praises fasting on a full stomach

Word and construction: Jejunia supplies fasting; laudat praises, satur the well-fed person and pleno ventre on a full stomach.

Context passages: DJR-092-03, DJR-092-05, DJR-092-06, DJR-092-07, DJR-092-08, DJR-092-09, DJR-092-10, DJR-092-11, DJR-092-12, DJR-092-13, DJR-092-14, DJR-092-15, DJR-092-16, DJR-092-17

Alignment conventions: A10.

jejunum

BAL-0137-V008 · Fasting

Printed “Jejunum” (Latin; lemma).

The jejunum, named here as the empty gut.

Here: The anatomical name identifies a section of small intestine continuing from the duodenum.

Context: Burton describes historical chyle transport by mesenteric veins; the name does not describe a person undertaking a religious fast.

Source: DJR-024-08; Edition page: 17; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Jejunum or empty gut

Modern rendering: The jejunum, or empty gut

Word and construction: Jejunum is retained as jejunum, and or empty gut preserves Burton’s explanatory gloss.

Context passages: DJR-024-07, DJR-024-09

Alignment conventions: A10.

jejunus

BAL-0137-V007 · Fasting

Printed “jejunus” (Latin; lemma).

Fasting; having an empty stomach.

Here: The adjective qualifies the patient sitting in the bath.

Context: The margin gives a cooling-moistening purpose and avoids sweating; it is not harmonized with the body’s moderate warmth.

Source: DJR-071-35; Edition page: 238; Source layer: original marginal quotation.

Note; Modern note: N05242

Page label type: printed source label.

Source wording and original alignment: In quibus jejunus diu sedeat eo tempore

Modern rendering: Let him sit in them for a long time on an empty stomach at that time

Alignment scope: Equal-scope marginal phrase; the English is supplied note translation

Word and construction: Jejunus supplies on an empty stomach; diu for a long time and sedeat Let him sit concern the duration in the bath, not a specified duration of fasting.

Alignment qualification: The original marginal expression has no separately aligned modern-body counterpart; its meaning is explained here from its full note context.

Modern container: note

Context passages: DJR-071-34, DJR-071-36

jejunus

BAL-0137-V009 · Fasting

Printed “jejunas” (Latin; lemma).

Starved, scanty or poorly nourished.

Here: The adjective describes grass scarcely produced by barren soil.

Context: The Cyprian quotation belongs to a theological argument about drought and punishment; it does not mean that plants voluntarily fast.

Source: DJR-021-15; Edition page: 2; Source layer: original marginal quotation.

Note; Modern note: N01379

Page label type: printed source label.

Source wording and original alignment: jejunas & pallidas herbas

Modern rendering: starved and pallid grass

Alignment scope: Equal-scope marginal phrase; the English is supplied note translation

Word and construction: Jejunas supplies starved; pallidas pallid and herbas grass are separate components.

Alignment qualification: The original marginal expression has no separately aligned modern-body counterpart; its meaning is explained here from its full note context.

Modern container: note

Context passages: DJR-021-14, DJR-021-16

Juniors

BAL-0111-V002 · Neoterics

Printed “Juniors” (English; lemma).

Later writers in a succession of authorities. The related adjective Iunior means more recent.

Here: The symptom catalogue is represented as transmitted and repeated through medical books.

Context: Burton makes a general claim of repetition; the term concerns chronology, not professional subordination.

Source; Context passages: DJR-058-09

Edition page: 179; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all the Juniors

Modern rendering: all the later writers

Word and construction: Juniors supplies later writers; all the is retained.

Context passages: DJR-058-07, DJR-058-08, DJR-058-10

Alignment conventions: A5.

Further local use

Printed “Juniors” (English; lemma).

Here: Later medical writers who raise objections to a received aphorism.

Context: Hercules de Saxonia and Mercatus are named as exceptions to the preceding claim of universal recent agreement.

Source; Context passages: DJR-058-24

Edition page: 181; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: amongst the Juniors

Modern rendering: among the later writers

Word and construction: Juniors supplies later writers; amongst the supplies among the.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-058-22, DJR-058-23, DJR-058-25, DJR-058-26, DJR-058-27

Alignment conventions: A5.

Further local use

Printed “Iunior” (English; lemma).

Here: More recent, qualifying physicians. Some later medical writers continue to oppose hellebore.

Context: Crato and some recent physicians dissent;102-28 then reports most recent writers’ approval, with a right-time qualification. No unanimous recent verdict is claimed.

Source; Context passages: DJR-102-25

Edition page: 380; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some Iunior Physitians

Modern rendering: some more recent physicians

Word and construction: Iunior supplies more recent; some and Physitians supply the quantifier and profession.

Sense relation: Related adjectival application of the same relative chronological sense.

Context passages: DJR-102-24, DJR-102-26, DJR-102-27, DJR-102-28

Alignment conventions: A5.

Juniors

BAL-0111-V003 · Neoterics

Printed “Juniors” (English; lemma).

Younger people, contrasted with older people.

Here: This ordinary age comparison prevents the bibliographical definition from being extended to every occurrence.

Context: Burton criticizes the old men’s self-exemption from folly; all belongs to their judgment, not his endorsed description of younger people.

Source; Context passages: DJR-011-20

Edition page: 39; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Old men account Juniors all fools

Modern rendering: Old men think all younger people fools

Word and construction: Juniors supplies younger people; all fools is the old men’s reported judgment.

Context passages: DJR-011-19, DJR-011-21

Alignment conventions: A5.

lask

BAL-0131-V002 · Flux and lask

Printed “lask” (English; lemma).

Diarrhoea or looseness of the bowels.

Here: A sudden bowel attack forces the minister to withdraw to a ditch.

Context: Foreest’s reported case makes subsequent shame the emotional cause of withdrawal and wasting; the margin adds fear of accusation, and the exact case remains uncollated.

Source: DJR-040-34; Edition page: 99–100 [supplied; PDF200]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Locator qualification: This source group includes repeated printed 96–97 and supplied 98 –99; see SUPPLIED_OPENING and SOURCE_DJR_040.

Source wording and original alignment: suddenly taken with a lask or looseness

Modern rendering: suddenly seized with diarrhoea

Context passages: DJR-040-33, DJR-040-35

Alignment conventions: A10, A2.

Laudanum Paracelsi

BAL-0188-V003 · Opium and opiates

Printed “Laudanum Paracelsi” (Latin; phrase).

A named compound sleeping medicine associated with Paracelsus.

Here: The synopsis explicitly puts this named preparation among solid compounds, in contrast to liquid syrups and simples.

Context: Burton’s classification; supplied apparatus warns against equating the name with a later standardized tincture.

Source: DJR-067-25; Edition page: unnumbered Second Partition synopsis, scan p. 326; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF326

Source wording and original alignment: Laudanum Paracelsi

Modern rendering: Paracelsus’s laudanum

Word and construction: The indexed form names or supplies a named compound sleeping medicine associated with Paracelsus in this expression.

Alignment conventions: A8.

Further local use

Printed “Laudanum Paracelsi” (Latin; phrase).

Citation key: Laudanum Paracelsi.

Here: The detailed discussion cites Croll’s approval of a compounded use before turning to opium itself; the distinction of names and preparations remains consequential.

Context: Historical prescription attributed through Croll, not a current formulation or safety claim.

Source: DJR-105-39; Edition page: 395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Laudanum Paracelsi

Modern rendering: Paracelsus’ laudanum

Word and construction: The indexed form names or supplies a named compound sleeping medicine associated with Paracelsus in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-105-38, DJR-105-40

Alignment conventions: A8.

leasure

BAL-0143-V002 · Leisure

Printed “leasure” (English; lemma).

Time available for a task.

Here: The alleged lack of leisure explains insufficient revision in Burton’s self-presentation.

Context: Burton speaks of his own circumstances; the passage does not prove the work was never revised.

Source: DJR-005-22; Edition page: 11; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: my leasure would not permit

Modern rendering: my available time did not allow it

Context passages: DJR-005-23, DJR-005-24, DJR-005-25

Alignment conventions: A7, A1.

leasure

BAL-0143-V003 · Leisure

Printed “leasure” (English; lemma).

Freedom from pressing domestic affairs.

Here: Hippocrates admires the investigative time that Democritus enjoys.

Context: The exchange belongs to the pseudonymous Hippocratic narrative retold by Burton.

Source: DJR-008-11; Edition page: 24; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his happinesse and leasure

Modern rendering: his good fortune and leisure

Context passages: DJR-008-09, DJR-008-10, DJR-008-12

Alignment conventions: A7, A1.

leasure

BAL-0143-V006 · Leisure

Printed “leasure” (English; lemma).

Time or opportunity allowed.

Here: Continuing life is represented as time available for repentance.

Context: Burton quotes consolatory religious counsel attributed to Augustine.

Source: DJR-167-04; Edition page: 709; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he gives thee leasure

Modern rendering: he gives you time

Context passages: DJR-167-03, DJR-167-05

Alignment conventions: A7, A1.

leisure

BAL-0143-V007 · Leisure

Printed “leisure” (English; lemma).

Another agent’s own time or opportunity for action.

Here: The distressed person is told to wait for divine timing rather than infer rejection from present lack of signs.

Context: Burton’s theological reassurance concerns the person’s feared spiritual state.

Source: DJR-167-05; Edition page: 709; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: patiently abide the Lords good leisure

Modern rendering: wait patiently for the Lord’s appointed time

Context passages: DJR-167-03, DJR-167-04

Alignment conventions: A7, A1.

Lenitive

BAL-0179-V001 · Lenitive

Printed “lenitive” (English; lemma).

Gently laxative in medicinal action.

Here: The adjective qualifies a preparation used to assist ordinary evacuation when nature fails.

Context: Burton’s historical regimen, following a qualification about the middle course rather than unrestricted evacuation.

Source: DJR-071-28; Edition page: 237; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lenitive electuaries

Modern rendering: laxative electuaries

Word and construction: The indexed form names or supplies gently laxative in medicinal action in this expression.

Context passages: DJR-071-27, DJR-071-29

Alignment conventions: A8.

Lenitive

BAL-0179-V002 · Lenitive

Printed “lenitives” (English; lemma).

A remedy that eases or soothes.

Here: The Scriptural apothecary-shop image distinguishes soothing from purging, altering and strengthening. The continuation attributes to Augustine a condition that the sick person take God’s prepared draught; the margin says not to refuse it.

Context: Burton’s theological comparison; the medicine prepared by God is not a physical drug. The Augustine attribution is Burton’s and remains uncollated.

Source: DJR-081-36; Edition page: 283; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lenitives

Modern rendering: soothing remedies

Word and construction: The indexed form supplies a remedy that eases or soothes in this expression.

Context passages: DJR-081-34, DJR-081-35, DJR-081-37, DJR-081-38

Alignment conventions: A8.

Lenitive

BAL-0179-V003 · Lenitive

Printed “lenitives” (English; lemma).

A gentle laxative medicine.

Here: The noun marks the first and gentler stage in the reported sequence of medical preparations.

Context: Burton attributes this order to the common practice represented by Mercurialis and Montaltus; Bruel’s initial enema is a separately reported alternative.

Source: DJR-103-31; Edition page: 385; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lenitives to preparatives, and so to purgers

Modern rendering: gentle laxatives to preparatives, and then to purgatives

Word and construction: The indexed form supplies a gentle laxative medicine in this expression.

Context passages: DJR-103-29, DJR-103-30, DJR-103-32, DJR-103-33, DJR-103-34, DJR-103-35

Alignment conventions: A8.

Lenitive

BAL-0179-V004 · Lenitive

Printed “lenitives” (English; lemma).

A gentle laxative medicine.

Here: The term supplies a cross-cutting response to constipation in any of the three forms of melancholy.

Context: Burton’s conditional clause applies if costiveness troubles the patient; the forms are the historical head, whole-body and hypochondriacal types.

Source: DJR-106-57; Edition page: 402; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lenitives

Modern rendering: gentle laxatives

Word and construction: The indexed form supplies a gentle laxative medicine in this expression.

Context passages: DJR-106-56

Alignment conventions: A8.

lenitive electuary

BAL-0177-V003 · Electuaries

Printed “Electuarium lenitivum” (Latin; phrase).

A named gentle laxative electuary.

Here: It exemplifies the lenitives placed before preparatives and stronger purgers.

Context: Burton reports the common sequence after mentioning Bruel’s differing initial enema; purges are subsequently restricted to necessity.

Source: DJR-103-31; Edition page: 385; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Electuarium lenitivum

Modern rendering: the lenitive electuary

Word and construction: The indexed form names or supplies a named gentle laxative electuary in this expression.

Context passages: DJR-103-32, DJR-103-33

Alignment conventions: A8.

let blood

BAL-0190-V009 · Phlebotomy

Printed “let them bleed” (English; phrase).

To draw a person’s blood.

Here: Bloodletting is proposed as a means of distinguishing whole-body melancholy by the blood’s appearance together with the relative absence or weakness of other symptoms.

Context: Burton gives a historical diagnostic use, conditional on several signs rather than black blood alone.

Source: DJR-062-24; Edition page: 201; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The best way to discern this species, is to let them bleed

Modern rendering: The best way to distinguish this type is to let them bleed

Word and construction: Let them bleed contributes the proposed procedure; the surrounding words specify its diagnostic purpose.

Context passages: DJR-062-22, DJR-062-23, DJR-062-25

Alignment conventions: A6.

let blood

BAL-0190-V010 · Phlebotomy

Printed “letting blood” (English; phrase).

To draw blood from a person.

Here: Drawing blood from the arm to treat a nosebleed is the bodily analogy for countering one passion with another.

Context: The comparison is offered after preceding remedies fail; the following examples are historical coercive practices, not present advice.

Source: DJR-084-30; Edition page: 297–298; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as they do bleeding at nose by letting blood in the arm

Modern rendering: as they treat a nosebleed by drawing blood from the arm

Word and construction: Letting blood supplies drawing blood; in the arm identifies the withdrawal site, distinct from the nosebleed.

Context passages: DJR-084-29, DJR-084-31, DJR-084-32

Alignment conventions: A6.

Liber pater

BAL-0123-V014 · Wine

Printed “Liber pater à liberando” (Latin; phrase).

Father Liber, from setting free.

Here: Burton explains the god’s title by release from cares and sorrow.

Context: This is Burton’s etymological play in an account of ancient names and practices; the following approval of wine retains moderation and proper timing.

Source: DJR-104-24; Edition page: 390; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Liber pater à liberando

Modern rendering: “Father Liber,” from his setting people free

Word and construction: Liber pater gives Father Liber; à liberando supplies the derivation from freeing. The English supplies his to identify Bacchus as the agent and people as the object of setting free.

Context passages: DJR-104-23, DJR-104-25

Alignment conventions: A10.

library

BAL-0153-V004 · Study and reading

Printed “Library” (English; lemma).

A collection of books or the place housing it.

Here: Heinsius describes a refuge for learned company and delight, despite physical enclosure.

Context: Burton quotes Heinsius; his English and the Latin margin differ over idleness as parent or nurse and over the explicit addition of Melancholy.

Source: DJR-081-17; Edition page: 281; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: come into the Library

Modern rendering: enter the library

Context passages: DJR-081-15, DJR-081-16, DJR-081-18

Alignment conventions: A7, A1.

luxuria

BAL-0128-V012 · Luxurious and riot

Printed “luxuriæ” (Latin; lemma).

Lust or sensual desire.

Here: The genitive names the desire captured by the metaphorical snare of adornment.

Context: An unnamed authority supplies this phrase; Burton’s polemical catalogue is followed by an explicit allowance for becoming and customary clothing.

Source: DJR-121-03; Edition page: 473; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Primum luxuriæ aucupium

Modern rendering: lust’s first snare

Word and construction: Luxuriæ is the genitive of luxuria, here lust; primum is first and aucupium is bird-catching or a snare. The English reorders the full phrase.

Grammar: Luxuriæ is the genitive singular of luxuria, meaning of lust; primum qualifies aucupium, the first snare.

Context passages: DJR-121-02, DJR-121-04

Alignment conventions: A10.

luxuriant

BAL-0128-V005 · Luxurious and riot

Printed “luxuriant” (English; lemma).

Exuberant or abundantly inventive.

Here: The adjective describes Lucian’s wit in a catalogue of conflicting critical judgments.

Context: Burton contrasts widespread admiration with Scaliger’s rejection; the adjective does not itself mean lustful.

Source: DJR-012-26; Edition page: 45; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Lucians luxuriant wit

Modern rendering: Lucian’s exuberant wit

Word and construction: Luxuriant supplies exuberant, wit remains wit, and Lucians becomes the possessive Lucian’s.

Context passages: DJR-012-25, DJR-012-27

Alignment conventions: A10.

Further local use

Printed “luxuriant” (English; lemma).

Here: The ingenuity of churchmen is represented as proliferating into idle subtleties.

Context: This is Burton’s Protestant polemic; his alternative motives are having nothing else to do or defending doctrines he attacks.

Source: DJR-160-06; Edition page: 675; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: luxuriant wits knew not otherwise how to busie themselves

Modern rendering: their over-abundant ingenuity finding no other occupation

Alignment scope: Corresponding constructions with a supplied possessive and finite-to-participial recasting

Word and construction: Luxuriant supplies over-abundant; wits becomes ingenuity. Knew not otherwise how to busie themselves is recast as finding no other occupation, and their is supplied from the named churchmen.

Alignment qualification: The modern possessive their is context-supplied from the preceding churchmen, and the finite clause becomes a participial construction.

Sense relation: The same idea of mental abundance receives a hostile rather than admiring local valuation.

Context passages: DJR-160-05, DJR-160-07, DJR-160-08

luxuriate

BAL-0128-V004 · Luxurious and riot

Printed “luxuriated” (English; lemma).

Indulge oneself freely in a subject or activity.

Here: Burton imagines writing more expansively and pleasurably on subjects more familiar to him.

Context: This is a counterfactual defence of his choice of melancholy: if writing merely for display, he could have chosen other learning.

Source: DJR-006-10; Edition page: 14; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I could have more willingly luxuriated

Modern rendering: I could more gladly have indulged myself

Word and construction: Luxuriated supplies indulged myself, with the reflexive object made explicit in English; I could have and more willingly supply the counterfactual potential and more gladly.

Context passages: DJR-006-09, DJR-006-11

Alignment conventions: A10.

luxuriate

BAL-0128-V006 · Luxurious and riot

Printed “luxuriates” (English; lemma).

Grow richly or luxuriantly.

Here: Grain flourishing in fertile soil supplies a comparison for an amorously disposed mind.

Context: Burton’s English adaptation is freer than the preceding Ovid quotation; hot or cold has no counterpart in that Latin.

Source: DJR-116-22; Edition page: 449; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: As corn luxuriates in a better mold

Modern rendering: As grain grows lush in richer soil

Word and construction: Luxuriates supplies grows lush; corn supplies grain, As marks the comparison, and in a better mold supplies in richer soil.

Context passages: DJR-116-20, DJR-116-21, DJR-116-23

Alignment conventions: A10.

Further local use

Printed “luxuriabit” (Latin; lemma).

Citation key: luxurio.

Here: The mind flourishes like a crop in fertile soil in the quoted Ovid.

Context: The supplied edition restores the continuing syntax across the printed full stop; Burton’s following English is a freer adaptation.

Source: DJR-116-21; Edition page: 449; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Ut seges in pingui luxuriabit humo

Modern rendering: It flourishes like a crop in fertile soil

Alignment scope: Corresponding poetic construction with a resumed subject and future-to-present tense recasting

Word and construction: Luxuriabit is the third-person singular future of luxurio, rendered by present flourishes. The continuing mens, mind, supplies modern It; ut seges supplies like a crop and in pingui humo supplies in fertile soil.

Alignment qualification: The modern It resumes mens from the preceding line across the printed full stop; the crop is the comparison. The Latin future luxuriabit becomes present flourishes in the modern temporal construction.

Sense relation: The Latin flourishing image precedes Burton’s related English grain simile.

luxuriate

BAL-0128-V007 · Luxurious and riot

Printed “luxuriate” (English; lemma).

Indulge in excessive pleasure or dissipated living.

Here: The verb joins a bitter catalogue of political and personal corruption.

Context: Let them is Burton’s scornful dismissal after calling reform impossible, not an unqualified invitation to pleasure.

Source: DJR-015-35; Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: luxuriate

Modern rendering: indulge themselves

Word and construction: Luxuriate supplies indulge; themselves is the reflexive object made explicit by the rendering.

Context passages: DJR-015-34, DJR-015-36

Alignment conventions: A10.

Further local use

Printed “luxuriate” (English; lemma).

Here: The verb condemns costly banquets despite their alleged harms.

Context: Burton speaks in an accusatory we and supplies classical and contemporary examples.

Source: DJR-035-08; Edition page: 73; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: see how we luxuriate and rage in this kinde

Modern rendering: see how extravagantly and madly we indulge in them

Word and construction: Luxuriate and rage are recast as indulge with extravagantly and madly; see how we remains the invitation to observe, and in this kinde becomes in them from the preceding banquets.

Sense relation: The same excessive-indulgence verb is specified as overeating and drunkenness.

Alignment conventions: A10.

Further local use

Printed “Luxuriant” (Latin; lemma).

Citation key: luxurio.

Here: Minds commonly grow wanton in prosperity, within Burton’s contrast between adversity and the corrupting effects of good fortune.

Context: The supplied edition attributes the verse to Ovid and identifies Burton’s extension from lovers to prosperity generally. Burton frames the extreme preference for adversity as a view some hold without qualification.

Source: DJR-093-20; Edition page: 337–338; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Luxuriant animi rebus plerumque secundis

Modern rendering: People’s minds commonly grow wanton in prosperity.

Word and construction: Luxuriant is the third-person plural present verb grow wanton, not the English adjective. Animi supplies minds, plerumque supplies commonly, and rebus secundis supplies in prosperity; People’s is context-supplied.

Alignment qualification: The modern People’s makes the human possessors of animi explicit; the Latin has no separately expressed possessive.

Sense relation: The Latin cognate verb shares the excessive-indulgence sense; its finite morphology and generalized prosperity argument are separately explained.

Context passages: DJR-093-19, DJR-093-21

Alignment conventions: A10.

luxurious

BAL-0128-V003 · Luxurious and riot

Printed “luxurious” (English; lemma).

Lustful; strongly inclined to sexual pleasure.

Here: The adjective joins incontinent and prone to intercourse in the account of windy melancholy.

Context: Burton’s wind-based explanation is historical; Rhasis’s reported benefit of intercourse concerns many of this group, not every patient.

Source: DJR-062-21; Edition page: 201; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: luxurious, incontinent

Modern rendering: lustful, sexually unrestrained

Word and construction: Luxurious supplies lustful; the separate adjective incontinent supplies sexually unrestrained.

Context passages: DJR-062-20, DJR-062-22

Alignment conventions: A10.

Further local use

Printed “luxuriosa” (Latin; lemma).

Citation key: luxuriosus.

Here: The Latin adjective occurs within a claim that an idle woman is readily presumed lustful and often jealous.

Context: The margin quotes Nevisanus’s gendered presumption; Burton finds it plausible, but presumed is not proved.

Source: DJR-145-21; Edition page: 598; Source layer: original marginal quotation.

Note; Modern note: N11458

Page label type: printed source label.

Source wording and original alignment: mulier otiosa facile præsumitur luxuriosa, & sæpe zelotypa

Modern rendering: An idle woman is readily presumed lustful, and often jealous

Modern container: note

Alignment scope: Original marginal Latin and its supplied note translation

Word and construction: Luxuriosa supplies lustful; mulier otiosa supplies An idle woman, facile præsumitur supplies is readily presumed, and & sæpe zelotypa supplies and often jealous.

Sense relation: The Latin adjective has the same sexual sense, with the distinct speaker and presumption retained.

Context passages: DJR-145-20, DJR-145-22

luxus funerum

BAL-0128-V009 · Luxurious and riot

Printed “Luxus funerum” (Latin; phrase).

Extravagance at funerals.

Here: The Latin phrase specifies excessive funeral expense in the imagined polity.

Context: Burton’s own fictional legislation proposes abolishing this expense; it is not a historical law enacted by him.

Source: DJR-017-07; Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Luxus funerum

Modern rendering: Extravagance at funerals

Word and construction: Luxus supplies Extravagance, and the genitive funerum specifies at funerals.

Grammar: Luxus is extravagance; funerum, of funerals, specifies the expenditure.

Context passages: DJR-017-06, DJR-017-08

Alignment conventions: A10.

Further local use

Printed “luxus” (Latin; lemma).

Citation key: luxus.

Here: The Latin sentence blames extravagance for dissipated family wealth.

Context: Burton reports a regional writer’s explanation and repeats it in his own English; this is the quoted diagnosis, not an established historical law.

Source: DJR-017-20; Edition page: 68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: luxus omnia dissipavit

Modern rendering: luxury has squandered everything

Word and construction: Luxus supplies luxury as the grammatical agent; omnia supplies everything, and dissipavit supplies has squandered.

Sense relation: The same Latin extravagance noun, now applied generally to dissipated estates.

Alignment conventions: A10.

macerare

BAL-0171-V006 · Macerate

Printed “maceratis” (Latin; family).

Steeped or soaked; the Latin participle agrees with cubebs.

Here: This is a distinct material-preparation sense, rather than bodily or mental exhaustion.

Context: Burton reports an alleged aphrodisiac practice and immediately presents the catalogue as a warning to avoid its dangers.

Source: DJR-116-56; Edition page: 451; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cubebis in vino maceratis

Modern rendering: cubebs steeped in wine

Word and construction: Maceratis means steeped; in vino supplies in wine and Cubebis supplies cubebs. The Latin ablative construction is redistributed into an English noun phrase.

Context passages: DJR-116-57

Alignment conventions: A9.

macerare

BAL-0171-V007 · Macerate

Printed “maceratur” (Latin; family).

Is wasted or worn away.

Here: The body’s wasting follows the reported loss of food and drink in lovesickness.

Context: The marginal quotation is attributed to Bernard of Gordon; its medical source is reported, not independently collated.

Source: DJR-126-44; Edition page: 504; Source layer: original marginal quotation.

Note; Modern note: N09782

Page label type: printed source label.

Source wording and original alignment: maceratur inde totum corpus

Modern rendering: the whole body is wasted as a result

Word and construction: Maceratur supplies is wasted; totum corpus supplies the whole body and inde the consequential as a result.

Modern container: note

Alignment conventions: A9.

Macerate

BAL-0171-V001 · Macerate

Printed “macerate” (English; family).

To wear down, waste or exhaust.

Here: Public pursuits consume the energy of the people watched from the narrator’s withdrawn vantage point.

Context: Burton’s prefatory persona describes others’ activity, in contrast with his own professed security.

Source: DJR-002-05; Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: macerate themselves

Modern rendering: wear themselves out

Alignment conventions: A9, A3.

Macerate

BAL-0171-V002 · Macerate

Printed “macerate” (English; family).

To exhaust or erode mentally.

Here: Cares and passions become instruments of the self-destruction represented by Actaeon’s dogs.

Context: Burton’s moral account makes people encourage passions that subsequently torment them.

Source: DJR-040-05; Edition page: 97 [PDF197]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Locator qualification: This source group includes repeated printed 96–97 and supplied 98 –99; see SUPPLIED_OPENING and SOURCE_DJR_040.

Source wording and original alignment: macerate their mindes

Modern rendering: wear away their minds

Context passages: DJR-040-04

Alignment conventions: A9, A3.

Macerate

BAL-0171-V003 · Macerate

Printed “macerate” (English; family).

To wear down or torment another person.

Here: The word extends to deliberate interpersonal violence through instruments, institutions and laws.

Context: Burton attributes these inventions to hatred and revenge, a moral causal claim.

Source: DJR-041-25; Edition page: 103–104; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to macerate and torment one another

Modern rendering: for wearing down and tormenting one another

Context passages: DJR-041-24, DJR-041-26

Alignment conventions: A9, A3.

Macerate

BAL-0171-V004 · Macerate

Printed “macerating” (English; family).

Wasting or exhausting through prolonged strain.

Here: The repeated still gives the duration of thoughts that consume the sufferer.

Context: Burton describes reported mental symptoms through Avicenna and Rhazes; the imagined object need not be real.

Source: DJR-059-33; Edition page: 187; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: macerating themselves

Modern rendering: wearing themselves away

Context passages: DJR-059-32, DJR-059-34

Alignment conventions: A9, A3.

Macerate

BAL-0171-V005 · Macerate

Printed “macerated” (English; family).

Worn down or wasted.

Here: The passive construction makes cares and discontents the agents of the soul’s attrition.

Context: Burton describes a progression from pleasurable solitary imaginings to distress, qualified by the preceding discussion of constitution and intervening business.

Source: DJR-061-19; Edition page: 196; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: macerated with cares and discontents

Modern rendering: wasted by cares and discontents

Context passages: DJR-061-18, DJR-061-20

Alignment conventions: A9, A3.

Macerate

BAL-0171-V008 · Macerate

Printed “macerate” (English; family).

To waste or wear down physically.

Here: Ascetic bodily exhaustion enters Burton’s polemic against supposed religious perfection.

Context: Burton accuses religious practices and their promoters of serving the Devil; this is his polemical construction, not a neutral judgement of the named religions.

Source: DJR-156-02; Edition page: 655; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: macerate and consume their bodies

Modern rendering: wear down and consume their bodies

Context passages: DJR-156-01, DJR-156-03

Alignment conventions: A9, A3.

Magnanimity and pusillanimity

BAL-0161-V001 · Magnanimity and pusillanimity

Printed “magnanimity” (English; family).

Courage or greatness of spirit.

Here: The virtue strengthens the exhortation to bear affliction.

Context: Burton invokes the Christian soldier, and the following paragraph laments the difficulty of practising this counsel.

Source: DJR-023-13; Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: patience, with magnanimity

Modern rendering: patience and courage

Word and construction: Magnanimity supplies courage; patience is the separate preceding virtue.

Context passages: DJR-023-12, DJR-023-14

Alignment conventions: A9.

Magnanimity and pusillanimity

BAL-0161-V002 · Magnanimity and pusillanimity

Printed “pusillanimity” (English; family).

Faint-heartedness or diminished courage.

Here: The description introduces Burton’s rebuke to healthy people who ridicule sufferers.

Context: The supposition that sufferers can simply resist is attributed to the mockers, then challenged through imagined grief and fear.

Source: DJR-063-24; Edition page: 206; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dejected pusillanimity

Modern rendering: dejected faint-heartedness

Context passages: DJR-063-23, DJR-063-25

Alignment conventions: A9, A3.

Magnanimity and pusillanimity

BAL-0161-V003 · Magnanimity and pusillanimity

Printed “magnanimity” (English; family).

Greatness of spirit or courage.

Here: The term is an honour conventionally given to reckless self-endangerment in war.

Context: Is accounted marks a social valuation that Burton exposes critically by describing destruction of oneself and others; it is not uncomplicated praise.

Source: DJR-066-10; Edition page: 217; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: is accounted valor and magnanimity

Modern rendering: is counted courage and greatness of spirit

Word and construction: Valor supplies courage, magnanimity greatness of spirit; is accounted retains attribution to public judgement.

Context passages: DJR-066-09

Alignment conventions: A9.

Magnanimity and pusillanimity

BAL-0161-V004 · Magnanimity and pusillanimity

Printed “pusillanimity” (English; family).

Faint-heartedness or lack of courage.

Here: The countervirtue scheme sets fortitude against it.

Context: Burton prescribes an oppositional ethical exercise and asks whether the disturbing cause is real or imagined.

Source: DJR-095-34; Edition page: 347–348; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fortitude to pusillanimity

Modern rendering: courage against faint-heartedness

Word and construction: Fortitude supplies courage; pusillanimity faint-heartedness; against explains the oppositional to.

Alignment conventions: A9.

Magnanimity and pusillanimity

BAL-0161-V005 · Magnanimity and pusillanimity

Printed “pusillanimity” (English; family).

Cowardice or failure of courage.

Here: The word criticizes acquiescence that allows repeated public humiliation.

Context: Burton permits resistance only sometimes and only when discreet and moderate; the local passage qualifies earlier praise of patience.

Source: DJR-098-07; Edition page: 359; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: through pusillanimity or sottishness

Modern rendering: through cowardice or stupidity

Word and construction: Pusillanimity supplies cowardice; sottishness supplies stupidity, not an extra meaning of the first noun.

Context passages: DJR-098-06, DJR-098-08

Alignment conventions: A9.

magnanimous

BAL-0161-V006 · Magnanimity and pusillanimity

Printed “magnanimous” (English; lemma).

Great-spirited, noble or courageous in spirit.

Here: Praise of Luther’s greatness of spirit within the attack on shrine revenues.

Context: Burton praises Luther within anti-Catholic polemic; the conditional dare introduces the imagined challenge to the monks’ livelihood. Dithmarus is specifically cited for heroical Luther, not made the speaker of all surrounding claims.

Source; Context passages: DJR-154-37

Edition page: 650; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a magnanimous or zealous Luther

Modern rendering: a generous-spirited or zealous Luther

Word and construction: Magnanimous supplies generous-spirited; zealous remains the separate alternative description, and Luther identifies the person praised.

Context passages: DJR-154-36, DJR-154-38

Alignment conventions: A5.

Further local use

Printed “magnanimous” (English; lemma).

Here: Greatness of spirit conditionally associated with retaining true gentility.

Context: The promise is conditional on retaining ancient marks of gentility, and the comparison repeats Burton’s hostile generalization about peasants, not established sociology.

Source; Context passages: DJR-089-15

Edition page: 318–319; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a more magnanimous, heroicall & generous spirit

Modern rendering: a more magnanimous, heroic, and generous spirit

Word and construction: Magnanimous remains magnanimous; heroicall and generous are separate coordinated attributes; more marks the comparison.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-089-10, DJR-089-11, DJR-089-12, DJR-089-13, DJR-089-14, DJR-089-16

Alignment conventions: A5.

Make a virtue of necessity

BAL-0117-V005 · Virtue

Printed “make a vertue of necessity” (English; phrase).

To turn unavoidable endurance into a willingly accepted or creditable act.

Here: The phrase urges reconciliation to what cannot be avoided.

Context: Burton’s consolation follows an account of war and common suffering; the claim belongs to his rhetoric of endurance, not to a claim that suffering is intrinsically good.

Source; Context passages: DJR-087-06

Edition page: 308–309; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: make a vertue of necessity

Modern rendering: Make a virtue of necessity

Context passages: DJR-087-04, DJR-087-05, DJR-087-07, DJR-087-08

Alignment conventions: A5, A4.

make water

BAL-0124-V016 · Water and springs

Printed “make water” (English; phrase).

To urinate.

Here: The expression occurs in the report of Ottoman washing customs.

Context: Burton reports Busbecq; the body mentions hand-washing, whereas the marginal quotation specifies washing private parts after defecation.

Source: DJR-071-40; Edition page: 238; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: will not make water (but they will wash their hands) or go to stool

Modern rendering: will not urinate or empty their bowels without washing their hands

Word and construction: Make water contributes urinate; go to stool supplies empty their bowels, and the parenthesis supplies hand-washing. The modern coordination redistributes the original wording.

Context passages: DJR-071-39, DJR-071-41

Alignment conventions: A10.

Manus Dei

BAL-0106-V002 · Physician

Printed “Manus Dei” (Latin; phrase).

God’s hand, a metaphor for a minister or instrument of healing.

Here: The phrase gives the physician a subordinate place in Burton’s theological account of healing.

Context: Burton attributes the phrase to Hierophilus; the supplied note distinguishes a parallel about medicines as hands of gods and does not verify his exact attribution.

Source: DJR-069-03; Edition page: 226; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Manus Dei

Modern rendering: the hand of God

Qualification: The physician is the referent in Burton’s text. The nearby classical parallel discussed by the supplied edition has medicines as its referent; those formulations are not interchangeable.

Context passages: DJR-069-02, DJR-069-04

Alignment conventions: A5, A4.

marital debt

BAL-0134-V003 · Venery

Printed “debt” (English; phrase).

Marital sexual obligation, figured as a debt owed between spouses.

Here: The phrase is used of learned husbands whom Lemnius accuses of discharging the obligation without vigour.

Context: Burton alludes to Paul; the scriptural obligation is reciprocal, but the alleged effect on offspring is Lemnius’s medical addition, not the scriptural statement.

Source: DJR-033-14; Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they pay their debt

Modern rendering: They pay their debt

Word and construction: Debt is retained as debt; pay names performance of the conjugal obligation.

Context passages: DJR-033-13, DJR-033-15

Alignment conventions: A10.

Further local use

Printed “debts” (English; phrase).

Citation key: marital debt.

Here: The obligation metaphor recurs in Plater’s story of an infirm husband and young wife.

Context: The alleged sexual-deprivation illness is an attributed case; its fuller margin and abbreviated body differ, and neither establishes a verified history.

Source: DJR-036-15; Edition page: 79; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pay his debts in that kinde

Modern rendering: pay his conjugal debts

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-036-14, DJR-036-16

Alignment conventions: A10, A2.

masticatory

BAL-0196-V002 · Apophlegmatisms

Printed “Masticatories” (English; lemma).

A medicinal substance held and chewed in the mouth.

Here: The name emphasizes chewing and is followed by gentle and strong examples.

Context: Burton groups hyssop, origan, pennyroyal, thyme and mustard as gentle, pellitory, pepper and ginger as strong; this is his historical classification.

Source: DJR-102-44; Edition page: 382; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Masticatories, to be held and chewed in the mouth

Modern rendering: masticatories, held and chewed in the mouth

Word and construction: Masticatories retains the technical name; the following clause explains the manner of administration.

Context passages: DJR-102-43, DJR-102-45

Alignment conventions: A6.

masticatory

BAL-0196-V004 · Apophlegmatisms

Printed “masticatories” (English; lemma).

A medicinal substance intended to be chewed.

Here: Chewed preparations are grouped with sneezing and nasal medicines among averters.

Context: Burton reports general acceptance and named recipe collections; the Venetian empiric’s secret liquid is a following separate report, not a definition of every masticatory.

Source: DJR-104-06; Edition page: 388; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sneezing, masticatories, and nasals

Modern rendering: Remedies that provoke sneezing, preparations to chew, and nasal medicines

Word and construction: Masticatories contributes preparations to chew; the neighbouring two routes remain separate.

Context passages: DJR-104-04, DJR-104-05, DJR-104-07

Alignment conventions: A6.

meat

BAL-0122-V001 · Meat

Printed “meats” (English; lemma).

Foods of any kind.

Here: Food is the first example of wholesome or pleasant things that become tiresome through repetition; manna makes the breadth explicit.

Context: Burton compares food with places, company and sports in a discussion of confinement despite material comfort.

Source: DJR-052-03; Edition page: 152; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: As it is in meats

Modern rendering: As with food

Word and construction: Meats supplies food in the introductory comparison; As it is in becomes As with.

Context passages: DJR-052-02, DJR-052-04

Alignment conventions: A10.

Further local use

Printed “meat” (English; lemma).

Here: Travellers’ reported plant staples clearly exemplify food beyond flesh.

Context: Burton lists travellers’ reported staples; the named produce and longevity anecdotes are not a modern dietary survey.

Source: DJR-035-47; Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their meat Palmitos, Pinas, Potatos, &c. and such fruits

Modern rendering: their food consists of palm hearts, pineapples, potatoes and similar produce

Word and construction: Meat supplies the broad food noun in this independently aligned construction; the named produce or egg is its local referent where specified.

Sense relation: The same broad food sense, independently illustrated by local examples.

Context passages: DJR-035-46, DJR-035-48

Alignment conventions: A10.

Further local use

Printed “meat” (English; lemma).

Here: Eggs are called meat, with preparation restricted by the margin to poached rather than fried or buttered.

Context: Burton approves eggs, with the marginal restriction not fried or buttered but poached; Crato’s subsequent sparing quantities and set times qualify butter/oil and sugar/honey, not the egg statement.

Source: DJR-070-23; Edition page: 232; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a nutritive wholesome meat

Modern rendering: a nourishing, wholesome food

Word and construction: Meat supplies the broad food noun in this independently aligned construction; the named produce or egg is its local referent where specified.

Sense relation: The same broad food sense, independently illustrated by local examples.

Context passages: DJR-070-21, DJR-070-22

Alignment conventions: A10.

Further local use

Printed “meat” (English; lemma).

Here: Burton makes even otherwise wholesome food potentially harmful when excessive or badly timed.

Context: Burton argues that otherwise wholesome food can harm when excessive or ill-timed within his historical regimen.

Source: DJR-071-02; Edition page: 234; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no meat whatsoever

Modern rendering: no food

Word and construction: Meat supplies the broad food noun in this independently aligned construction; the named produce or egg is its local referent where specified.

Sense relation: The same broad food sense, independently illustrated by local examples.

Context passages: DJR-071-01, DJR-071-03

Alignment conventions: A10.

Further local use

Printed “meats” (English; lemma).

Here: The plural names foods selected for religious observance.

Context: Burton’s polemic follows explicit approval of moderate and timely fasting; choice of foods differs from the same paragraph’s narrow flesh in Lent.

Source: DJR-156-06; Edition page: 655–656; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: choice of times and meats

Modern rendering: times and foods

Alignment scope: Local object phrase with the choosing action expressed by the preceding modern verb prescribe

Word and construction: Meat or meats supplies the food component of the full construction; the remaining words specify observance or refusal.

Alignment qualification: The original nominal choice is recast in they prescribe immediately before this modern object phrase.

Sense relation: The same broad food sense now contributes to religious observance or feared transgression.

Context passages: DJR-156-05, DJR-156-07

Further local use

Printed “meat” (English; lemma).

Here: Shellfish is described as forbidden food in a distressing transgression story.

Context: Burton’s version of Busbecq changes the checked source’s Greek boy and snails into a Turkish boy and shellfish, as the supplied edition explains; the anecdote is not verified as Burton tells it.

Source: DJR-159-19; Edition page: 671; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a meat forbidden by their law

Modern rendering: food forbidden by their law

Word and construction: Meat or meats supplies the food component of the full construction; the remaining words specify observance or refusal.

Sense relation: The same broad food sense now contributes to religious observance or feared transgression.

Context passages: DJR-159-18, DJR-159-20

Alignment conventions: A10.

Further local use

Printed “meats” (English; lemma).

Here: Particular foods are singled out in an account of progressively stricter observance.

Context: Burton’s polemic alleges an escalation from good general fasting to rules binding consciences under threat of damnation.

Source: DJR-160-41; Edition page: 679; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: from such meats at set times

Modern rendering: abstinence from particular foods at fixed times

Alignment scope: Elliptical original construction expanded to identify abstinence

Word and construction: Meat or meats supplies the food component of the full construction; the remaining words specify observance or refusal.

Alignment qualification: Abstinence is supplied from the fasting context; meats itself supplies foods.

Sense relation: The same broad food sense now contributes to religious observance or feared transgression.

Context passages: DJR-160-40, DJR-160-42

Further local use

Printed “meat” (English; lemma).

Here: Food is refused amid distress over imagined offences.

Context: The claim is attributed to Weyer, with the important qualification that the supposed guilt has no real offence behind it.

Source: DJR-165-35; Edition page: 703; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they refuse many of them meat and drink

Modern rendering: Many of them refuse food and drink

Word and construction: Meat or meats supplies the food component of the full construction; the remaining words specify observance or refusal.

Sense relation: The same broad food sense now contributes to religious observance or feared transgression.

Context passages: DJR-165-34, DJR-165-36

Alignment conventions: A10.

meat

BAL-0122-V002 · Meat

Printed “meat” (English; lemma).

Food in general.

Here: The scriptural loathing of all food describes loss of appetite amid severe suffering.

Context: Burton incorporates Psalm 107 into his account, then attributes the melancholy interpretation of Job to Pineda and other interpreters.

Source: DJR-065-17; Edition page: 214; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all meat

Modern rendering: all food

Word and construction: Meat supplies food; all preserves the unrestricted object of loathing.

Context passages: DJR-065-16, DJR-065-18

Alignment conventions: A10.

meat

BAL-0122-V004 · Meat

Printed “meat” (English; lemma).

Animal flesh considered as food.

Here: The lean part of fat meat has a narrower reference than the adjacent general food sense.

Context: Burton commends the lean portion within historical dietary guidance, then reports disagreement over brains.

Source: DJR-070-22; Edition page: 232; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The lean of fat meat

Modern rendering: The lean portion of fat meat

Word and construction: Meat supplies animal flesh within the construction specifying the lean portion of fat meat.

Context passages: DJR-070-21, DJR-070-23

Alignment conventions: A10.

Further local use

Printed “meat” (English; lemma).

Here: The narrower flesh sense identifies the alleged Lenten transgression.

Context: The comparison with murder is Burton’s polemical accusation, not a statement of Catholic moral teaching.

Source: DJR-156-06; Edition page: 655–656; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: eat meat in Lent

Modern rendering: eating meat in Lent

Word and construction: Meat is the flesh forbidden during Lent in this construction; the rest specifies the eating occasion.

Sense relation: The same narrow flesh sense in a religious-food context.

Context passages: DJR-156-05, DJR-156-07

Alignment conventions: A10.

Further local use

Printed “meat” (English; lemma).

Here: The narrower flesh sense identifies the alleged Lenten transgression.

Context: The comparison with murder is Burton’s polemical accusation, not a statement of Catholic moral teaching.

Source: DJR-159-46; Edition page: 674; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: eat a bit of meat in Lent

Modern rendering: eat a morsel of meat in Lent

Word and construction: Meat is the flesh forbidden during Lent in this construction; the rest specifies the eating occasion.

Sense relation: The same narrow flesh sense in a religious-food context.

Context passages: DJR-159-45, DJR-159-47

Alignment conventions: A10.

meat

BAL-0122-V006 · Meat

Printed “meat” (English; lemma).

Bodily food used as the counterpart of mental nourishment.

Here: Reading is compared with food through the relation of soul to body.

Context: Burton attributes the maxim to Seneca, but the supplied note does not locate it verbatim; this remains an attributed comparison.

Source: DJR-081-29; Edition page: 282–283; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as meat is to the body, such is reading to the soul

Modern rendering: reading is to the soul what food is to the body

Word and construction: Meat supplies bodily food, whose relation to the body is compared with reading’s relation to the soul.

Context passages: DJR-081-28, DJR-081-30

Alignment conventions: A10.

meat

BAL-0122-V007 · Meat

Printed “meat” (English; lemma).

Food as the object of taste.

Here: Fever’s distaste becomes a comparison for offense caused by disordered judgment rather than by an object itself.

Context: Burton invokes Plutarch and then qualifies self-mastery in the next paragraph: those unable to govern themselves should tell a friend.

Source: DJR-083-31; Edition page: 292; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not in the meat, but in our taste

Modern rendering: the fault is in our taste

Alignment scope: redistributed construction across the Latin gloss and following English restatement

Word and construction: Meat is the food object contrasted with taste. Its explicit food component appears in the preceding modern translation of non ex cibi vitio; the following modern English restatement supplies the fault and retains taste without repeating food.

Alignment qualification: The modern rendering supplies the omitted subject the fault and folds the food contrast into the preceding translation of non ex cibi vitio; the short units are not equal-scope equivalents.

Context passages: DJR-083-30, DJR-083-32

meat

BAL-0122-V008 · Meat

Printed “meats” (English; lemma).

Meals or occasions of eating.

Here: Protracting the time of meats means extending meals beyond their usual duration.

Context: Burton attributes the warning to Avicenna within the account of dietary quantity and timing.

Source: DJR-035-03; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to protract the time of meats longer then ordinary

Modern rendering: prolonging meals beyond the usual time

Word and construction: Meats supplies meals; the surrounding words supply prolonging them beyond the usual time.

Context passages: DJR-035-02, DJR-035-04

Alignment conventions: A10.

Further local use

Printed “at meat” (English; phrase).

Citation key: at meat.

Here: Meal time is one setting for the persistence of distressing thoughts.

Context: Mercurialis’s reported account stresses that the recurring thought is involuntary and cannot simply be dismissed.

Source: DJR-059-36; Edition page: 187; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: at meat

Modern rendering: at meals

Word and construction: At meat corresponds to at meals; meat denotes the meal occasion.

Sense relation: The same meal-occasion sense, in a prepositional construction.

Context passages: DJR-059-35, DJR-059-37

Alignment conventions: A10.

medicinal wines

BAL-0123-V003 · Wine

Printed “Wines” (English; phrase).

Fluid medicinal compounds prepared with wine.

Here: Wines are classified alongside syrups; the named examples include preparations with wormwood, tamarisk, borage and bugloss.

Context: Burton gives a historical pharmaceutical classification and attributes composition to Villanovanus; the precise text’s authorship remains unverified.

Source: DJR-101-20; Edition page: 374; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Fluid, as Wines and Syrrups.

Modern rendering: Fluids include wines and syrups.

Word and construction: Wines is retained as wines; Fluid supplies the classification and Syrrups names the other class member.

Context passages: DJR-101-19, DJR-101-21, DJR-101-22, DJR-101-23

Alignment conventions: A10.

medicinall diet

BAL-0119-V003 · Diet and regimen

Printed “medicinall diet” (English; phrase).

Food or regimen used with a therapeutic purpose.

Here: This is the first, less interventionist stage before treatment with drugs.

Context: Burton’s wise physician tries diet first and gives medicine only upon necessity; the preceding paragraph attacks prescribing for fees.

Source: DJR-069-12; Edition page: 227; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: first try medicinall diet

Modern rendering: first try a therapeutic diet

Context passages: DJR-069-11, DJR-069-13

Alignment conventions: A10, A2.

mediocris

BAL-0126-V005 · Mediocrity

Printed “mediocria” (Latin; lemma).

Middling: neither good nor bad in the stated comparison.

Here: The adjective sorts parts of the book by quality.

Context: Burton explicitly inverts Martial’s balance so that more are good; his next English summary does not repeat the numerical claim.

Source: DJR-108-20; Edition page: 411; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sunt mala, sunt quædam mediocria, sunt bona plura;

Modern rendering: Some things are bad, some middling, but more are good.

Context passages: DJR-108-19, DJR-108-21

Alignment conventions: A10, A2.

mediocris

BAL-0126-V006 · Mediocrity

Printed “mediocres” (Latin; lemma).

Moderate in degree or severity.

Here: The marginal praise of gentle joking concerns moderate troubles of the mind.

Context: The Latin qualification requires freedom from insult and a gently playful sting; it is narrower than an unrestricted cure claim.

Source: DJR-085-30; Edition page: 301–302; Source layer: original marginal quotation.

Note; Modern note: N06294

Page label type: printed source label.

Source wording and original alignment: mediocres animi ægritudines sanari solent

Modern rendering: moderate troubles of the mind are commonly cured

Modern container: note

Alignment scope: Equal-scope clause in the marginal quotation and separately supplied translation

Word and construction: The adjective limits the severity of the troubles said commonly to be cured.

Context passages: DJR-085-29

mediocrity

BAL-0126-V001 · Mediocrity

Printed “mediocrity” (English; lemma).

A middle state or condition.

Here: The speaker asks whether a position between prosperity and adversity could escape trial.

Context: The question continues Augustine’s contrast; it does not assert that a trial-free middle condition exists.

Source: DJR-042-15; Edition page: 107; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: What mediocrity may be found?

Modern rendering: What middle state can be found?

Context passages: DJR-042-14, DJR-042-16

Alignment conventions: A10, A2.

mediocrity

BAL-0126-V002 · Mediocrity

Printed “mediocrity” (English; lemma).

Moderation or a measured degree.

Here: Both body and mind must be exercised without overburdening either.

Context: Burton’s conclusion and the following Plutarchan fable require balanced exertion, not equal numerical exercise or mediocre performance.

Source: DJR-082-21; Edition page: 286; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: and that in a mediocrity

Modern rendering: and in moderation

Context passages: DJR-082-20, DJR-082-22

Alignment conventions: A10, A2.

mediocrity

BAL-0126-V003 · Mediocrity

Printed “Mediocritie” (English; lemma).

A moderate amount or middle condition.

Here: Moderate means are praised against excessive wealth.

Context: The counsel is assigned to the speaker in the poet; the margin names Euripides’s Melanippe, whose exact fragment remains uncollated.

Source: DJR-091-22; Edition page: 328; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Mediocritie of meanes agrees best with men

Modern rendering: moderate means suit men best

Context passages: DJR-091-21, DJR-091-29, DJR-091-30, DJR-091-31, DJR-092-04, DJR-092-05, DJR-092-06

Alignment conventions: A10, A2.

mediocrity

BAL-0126-V004 · Mediocrity

Printed “mediocrity” (English; lemma).

A middle position between opposed judgments.

Here: Some authorities allow that certain Gentiles may not be unworthy of salvation, without deciding absolutely.

Context: Burton distinguishes this cautious position from positive and negative positions held by other named groups; it is not a universal verdict on salvation.

Source: DJR-168-14; Edition page: 716; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hold a mediocrity

Modern rendering: take a middle position

Context passages: DJR-168-13, DJR-168-15

Alignment conventions: A10, A2.

Melangoga

BAL-0184-V002 · Purging

Printed “Melangoga” (Latin-derived medical term; family).

A medicine intended to evacuate the melancholy humour or black bile.

Here: The term introduces the classification by simple or compound, mild or violent, upward or downward action; the next paragraph disputes whether one remedy purges only melancholy.

Context: Burton’s classification followed by disagreement among authorities.

Source: DJR-101-32; Edition page: 376; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Melangoga, or melancholy purgin medicines

Modern rendering: Melangoga, medicines that purge melancholy

Word and construction: The indexed form names or supplies a medicine intended to evacuate the melancholy humour or black bile in this expression.

Context passages: DJR-101-31, DJR-101-33, DJR-101-34, DJR-101-35

Alignment conventions: A8.

merriment

BAL-0147-V006 · Mirth

Printed “merriment” (English; lemma).

Pleasant social enjoyment.

Here: The same entertainments intensify some lovers’ passions and relieve others.

Context: Burton invokes Avicenna and explicitly makes application depend on symptoms and disposition.

Source: DJR-134-37; Edition page: 547–548; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: merriment, singing, dancing

Modern rendering: merriment, singing and dancing

Context passages: DJR-134-36

Alignment conventions: A7, A1.

merry

BAL-0147-V001 · Mirth

Printed “merry” (English; lemma).

Cheerful.

Here: Merry intervals coexist with enduring sorrow in the symptom description.

Context: Burton describes fluctuation and appearance; laughter is not proof that distress has ended.

Source: DJR-059-02; Edition page: 183; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: merry and sad, but most part sad

Modern rendering: merry and sad, but mostly sad

Context passages: DJR-059-01

Alignment conventions: A7, A1.

merry

BAL-0147-V002 · Mirth

Printed “merry” (English; lemma).

Amused or entertained.

Here: The pleasure of scoffers harms the person who supplies their amusement.

Context: Burton condemns such company and recommends escape in the continuation.

Source: DJR-084-15; Edition page: 292 [296]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Source wording and original alignment: make themselves merry by abusing some silly fellow

Modern rendering: entertain themselves by tormenting some simple fellow

Context passages: DJR-084-14, DJR-084-16

Alignment conventions: A7, A1.

middle Region

BAL-0121-V008 · Air

Printed “middle Region” (English; phrase).

The cold middle layer in an older division of the atmosphere.

Here: The proximity of high mountains to this layer supplies an explanation of snow despite heat below.

Context: Burton invokes the layered model and scant refraction; he then recognizes difficulties in explaining equally situated places.

Source: DJR-074-06; Edition page: 248; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: middle Region

Modern rendering: middle region of the air

Alignment scope: Short noun phrase with the understood atmospheric object supplied in the modern rendering

Word and construction: Middle Region names the atmospheric layer; of the air is supplied in the modern wording and has no separate words in this original phrase.

Context passages: DJR-074-05, DJR-074-07

miles de balneo

BAL-0136-V008 · Baths and bathing

Printed “MILITI DE BALNEO” (Latin; phrase).

To a Knight of the Bath.

Here: The phrase gives George Berkeley’s title in the dedication.

Context: Democritus Junior addresses his patron formally; this is a chivalric title, not a medical use or a claim about the title’s legal history.

Source: DJR-170-21; Edition page: unnumbered preliminary matter, scan p. 11; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 11

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: GEORGIO BERKLEIO, MILITI DE BALNEO

Modern rendering: George Berkeley, Knight of the Bath

Alignment scope: Matched patron-name and title phrase, with Latin dative governed by the dedication’s earlier To

Word and construction: Militi de Balneo supplies Knight of the Bath; the Latin dative of address is carried by the dedication’s opening To, outside this selected phrase.

mineral water

BAL-0124-V005 · Water and springs

Printed “water” (English; phrase).

Mineral water associated with natural baths, here taken as a drink.

Here: Mercurialis’s Lucca patient drinks the water and also receives water poured on the head; these are separate uses.

Context: The recommendations belong to named physicians; Hercules restricts the sweating, drying treatment to hypochondriacal melancholy and excludes the other kinds.

Source: DJR-071-43; Edition page: 238–239; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: drink the water of them

Modern rendering: drink the water

Alignment scope: Corresponding drinking phrases; the original of them is left implicit in the modern phrase, with the baths identified by the preceding context.

Word and construction: Water is the drink; of them refers to the previously mentioned baths. The modern phrase does not repeat of them, but that source is explicit in the preceding context.

Context passages: DJR-071-41, DJR-071-42, DJR-071-44, DJR-071-45, DJR-071-46, DJR-071-47

mirth

BAL-0147-V003 · Mirth

Printed “mirth” (English; lemma).

Cheerfulness or enjoyable merriment.

Here: Mirth joins music and lively company among Burton’s preferred means of diverting fixed cares.

Context: Burton expressly says “in my judgment”; the therapeutic and strong-drink claims are historical.

Source: DJR-085-02; Edition page: 298–299; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mirth

Modern rendering: cheerfulness

Context passages: DJR-085-01, DJR-085-03

Alignment conventions: A7, A1.

mirth

BAL-0147-V004 · Mirth

Printed “mirth” (English; lemma).

Cheerfulness or social enjoyment.

Here: The merry companion is compared to a carriage for a weary traveller.

Context: The praise is attributed to Gomesius and others; the margin limits joking by gentleness and absence of insult.

Source: DJR-085-30; Edition page: 301–302; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: honest mirth

Modern rendering: wholesome merriment

Context passages: DJR-085-28, DJR-085-29, DJR-085-31

Alignment conventions: A7, A1.

mirth

BAL-0147-V005 · Mirth

Printed “mirth” (English; lemma).

Cheerfulness or social enjoyment.

Here: Pleasant interruptions of serious studies and business are opposed to sorrow.

Context: Burton gathers medical counsels, then immediately warns against turning this into habitual drinking.

Source: DJR-086-26; Edition page: 305; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mirth and merry company

Modern rendering: cheerfulness and cheerful company

Context passages: DJR-086-24, DJR-086-25, DJR-086-27, DJR-086-28

Alignment conventions: A7, A1.

monthly issue

BAL-0192-V003 · Issue

Printed “monthly issues” (English; phrase).

A menstrual discharge.

Here: One of the customary bodily flows whose suppression is counted among possible causes of melancholy.

Context: Fernel’s classification makes these evacuations necessary at certain times, not invariably.

Source: DJR-036-08; Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: monthly issues in women

Modern rendering: women’s monthly periods

Word and construction: Monthly issues contributes menstrual periods; in women becomes the possessive women’s.

Context passages: DJR-036-09, DJR-036-10

Alignment conventions: A6.

Mountebank

BAL-0109-V001 · Mountebank

Printed “Mountebanks” (English; family).

A disparaging name for public performers and sellers of dubious remedies.

Here: Mountebanks join a catalogue of people alleged to manufacture voices and frighten listeners into believing in spirits.

Context: The collective allegation is Burton’s, attributed in part to Roger Bacon; the anti-Catholic grouping is polemical.

Source; Context passages: DJR-064-30

Edition page: 211; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Mass-Priests and Mountebanks

Modern rendering: mass priests and quacks

Word and construction: Mountebanks supplies quacks; Mass-Priests supplies mass priests within the coordinated group.

Context passages: DJR-064-28, DJR-064-29, DJR-065-01

Alignment conventions: A5.

Further local use

Printed “Mountebanks” (English; family).

Here: Remedy sellers are contrasted with the competent, learned, skilful and honest physician.

Context: Burton accuses these practitioners of assuming a title and thereby discrediting medicine.

Source: DJR-069-04; Edition page: 226; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Mountebanks, Quacksalvers

Modern rendering: mountebanks, quacks

Word and construction: Mountebanks is retained as mountebanks; the following Quacksalvers is separately rendered quacks.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-069-03, DJR-069-05

Alignment conventions: A5.

Further local use

Printed “mountebanks” (English; family).

Here: The occupation is one of the makeshifts into which poor vicars are said to be forced.

Context: The hostile vocabulary operates within an attack on patrons who fail to support their clergy.

Source; Context passages: DJR-006-18

Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mountebanks, quacksalvers, empiricks

Modern rendering: mountebanks, quacks, and empirical healers

Word and construction: Mountebanks is retained as mountebanks; quacksalvers and empiricks supply the other two items, quacks and empirical healers.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-006-16, DJR-006-17, DJR-006-19

Alignment conventions: A5.

Further local use

Printed “Mountebanks” (English; family).

Here: The term occurs among practitioners whose reported cures Burton explains through imagination and belief.

Context: The explanation is presented with authorities and an unresolved difference between incredulity in the body and credulity in the margin.

Source: DJR-039-28; Edition page: 96; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Mountebanks and Wizards

Modern rendering: quacks and wizards

Word and construction: Mountebanks supplies quacks; Wizards supplies wizards in the coordinated phrase.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-039-27, DJR-039-29, DJR-039-30

Alignment conventions: A5.

music

BAL-0148-V012 · Music and harmony

Printed “musick” (English; lemma).

Sound understood as musical.

Here: Birdsong is the source of the figurative enchantment and refreshment.

Context: Burton reports classical praise within his landscape catalogue; as it were makes enchantment a comparison, and precise classical loci remain unresolved.

Source: DJR-079-02; Edition page: 270; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: enchanted as it were with their heavenly musick

Modern rendering: as though enchanted by their heavenly music

Alignment conventions: A7, A1.

music of the spheres

BAL-0148-V013 · Music and harmony

Printed “musick of the Sphears” (English; phrase).

The supposed harmony produced by celestial motions.

Here: Astronomical bodies become dancers to an imagined celestial accompaniment.

Context: The preceding some say and this belike mark the account’s qualified, playful presentation, not a settled astronomical doctrine.

Source: DJR-124-54; Edition page: 493; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all (belike) to the musick of the Sphears

Modern rendering: all, presumably, to the music of the spheres

Context passages: DJR-124-53, DJR-124-55, DJR-074-33, DJR-074-34, DJR-074-35, DJR-074-36

Alignment conventions: A7, A1.

Further local use

Printed “musick” (English; lemma).

Citation key: music.

Musical sound, here hypothetically produced by celestial bodies.

Here: The claim that astronomical spheres make music is denied within the discussion of hypotheses and physical structures.

Context: Burton distinguishes models for calculation from literal machinery; the supplied apparatus reads Tycho as denying hard physical spheres. This is not harmonized with the later rhetorical dance.

Source: DJR-074-35; Edition page: 251–252; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: or making musick

Modern rendering: or making music

Alignment qualification: The short phrase is under the preceding not: neither its isolation nor the later celestial dance should turn the denial into an assertion.

Context passages: DJR-074-33, DJR-074-34, DJR-074-36

Alignment conventions: A7, A1.

Musica

BAL-0148-V005 · Music and harmony

Printed “Musica” (Latin; lemma).

Music, organized musical sound.

Here: The maxim names music as medicine, reinforced by the roaring-cannon metaphor.

Context: Burton collects praise from medical authorities and later qualifies its application.

Source: DJR-085-03; Edition page: 299; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Musica est mentis medicina mæstæ

Modern rendering: Music is medicine for the sorrowful mind

Context passages: DJR-085-02, DJR-085-04, DJR-085-05, DJR-085-24, DJR-085-25, DJR-085-26

Alignment conventions: A7, A1.

musician

BAL-0148-V002 · Music and harmony

Printed “Musicians” (English; lemma).

Practitioners or learned authorities in music.

Here: Boethius is cited for knowledge of sounds, not merely as a performer.

Context: Burton refers the reader from an account of hearing to musical theory.

Source: DJR-025-11; Edition page: 22; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Boethius, and other Musicians

Modern rendering: Boethius and other writers on music

Context passages: DJR-025-10

Alignment conventions: A7, A1.

musick

BAL-0148-V004 · Music and harmony

Printed “musick” (English; lemma).

Musical sound.

Here: Theophilus’s experience is attributed to vapours making his ears sound.

Context: A report assigned to Galen; Burton treats this as deluded hearing rather than an external performance.

Source: DJR-065-01; Edition page: 211; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: thought he heard musick

Modern rendering: thought he heard music

Context passages: DJR-065-02

Alignment conventions: A7, A1.

Musick

BAL-0148-V008 · Music and harmony

Printed “Musick” (English; lemma).

The art or sound of music.

Here: For the lover already fixated on songs for his mistress, it can feed the illness it is meant to relieve. The general proviso first excludes illness originally caused by music itself, before the lover’s particular fixation is described.

Context: Burton’s explicit exception follows his praise; the comparison is a spur applied to an already willing horse.

Source: DJR-085-24; Edition page: 301; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: In such cases Musick is most pernicious

Modern rendering: In such cases music is most harmful

Context passages: DJR-085-22, DJR-085-23, DJR-085-25, DJR-085-26

Alignment conventions: A7, A1.

Musick

BAL-0148-V010 · Music and harmony

Printed “Musick” (English; lemma).

Musical sound.

Here: Music can increase some lovers’ passion and expel it in others.

Context: Burton, citing Avicenna, makes the application depend on differing symptoms and states.

Source: DJR-134-37; Edition page: 547–548; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the melody of Musick

Modern rendering: melodious music

Context passages: DJR-134-36

Alignment conventions: A7, A1.

Naturall

BAL-0121-V010 · Air

Printed “Naturall” (English; lemma).

Belonging to the existing air of a place available for choice or avoidance.

Here: Natural air is considered at scales from country to private house.

Context: Burton defines natural within the therapeutic choice of situation, while allowing human modification when relocation is unavailable.

Source: DJR-076-20; Edition page: 259; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Naturall, is that which is in our election to chuse or avoid

Modern rendering: Natural air is what we have the power to choose or avoid

Alignment scope: Defining construction with the understood noun supplied in the modern rendering

Word and construction: Naturall is adjectival with air understood from the discussion; the modern Natural air supplies that noun explicitly.

Context passages: DJR-076-19, DJR-076-21, DJR-077-09

Neoterics

BAL-0111-V001 · Neoterics

Printed “Neotericks” (English; family).

More recent writers, relative to the older authorities and to Burton’s historical horizon. The related adjective Neoterick means comparatively recent.

Here: The medical writers are commended for systematic, elaborate accounts of bodily diseases.

Context: Burton refers the reader to these works while reserving diseases of mind and head for his own brief treatment.

Source; Context passages: DJR-022-11

Edition page: 7; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: exact Neotericks

Modern rendering: meticulous modern writers

Word and construction: Neotericks supplies modern writers; exact supplies meticulous. Modern is relative to Burton’s historical horizon.

Context passages: DJR-022-09, DJR-022-10, DJR-022-12, DJR-022-13

Alignment conventions: A5.

Further local use

Printed “Neotericks” (English; family).

Here: The opposition marks chronology within Burton’s lists of authorities.

Context: Burton admits that memory, rather than chronological arrangement, often governs his citations.

Source; Context passages: DJR-006-06

Edition page: 13–14; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Neotericks before Ancients

Modern rendering: modern writers before ancient ones

Word and construction: Neotericks supplies modern writers; before Ancients supplies before ancient ones.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-006-05, DJR-006-07

Alignment conventions: A5.

Further local use

Printed “Neotericks” (English; family).

Here: The phrase asserts a consensus among recent medical authorities about prolonged fear and sorrow as signs of melancholy.

Context: This sweeping all is immediately challenged by counterexamples and corrected to usually rather than always in the following argument.

Source; Context passages: DJR-058-23

Edition page: 180–181; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all Neotericks hold

Modern rendering: all the more recent writers maintain

Word and construction: Neotericks supplies the more recent writers; all and hold supply all and maintain.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-058-22, DJR-058-24, DJR-058-25, DJR-058-26, DJR-058-27

Alignment conventions: A5.

Further local use

Printed “Neoterick” (English; family).

Here: Comparatively recent, qualifying philosophers. Burton reports their acknowledgment of difficulty in knowing the soul.

Context: Burton reports a confession of epistemic difficulty, not a settled doctrine of the soul’s essence.

Source; Context passages: DJR-024-22

Edition page: 20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Neoterick Philosophers

Modern rendering: more recent philosophers

Word and construction: Neoterick supplies more recent; Philosophers supplies philosophers.

Sense relation: Related adjectival application of the same relative chronological sense.

Context passages: DJR-024-20, DJR-024-21, DJR-024-23, DJR-024-24

Alignment conventions: A5.

nepenthe

BAL-0123-V004 · Wine

Printed “Nepenthes” (English; lemma).

A grief-dispelling substance or drink.

Here: The identification of Homer’s grief-banishing preparation with wine alone is one reported interpretation.

Context: Burton attributes it to Oribasius and some others; the supplied edition notes that Homer’s Helen mixes a drug into wine.

Source: DJR-104-22; Edition page: 390; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that true Nepenthes in Homer, which puts away care and grief

Modern rendering: that true nepenthe in Homer that banishes care and grief

Context passages: DJR-104-21, DJR-104-23

Alignment conventions: A10, A2.

Nepenthe

BAL-0187-V001 · Nepenthe

Printed “Nepenthe” (English; lemma).

The legendary grief-dispelling drug or remedy named in Homer’s story of Helen.

Here: The name culminates a sequence of speech as remedy, charm and refreshment for a troubled mind. Here it is interpreted as wise, timely consoling speech.

Context: Burton invokes an allegorical interpretation supported in the supplied apparatus by Macrobius; Homer’s narrated drug is not thereby replaced with a historical botanical identification.

Source: DJR-084-21; Edition page: 292 [296]–297; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Source wording and original alignment: Nepenthe

Modern rendering: nepenthe

Word and construction: Nepenthe or Nepenthes supplies the name of the legendary grief-dispelling remedy; its local identification or use in the argument is explained separately.

Context passages: DJR-084-20, DJR-084-22, DJR-084-23

Alignment conventions: A8.

Nepenthe

BAL-0187-V003 · Nepenthe

Printed “Nepenthe” (English; lemma).

A figurative grief-dispelling remedy.

Here: Scripture-reading is praised as diverting care and restoring the mind.

Context: Burton’s religious comparison in the discussion of fitting study, not an identification of an ingredient.

Source: DJR-081-27; Edition page: 282; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the best Nepenthe

Modern rendering: the best nepenthe

Word and construction: The indexed form names or supplies a figurative grief-dispelling remedy in this expression.

Context passages: DJR-081-26, DJR-081-28

Alignment conventions: A8.

Further local use

Printed “Nepenthes” (English; lemma).

Citation key: Nepenthe.

Here: Pleasant talk and stories receive the Homeric name with explicit conditions of correct understanding and timely application.

Context: Burton reports a literary interpretation; the continuation widens its objects to mirth and sensory diversion.

Source: DJR-085-31; Edition page: 302; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that sole Nepenthes of Homer

Modern rendering: Homer’s one true nepenthe

Word and construction: The indexed form names or supplies a figurative grief-dispelling remedy in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-085-29, DJR-085-30, DJR-085-32, DJR-085-33, DJR-085-34

Alignment conventions: A8.

Nepenthe

BAL-0187-V004 · Nepenthe

Printed “Nepenthes” (English; lemma).

The legendary grief-dispelling drug or remedy named in Homer’s story of Helen.

Here: The borage/bugloss account imagines the purported herb or drug, if taken steeped in wine, preventing tears even at family bereavement.

Context: The identification is expressly supposed by cited writers; the supplied apparatus says the consulted Homer and Diodorus do not identify borage or make Thon a king.

Source: DJR-100-09; Edition page: 368; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that famous Nepenthes of Homer

Modern rendering: Homer’s famous nepenthe

Word and construction: Nepenthe or Nepenthes supplies the name of the legendary grief-dispelling remedy; its local identification or use in the argument is explained separately.

Context passages: DJR-100-08, DJR-100-10

Alignment conventions: A8.

Nepenthe

BAL-0187-V005 · Nepenthe

Printed “Nepenthes” (English; lemma).

The legendary grief-dispelling drug or remedy named in Homer’s story of Helen.

Here: Oribasius and some others are said to identify Helen’s bowl with a cup of good wine.

Context: Burton reports this interpretation; Homer’s drug mixed into wine is distinct, and the subsequent wine discussion restricts praise by timing, moderation and constitution.

Source: DJR-104-22; Edition page: 390; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that true Nepenthes in Homer

Modern rendering: that true nepenthe in Homer

Word and construction: Nepenthe or Nepenthes supplies the name of the legendary grief-dispelling remedy; its local identification or use in the argument is explained separately.

Context passages: DJR-104-19, DJR-104-20, DJR-104-40, DJR-104-44, DJR-104-45, DJR-104-46

Alignment conventions: A8.

Nepenthe

BAL-0187-V006 · Nepenthe

Printed “Nepenthes” (English; lemma).

The legendary grief-dispelling drug or remedy named in Homer’s story of Helen.

Here: Even nepenthe is said to be useless while passion is at its first height, as with parents at the instant of loss.

Context: Burton’s exposition of Gordonius’s timing argument, followed by advice to let passion run before counsel.

Source: DJR-136-30; Edition page: 556; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Homers Nepenthes

Modern rendering: Homer’s nepenthe

Word and construction: Nepenthe or Nepenthes supplies the name of the legendary grief-dispelling remedy; its local identification or use in the argument is explained separately.

Context passages: DJR-136-29, DJR-136-31

Alignment conventions: A8.

night walking

BAL-0145-V004 · Sleep and waking

Printed “night walking” (English; phrase).

Walking during sleep.

Here: The phrase belongs with frightening dreams, cries and restless sleep.

Context: Burton lists consequences allegedly promoted by ill-timed or poorly prepared sleep.

Source: DJR-038-25; Edition page: 90; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: night walking

Modern rendering: sleepwalking

Context passages: DJR-038-23, DJR-038-24

Alignment conventions: A7, A1.

night-waking

BAL-0145-V006 · Sleep and waking

Printed “night-waking” (English; lemma).

Remaining awake during the night.

Here: Continual study is coupled with nocturnal wakefulness in the scholarly case.

Context: Burton attributes the claim to Lemnius and adds Rhazes and Ficino; this is not sleepwalking.

Source: DJR-046-17; Edition page: 127; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: night-waking

Modern rendering: staying awake at night

Context passages: DJR-046-16, DJR-046-18, DJR-046-19, DJR-046-20

Alignment conventions: A7, A1.

obstructio

BAL-0132-V005 · Oppilation

Printed “obstructiones” (Latin; lemma).

Obstructions; the printed noun’s intended application here is uncertain.

Here: The marginal catalogue combines mad gluttony, obstructions, hunting and discord beside a satire of fashionable occupations.

Context: The note gathers phrases under a compressed Virgil attribution; their individual sources remain uncollated, so no anatomical site or conjectural replacement is supplied.

Source: DJR-018-21; Edition page: 73; Source layer: original marginal quotation.

Note; Modern note: N01209

Page label type: printed source label.

Source wording and original alignment: insanæ obstructiones

Modern rendering: mad obstructions

Modern container: note

Alignment scope: Original Latin marginal construction and supplied note translation

Word and construction: The Latin obstruction form contributes blocked or blockage to the specified construction.

Context passages: DJR-018-20, DJR-018-22

Further local use

Printed “obstructiones” (Latin; lemma).

Citation key: obstructio.

Here: The Latin specifies obstructions of the internal organs among effects of inactivity.

Context: Crato compares harm from excessive exercise with harm from idleness; this is a localized medical use, unlike the uncertain satirical phrase.

Source: DJR-037-20; Edition page: 85; Source layer: original marginal quotation.

Note; Modern note: N02665

Page label type: printed source label.

Source wording and original alignment: viscerum obstructiones

Modern rendering: obstructions of the internal organs

Modern container: note

Alignment scope: Original Latin marginal construction and supplied note translation

Word and construction: The Latin obstruction form contributes blocked or blockage to the specified construction.

Sense relation: The same Latin noun has an expressly bodily construction here.

Context passages: DJR-037-19, DJR-037-21

obstruction

BAL-0132-V002 · Oppilation

Printed “obstruction” (English; lemma).

Blockage preventing the normal passage of bodily material.

Here: Blocked mesenteric veins prevent or delay the passage of chyle to the liver in the historical model.

Context: Montaltus cites Galen; the following authorities supply different contributing organs and hot or cold explanations.

Source: DJR-057-31; Edition page: 176; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: heat and obstruction of those meseraicke veins

Modern rendering: heat and blockage of those mesenteric veins

Context passages: DJR-057-30, DJR-057-32, DJR-057-33, DJR-057-34, DJR-057-35, DJR-057-36, DJR-057-37

Alignment conventions: A10, A2.

Further local use

Printed “obstructions” (English; lemma).

Here: Ventricular blockage is explicitly excluded as the proposed seat of this melancholy.

Context: Burton reports the majority view and Laurentius’s distinction: such blockage would instead count as apoplexy or epilepsy in the historical system.

Source: DJR-027-14; Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not in his ventricles, or any obstructions in them

Modern rendering: not in its ventricles or in any blockage within them

Sense relation: The same blockage noun serves a different specified causal or diagnostic relation, including explicit negation.

Context passages: DJR-027-13, DJR-027-15

Alignment conventions: A10, A2.

Further local use

Printed “obstructions” (English; lemma).

Here: Internal blockages are the result attributed to misuse of the six non-natural factors.

Context: Burton reports Montanus’s judgment of a particular soldier, within a broader statement about physicians’ consultations.

Source: DJR-033-30; Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: outward causes, from which came those inward obstructions

Modern rendering: external causes from which those internal obstructions arose

Sense relation: The same blockage noun serves a different specified causal or diagnostic relation, including explicit negation.

Context passages: DJR-033-29, DJR-033-31

Alignment conventions: A10, A2.

Further local use

Printed “obstructions” (English; lemma).

Here: Cold remedies are said by one authority to increase blockages.

Context: Sylvaticus’s warning opposes the warning against hot medicines; Burton concludes that the choice varies with the patient and is difficult.

Source: DJR-106-31; Edition page: 399–400; Source layer: original body; Page label type: printed source label.

Source and modern wording: they increase obstructions

Sense relation: The same blockage noun serves a different specified causal or diagnostic relation, including explicit negation.

Context passages: DJR-106-30, DJR-106-32

Alignment conventions: A10, A2.

obstructive

BAL-0132-V003 · Oppilation

Printed “obstructive” (English; lemma).

Causing or tending to cause bodily blockages.

Here: Sweet things are described as obstructive in the dietary classification.

Context: Some authorities nevertheless allow honey for cold constitutions; Burton retains the exception and the contrast with corrosive foods.

Source: DJR-034-23; Edition page: 70; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they are obstructive

Modern rendering: they cause obstructions

Context passages: DJR-034-22, DJR-034-24

Alignment conventions: A10, A2.

obstruo

BAL-0132-V004 · Oppilation

Printed “obstructus” (Latin; lemma).

Blocked or obstructed.

Here: The participle qualifies the spleen in Montanus’s cited explanation.

Context: This is the reported condition of the spleen; the passage also discusses suppressed bleeding and failure of purging.

Source: DJR-057-10; Edition page: 174–175; Source layer: original marginal quotation.

Note; Modern note: N04250

Page label type: printed source label.

Source wording and original alignment: Splen obstructus

Modern rendering: A blocked spleen

Modern container: note

Alignment scope: Original Latin marginal construction and supplied note translation

Word and construction: The Latin obstruction form contributes blocked or blockage to the specified construction.

Context passages: DJR-057-08, DJR-057-09, DJR-057-11

Further local use

Printed “obstructæ” (Latin; lemma).

Citation key: obstruo.

Here: The stomach and mesenteric veins are said to contribute because they are blocked.

Context: The Latin margin preserves the historical causal account separately from the body paraphrase.

Source: DJR-057-09; Edition page: 174; Source layer: original marginal quotation.

Note; Modern note: N04246

Page label type: printed source label.

Source wording and original alignment: quod hæ partes obstructæ sunt

Modern rendering: because these parts are obstructed

Modern container: note

Alignment scope: Original Latin marginal construction and supplied note translation

Word and construction: The Latin obstruction form contributes blocked or blockage to the specified construction.

Sense relation: The same Latin blocking verb, in participial or finite passive construction.

Further local use

Printed “obstruuntur” (Latin; lemma).

Citation key: obstruo.

Here: The veins are blocked in the account of interrupted chyle passage.

Context: The Latin margin preserves the historical causal account separately from the body paraphrase.

Source: DJR-057-31; Edition page: 176; Source layer: original marginal quotation.

Note; Modern note: N04284

Page label type: printed source label.

Source wording and original alignment: venæ obstruuntur

Modern rendering: the veins are blocked

Modern container: note

Alignment scope: Original Latin marginal construction and supplied note translation

Word and construction: The Latin obstruction form contributes blocked or blockage to the specified construction.

Sense relation: The same Latin blocking verb, in participial or finite passive construction.

odorament

BAL-0193-V007 · Epithemes

Printed “odoraments” (English; lemma).

An aromatic substance or preparation intended to be smelled.

Here: Scents, balls, perfumes and bouquets are distinguished from wet dressings laid on linen.

Context: Burton’s external-medicine catalogue distinguishes modes of application, without asserting that each item acts in the same way.

Source: DJR-101-30; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: odoraments, balls, perfumes, posies to smell to

Modern rendering: scented substances, scent balls, perfumes and bouquets to smell

Word and construction: Odoraments contributes scented substances; the other nouns retain their own objects and the final phrase gives the sensory use.

Context passages: DJR-101-29, DJR-101-31

Alignment conventions: A6.

open obstructions

BAL-0132-V006 · Oppilation

Printed “opens obstructions” (English; phrase).

Removes or clears blockages.

Here: Opening is a supposed medicinal effect distinguished from keeping the bowels loose and promoting urine.

Context: Cnemander and Montanus are cited for the historical claims; body and margin differ in their scheduling, and no recipe is supplied here.

Source: DJR-106-59; Edition page: 402; Source layer: original body; Page label type: printed source label.

Source and modern wording: opens obstructions

Context passages: DJR-106-57, DJR-106-58, DJR-106-60

Alignment conventions: A10, A2.

opiate

BAL-0188-V002 · Opium and opiates

Printed “opiats” (English; lemma).

A compound medicinal preparation employed to induce sleep.

Here: The plural appears within the classification of internal sleep remedies, alongside syrups; it names a preparation class rather than every simple listed nearby.

Context: Burton’s historical medicinal category, not the full modern pharmacological class of opioids.

Source: DJR-105-36; Edition page: 395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opiats

Modern rendering: opiate preparations

Word and construction: The indexed form names or supplies a compound medicinal preparation employed to induce sleep in this expression.

Context passages: DJR-105-34, DJR-105-35, DJR-105-37, DJR-105-38, DJR-105-39, DJR-105-40

Alignment conventions: A8.

opium

BAL-0188-V001 · Opium and opiates

Printed “opii” (Latin; lemma).

A narcotic medicinal substance used for its effects on sensation and the mind.

Here: The Latin inflected form stands among internal remedies for sleeplessness; the same synopsis distinguishes simples from liquid and solid compounds.

Context: Burton’s synopsis of historical medicines; the form does not supply a modern product specification.

Source: DJR-067-25; Edition page: unnumbered Second Partition synopsis, scan p. 326; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF326

Source wording and original alignment: opii

Modern rendering: opium

Word and construction: The indexed form names the narcotic substance within this expression.

Context passages: DJR-067-24, DJR-067-26, DJR-067-27

Alignment conventions: A8.

Further local use

Printed “Opium” (English; lemma).

Citation key: opium.

Here: Opium itself is contrasted with the named laudanum compound and described as mostly used externally, while reported Turkish and Goan uses are internal and cordial.

Context: Burton’s geographically differentiated report, with a compressed and unresolved quantity comparison in the source.

Source: DJR-105-39; Edition page: 395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Opium it self

Modern rendering: Opium itself

Word and construction: The indexed form names or supplies a narcotic substance classified here as a simple medicinal ingredient in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-105-38, DJR-105-40, DJR-105-41

Alignment conventions: A8.

Further local use

Printed “Opium” (English; lemma).

Citation key: opium.

Here: Belon’s report contrasts alleged habitual use among Turks with the writer’s own community’s inability to tolerate it. The following Orta case makes the same point through a person at Goa.

Context: Reports through Belon and Orta, subordinated to Burton’s argument about custom; no general safety rule follows.

Source: DJR-035-53; Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: eat Opium familiarly

Modern rendering: habitually eat opium

Word and construction: The indexed form names or supplies a narcotic substance used here to illustrate an asserted power of habituation in this expression.

Sense relation: A further significant use of the same substance name, with its distinct attribution, purpose and qualifications preserved.

Context passages: DJR-035-52, DJR-035-54, DJR-035-55

Alignment conventions: A8.

Further local use

Printed “Opium” (English; lemma).

Citation key: opium.

Here: The assertion of different effects between regions supports the preference for local remedies, but the apparatus does not endorse it as an established national difference in safety.

Context: Burton’s historical assertion; the subsequent universal-cure promise belongs specifically to Voschius.

Source: DJR-099-40; Edition page: 367; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Opium in Turky doth scarce offend

Modern rendering: Opium scarcely harms people in Turkey

Word and construction: The indexed form names or supplies a narcotic substance used here to illustrate an asserted power of habituation in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-099-38, DJR-099-39, DJR-099-41, DJR-099-42, DJR-099-43

Alignment conventions: A8.

Further local use

Printed “Opium” (English; lemma).

Citation key: opium.

Here: After describing coffeehouse sociability and the reported promotion of digestion and alacrity, Burton says some people take opium toward the same end; he does not attribute the practice to all.

Context: A geographically framed report of some users, not Burton’s recommendation.

Source: DJR-105-02; Edition page: 392; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Some of them take Opium to this purpose.

Modern rendering: Some of them take opium for this purpose.

Word and construction: The indexed form names or supplies a narcotic substance, historically taken or applied for its effects on sensation and the mind in this expression.

Sense relation: A further significant use of the same substance name, with its distinct attribution, purpose and qualifications preserved.

Context passages: DJR-105-01, DJR-105-03

Alignment conventions: A8.

Further local use

Printed “Opium” (English; lemma).

Citation key: opium.

Here: Opium serves as the comparator for bhang’s alleged temporary trance and laughter. Similar effect does not mean the two substances are identical.

Context: Burton reports Garcia de Orta’s account; the preceding datura claim is a separate item.

Source: DJR-105-03; Edition page: 392; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Bange, like in effect to Opium

Modern rendering: bhang, similar in effect to opium

Word and construction: The indexed form names or supplies a narcotic substance, historically taken or applied for its effects on sensation and the mind in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Alignment conventions: A8.

Further local use

Printed “Opium” (English; lemma).

Citation key: opium.

Here: Montanus’s commendation belongs to external sleep remedies, followed by ointments, dressings and other applications in the wider catalogue.

Context: An attributed historical practice, not a safe modern method of administration.

Source: DJR-105-42; Edition page: 396; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: odoraments of Opium

Modern rendering: aromatic preparations of opium

Word and construction: The indexed form names or supplies a narcotic substance incorporated in a historical medicinal preparation intended to be smelled in this expression.

Sense relation: A further significant use of the same substance name, with its distinct attribution, purpose and qualifications preserved.

Context passages: DJR-105-41, DJR-105-43, DJR-105-44, DJR-105-45, DJR-105-46, DJR-105-47, DJR-105-48, DJR-105-49

Alignment conventions: A8.

Further local use

Printed “opium” (Latin; lemma).

Citation key: opium.

Here: The marginal list accompanies explanations of supposed witchcraft journeys or experiences through sleep and imagination; it is not independent evidence that the alleged mixtures were used.

Context: Burton’s marginal quotation within a contested explanatory discussion, with material explanations and demonic deception both still in view.

Source: DJR-032-32; Edition page: 60–61; Source layer: original marginal quotation.

Note; Modern note: N02267

Page label type: printed source label.

Source and modern wording: opium

Word and construction: The indexed form names or supplies a narcotic substance appearing among ingredients alleged to produce deceptive experiences in this expression.

Modern container: note

Sense relation: A further significant use of the same substance name, with its distinct attribution, purpose and qualifications preserved.

Context passages: DJR-032-31, DJR-032-33

Alignment conventions: A8.

opium Thebaicum

BAL-0188-V004 · Opium and opiates

Printed “opium Thebaicum” (Latin; phrase).

A historically named kind of opium designated Theban.

Here: The Latin catalogue includes it in an external preparation alleged to suppress sexual activity; the name does not establish a standardized modern formulation.

Context: A historical prescription claim within the treatment of love-melancholy; efficacy is not verified by its inclusion.

Source: DJR-134-44; Edition page: 548; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opium Thebaicum

Modern rendering: Theban opium

Word and construction: The indexed form names or supplies a historically named kind of opium designated Theban in this expression.

Context passages: DJR-134-43, DJR-134-45

Alignment conventions: A8.

oppilation

BAL-0132-V001 · Oppilation

Printed “oppilations” (English; lemma).

Blockages or obstructions within the body.

Here: The term belongs to a catalogue of harmful digestive and humoral consequences.

Context: The catalogue is attributed to Fernel; it supplies no specific site for these blockages and no exact modern diagnosis.

Source: DJR-035-04; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: oppilations

Modern rendering: obstructions

Context passages: DJR-035-03, DJR-035-05

Alignment conventions: A10, A2.

Further local use

Printed “Oppilations” (English; lemma).

Here: Obstructions join digestive and wasting troubles in the scholar’s symptom list.

Context: Burton collects physicians’ explanations of excessive study and sitting.

Source: DJR-046-26; Edition page: 128; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Oppilations

Modern rendering: obstructions

Sense relation: The same general blockage noun occurs in another bodily catalogue.

Context passages: DJR-046-25, DJR-046-27

Alignment conventions: A10, A2.

Further local use

Printed “oppilations” (English; lemma).

Here: Obstructions accompany costiveness and undigested matter among nutritive disturbances.

Context: Burton invokes Rhazes and Aretaeus; the co-listed conditions remain distinct.

Source: DJR-058-15; Edition page: 180; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: oppilations

Modern rendering: obstructions

Sense relation: The same general blockage noun occurs in another bodily catalogue.

Context passages: DJR-058-14, DJR-058-16

Alignment conventions: A10, A2.

opportunity of speech

BAL-0187-V002 · Nepenthe

Printed “opportunity of speech” (English; phrase).

The fitness or timeliness of speech for its occasion.

Here: The phrase identifies how consoling words work: they must be wisely applied at the proper time.

Context: Burton’s interpretation, following named authorities; opportunity here concerns appropriateness, not merely a chance to speak.

Source: DJR-084-21; Edition page: 292 [296]–297; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Source wording and original alignment: opportunity of speech

Modern rendering: speech suited to the occasion

Word and construction: The indexed form names or supplies the fitness or timeliness of speech for its occasion in this expression.

Alignment conventions: A8.

otiosum otium

BAL-0143-V005 · Leisure

Printed “otiosum otium” (Latin; phrase).

Unproductive or inactive leisure.

Here: The phrase marks the awkward turn from Socrates’s absorption to destructive solitude.

Context: Burton says he cannot tell what occupied Socrates; the phrase’s attachment remains uncertain.

Source: DJR-038-18; Edition page: 90; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: otiosum otium

Modern rendering: idle leisure

Alignment qualification: The literal rendering does not settle whether this phrase is attached to Socrates or to the ensuing destructive solitude.

Context passages: DJR-038-17, DJR-038-19, DJR-038-20, DJR-038-21

Alignment conventions: A7, A1.

otiosus

BAL-0143-V004 · Leisure

Printed “otiosus” (Latin; lemma).

Unoccupied by ordinary business, or idle; the saying plays on the range.

Here: Scipio’s apparent leisure is inwardly busy.

Context: Burton attributes the saying through Cicero and uses it to defend purposeful retreat.

Source: DJR-038-16; Edition page: 89; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nunquam minus otiosus, quam quum esset otiosus

Modern rendering: never less idle than when at leisure

Context passages: DJR-038-12, DJR-038-13, DJR-038-14, DJR-038-15

Alignment conventions: A7, A1.

otium

BAL-0143-V001 · Leisure

Printed “otium” (Latin; lemma).

Time free of compulsory business.

Here: Burton makes his book a way to convert available leisure into useful occupation.

Context: Burton adapts a learned-conversation motif from Macrobius to his own writing.

Source: DJR-003-05; Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: otium in utile verterem negotium

Modern rendering: to turn leisure into useful work

Context passages: DJR-003-04, DJR-003-06

Alignment conventions: A7, A1.

Own bigness

BAL-0113-V003 · Herbal

Printed “own bignesse” (English; phrase).

Its own natural size.

Here: The phrase describes the scale at which the plants are pictured.

Context: Almost limits every: Burton does not claim that all plants without exception are depicted life-size.

Source; Context passages: DJR-081-06

Edition page: 280; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: almost every Plant is to his own bignesse

Modern rendering: almost every plant is shown at its actual size

Alignment scope: Corresponding complete clauses; the modern rendering explicitly supplies shown to clarify the representation implicit in the original.

Word and construction: Own bignesse supplies natural or actual size; almost every preserves the original limit.

Context passages: DJR-081-04, DJR-081-05, DJR-081-07, DJR-081-08

Oxymel

BAL-0178-V002 · Oxymel

Printed “oxymel” (English; lemma).

A medicinal mixture of honey and vinegar.

Here: The unspecialized name occurs among ways of gently provoking vomiting in persistent hypochondriacal illness.

Context: Burton reports a historical treatment within immediately conflicting advice about hot and cold medicines; the next passage insists on need and patient-specific judgement.

Source: DJR-106-31; Edition page: 399–400; Source layer: original body; Page label type: printed source label.

Source and modern wording: oxymel

Word and construction: The indexed form names or supplies a medicinal mixture of honey and vinegar in this expression.

Context passages: DJR-106-30, DJR-106-32, DJR-106-33

Alignment conventions: A8.

Painful

BAL-0167-V001 · Painful

Printed “painful” (English; family).

Painstaking, diligent or industrious.

Here: The adjective praises Seneca’s effort even while Burton recounts criticism of his writing.

Context: Burton assembles praise and blame from named critics and uses Seneca’s reception to contextualize his own.

Source: DJR-005-18; Edition page: 11; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: painful omniscious philosopher

Modern rendering: painstaking philosopher of universal learning

Word and construction: Painful supplies painstaking; omniscious supplies of universal learning. The full noun phrase, not painful alone, carries both meanings.

Context passages: DJR-005-17, DJR-005-19

Alignment conventions: A9.

Painful

BAL-0167-V002 · Painful

Printed “painfully” (English; family).

Laboriously, with sustained effort.

Here: The phrase describes the continuing work of preserving reclaimed Dutch land.

Context: Burton praises skilled Dutch reclamation in contrast with neglected English navigation and fenland.

Source: DJR-014-04; Edition page: 52; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so painfully preserved

Modern rendering: maintained with such labour

Context passages: DJR-014-05

Alignment conventions: A9, A3.

Painful

BAL-0167-V003 · Painful

Printed “painfull” (English; family).

Industrious or hardworking.

Here: Diligent inhabitants and craftspeople contribute to the hoped-for prosperity of a country.

Context: Burton presents the counsel through Botero and remarks that the English attempt was incomplete.

Source: DJR-014-28; Edition page: 55; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: painfull inhabitants

Modern rendering: hardworking inhabitants

Alignment conventions: A9, A3.

Painful

BAL-0167-V004 · Painful

Printed “painfull” (English; family).

Causing suffering or pain.

Here: The disease’s pain is distinct from its duration, and becomes the occasion for an exhortation to endurance.

Context: Burton’s consolation treats recovery or death as the eventual ending of illness; it does not promise recovery.

Source: DJR-088-15; Edition page: 314; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: continuate and painfull to thee

Modern rendering: prolonged and painful

Alignment scope: Corresponding predicates; the original to thee is left implicit in the modern direct address rather than separately repeated in the quoted span.

Word and construction: Continuate supplies prolonged and painfull supplies painful. The English rendering leaves the experienced-by-you relation implicit in its address.

Context passages: DJR-088-16

Painful

BAL-0167-V005 · Painful

Printed “painfull” (English; family).

Diligent or hardworking.

Here: The preacher’s labour and parish testimonial are offered as qualifications for an appointment.

Context: Burton lists competing applicants; this sentence does not say the preacher received the post.

Source: DJR-096-19; Edition page: 351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a painfull preacher

Modern rendering: a hardworking preacher

Context passages: DJR-096-18, DJR-096-20

Alignment conventions: A9, A3.

Painful

BAL-0167-V006 · Painful

Printed “painfull” (English; family).

Experiencing distress.

Here: The pastoral lover is characterized by suffering alongside mourning and anxiety.

Context: Burton’s catalogue uses conventional love-poetry language and comic hyperbole.

Source: DJR-128-04; Edition page: 512; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: painfull Amyntas

Modern rendering: suffering Amyntas

Alignment conventions: A9, A3.

Painful

BAL-0167-V007 · Painful

Printed “painfull” (English; family).

Burdensome, distressing or difficult to endure.

Here: Religious duties are said to have been performed unwillingly.

Context: This is part of an imagined sufferer’s self-accusation, not a proven catalogue of that person’s conduct.

Source: DJR-167-17; Edition page: 710–711; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: troublesome and painfull to thee

Modern rendering: troublesome and painful to you

Context passages: DJR-167-16, DJR-167-18

Alignment conventions: A9, A3.

palm wine

BAL-0123-V012 · Wine

Printed “wine” (English; phrase).

An intoxicating drink reported as a product of a palm.

Here: The marginal account extends the ordinary beverage word beyond grape wine, among many uses claimed for the tree.

Context: Burton reports Varthema’s tree in a digression proposing investigation of wonders; he is not independently certifying each product.

Source: DJR-073-02; Edition page: 244; Source layer: original marginal quotation.

Note; Modern note: N05364

Page label type: printed source label.

Source and modern wording: wine and water to drink

Alignment scope: equal-scope phrase in original marginal quotation and supplied note translation

Word and construction: Wine names one reported drink from the tree; water names another.

Alignment qualification: The original English quotation and the separately labelled modern English note use the same phrase; neither is a modern-body phrase.

Modern container: note

Context passages: DJR-073-01, DJR-073-03

Paracelsian

BAL-0110-V001 · Paracelsian

Printed “Paracelsians” (English; family).

Adherents or claimed adherents of the medical tradition associated with Paracelsus.

Here: Burton distances himself from the practitioners’ self-designation in a hostile list of competitors.

Context: The qualification as they call themselves belongs to the text and must not disappear into an unqualified historical identification.

Source; Context passages: DJR-047-38

Edition page: 134; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Paracelsians, as they call themselves

Modern rendering: self-styled Paracelsians

Word and construction: Paracelsians is retained as Paracelsians; the following qualification as they call themselves supplies self-styled.

Context passages: DJR-047-37, DJR-047-39

Alignment conventions: A5.

Further local use

Printed “Paracelsians” (English; family).

Here: The named tradition is one party in an illustration of antagonism among learned schools.

Context: Burton’s following paragraph distinguishes destructive invective from honorable rivalry.

Source; Context passages: DJR-041-18

Edition page: 103; Source layer: original body; Page label type: printed source label.

Source and modern wording: Galenists and Paracelsians

Word and construction: Paracelsians is retained as the second school-name; Galenists and the coordination are separately retained.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-041-17, DJR-041-19

Alignment conventions: A5.

Further local use

Printed “Paracelsians” (English; family).

Here: The school-name attributes a belief about spirits inhabiting the intervening celestial space.

Context: Burton raises a series of questions; the claim is attributed to the named groups, and the referent of it remains somewhat loose.

Source; Context passages: DJR-074-25

Edition page: 250–251; Source layer: original body; Page label type: printed source label.

Source and modern wording: as the Paracelsians and Platonists hold

Word and construction: Paracelsians is retained as one of the two named groups to whom the surrounding clause attributes the belief; the whole clause is unchanged.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-074-24, DJR-074-26

Alignment conventions: A5.

paradise

BAL-0155-V004 · Gardens and walks

Printed “Paradise” (English; lemma).

A pleasure park or enclosed garden.

Here: The Persian park supplies a comparison for Schottus’s admiration of Ferrara.

Context: Burton reports Schottus’s reaction; it is not a claim that the Ferrara garden is the biblical Paradise.

Source: DJR-078-35; Edition page: 269; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A Persian Paradise, or pleasant park

Modern rendering: a Persian paradise, or pleasure park

Alignment conventions: A7, A1.

Patience

BAL-0169-V001 · Patience

Printed “patience” (English; family).

Endurance of suffering or difficulty.

Here: Patience accompanies courage in the exhortation to bear affliction.

Context: Burton invokes the Christian soldier; the following paragraph admits how few put the counsel successfully into practice.

Source: DJR-023-13; Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: patience, with magnanimity

Modern rendering: patience and courage

Word and construction: Patience names endurance; magnanimity separately supplies courage.

Context passages: DJR-023-12, DJR-023-14

Alignment conventions: A9.

Patience

BAL-0169-V002 · Patience

Printed “impatient” (English; family).

Unable to endure or bear.

Here: The construction describes human vulnerability to bodily conditions.

Context: Burton combines Pliny, Seneca and Lucretius in a sweeping account of human misery; the sense is wider than irritation at delay.

Source: DJR-042-08; Edition page: 106; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: impatient of heat and cold

Modern rendering: unable to bear heat or cold

Word and construction: Impatient of supplies unable to bear; heat and cold supplies heat or cold, with the conjunction changed within the negative ability construction.

Alignment conventions: A9.

Patience

BAL-0169-V003 · Patience

Printed “patience” (English; family).

Endurance or forbearance during difficulty.

Here: Persistence is required during a course of treatment whose result cannot be immediate.

Context: Burton reports Montanus’s conditions for treating a particular woman; these historical demands do not establish a universal modern treatment rule.

Source: DJR-069-36; Edition page: 229; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a most abiding patience

Modern rendering: the most lasting patience

Word and construction: Patience remains patience; most abiding supplies most lasting, and the original indefinite article a becomes the. Duration belongs explicitly to the modifier abiding, not to patience alone.

Context passages: DJR-069-35, DJR-069-37

Alignment conventions: A9.

Patience

BAL-0169-V004 · Patience

Printed “patience” (English; family).

Endurance under pain or adversity.

Here: The exhortation compares courage in illness with courage in battle.

Context: Burton’s consolation says that illness ends by recovery or death, not that every painful illness is quickly cured.

Source: DJR-088-15; Edition page: 314; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bear it with patience

Modern rendering: Bear it patiently

Alignment scope: Corresponding imperative clause with the noun phrase recast as an adverb.

Word and construction: With patience becomes patiently; bear it remains Bear it, with modern sentence-initial capitalization.

Context passages: DJR-088-14, DJR-088-16

Patience

BAL-0169-V005 · Patience

Printed “patience” (English; family).

Endurance when tested or contradicted.

Here: An objection exposes supposed meekness that lasts only while a person gets his own way.

Context: The criticism is introduced through Bernard amid Burton’s objection to comfortable writers praising poverty.

Source: DJR-092-05; Edition page: 332; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: how far are they from all patience

Modern rendering: how far they are from patience

Alignment scope: Clause with an explicitly identified omitted intensifier and reordered interrogative syntax.

Alignment qualification: The modern omits the intensifier all and recasts the direct question within the reported quotation.

Alignment conventions: A3.

Patience

BAL-0169-V006 · Patience

Printed “Patience” (English; family).

Endurance sustained through adversity.

Here: The pair is compared with resting places and cushions.

Context: Burton’s emphatic praise is followed by counsel about what cannot be changed.

Source: DJR-093-01; Edition page: 336; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Hope and Patience

Modern rendering: Hope and patience

Word and construction: Patience contributes endurance; Hope is the distinct expectation of good.

Context passages: DJR-093-02, DJR-093-03, DJR-093-04

Alignment conventions: A9.

Patience

BAL-0169-V007 · Patience

Printed “patience” (English; family).

Forbearance under insult.

Here: Patience acts as the countervirtue to the response provoked by reproach.

Context: Burton’s scheme also asks whether the cause of distress is real or imagined.

Source: DJR-095-34; Edition page: 347–348; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: patience to reproach

Modern rendering: patience against abuse

Word and construction: Patience retains the virtue; reproach supplies abuse, and to is clarified as against.

Alignment conventions: A9.

Patience

BAL-0169-V008 · Patience

Printed “patience” (English; family).

Forbearance or restraint under injury.

Here: The refusal to retaliate is meant to interrupt an endless sequence of quarrels.

Context: Burton supports the proposal with Socratic examples, but later permits discreet and moderate resistance.

Source: DJR-096-29; Edition page: 352; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: with patience to bear

Modern rendering: to bear it patiently

Alignment scope: Corresponding infinitival construction with a supplied object and noun phrase recast as an adverb.

Word and construction: With patience becomes patiently; to bear remains to bear. The modern supplies it as the object, referring back to the injury or abuse in the surrounding sentence.

Context passages: DJR-096-30, DJR-096-31, DJR-098-07

Patience

BAL-0169-V009 · Patience

Printed “patient” (English; family).

Able to endure and remain composed.

Here: The adjective describes the mind said to give peace and contentment.

Context: Burton asserts the claim within his consolation, following comparisons of rich and poor people’s distress.

Source: DJR-093-17; Edition page: 337; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a patient and quiet minde

Modern rendering: A patient, quiet mind

Context passages: DJR-093-15, DJR-093-16, DJR-093-18

Alignment conventions: A9, A3.

Patient

BAL-0107-V001 · Patient

Printed “patient” (English; family).

A person suffering illness and receiving or seeking medical care.

Here: The patient is given responsibilities within an asymmetrical relationship of medical guidance.

Context: Burton makes cooperation a condition of the physician’s success, after requiring that physician to be skilled and honest.

Source: DJR-069-19; Edition page: 228; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if his patient will not be conformable, and content to be ruled by him

Modern rendering: if his patient will not cooperate and accept his guidance

Context passages: DJR-069-16, DJR-069-18, DJR-069-20, DJR-069-21

Alignment conventions: A5, A4.

Further local use

Printed “patients” (English; family).

Here: The comparison attributes special demands for changed treatment to melancholy patients.

Context: Mercurialis is the reported authority. The adjacent claim that all melancholy people magnify symptoms is attributed to Cappivaccius and remains a historical generalization.

Source: DJR-069-31; Edition page: 229; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: more troublesome to their Physicians, then other ordinary patients

Modern rendering: more troublesome to their physicians than ordinary patients

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-069-29, DJR-069-30, DJR-069-32

Alignment conventions: A5, A4.

Further local use

Printed “Patient” (English; family).

Here: Confidence names trust and hope within the treatment relationship.

Context: Burton’s body reports a demand for physician confidence and assurances; the attached Latin marginal quotation N05085 explicitly extends this to assurances when the practitioner privately despairs. Neither is a demonstrated mechanism of cure.

Source: DJR-069-32; Edition page: 229; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A third thing to be required in a Patient, is confidence

Modern rendering: A third requirement in a patient is confidence

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-069-33, DJR-069-34

Supporting source notes: N05085

Alignment conventions: A5, A4.

Further local use

Printed “patient” (English; family).

Here: The patient can act on himself, but Burton warns against transferring a printed remedy without judgment.

Context: The caution concerns self-treatment without a reputable physician’s consent and emphasizes that the same remedy can help one person and harm another.

Source; Context passages: DJR-069-38

Edition page: 229–230; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the patient be not too bold to practice upon himself

Modern rendering: the patient must not be too bold in treating himself

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-069-35, DJR-069-36, DJR-069-37, DJR-069-39, DJR-069-40, DJR-069-41, DJR-069-42

Alignment conventions: A5, A4.

Further local use

Printed “Patient” (English; family).

Here: The patient’s inability makes additional help from friends or physician necessary.

Context: Burton’s condition limits a purely self-help reading; the following Hippocratic citation requires cooperation from all parties.

Source; Context passages: DJR-084-02

Edition page: 294; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: When the Patient of himself is not able to resist

Modern rendering: When the patient cannot by himself resist

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-084-01, DJR-084-03, DJR-084-04, DJR-084-05, DJR-084-06

Alignment conventions: A5, A4.

Patient

BAL-0107-V002 · Patient

Printed “patient” (English; lemma).

Enduring trouble with composure or forbearance.

Here: The adjective names the disposition credited with producing peace and contentment.

Context: Burton asserts this in consolation against poverty and adversity; it does not identify a sick person.

Source; Context passages: DJR-093-17

Edition page: 337; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a patient and quiet minde

Modern rendering: A patient, quiet mind

Context passages: DJR-093-16, DJR-093-18

Alignment conventions: A5, A4.

Patient

BAL-0107-V003 · Patient

Printed “patients” (English; family).

The person or subject acted upon, opposed to an agent.

Here: The patient is the recipient of the eye-borne action in a reported account of love’s transmission.

Context: Burton presents a historical explanation involving spirits and blood; the printed patients has no modern possessive apostrophe.

Source; Context passages: DJR-120-09

Edition page: 467–468; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the spirits about the patients

Modern rendering: the spirits surrounding the person affected

Qualification: The exact printed form patients occurs in a singular agent–patient construction. The modern rendering reorganizes it as person affected; it is not evidence for multiple medical patients.

Context passages: DJR-120-08, DJR-120-10

Alignment conventions: A5, A4.

Further local use

Printed “patientibus” (Latin; family).

Here: Things acted upon, paired with active causes in an account of alleged demonic operations.

Context: Burton reports the agreement of Daneau, Erastus and theologians and invokes Augustine; the formula is not a continuous quotation of Augustine in the supplied note.

Source: DJR-067-41; Edition page: 220; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: agentes cum patientibus

Modern rendering: active agents and the things they act upon

Alignment scope: Whole agent–patient construction; Latin cum plus ablative is rendered as an English coordinated phrase with a relative clause.

Word and construction: Patientibus supplies the passive recipients, rendered the things they act upon; agentes supplies active agents, and cum expresses their conjunction.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-067-40, DJR-067-42

Further local use

Printed “Patient” (English; family).

Here: Passive or receptive understanding, contrasted with the active intellectual power.

Context: Burton reports a common division of understanding; Patient here qualifies the receptive intellectual power and does not mean forbearing or under medical treatment.

Source; Context passages: DJR-026-27

Edition page: 28; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Agent, and Patient

Modern rendering: active and passive

Word and construction: Patient contributes passive within the pair; understanding is the noun supplied by the surrounding sentence. This is not the adjective describing a forbearing temperament.

Sense relation: Adjectival philosophical application of the passive-recipient sense, contrasted with the separate enduring-temperament adjective.

Context passages: DJR-026-24, DJR-026-25, DJR-026-26, DJR-026-28, DJR-026-29, DJR-026-30

Alignment conventions: A5.

peregrination

BAL-0154-V003 · Travel

Printed “peregrination” (English; lemma).

Travel or journeying away from home.

Here: Sensory variety and different inns and companions are the proposed means of diversion.

Context: Burton attributes prescription to Rhazes and agreement to Montalto and others, with no modern efficacy established.

Source: DJR-077-25; Edition page: 264; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: peregrination charms our senses

Modern rendering: travel charms our senses

Alignment conventions: A7, A1.

peregrination

BAL-0154-V011 · Travel

Printed “peregrinations” (English; lemma).

A journey away from home.

Here: A supposed lunar influence turns desire, reading and thought towards travel.

Context: Burton is reporting an astrological symptom account; the following paragraph emphasizes bodily constitution and organs.

Source: DJR-060-08; Edition page: 190 [second occurrence]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Source wording and original alignment: peregrinations, sea-voyages

Modern rendering: journeys and sea voyages

Context passages: DJR-060-07, DJR-060-09

Alignment conventions: A7, A1.

perfume

BAL-0121-V014 · Air

Printed “perfume” (English; lemma).

An agreeable scent produced by aromatic materials or vapour.

Here: The paragraph develops scented and moistened room air, then reports juniper smoke in Oxford chambers.

Context: Laurentius recommends the vessel and aromatics; Bessardus is cited for juniper, while Burton adds its Oxford use.

Source: DJR-077-19; Edition page: 263; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a pleasant and acceptable perfume

Modern rendering: a pleasant and agreeable perfume

Context passages: DJR-077-18, DJR-077-20

Alignment conventions: A10, A2.

pharmaceutical

BAL-0183-V007 · Simples

Printed “Pharmaceuticall” (English; lemma).

Treatment by medicinal preparations, as distinguished here from dietetic or surgical treatment.

Here: This inherited synopsis reference supplies the larger branch within which medicinal simples are classified; it does not itself repeat the noun simples.

Context: Burton’s synoptic division; the modern column supplies the governing noun treatment.

Source: DJR-067-04; Edition page: unnumbered Second Partition synopsis, scan p. 323; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF323

Source wording and original alignment: Pharmaceuticall

Modern rendering: Pharmaceutical treatment

Word and construction: The indexed form names or supplies treatment by medicinal preparations, as distinguished here from dietetic or surgical treatment in this expression.

Alignment qualification: The original adjective is a nominal category in the synopsis; the modern phrase explicitly supplies its understood treatment.

Context passages: DJR-067-03, DJR-067-05

Alignment conventions: A8.

Pharmaceutice

BAL-0105-V005 · Physick

Printed “Pharmaceuticall” (English; family).

Pertaining to treatment through medicinal preparations; here an adjectival branch label.

Here: The synopsis distinguishes this medicinal branch from regimen and surgery.

Context: Burton gives a branch label in the synopsis.

Source: DJR-067-04; Edition page: PDF323; Source layer: original body; Page label type: scan page of unnumbered synopsis.

General passage page label: unnumbered Second Partition synopsis, scan p. 323

Source wording and original alignment: Pharmaceuticall

Modern rendering: Pharmaceutical treatment

Alignment scope: Original adjectival branch label aligned with the modern expanded noun phrase.

Word and construction: The adjective supplies the branch’s qualifying sense; treatment is supplied in the modern rendering to express the synopsis’s implied noun.

Context passages: DJR-098-40

Pharmaceutice

BAL-0105-V007 · Physick

Printed “Pharmaceutice” (English; family).

The branch of medicine treating through medicinal substances or preparations.

Here: It follows the rectification of the six non-natural things, all comprehended in the preceding regimen.

Context: Burton supplies his own defining contrast and says apothecaries generally, not invariably, make, mingle or sell these medicines.

Source: DJR-098-40; Edition page: 362; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Pharmaceutice

Modern rendering: pharmaceutics

Context passages: DJR-098-39, DJR-098-41

Alignment conventions: A5, A4.

phlebotomy

BAL-0190-V001 · Phlebotomy

Printed “Phlebotomy” (English; lemma).

Bloodletting, the deliberate removal of blood.

Here: The intervention can be harmful when neglected amid an excess of bad humours, or when performed without judgement, at an unsuitable time or excessively.

Context: Burton balances alleged dangers of omission and misuse within humoral physiology.

Source; Context passages: DJR-036-22

Edition page: 80; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Phlebotomy

Modern rendering: bloodletting

Word and construction: Bloodletting supplies the familiar noun; the reversed sentence order clarifies that neglect, rather than the procedure alone, is the first harmful circumstance.

Context passages: DJR-036-20, DJR-036-21, DJR-036-23, DJR-036-24, DJR-036-25

Alignment conventions: A6.

phlebotomy

BAL-0190-V002 · Phlebotomy

Printed “Phlebotomy” (English; lemma).

Bloodletting, the deliberate removal of blood.

Here: Plater claims repeated bleeding saved innumerable patients, directly opposing Salvianus’s adverse experience.

Context: The positive statement is Plater’s report; Burton leaves the dispute to physicians, not to a universal rule.

Source: DJR-036-25; Edition page: 81; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all Phlebotomy in Melancholy

Modern rendering: all bloodletting for melancholy

Word and construction: The noun is bloodletting; all belongs to the treatment rejected by Plater’s opponents.

Context passages: DJR-036-24

Alignment conventions: A6.

phlebotomy

BAL-0190-V003 · Phlebotomy

Printed “Phlebotomy” (English; lemma).

Bloodletting, the deliberate removal of blood.

Here: Its timing before or after drugs is immediately subordinated to whether it is needed at all in head melancholy.

Context: Burton describes common practice while reporting Galen’s and others’ doubt about this kind of case.

Source: DJR-103-22; Edition page: 384; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Phlebotomy is promiscuously used before and after Physick

Modern rendering: Bloodletting is used both before and after medicinal treatment

Word and construction: Promiscuously concerns use on either side of medicinal treatment; it does not erase the following condition of need.

Context passages: DJR-103-23, DJR-103-24, DJR-103-25, DJR-103-26, DJR-103-27, DJR-103-28, DJR-103-29

Alignment conventions: A6.

phlebotomy

BAL-0190-V004 · Phlebotomy

Printed “Phlebotomy” (English; lemma).

Bloodletting, the deliberate removal of blood.

Here: A cold imbalance of spirits occasions Hercules de Saxonia’s refusal, while Laurentius approves bleeding on other authorities.

Context: Burton presents opposed medical judgments about immaterial melancholy.

Source: DJR-103-24; Edition page: 384; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: will not admit of Phlebotomy

Modern rendering: refuses to allow bloodletting

Word and construction: The negative modality belongs to Hercules de Saxonia; it is not Burton’s unqualified prohibition.

Context passages: DJR-103-23

Alignment conventions: A6.

phlebotomy

BAL-0190-V007 · Phlebotomy

Printed “phlebotomy” (English; lemma).

Bloodletting, the deliberate removal of blood.

Here: Salvian admits only the haemorrhoidal form here, while Montanus objects even to that proposed outlet.

Context: Plater, Salvian and Laurentius supply approval; the next paragraph gives Montanus’s objection that thin rather than thick blood is removed.

Source: DJR-106-37; Edition page: 400; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: will admit no other phlebotomy but this

Modern rendering: allows no bloodletting except this

Word and construction: The exception this points to haemorrhoidal bleeding, not to an unrestricted alternative treatment.

Context passages: DJR-106-36, DJR-106-38

Alignment conventions: A6.

Physician

BAL-0106-V001 · Physician

Printed “Physician” (English; family).

A practitioner of medicine.

Here: Burton distinguishes the qualified practitioner from people who merely assume the name.

Context: The term is normatively restricted here: competence and honesty are required; the passage promises possible relief, not guaranteed recovery.

Source; Context passages: DJR-069-04

Edition page: 226; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such a Physician I speak of, as is approved, learned, skilfull, honest

Modern rendering: I am speaking of a physician who is reputable, learned, skilful and honest

Context passages: DJR-069-01, DJR-069-02, DJR-069-03, DJR-069-05, DJR-069-06, DJR-069-07, DJR-069-08, DJR-069-09

Alignment conventions: A5, A4.

Further local use

Printed “Physician” (English; family).

Here: The qualification is ethical: the practitioner must not profit by needlessly prolonged distress.

Context: Burton requires honesty while declining to settle the preceding medical-astrological controversies.

Source: DJR-069-09; Edition page: 227; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Honesty in every Physician

Modern rendering: honesty in every physician

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-069-08, DJR-069-10, DJR-069-11

Alignment conventions: A5, A4.

Further local use

Printed “Physician” (English; family).

Here: The medical practitioner is distinguished from the indiscriminate supplier of drugs.

Context: Burton endorses the necessity condition through Arnoldus; the surrounding account is historical medical argument.

Source: DJR-069-12; Edition page: 227; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A wise Physician will not give Physick, but upon necessity

Modern rendering: A wise physician will give medicine only when necessary

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-069-11, DJR-069-13, DJR-069-14

Alignment conventions: A5, A4.

Further local use

Printed “Physician” (English; family).

Here: The duty of care persists when the patient asks for help and then refuses it.

Context: Laurentius is the reported authority; the next sentence also rebukes excessive prescribing.

Source: DJR-069-16; Edition page: 227; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it behoves a good Physician, not to leave him helpless

Modern rendering: a good physician ought not to abandon him without help

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-069-15, DJR-069-17

Alignment conventions: A5, A4.

Further local use

Printed “physician” (English; family).

Here: The practitioner participates in care alongside the patient’s friends and attendants.

Context: Burton makes this responsibility conditional on the patient’s inability to resist alone; the Hippocratic quotation requires cooperation.

Source; Context passages: DJR-084-02

Edition page: 294; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his friends or physician must be ready to supply that which is wanting

Modern rendering: his friends or physician must be ready to supply what he lacks

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-084-01, DJR-084-03, DJR-084-04, DJR-084-05, DJR-084-06

Alignment conventions: A5, A4.

Physician

BAL-0106-V003 · Physician

Printed “physicians” (English; family).

Medical authors, standing by metonymy for their writings.

Here: The library and reading verbs identify books, not consultations with living practitioners.

Context: Burton describes his own reading to benefit himself.

Source: DJR-003-09; Edition page: 6; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I turned over such physicians as our libraries would afford

Modern rendering: I read through whatever medical authors our libraries could supply

Context passages: DJR-003-08, DJR-003-10

Alignment conventions: A5, A4.

Physician

BAL-0106-V004 · Physician

Printed “spiritual physician” (English; phrase).

A healer of the soul, especially a clergyman, by analogy with bodily medicine.

Here: The phrase defines the divine’s role while bringing medicine and theology together.

Context: Burton qualifies his analogy with at least; he does not claim that every clergyman is a practising medical doctor.

Source; Context passages: DJR-006-20

Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a spiritual physician at least

Modern rendering: a spiritual physician, at least

Context passages: DJR-006-19, DJR-006-21, DJR-006-22

Alignment conventions: A5, A4.

Physician

BAL-0106-V005 · Physician

Printed “Physician” (English; family).

A healing or health-guiding agency, personified as a practitioner of medicine.

Here: Personal observation guides diet in view of different bodily constitutions.

Context: Burton’s explicit conclusion concerns individual diet; do not expand it into a rejection of professional medical assistance in every case.

Source; Context passages: DJR-071-21

Edition page: 236; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our own experience is the best Physician

Modern rendering: our own experience is the best physician

Context passages: DJR-071-18, DJR-071-19, DJR-071-20, DJR-071-22

Alignment conventions: A5, A4.

Further local use

Printed “Physician” (English; family).

Here: Exercise is personified as nature’s healer.

Context: Exercise is praised within moderate and properly timed limits. The following catalogue’s attribution through Fulgentius and Gordonius in the body differs from the margin’s Crato; these are not harmonized.

Source; Context passages: DJR-078-11

Edition page: 266–267; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Natures Physician

Modern rendering: nature’s physician

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-078-09, DJR-078-10, DJR-078-12

Alignment conventions: A5, A4.

Further local use

Printed “physician” (English; family).

Here: Want or poverty is personified as a healing friend.

Context: Want means lack of possessions, not desire. The paradox belongs to Burton’s consolation for poverty and is not a clinical claim.

Source; Context passages: DJR-091-27

Edition page: 328–329; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: is thy physician and chiefest friend

Modern rendering: is your physician and dearest friend

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-091-24, DJR-091-25, DJR-091-26, DJR-091-28

Alignment conventions: A5, A4.

Physick

BAL-0105-V001 · Physick

Printed “physick” (English; family).

The study and practice of medicine.

Here: The sufferer’s study of medicine parallels Burton’s own reading in search of relief.

Context: Burton reports Platter’s patient and then distinguishes his own purpose in consulting medical authors.

Source; Context passages: DJR-003-09

Edition page: 6; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: studied physick

Modern rendering: studied medicine

Context passages: DJR-003-08, DJR-003-10

Alignment conventions: A5, A4.

Physick

BAL-0105-V002 · Physick

Printed “spiritual physick” (English; phrase).

Treatment addressed to the soul’s vices and passions, by medical analogy.

Here: Spiritual medicine specifies the divine’s contribution to the combined bodily and spiritual care.

Context: Burton defends his undertaking as a clergyman; this is his description of the professions’ relationship.

Source; Context passages: DJR-006-20

Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: applying that spiritual physick

Modern rendering: applying spiritual medicine

Context passages: DJR-006-19, DJR-006-21, DJR-006-22

Alignment conventions: A5, A4.

Physick

BAL-0105-V003 · Physick

Printed “Physicke” (English; family).

The larger art of medicine embracing different modes of treatment.

Here: The synopsis places dietetic, pharmaceutical and surgical treatment under this parent heading.

Context: The classificatory synopsis is Burton’s historical organization; the signs following the branch names are cross-reference devices.

Source; Context passages: DJR-067-04

Edition page: PDF323; Source layer: original body; Page label type: scan page of unnumbered synopsis.

General passage page label: unnumbered Second Partition synopsis, scan p. 323

Source wording and original alignment: Physicke, which consists of

Modern rendering: Medicine, consisting of

Context passages: DJR-067-02, DJR-067-03, DJR-067-05

Alignment conventions: A5, A4.

Physick

BAL-0105-V008 · Physick

Printed “kitchin Physick” (English; phrase).

Domestic medicinal remedies.

Here: The phrase is opposed locally to medicines obtained from apothecaries.

Context: Burton’s country-life comparison is part of the polemical prosecution of medicine which he subsequently qualifies.

Source: DJR-098-45; Edition page: 362–363; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: kitchin Physick

Modern rendering: kitchen remedies

Context passages: DJR-098-44, DJR-099-01, DJR-099-22

Alignment conventions: A5, A4.

Physick

BAL-0105-V009 · Physick

Printed “Apothecaries Physick” (English; phrase).

Medicinal preparations supplied by apothecaries.

Here: The phrase narrows physick to remedies in a comparison with domestic treatment.

Context: The asserted freedom from illness among those using these medicines least is a historical polemical claim, not established comparative evidence.

Source: DJR-098-45; Edition page: 362–363; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Apothecaries Physick

Modern rendering: apothecaries’ medicines

Context passages: DJR-098-40, DJR-099-22

Alignment conventions: A5, A4.

Physick

BAL-0105-V010 · Physick

Printed “Physick” (English; family).

Medicines or drug treatment, locally distinguished from regimen.

Here: The narrower sense allows physick to be contrasted with diet even though both belong to medicine in the synopsis.

Context: Burton quotes an aphorism attributed to Arnoldus as a condition on resorting to medicines; the historical recommendation is not a present-day prescription.

Source; Context passages: DJR-099-25

Edition page: 365; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he that may be cured by diet, must not meddle with Physick

Modern rendering: A person who can be cured by diet must not resort to drugs

Context passages: DJR-099-22, DJR-099-23, DJR-099-24, DJR-099-26, DJR-099-27, DJR-099-28

Alignment conventions: A5, A4.

place

BAL-0154-V012 · Travel

Printed “place” (English; lemma).

Location or situation.

Here: This maxim limits confidence that a changed external scene alone secures contentment.

Context: Burton invokes Seneca but develops his example into explicit ease; the supplied apparatus notes that the cited Senecan wording does not itself say contentment.

Source: DJR-093-14; Edition page: 337; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ’Tis the mind, not the place causeth tranquillity

Modern rendering: It is the mind, not the place, that brings tranquillity

Context passages: DJR-093-13, DJR-093-15

Alignment conventions: A7, A1.

pleasure

BAL-0150-V004 · Pleasure

Printed “pleasure” (English; lemma).

Enjoyment or gratification.

Here: Here pleasure joins a catalogue of destructive excess.

Context: Burton’s polemic against sensual Epicures uses the conventional label differently from his later defence of Epicurus.

Source: DJR-044-24; Edition page: 117; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: immoderate lust, gaming, pleasure and riot

Modern rendering: excessive lust, gambling, pleasure and riotous living

Context passages: DJR-044-23, DJR-044-25, DJR-044-26, DJR-044-27, DJR-044-28

Alignment conventions: A7, A1.

pleasure

BAL-0150-V006 · Pleasure

Printed “pleasure” (English; lemma).

To please or gratify.

Here: The verb describes the alleged purpose of dressing for men outside the household.

Context: This is Democritus’s hostile generalization in the literary exchange, not a factual statement about all women.

Source: DJR-008-23; Edition page: 26; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to pleasure other men abroad

Modern rendering: to please other men outside the home

Context passages: DJR-008-22, DJR-008-24

Alignment conventions: A7, A1.

pleasure

BAL-0150-V007 · Pleasure

Printed “pleasure” (English; lemma).

Benefit, satisfaction or relief.

Here: The explanatory sequence describes the relief attributed to evacuation.

Context: Burton reports Piso’s expression inside a historical regimen, not present treatment guidance.

Source: DJR-071-28; Edition page: 237; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the benefit, help or pleasure of the belly

Modern rendering: the belly’s benefit, help or pleasure

Alignment conventions: A7, A1.

pleasure

BAL-0150-V008 · Pleasure

Printed “pleasure” (English; lemma).

Will, choice or purpose.

Here: The paired nouns express divine willing within consolation for adversity.

Context: Burton offers a providential interpretation; his perhaps for the sufferer’s further good remains distinct from his assertion of divine knowledge.

Source: DJR-092-24; Edition page: 333; Source layer: original body; Page label type: printed source label.

Source and modern wording: his good will and pleasure

Context passages: DJR-092-23, DJR-092-25

Alignment conventions: A7, A1.

pleasure

BAL-0150-V012 · Pleasure

Printed “pleasures” (English; lemma).

Enjoyments or sources of delight.

Here: Lawful pleasures are defended against superstitious prohibition.

Context: Burton limits the defence to good and lawful use; the next paragraphs join classical and scriptural warrants.

Source: DJR-160-44; Edition page: 679; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: honest disports, pleasures and recreations

Modern rendering: innocent sports, pleasures and recreations

Context passages: DJR-160-45, DJR-160-46

Alignment conventions: A7, A1.

plethora

BAL-0129-V001 · Plethora and repletion

Printed “Plethora” (English; lemma).

Excessive bodily fullness, understood here as an excess of humours.

Here: Quantity is distinguished from corrupted quality and wasted condition.

Context: Burton attributes the catalogue to Fernel; these historical humoral categories are not exact modern diagnoses.

Source: DJR-035-04; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Plethora

Modern rendering: an excess of humours

Context passages: DJR-035-03, DJR-035-05, DJR-035-06, DJR-035-07

Alignment conventions: A10, A2.

popular air

BAL-0121-V019 · Air

Printed “popular aire” (English; phrase).

A breeze of popular favour or flattering applause.

Here: The soft breeze figures the unnoticed pleasure and danger of vainglory.

Context: Burton’s denunciation moves from pleasure to disease and inflated self-importance; the following paragraph identifies welcome flattery.

Source: DJR-045-14; Edition page: 121; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this soft and whispering popular aire

Modern rendering: this soft, whispering breeze of popular favour

Context passages: DJR-045-13, DJR-045-15, DJR-045-16

Alignment conventions: A10, A2.

potable gold

BAL-0182-V005 · Aurum potabile

Printed “potable gold” (English; phrase).

Gold prepared or claimed to be prepared in drinkable medicinal form.

Here: Mattioli approves it among chemical preparations and argues for chemical skill in medicine.

Context: Mattioli’s endorsement is reported with a tempering margin and within Burton’s middle position, not as settled efficacy.

Source: DJR-100-44; Edition page: 372; Source layer: original body; Page label type: printed source label.

Source and modern wording: potable gold

Word and construction: The indexed form names or supplies gold prepared or claimed to be prepared in drinkable medicinal form in this expression.

Alignment conventions: A8.

Further local use

Printed “Aurum potabile” (Latin; phrase).

Citation key: aurum potabile.

Here: It receives renewed commendation in the compound-medicine catalogue, after Evonimus’s aqua vitae.

Context: Burton says he and most commend it; the local generalization belongs to his account.

Source: DJR-101-25; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aurum potabile

Modern rendering: potable gold

Word and construction: The indexed form names or supplies gold prepared or claimed to be prepared in drinkable medicinal form in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-101-24, DJR-101-26

Alignment conventions: A8.

Further local use

Printed “Aurum potabile” (Latin; phrase).

Citation key: aurum potabile.

Here: It returns among highly praised chemical preparations, followed by Anthony’s advocacy.

Context: Burton’s printed 1600 date for Anthony remains; the supplied apparatus reports a catalogue entry dated 1610 without silently correcting him.

Source: DJR-103-50; Edition page: 387; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aurum potabile

Modern rendering: drinkable gold

Word and construction: The indexed form names or supplies gold prepared or claimed to be prepared in drinkable medicinal form in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-103-49

Alignment conventions: A8.

potable gold

BAL-0182-V006 · Aurum potabile

Printed “potable gold” (English; phrase).

A supposed drinkable-gold medicine, invoked as an extravagant standard of efficacy.

Here: Tobacco’s opening hyperbolic praise surpasses panaceas and potable gold; Burton then admits medicinal value when properly prepared, timely and medicinally used, before denouncing abuse.

Context: Burton distinguishes conditional medicinal use from widespread abuse; the initial superlative cannot be taken as an unqualified endorsement.

Source: DJR-102-08; Edition page: 378; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: potable gold

Modern rendering: drinkable gold

Word and construction: The indexed form names or supplies a supposed drinkable-gold medicine, invoked as an extravagant standard of efficacy in this expression.

Context passages: DJR-102-07

Alignment conventions: A8.

purgative

BAL-0184-V012 · Purging

Printed “purgatives” (English; lemma).

A figurative remedy for removing an affliction or corruption of the mind.

Here: Scripture is an apothecary’s shop, with remedies differentiated by their supposed actions; the sufferer must take, not refuse, the prepared draught.

Context: Burton’s theological pharmacy metaphor, supported by a quotation attributed to Augustine.

Source: DJR-081-36; Edition page: 283; Source layer: original body; Page label type: printed source label.

Source and modern wording: purgatives

Word and construction: The indexed form names or supplies a figurative remedy for removing an affliction or corruption of the mind in this expression.

Context passages: DJR-081-35, DJR-081-37

Alignment conventions: A8.

purge

BAL-0184-V005 · Purging

Printed “purge” (English; lemma).

A medicine or treatment intended to evacuate bodily matter.

Here: The prescribed medicine’s unpleasantness allegedly makes even its later sight or recollection induce a bowel discharge.

Context: Agrippa’s story from William of Paris, used to illustrate memory’s bodily effects, not an established causal finding.

Source: DJR-051-23; Edition page: 148; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a distastful purge

Modern rendering: an unpleasant purge

Word and construction: The indexed form names or supplies a medicine or treatment intended to evacuate bodily matter in this expression.

Context passages: DJR-051-22, DJR-051-24

Alignment conventions: A8.

Further local use

Printed “Purges” (English; lemma).

Citation key: purge.

Here: The treatment discussion reserves purges for last and says to omit them if the disease can otherwise be relieved; gentler remedies precede stronger ones.

Context: Burton’s direction carries explicit necessity and harm qualifications.

Source: DJR-103-33; Edition page: 385; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Purges come last

Modern rendering: Purgatives come last

Word and construction: The indexed form names or supplies a medicine or treatment intended to evacuate bodily matter in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-103-31, DJR-103-32, DJR-103-34, DJR-103-35

Alignment conventions: A8.

purge

BAL-0184-V007 · Purging

Printed “purge” (English; lemma).

To cleanse by removing unwanted or impure matter.

Here: In a dispute over water, Burton endorses the claim that boiling does not remove the alleged defects; the object is water, not a patient.

Context: Burton’s agreement with historical authorities, not current guidance on making water safe.

Source: DJR-034-40; Edition page: 71; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: purge or purifie

Modern rendering: cleanse or purify

Word and construction: The indexed form names or supplies to cleanse by removing unwanted or impure matter in this expression.

Context passages: DJR-034-39, DJR-034-41

Alignment conventions: A8.

Further local use

Printed “purged” (English; lemma).

Citation key: purge.

Here: The phrase describes wheat refined by removal of bran in a historical diet recommendation.

Context: Burton’s preference for bread within the regimen, not present nutritional advice.

Source: DJR-070-25; Edition page: 232; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: well purged from the bran

Modern rendering: with the bran thoroughly removed

Word and construction: The indexed form names or supplies to cleanse by removing unwanted or impure matter in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-070-24, DJR-070-26

Alignment conventions: A8.

purge

BAL-0184-V008 · Purging

Printed “purged” (English; lemma).

To remove people represented as harmful from a political community.

Here: Burton casts people who beg as corrupt humours, ulcers and boils; his medical analogy compresses Plato’s treatment of poverty into expulsion.

Context: Burton’s stigmatizing political comparison, partly attributed to Plato; the supplied apparatus distinguishes his elaboration from Plato’s fuller argument.

Source: DJR-015-06; Edition page: 57; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: purged from a Common-wealth

Modern rendering: purged from a commonwealth

Word and construction: The indexed form names or supplies to remove people represented as harmful from a political community in this expression.

Context passages: DJR-015-05, DJR-015-07

Alignment conventions: A8.

purge

BAL-0184-V010 · Purging

Printed “purgeth” (English; lemma).

To cleanse morally or spiritually.

Here: Charity purifies the inflamed soul before elevation and reconciliation; the compressed English is clarified by the adjacent Latin sequence.

Context: Burton’s theological praise of charity with a marginal attribution to Bernard.

Source: DJR-111-39; Edition page: 428; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: purgeth

Modern rendering: purifying

Word and construction: The indexed form names or supplies to cleanse morally or spiritually in this expression.

Alignment qualification: A present-tense verb is recast as a participle in the modern clause; its moral purification function is unchanged.

Context passages: DJR-111-38, DJR-111-40

Alignment conventions: A8.

purge

BAL-0184-V011 · Purging

Printed “purged” (English; lemma).

To clear a person of an accusation or alleged offence.

Here: Richardis is said to have been cleared of suspected adultery through an ordeal, among a series of historical and hagiographical stories.

Context: Burton reports inherited stories; the alleged immunity to fire is not independently established.

Source: DJR-147-44; Edition page: 612; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: purged with hot irons

Modern rendering: cleared by hot irons

Word and construction: The indexed form names or supplies to clear a person of an accusation, here by an ordeal in this expression.

Context passages: DJR-147-42, DJR-147-43, DJR-147-45

Alignment conventions: A8.

Further local use

Printed “purge” (English; lemma).

Citation key: purge.

Here: The attributed story of Nicholas instead concerns an attempted justification through conduct and doctrine, without an ordeal; the supplied apparatus notes a competing early account.

Context: Burton’s hostile account through Augustine, not an uncontested biography.

Source: DJR-149-39; Edition page: 622; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to purge himself of his offence

Modern rendering: to clear himself of the offence

Word and construction: Purge supplies clear; himself is retained, and of his offence becomes of the offence. No ordeal is stated in this construction.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-149-38, DJR-149-40

Alignment conventions: A8.

purge upwards or downwards

BAL-0184-V003 · Purging

Printed “purging upwards or downward” (English; phrase).

To evacuate through vomiting or through the bowels respectively.

Here: The two directions distinguish emetic from lower-bowel action, not bodily posture or the movement of a drink as it is swallowed.

Context: Burton’s formal classification, retained at sentence scope to avoid a false word-for-word pairing.

Source: DJR-101-32; Edition page: 376; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Melangoga, or melancholy purgin medicines, are either Simple or Compound, and that gently, or violently, purging upwards or downward.

Modern rendering: Melangoga, medicines that purge melancholy, are either single substances or compounds, acting gently or violently, upwards or downwards.

Word and construction: The indexed form names or supplies evacuating through vomiting or through the bowels respectively in this expression.

Alignment qualification: The original final participle purging is redistributed into medicines that purge and acting in the modern sentence; upwards or downwards alone is not its equal-scope translation.

Context passages: DJR-101-31, DJR-101-33

Alignment conventions: A8.

purger

BAL-0184-V013 · Purging

Printed “purger” (English; lemma).

Something that drains away or destroys valuable possessions and bodily well-being.

Here: Tobacco’s purgative action becomes a joke about impoverishment and ruin after a limited concession to medicinal use.

Context: Burton’s satirical turn, not a new physical drug category.

Source: DJR-102-08; Edition page: 378; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a violent purger of goods, lands, health

Modern rendering: a violent purger of possessions, land and health

Word and construction: The indexed form names or supplies something that drains away or destroys valuable possessions and bodily well-being in this expression.

Alignment conventions: A8.

purging

BAL-0184-V001 · Purging

Printed “Purging” (English; lemma).

The evacuation of bodily matter by an induced discharge, especially vomiting or bowel movement.

Here: Burton says both omission when bad humours abound and excessive, frequent or violent use can harm; the image of an apothecary-shop body attacks overmedication.

Context: Burton’s historical humoral account qualified by Fuchs’s warning about weakened strength.

Source: DJR-036-26; Edition page: 81; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Purging upward and downward

Modern rendering: purging upwards and downwards

Word and construction: The indexed form names or supplies the evacuation of bodily matter by an induced discharge, especially vomiting or bowel movement in this expression.

Context passages: DJR-036-19, DJR-036-20, DJR-036-21, DJR-036-22, DJR-036-23, DJR-036-24, DJR-036-25

Alignment conventions: A8.

Further local use

Printed “Purge” (English; lemma).

Citation key: purge.

Here: The preference for downward purging belongs to a course that should neither stop after merely stirring the humour nor exhaust nature through continuous treatment.

Context: Historical medical direction with its balancing rest requirement; not present advice.

Source: DJR-103-34; Edition page: 385; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Purge downward rather then upward

Modern rendering: Purge downwards rather than upwards

Word and construction: The indexed form names or supplies the evacuation of bodily matter by an induced discharge, especially vomiting or bowel movement in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-103-31, DJR-103-32, DJR-103-33, DJR-103-35

Alignment conventions: A8.

purging

BAL-0184-V006 · Purging

Printed “purging” (English; lemma).

The discharge of unwanted bodily matter, here one expression of the natural expulsive faculty.

Here: Purging is enumerated beside vomiting within nutrition’s expulsion of surplus material, rather than only as a named medical intervention.

Context: Burton’s physiological classification, including other historical waste products.

Source: DJR-024-30; Edition page: 21; Source layer: original body; Page label type: printed source label.

Source and modern wording: purging, vomiting, spitting, sweating

Word and construction: The indexed form names or supplies the discharge of unwanted bodily matter, here one expression of the natural expulsive faculty in this expression.

Context passages: DJR-024-29, DJR-024-31

Alignment conventions: A8.

purging

BAL-0184-V009 · Purging

Printed “purging” (English; lemma).

A figurative draining or weakening of a state through actions compared to medicinal evacuation.

Here: Dallington’s comparison makes a heavily burdened state a sick body weakened by its supposed treatment; here purging is the medical vehicle of a political simile, not a literal expulsion of named people.

Context: Dallington’s description as quoted and extended in Burton’s account of discontent.

Source: DJR-013-15; Edition page: 48; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: weakened so much by purging

Modern rendering: so weakened by purging

Word and construction: The indexed form names or supplies a figurative draining or weakening of a state through actions compared to medicinal evacuation in this expression.

Alignment qualification: The expression preserves medical action inside a political comparison; it is an adjacent figurative application, not a direct assertion of expulsion.

Context passages: DJR-013-14, DJR-013-16

Alignment conventions: A8.

pusillanimous

BAL-0161-V007 · Magnanimity and pusillanimity

Printed “pusillanimous” (English; lemma).

Faint-hearted or lacking courage.

Here: The least misery of exile is said sufficient to cast down some faint-hearted people.

Context: Burton says even the least alleged misery of exile would suffice to cast down some people, not all; Euripides’s count and Burton’s immediate edition remain uncollated.

Source; Context passages: DJR-056-18

Edition page: 170; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some pusillanimous creatures

Modern rendering: some faint-hearted creatures

Word and construction: Pusillanimous supplies faint-hearted; some limits the group and creatures remains creatures.

Context passages: DJR-056-17, DJR-056-19

Alignment conventions: A5.

Further local use

Printed “pusillanimous” (English; lemma).

Here: Faint-hearted, in the claim that love can inspire courage even in an extreme coward.

Context: Burton’s no man so construction rhetorically claims love can kindle even extreme faint-heartedness. The preceding argument draws on Plato and the following fighting example is violent; this is not a guaranteed effect or a test of love.

Source; Context passages: DJR-131-56

Edition page: 532; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so pusillanimous, so very a dastard

Modern rendering: so faint-hearted, so utter a coward

Word and construction: Pusillanimous supplies faint-hearted; dastard supplies coward; very is intensive and becomes utter.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-131-52, DJR-131-53, DJR-131-54, DJR-131-55, DJR-131-57, DJR-131-58, DJR-131-59, DJR-131-60

Alignment conventions: A5.

Quacksalver

BAL-0109-V002 · Mountebank

Printed “Quacksalvers” (English; lemma).

Sellers or dispensers of supposed cures, named disparagingly.

Here: The paired term joins mountebanks in a professional contrast; it is not a neutral synonym for every physician.

Context: Burton’s list condemns unqualified claimants to medical authority.

Source: DJR-069-04; Edition page: 226; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Mountebanks, Quacksalvers

Modern rendering: mountebanks, quacks

Word and construction: Quacksalvers supplies quacks; the preceding Mountebanks is separately retained as mountebanks.

Context passages: DJR-069-03, DJR-069-05

Alignment conventions: A5.

quartan ague

BAL-0133-V002 · Calenture and ague

Printed “quartan ague” (English; phrase).

A recurrent fever whose attacks return on the fourth day by inclusive counting, approximately seventy-two hours apart.

Here: Frequent pork consumption is said possibly to produce this fever, within a warning for inactive or unsound people and delicate stomachs.

Context: Burton reports Savonarola; the Latin expresses suspicion and the English says may, not certain causation.

Source: DJR-033-38; Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: frequent use of it may breed a quartan ague

Modern rendering: frequent use may produce a quartan ague

Word and construction: Quartan ague names the possible resulting fever; may marks possibility and frequent use names the proposed dietary cause.

Context passages: DJR-033-37, DJR-033-39

Alignment conventions: A10.

Further local use

Printed “Quartan Ague” (English; phrase).

Citation key: quartan ague.

Here: Putrefaction of melancholic matter is offered as a cause of quartan fever.

Context: Burton presents a conditional humoral explanation, different from the definition of feverless melancholy.

Source: DJR-027-42; Edition page: 34; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if putrified, a Quartan Ague

Modern rendering: if it putrefies, a quartan fever

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-027-41, DJR-027-43

Alignment conventions: A10, A2.

Further local use

Printed “quartan” (English; phrase).

Citation key: quartan.

Here: Montanus’s young patient is reported melancholy after a prolonged recurrent fever.

Context: The twenty-eight-year-old’s case is attributed to consultation 32; it has not been independently collated.

Source: DJR-056-56; Edition page: 173; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: after a quartan, which had molested him five years together

Modern rendering: after a quartan fever that had troubled him for five years

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-056-54, DJR-056-55, DJR-056-57, DJR-056-58

Alignment conventions: A10, A2.

Further local use

Printed “quartane” (English; phrase).

Citation key: quartan.

Here: An initial universal improvement claim is immediately followed by doubt that the fever cures melancholy.

Context: Joubert says scarcely anyone has it twice; Burton then questions cure because many physicians regard prolonged agues, including quartan, as causes.

Source: DJR-065-08; Edition page: 212; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: All melancholy are better after a quartane

Modern rendering: All melancholy people improve after a quartan fever

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-065-07, DJR-065-09

Alignment conventions: A10, A2.

Further local use

Printed “quartan ague” (English; phrase).

Citation key: quartan ague.

Here: Unexpected attack by enemies is reported to relieve a recurrent fever, illustrating one disturbance countering another.

Context: The first-person anecdote is reproduced from Lemnius, as the marginal Novi ego confirms, rather than established as Burton’s own experience. The surrounding injury proposals are historical claims.

Source: DJR-084-31; Edition page: 298; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I knew one that was so cured of a quartan ague

Modern rendering: I knew someone whose quartan fever was cured in this way

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-084-30, DJR-084-32, DJR-084-33

Alignment conventions: A10, A2.

Further local use

Printed “quartan ague” (English; phrase).

Citation key: quartan ague.

Here: Fabius’s recovery in battle supplies a second reported example.

Context: Burton expressly qualifies it with if we may believe Pliny; Valesius’s praise is conditional on judicious use.

Source: DJR-084-32; Edition page: 298; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: was so rid of a quartan ague

Modern rendering: was freed from a quartan fever in this way

Sense relation: The same sense, with its distinct local role and qualification preserved.

Context passages: DJR-084-30, DJR-084-31, DJR-084-33

Alignment conventions: A10, A2.

quinta essentia

BAL-0180-V003 · Essence and quintessence

Printed “quinta essentia” (Latin; phrase).

The fifth substance or aether, distinguished from earth, water, air and fire in the Aristotelian account.

Here: It belongs to the account of hard, impenetrable heavens rejected in the reported comparison with a penetrable medium.

Context: Burton’s compressed syntax attaches transparency and fifth essence to the Peripatetic account; the margin is not harmonized with Tycho’s distinction.

Source: DJR-074-29; Edition page: 251; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quinta essentia

Modern rendering: fifth essence

Word and construction: The indexed form names or supplies the fifth substance or aether, distinguished from earth, water, air and fire in the Aristotelian account in this expression.

Alignment conventions: A8.

quintessence

BAL-0180-V004 · Essence and quintessence

Printed “quintessence” (English; lemma).

A concentrated medicinal preparation understood as the extracted essence of a substance.

Here: It appears among chemical preparations, salts, extracts, distillations and oils.

Context: Burton’s laudatory comparison names a historical chemical preparation without specifying its formula or establishing its safety or efficacy.

Source: DJR-103-50; Edition page: 387; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quintessence of Hellebor

Modern rendering: quintessence of hellebore

Word and construction: The indexed form names or supplies a concentrated medicinal preparation understood as the extracted essence of a substance in this expression.

Context passages: DJR-103-49

Alignment conventions: A8.

quintessence

BAL-0180-V005 · Essence and quintessence

Printed “quintessence” (English; lemma).

The concentrated essence or animating principle of something.

Here: Mirth is portrayed as what gives medicines their life and force.

Context: Burton continues Ficino’s exhortation in priestly and medical voices; the marginal first person is Ficino’s, and Burton concludes by repeating the appeal to be merry.

Source: DJR-086-22; Edition page: 305; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: life and quintessence of Physick

Modern rendering: life and very essence of medicine

Word and construction: The indexed form names or supplies the concentrated essence or animating principle of something in this expression.

Context passages: DJR-086-21, DJR-086-23

Alignment conventions: A8.

quintessence

BAL-0180-V006 · Essence and quintessence

Printed “quintessence” (English; lemma).

The purest or fullest embodiment of a quality.

Here: It is one of the extravagant titles heaped on admired intellectual figures before Burton cuts those claims down.

Context: Burton labels the praise hyperbolical; it is not his unqualified judgement of the thinkers.

Source: DJR-007-18; Edition page: 20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quintessence of wit

Modern rendering: pure essence of wit

Word and construction: The indexed form names or supplies the purest or fullest embodiment of a quality in this expression.

Context passages: DJR-007-17, DJR-007-19

Alignment conventions: A8.

Further local use

Printed “Quintessence” (English; lemma).

Citation key: quintessence.

Here: Medicine receives this superlative title in a contest between disciplines that promote themselves at one another’s expense.

Context: The admirer is an unnamed partisan; Burton’s sequence exposes competing boasts.

Source: DJR-018-06; Edition page: 71; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Quintessence of Nature

Modern rendering: the quintessence of nature

Word and construction: The indexed form names or supplies the purest or fullest embodiment of a quality in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-018-05, DJR-018-07

Alignment conventions: A8.

Further local use

Printed “quintessence” (English; lemma).

Citation key: quintessence.

Here: A Paracelsian reformer is described in the language of concentrated wisdom.

Context: Johannes Montanus Strigoniensis is the advocate; Burton explicitly adds if we may believe the disciples and followers, preserving doubt about the account.

Source: DJR-019-06; Edition page: 75; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the quintessence of wisdom

Modern rendering: the very essence of wisdom

Word and construction: The indexed form names or supplies the purest or fullest embodiment of a quality in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-019-05, DJR-019-07

Alignment conventions: A8.

Further local use

Printed “quintessence” (English; lemma).

Citation key: quintessence.

Here: Charity is praised as love refined and perfected for God’s sake, beside the philosopher’s-stone metaphor.

Context: Burton’s Christian theological judgement; the preceding requirement concerns the love’s source and end, not merely intensity.

Source: DJR-111-34; Edition page: 428; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the quintessence of all love

Modern rendering: the essence of all love

Word and construction: The indexed form names or supplies the purest or fullest embodiment of a quality in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-111-33, DJR-111-35

Alignment conventions: A8.

Further local use

Printed “quintessence” (English; lemma).

Citation key: quintessence.

Here: A Gorgon is allegorized as beauty so powerful that spectators become motionless.

Context: Burton follows Coelius’s interpretation and recasts Lucian; the supplied note distinguishes the character Lycinus from Lucian himself and the passing beauty from a mistress.

Source: DJR-118-21; Edition page: 458; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the very quintessence of beauty

Modern rendering: the very essence of beauty

Word and construction: The indexed form names or supplies the purest or fullest embodiment of a quality in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-118-20, DJR-118-22

Alignment conventions: A8.

Further local use

Printed “quintessence” (English; lemma).

Citation key: quintessence.

Here: Divine beauty is both the source and the highest form of created beauty in an argument by analogy.

Context: Burton moves from the attraction of creatures to their creator; fountain contributes source, while quintessence contributes supreme concentration.

Source: DJR-151-33; Edition page: 634; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the fountain and quintessence of all beauty

Modern rendering: the fountain and purest essence of all beauty

Word and construction: The indexed form names or supplies the purest or fullest embodiment of a quality in this expression.

Alignment qualification: The whole paired phrase includes fountain/source separately; the indexed word does not itself mean the causal origin of beauty.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-151-32, DJR-151-34

Alignment conventions: A8.

quintessence

BAL-0180-V007 · Essence and quintessence

Printed “quintessence” (English; lemma).

The concentrated or extreme embodiment of distress or another condition.

Here: The melancholy sufferer gathers human adversity into its supposed concentrated culmination.

Context: Burton’s rhetorical superlative compares all other diseases to flea bites; it is not a quantitative diagnostic comparison.

Source: DJR-065-31; Edition page: 215; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the quintessence, and upshot

Modern rendering: its quintessence and final sum

Word and construction: The indexed form names or supplies the concentrated or extreme embodiment of distress or another condition in this expression.

Context passages: DJR-065-30, DJR-065-32

Alignment conventions: A8.

Further local use

Printed “quintessence” (English; lemma).

Citation key: quintessence.

Here: Lost prosperity is conceded to be intensely miserable before Burton argues that it can be endured.

Context: Burton’s concession is immediately qualified; the next passage recasts loss as possible freedom from care.

Source: DJR-092-52; Edition page: 335; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the quintessence of infelicity

Modern rendering: the very essence of unhappiness

Word and construction: The indexed form names or supplies the concentrated or extreme embodiment of distress or another condition in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-092-51, DJR-092-53

Alignment conventions: A8.

Further local use

Printed “quintessence” (English; lemma).

Citation key: quintessence.

Here: Love’s burning is intensified beyond material fire because it acts at a distance and devours the soul.

Context: Burton’s accumulated literary comparisons, including Xenophon and Calisto; this is figurative intensity, not a cosmological fifth element.

Source: DJR-128-49; Edition page: 515; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the quintessence of fire

Modern rendering: the very essence of fire

Word and construction: The indexed form names or supplies the concentrated or extreme embodiment of a condition in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-128-48, DJR-128-50

Alignment conventions: A8.

Further local use

Printed “quintessence” (English; lemma).

Citation key: quintessence.

Here: The expression intensifies the preceding Latin description of superstition as the maddest of madnesses.

Context: Burton’s confessional polemic, following his own distinction of true and false religion; the judgement is not adopted as a modern classification.

Source: DJR-152-23; Edition page: 639; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a quintessence of madness

Modern rendering: the very essence of madness

Word and construction: The indexed form names or supplies the concentrated or extreme embodiment of distress or another condition in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-152-22, DJR-152-24

Alignment conventions: A8.

Further local use

Printed “quintessence” (English; lemma).

Citation key: quintessence.

Here: Despair is described through a series of condensed or compounded images of suffering.

Context: Burton stresses the insufficiency of description; the sequence follows the veiled Agamemnon analogy and is not a medical recipe.

Source: DJR-165-24; Edition page: 702; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a quintessence

Modern rendering: a pure essence

Word and construction: The indexed form names or supplies the concentrated or extreme embodiment of distress or another condition in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-165-23, DJR-165-25

Alignment conventions: A8.

read

BAL-0153-V007 · Study and reading

Printed “reade” (English; lemma).

Peruse and understand written material.

Here: The susceptible reader might turn general statements into an alarming personal diagnosis.

Context: Burton first forbids these sections, then advises cautious reading in the next paragraph, while approving the rest.

Source: DJR-006-27; Edition page: 17; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: reade not the symptomes or prognosticks

Modern rendering: do not read the descriptions of symptoms or prognoses

Context passages: DJR-006-28

Alignment conventions: A7, A1.

read

BAL-0153-V013 · Study and reading

Printed “read” (English; lemma).

Lecture or teach.

Here: The verb makes a joke of Abelard’s instruction turning into love.

Context: Burton retells Abelard’s retrospective account of his conduct with Heloise; the teaching sense supports the conceit.

Source: DJR-122-32; Edition page: 481; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he read more of love then any other Lecture

Modern rendering: he lectured more on love than on any other subject

Alignment conventions: A7, A1.

read

BAL-0153-V015 · Study and reading

Printed “read” (English; lemma).

Interpret signs as meaningful.

Here: The stars become letters in the figurative book of heaven.

Context: Burton develops a theological and astrological image; it is not a claim about ordinary printed text.

Source: DJR-032-06; Edition page: 57; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many strange things for such as can read

Modern rendering: many wonders for those who can read

Alignment conventions: A7, A1.

read

BAL-0153-V018 · Study and reading

Printed “read” (English; lemma).

Deliver written material aloud to listeners.

Here: Stories are spoken at banquets, distinct from a reader privately perusing them.

Context: Burton presents this as the reason for Plutarch’s comparison of stories with delicacies; the supplied edition leaves the precise Plutarch passage unresolved.

Source; Context passages: DJR-080-39

Edition page: 279; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they were usually read at Noblemens Feasts

Modern rendering: they were usually read at noblemen’s feasts

Word and construction: Read is retained as a passive spoken-delivery verb; the surrounding words supply frequency and occasion.

Context passages: DJR-080-38, DJR-080-40

Alignment conventions: A5.

read X for Y

BAL-0153-V017 · Study and reading

Printed “read him for her” (English; phrase).

Substitute one word for another when reading or interpreting a text.

Here: The pronouns are reversed in Burton’s defence of his criticism of women.

Context: Burton’s preceding claim is qualified by most-part; the reversible-picture anecdote explains the substitution without establishing universal interchangeability.

Source; Context passages: DJR-138-13

Edition page: 564; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: read him for her

Modern rendering: read “him” for “her,”

Word and construction: Read … for … expresses substitution; the pronouns remain him and her, explicitly marked as words in the modern rendering.

Context passages: DJR-138-12, DJR-138-14

Alignment conventions: A5.

reader

BAL-0153-V012 · Study and reading

Printed “Reader” (English; lemma).

A university lecturer or holder of a teaching office.

Here: A lecture is Burton’s stated source for a claim about nourishing enemas.

Context: The report is historical medicine; the marginal Master D. Lapworth is not expanded into an unverified identity.

Source: DJR-104-04; Edition page: 388; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our natural Philosophy Reader

Modern rendering: our Reader in natural philosophy

Alignment conventions: A7, A1.

reading

BAL-0153-V003 · Study and reading

Printed “reading” (English; lemma).

Perusing and understanding written material.

Here: An absorbing story offers diversion and a mirror of public and private actions.

Context: Burton includes fiction and history; his later warning concerns unsuitable or exclusive reading, not all invented narrative.

Source: DJR-080-39; Edition page: 279; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: reading of some inticing story, true or fained

Modern rendering: reading some enticing story, true or invented

Context passages: DJR-080-40, DJR-080-41, DJR-081-25

Alignment conventions: A7, A1.

reading

BAL-0153-V008 · Study and reading

Printed “reading” (English; lemma).

Perusing and understanding written material.

Here: Scriptural reading is compared to refreshing shade for a distressed soul.

Context: Burton attributes the image to Chrysostom; later sections warn against misinterpretation by a distressed reader.

Source: DJR-081-28; Edition page: 282; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the reading of the scripture

Modern rendering: reading Scripture

Context passages: DJR-081-27, DJR-081-29, DJR-164-28, DJR-164-29, DJR-167-40, DJR-167-41, DJR-167-42, DJR-169-29

Alignment conventions: A7, A1.

reading

BAL-0153-V014 · Study and reading

Printed “reading” (English; lemma).

Knowledge acquired through books.

Here: Reading is a stated source of the account, beside personal observation and others’ reports.

Context: Burton’s claim follows an admission of some experience; merely must not erase the other sources he immediately lists.

Source: DJR-133-27; Edition page: 541; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what I say, is meerly reading

Modern rendering: What I say comes merely from reading

Alignment conventions: A7, A1.

Receipt

BAL-0114-V001 · Receipt

Printed “receipts” (English; family).

Prescriptions or recipes specifying medicinal preparations.

Here: Ordinary describes the practitioner’s customary formulas.

Context: Burton reproaches excessive trust in remedies and motives of gain; he has expressly required prayer and medicine together.

Source; Context passages: DJR-068-19

Edition page: 223; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ordinary receipts

Modern rendering: customary prescriptions

Context passages: DJR-068-17, DJR-068-18, DJR-068-20

Alignment conventions: A5, A4.

Further local use

Printed “receipt” (English; family).

Here: A written recipe can tempt its reader into unskilled self-treatment.

Context: Burton forbids such independent trials without an approved physician’s consent and explains patient differences and dosing errors.

Source; Context passages: DJR-069-38

Edition page: 229–230; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a receipt in a book

Modern rendering: a recipe in a book

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-069-39, DJR-069-40, DJR-069-41, DJR-069-42

Alignment conventions: A5, A4.

Further local use

Printed “receits” (English; family).

Here: Medical recipes vary with experience and changing practice.

Context: After rehearsing complaints about novelty, Burton defends necessary compounds and legitimate continuing improvement.

Source; Context passages: DJR-101-16

Edition page: 374; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: receits and magistrals

Modern rendering: recipes and special formulations

Word and construction: Receits supplies recipes; magistrals separately supplies special formulations.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-101-09, DJR-101-10, DJR-101-11, DJR-101-12, DJR-101-13, DJR-101-14, DJR-101-15, DJR-101-17, DJR-101-18

Alignment conventions: A5.

Further local use

Printed “receipts” (English; family).

Here: The word names formulas whose doses Burton declines to publish here.

Context: Burton cites Foreest’s censure of vernacular medical publishing and fears enabling ignorant self-treatment.

Source; Context passages: DJR-102-43

Edition page: 382; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many receipts of prescribed potions, boles

Modern rendering: many recipes for prescribed potions, boluses

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-102-42, DJR-102-44, DJR-102-45

Alignment conventions: A5, A4.

Further local use

Printed “receits” (English; family).

Here: Recipes are extended to preparations intended to compel love.

Context: Burton presents these as desperate and condemned expedients, not legitimate medical prescriptions.

Source; Context passages: DJR-125-54

Edition page: 498; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Magical Philters, and receits

Modern rendering: magical love potions and recipes

Word and construction: Receits supplies recipes; Magical Philters supplies magical love potions within the coordinated group.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-125-53, DJR-125-55

Alignment conventions: A5.

Receipt

BAL-0114-V002 · Receipt

Printed “receit” (English; family).

A remedy or means of obtaining a desired effect; here figurative.

Here: Possession and contemplation of money cheer the miser.

Context: Burton reports Erastus’s restriction of gold’s benefit to money in a chest, reinforced by the poetic joke; this is not an endorsement of medicinal gold.

Source; Context passages: DJR-100-36

Edition page: 371; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an excellent receit against Melancholy

Modern rendering: an excellent remedy for melancholy

Context passages: DJR-100-34, DJR-100-35, DJR-100-37, DJR-100-38

Alignment conventions: A5, A4.

Receipt

BAL-0114-V003 · Receipt

Printed “receipts” (English; family).

Sums or revenues received.

Here: Receipts are the incoming side of public accounts.

Context: In his proposed commonwealth Burton requires annual accounting from officials; the word here denotes money received, not medical formulas or necessarily written acknowledgments.

Source; Context passages: DJR-016-11

Edition page: 62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all receipts, expences

Modern rendering: every receipt and expense

Word and construction: Receipts supplies receipt in the singular after every; expences supplies expense. All is redistributed as every over the coordinated financial items.

Context passages: DJR-016-10, DJR-016-12

Alignment conventions: A5.

Recipe sign

BAL-0115-V008 · Apothecaries measures

Printed “℞.” (Latin prescription notation; phrase).

The prescription sign for the imperative take.

Here: It introduces the formula rather than naming a weight.

Context: The command belongs to the historical quoted prescription, not to this lexicon’s advice.

Source; Context passages: DJR-134-46

Edition page: 548–549; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ℞.

Modern rendering: Take

Context passages: DJR-134-44, DJR-134-45, DJR-134-47

Alignment conventions: A5, A4.

recreate

BAL-0146-V001 · Recreate

Printed “recreate” (English; lemma).

Restore or refresh strength and spirits.

Here: Recreation refreshes the overworked while suitable occupation employs the excessively idle.

Context: Burton limits recreation by moderation and distinguishes the needs of the two groups.

Source: DJR-080-22; Edition page: 277; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: recreate our souls with honest sports

Modern rendering: refresh our souls with innocent pastimes

Context passages: DJR-080-20, DJR-080-21, DJR-080-23

Alignment conventions: A7, A1.

recreate

BAL-0146-V002 · Recreate

Printed “recreate” (English; lemma).

Refresh or renew.

Here: Scriptural reading is likened to restorative shade, but said to exceed its comfort.

Context: Burton gives Chrysostom’s comparison, with a fuller Latin version in the margin.

Source: DJR-081-28; Edition page: 282; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the reading of the scripture doth recreate, & comfort a distressed soul

Modern rendering: reading Scripture refreshes and comforts a distressed soul

Context passages: DJR-081-27, DJR-081-29, DJR-081-30

Alignment conventions: A7, A1.

recreate

BAL-0146-V003 · Recreate

Printed “recreate” (English; lemma).

Restore or refresh.

Here: An opposite, more pleasing object redirects attention from adversity.

Context: Burton’s conditional counsel is immediately challenged by the sufferer’s objection that it is not easily performed.

Source: DJR-083-22; Edition page: 291; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: recreate thy mind by some contrary object

Modern rendering: refresh your mind with something of an opposite character

Context passages: DJR-083-21, DJR-083-23, DJR-083-24

Alignment conventions: A7, A1.

recreate

BAL-0146-V004 · Recreate

Printed “recreates” (English; lemma).

Restores vitality or spirits.

Here: An ordinary street song or sudden sound may change a wakeful patient’s condition.

Context: Burton’s everyday illustration supplements musical authorities; it is a reported therapeutic claim.

Source: DJR-085-08; Edition page: 299; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: alters, revives, recreates a restless patient

Modern rendering: changes, revives, and refreshes a restless patient

Context passages: DJR-085-06, DJR-085-07, DJR-085-09

Alignment conventions: A7, A1.

recreate

BAL-0146-V005 · Recreate

Printed “recreates” (English; lemma).

Restore or refresh.

Here: The verb describes a claimed effect of a compound medicinal wine, not entertainment.

Context: The praise belongs to the cited Villanovanus account and its anecdote, within historical spirit physiology.

Source: DJR-101-21; Edition page: 374; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: recreates the spirits

Modern rendering: refreshes the spirits

Context passages: DJR-101-20

Alignment conventions: A7, A1.

recreate

BAL-0146-V007 · Recreate

Printed “recreate” (English; lemma).

Restore strength or well-being.

Here: Wholesome recreation works with skilled effort, deliberate thought and friends’ help.

Context: Burton’s final counsel follows removing occasions of scruple and continues into disclosure to physicians and divines.

Source: DJR-169-28; Edition page: 722; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: refresh and recreate his distressed soul

Modern rendering: refresh and restore his distressed soul

Context passages: DJR-169-27, DJR-169-29, DJR-169-30, DJR-169-31, DJR-169-32

Alignment conventions: A7, A1.

recreate

BAL-0147-V007 · Mirth

Printed “recreate” (English; lemma).

Restore or refresh.

Here: The later counsel develops the restorative purpose without repeating mirth.

Context: Burton joins recreation to guided thought and friends’ help; this is a related use, not another attestation of mirth.

Source: DJR-169-28; Edition page: 722; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: refresh and recreate his distressed soul

Modern rendering: refresh and restore his distressed soul

Context passages: DJR-169-27, DJR-169-29

Alignment conventions: A7, A1.

recreation

BAL-0146-V006 · Recreate

Printed “recreation” (English; lemma).

An activity undertaken for refreshment or pleasure.

Here: Dancing is defended when timely, moderate and sober.

Context: Burton rejects blanket condemnation but preserves restrictions of person, time and use.

Source: DJR-124-47; Edition page: 493; Source layer: original body; Page label type: printed source label.

Source and modern wording: a lawful recreation

Context passages: DJR-124-48, DJR-124-49, DJR-124-50, DJR-124-51

Alignment conventions: A7, A1.

rectification

BAL-0120-V005 · Rectification

Printed “rectification” (English; lemma).

Correction or improvement of conditions.

Here: The treatment account includes choosing the air of a place and altering conditions by human arrangements.

Context: Burton infers its necessity among other measures from Galen as transmitted by Jason Pratensis; he does not claim it is the sole cure.

Source: DJR-076-20; Edition page: 259; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the rectification of Aire

Modern rendering: improving the air

Word and construction: The noun denotes the correction or regulation described locally.

Context passages: DJR-076-19, DJR-076-21, DJR-077-08, DJR-077-09, DJR-077-10

Alignment conventions: A10.

rectification

BAL-0120-V006 · Rectification

Printed “rectification” (English; lemma).

Regulation or correction of emotional disturbances.

Here: Montalto’s sufficiency claim concerns the passions, while Galen is credited with cures by settling minds.

Context: Burton attributes correction alone to Montalto for most patients; the following objection asks how such difficult change can actually be achieved, and Burton’s reply promises qualified relief or moderation rather than effortless complete cure.

Source: DJR-083-07; Edition page: 290; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the rectification of them alone to be sufficient to the cure of Melancholy in most patients

Modern rendering: their correction alone enough to cure melancholy in most patients

Word and construction: The noun denotes the correction or regulation described locally.

Context passages: DJR-083-06, DJR-083-08, DJR-083-01, DJR-083-02, DJR-083-03, DJR-083-09, DJR-083-10, DJR-083-11, DJR-083-22, DJR-083-23, DJR-083-24, DJR-083-25

Alignment conventions: A10.

Further local use

Printed “rectifie” (English; lemma).

Citation key: rectify.

Here: Burton himself calls this the principal cure before quoting authorities and staging the objections.

Context: This initial assertion is Burton’s own; the later exchange grants resistance and distinguishes relief from complete cure.

Source: DJR-083-02; Edition page: 289; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rectifie these passions and perturbations of the minde

Modern rendering: correct these passions and disturbances of the mind

Sense relation: The same correction-of-passions sense, now in Burton’s direct introductory assertion.

Context passages: DJR-083-01, DJR-083-03, DJR-083-08, DJR-083-09, DJR-083-10, DJR-083-11, DJR-083-23, DJR-083-24

Alignment conventions: A10, A2.

rectification

BAL-0120-V010 · Rectification

Printed “rectifications” (English; lemma).

Regulations or corrective adjustments of daily living.

Here: Burton gathers the adjustments of all six non-natural factors under comprehensive diet before turning to medicines.

Context: Burton marks an organizational transition from regimen to pharmaceutics; the two are not synonyms.

Source: DJR-098-40; Edition page: 362; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their severall rectifications, all which are comprehended in Diet

Modern rendering: their several adjustments, all of which come under regimen

Context passages: DJR-098-39, DJR-098-41, DJR-067-05, DJR-067-06, DJR-067-07, DJR-067-08, DJR-067-09, DJR-067-10, DJR-069-11, DJR-069-12

Alignment conventions: A10, A2.

Further local use

Printed “rectifying” (English; lemma).

Citation key: rectify.

Here: The body reports Arculanus’s claim of sufficiency; the Latin margin explicitly qualifies this as generally sufficient.

Context: The report is attributed to Arculanus, with its body and marginal qualifications retained; the ensuing Aretaean claim applies when illness has not advanced too far.

Source: DJR-070-11; Edition page: 231; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the rectifying of these six, a sufficient cure

Modern rendering: the regulation of these six things a sufficient cure

Sense relation: The same regimen-wide operation in a verbal noun construction.

Context passages: DJR-070-12, DJR-070-13, DJR-070-14, DJR-070-15, DJR-070-16

Alignment conventions: A10, A2.

rectification of Aire

BAL-0121-V011 · Air

Printed “rectification of Aire” (English; phrase).

Improvement of surrounding atmospheric conditions.

Here: The account connects the choice of place with human arrangements modifying it.

Context: Burton calls it necessary among other measures; the scope does not imply that air alone universally cures melancholy.

Source: DJR-076-20; Edition page: 259; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the rectification of Aire

Modern rendering: improving the air

Context passages: DJR-076-19, DJR-076-21, DJR-077-09

Alignment conventions: A10, A2.

rectify

BAL-0120-V001 · Rectification

Printed “rectifie” (English; lemma).

To correct or put right an inaccurate arrangement.

Here: Calendar correction serves as one comparison for the difficulty of anatomizing melancholy.

Context: Burton lists daunting intellectual undertakings; he is not claiming here to have corrected the calendar.

Source: DJR-006-25; Edition page: 17; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rectifie the Gregorian Kalender

Modern rendering: correcting the Gregorian calendar

Word and construction: The verb denotes setting right; its object and local construction determine what is corrected.

Context passages: DJR-006-24, DJR-006-26

Alignment conventions: A10.

Further local use

Printed “rectifie” (English; lemma).

Here: Burton wishes to correct longitudes while seeking a better means than the compass.

Context: The speculative first-person intention is limited by if it were possible; the compass method is explicitly rejected.

Source: DJR-073-08; Edition page: 244; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rectifie longitudes, if it were possible

Modern rendering: correct longitudes, if possible

Sense relation: The same correction-of-scientific-error sense as calendar rectification.

Context passages: DJR-073-07, DJR-073-09

Alignment conventions: A10, A2.

rectify

BAL-0120-V002 · Rectification

Printed “rectified” (English; lemma).

Improved or brought into proper condition.

Here: Land is to be cultivated under supervisory direction in Burton’s imagined commonwealth.

Context: The supervisors are to determine how the land should be managed; this is a proposal, not a report of an accomplished reform.

Source: DJR-016-17; Edition page: 62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: manured, tilled, rectified

Modern rendering: cultivated, tilled, and improved

Word and construction: The verb denotes setting right; its object and local construction determine what is corrected.

Context passages: DJR-016-16, DJR-016-18

Alignment conventions: A10.

rectify

BAL-0120-V003 · Rectification

Printed “rectifie” (English; lemma).

To standardize against an established measure.

Here: The regulation of weights follows the proposed establishment of common measures.

Context: Burton’s first-person commonwealth proposal makes known measures the basis for the further operation.

Source: DJR-017-12; Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rectifie weights

Modern rendering: standardise weights

Word and construction: The verb denotes setting right; its object and local construction determine what is corrected.

Context passages: DJR-017-11, DJR-017-13

Alignment conventions: A10.

rectify

BAL-0120-V004 · Rectification

Printed “rectified” (English; lemma).

Corrected or freed from an erroneous belief.

Here: Platerus’s reported patient remains convinced that frogs live in his belly.

Context: The negative construction states that the belief could not be corrected for years; the continuation reports eventual cure without establishing its mechanism.

Source: DJR-062-19; Edition page: 200; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he could not be rectified in his conceipt

Modern rendering: his belief could not be corrected

Word and construction: The verb denotes setting right; its object and local construction determine what is corrected.

Context passages: DJR-062-18, DJR-062-20

Alignment conventions: A10.

rectify

BAL-0120-V007 · Rectification

Printed “rectifie” (English; lemma).

To set right through corrective instruction.

Here: Burton presents pleasurable writing as a vehicle for mental benefit, comparable to gilding a pill.

Context: Burton states his earnest intention and hope for his writings; the future claim is a program, not a demonstrated cure.

Source: DJR-108-05; Edition page: 409; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not only recreate, but rectifie the minde

Modern rendering: not only refresh the mind but set it right

Word and construction: The verb denotes setting right; its object and local construction determine what is corrected.

Context passages: DJR-108-04, DJR-108-06

Alignment conventions: A10.

rectify

BAL-0120-V008 · Rectification

Printed “rectified” (English; lemma).

Treated or corrected in respect of an affliction.

Here: Jealousy warrants a treatment organized like that of love melancholy, including causes, prognosis and cures.

Context: Burton argues for a separate extended treatment because jealousy torments in a similar way; commonly before and usually after marriage remain qualified temporal claims.

Source: DJR-144-07; Edition page: 591; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to be rectified alike

Modern rendering: similar treatment

Word and construction: The verb denotes setting right; its object and local construction determine what is corrected.

Context passages: DJR-144-06, DJR-144-08

Alignment conventions: A10.

rectify

BAL-0120-V011 · Rectification

Printed “rectifying” (English; lemma).

Putting personal faults or conduct right.

Here: Burton hopes the book’s examples and precepts will improve its future readers.

Context: The stated hope is attached to the proem transmitted with Theophrastus, whose authorship the supplied note qualifies.

Source: DJR-006-26; Edition page: 17; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: correcting and rectifying what is amiss in themselves

Modern rendering: correct and put right their faults

Context passages: DJR-006-24, DJR-006-25

Alignment conventions: A10, A2.

Further local use

Printed “rectifie” (English; lemma).

Here: Scholarly textual correction is contrasted with failure to amend conduct.

Context: Burton’s satire invokes Seneca; amendment of manners is what the scholars fail to teach.

Source: DJR-018-13; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rectifie our manners

Modern rendering: correct our conduct

Sense relation: The same moral-correction sense with conduct as explicit object.

Context passages: DJR-018-12, DJR-018-14

Alignment conventions: A10, A2.

Further local use

Printed “rectifie” (English; lemma).

Here: The Gospel rule is presented as a guide amid worldly provocations.

Context: Burton attributes the counsel to Jerome addressing Celantia; the supplied edition identifies disputed authorship and an unreconciled locator.

Source: DJR-098-11; Edition page: 360; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rectifie her life

Modern rendering: setting her life right

Sense relation: The same moral-correction sense in reported pastoral advice.

Context passages: DJR-098-10, DJR-098-12

Alignment conventions: A10, A2.

rectify

BAL-0120-V012 · Rectification

Printed “rectifie” (English; lemma).

To correct or put right; here, to remedy abuses.

Here: Existing laws are intended to correct abuses, though they do not always achieve it.

Context: Burton concedes good laws but doubts their effect; the following Rosicrucian promise remains qualified by they say.

Source: DJR-015-26; Edition page: 59; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rectifie such enormities

Modern rendering: correct such abuses

Context passages: DJR-015-25, DJR-015-27

Alignment conventions: A10, A2.

Further local use

Printed “rectified” (English; lemma).

Here: Burton proposes selective reform of religious houses instead of wholesale destruction.

Context: The modal might have governs the unrealized alternative, continued by retaining some houses for study and devotion.

Source: DJR-038-14; Edition page: 89; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rectified such inconveniencies

Modern rendering: corrected those evils

Sense relation: The same public-remedy sense in a counterfactual institutional proposal.

Context passages: DJR-038-13, DJR-038-15

Alignment conventions: A10, A2.

Further local use

Printed “rectified” (English; lemma).

Here: The authorial Table names the discussion of injuries and abuses.

Context: The index heading supplies a topic and historical locator, not an assertion that every injury has been remedied.

Source: DJR-171-280; Edition page: unnumbered Table; Source layer: original body; Page label type: unnumbered table or closing notice.

Source wording and original alignment: Injuries and abuses rectified

Modern rendering: Injuries and abuses redressed

Sense relation: The same remedy/redress sense compressed into an index heading.

Context passages: DJR-171-279, DJR-171-281

Alignment conventions: A10, A2.

regimen

BAL-0119-V011 · Diet and regimen

Printed “regimen” (Latin; lemma).

Governance or regulation.

Here: The printed Latin proposes a site for issues near the spleen. The edition’s governing-region wording is a tentative spatial interpretation of governance, not an established anatomical name or a daily regimen.

Context: Burton reports Mercatus’s prescription. The supplied edition retains the awkward phrase and suggests an anatomical region only provisionally.

Source: DJR-106-45; Edition page: 401; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: aut prope ventriculi regimen

Modern rendering: or near the stomach’s governing region

Alignment qualification: The edition preserves the printed Latin and its awkward sense; an intended anatomical region is possible but not silently substituted.

Context passages: DJR-106-44, DJR-106-46

Alignment conventions: A10, A2.

regimen

BAL-0119-V014 · Diet and regimen

Printed “regimen” (Latin; lemma).

Management or arrangement.

Here: The construction concerns arranging a lawful union between lovers.

Context: The marginal Avicenna quotation reports a cure through union according to promise and law; the first-person witness is the cited authority.

Source: DJR-140-11; Edition page: 574; Source layer: original marginal quotation.

Note; Original note; Modern note: N10995

Page label type: printed source label.

Source wording and original alignment: regimen connexionis inter eos

Modern rendering: arranging a union between them

Modern container: note

Alignment scope: Equal-scope phrase in the Latin quotation and its separately supplied note translation

Word and construction: The indexed Latin form contributes the local sense explained here; the translation is a supplied comparandum, not Burton’s authorial wording.

Context passages: DJR-140-10, DJR-140-12

regimen

BAL-0119-V015 · Diet and regimen

Printed “regimen” (Latin; lemma).

Government or governing authority.

Here: In a theory of rays from the heart, the ray seeks its proper governing seat.

Context: The marginal account is attributed to Castiglione; seat is the supplied translation’s spatial interpretation, not a separate literal equivalent for regimen.

Source: DJR-120-09; Edition page: 467–468; Source layer: original marginal quotation.

Note; Original note; Modern note: N09203

Page label type: printed source label.

Source wording and original alignment: regimen proprium repetit

Modern rendering: seeks its own seat of government

Modern container: note

Alignment scope: Equal-scope phrase in the Latin quotation and its separately supplied note translation

Word and construction: The indexed Latin form contributes the local sense explained here; the translation is a supplied comparandum, not Burton’s authorial wording.

Alignment qualification: The source noun denotes government or governance; seat makes the contextual location of that governance explicit.

Context passages: DJR-120-08, DJR-120-10

regiment

BAL-0119-V008 · Diet and regimen

Printed “regiment” (English; lemma).

An ordered regimen or account of preserving health.

Here: The phrase identifies Magninus’s health-regimen work as a transmitter of the borage-wine story.

Context: Burton reports Mizauld’s and Magninus’s repetition of a story attributed to Villanovanus; the first-person witness in that story is not Burton.

Source: DJR-101-23; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: regiment of health

Modern rendering: Regimen of Health

Context passages: DJR-101-21, DJR-101-22, DJR-101-24

Alignment conventions: A10, A2.

Further local use

Printed “regiment” (English; lemma).

Here: Exercise is ranked above medicines and other regimens.

Context: The preference is attributed to Galen; the surrounding exercise praise depends on moderation and proper timing.

Source: DJR-078-11; Edition page: 266–267; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: or any regiment in what kinde soever

Modern rendering: or any other regimen whatsoever

Sense relation: The ordinary regimen sense outside a book title.

Context passages: DJR-078-10, DJR-078-12

Alignment conventions: A10, A2.

Remedy by diversion

BAL-0163-V001 · Remedy by diversion

Printed “divert” (English; family).

To turn or direct away.

Here: Exercise and recreation are proposed to interrupt thoughts returning repeatedly to themselves.

Context: Burton gives historical counsel to friends assisting a sufferer.

Source: DJR-084-04; Edition page: 294; Source layer: original body; Page label type: printed source label.

Source and modern wording: divert his thoughts

Alignment scope: Equal-scope verb-and-object phrase.

Word and construction: Divert remains divert, and his thoughts remains his thoughts. The following modern keep his attention elsewhere renders the separate original clause still keep him otherwise intent, not this phrase.

Remedy by diversion

BAL-0163-V002 · Remedy by diversion

Printed “alienate” (English; family).

To turn away or redirect.

Here: Friends seek to shift the sufferer’s attention from distressing objects or beliefs. The later accommodation of wishes is limited to what can reasonably be done (084-18).

Context: The action is proposed when weakness prevents the sufferer from recognizing, correcting or settling what is wrong.

Source: DJR-084-05; Edition page: 294–295; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to alienate his mind

Modern rendering: turn his mind elsewhere

Alignment scope: Corresponding verb-and-object construction; the original infinitive is recast within they must turn.

Word and construction: Alienate supplies turn … elsewhere; his mind remains the object. The original infinitival to is incorporated into the recast modern construction they must turn, rather than separately represented inside this excerpt.

Context passages: DJR-084-18

Remedy by diversion

BAL-0163-V003 · Remedy by diversion

Printed “satisfaction” (English; family).

Satisfaction here means reassurance or the settling of the mind; security means a sense of safety.

Here: The intended result is relief through changes in circumstances and beliefs. Alexander’s following cure conclusion concerns imaginings not deeply rooted; Burton then asserts categorically that reassurance completes the cure and changed living needs no other medicine.

Context: If it be possible limits the proposed result; the historical passage also claims that many are promptly cured when their minds are satisfied.

Source: DJR-084-05; Edition page: 294–295; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: security and satisfaction

Modern rendering: security and reassurance

Word and construction: Satisfaction supplies reassurance, while security retains its separate contribution.

Context passages: DJR-084-07, DJR-084-08

Alignment conventions: A9.

Remedy by diversion

BAL-0163-V004 · Remedy by diversion

Printed “fair or foul means” (English; family).

Gentle or harsh methods.

Here: The phrase marks the breadth, including coerciveness, of Burton’s historical proposals. The continuation nevertheless gives gentle means priority, condemns aggression, calls for gradual change and limits accommodation to what is reasonably possible.

Context: Burton reports and recommends these methods in his period; this is not a present-day treatment recommendation.

Source: DJR-084-05; Edition page: 294–295; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by fair or foul means

Modern rendering: by gentle or harsh means

Context passages: DJR-084-11, DJR-084-12, DJR-084-17, DJR-084-18

Alignment conventions: A9, A3.

Remedy by diversion

BAL-0163-V005 · Remedy by diversion

Printed “artificial invention” (English; family).

A contrived or skilfully devised expedient.

Here: Ingenious devices accompany persuasion, changed company and changed circumstances.

Context: The proposal belongs to the friends’ efforts to relieve a sufferer, not a distinct named medical school.

Source: DJR-084-05; Edition page: 294–295; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some artificial invention

Modern rendering: some ingenious device

Alignment conventions: A9, A3.

Remedy by diversion

BAL-0163-V006 · Remedy by diversion

Printed “divert” (English; family).

To turn or direct aside.

Here: The pronoun refers to passions: changing activity or the subject of thought is proposed when they cannot be moderated directly.

Context: Burton’s historical examples include drinking and sleep; they are reported proposals, not advice for a modern reader.

Source: DJR-095-29; Edition page: 347; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: divert them by all means

Modern rendering: use every means to turn them aside

Word and construction: Divert supplies turn … aside; them still refers to the passions. By all means is expanded and redistributed as use every means to, not supplied by divert alone.

Alignment conventions: A9.

Remedy by diversion

BAL-0163-V007 · Remedy by diversion

Printed “divert” (English; family).

To redirect or turn aside.

Here: The object here is a bodily humour, not the sufferer’s attention.

Context: Burton describes a historical humoral rationale for averting and purging remedies; redirecting and evacuating are distinct actions.

Source: DJR-104-02; Edition page: 388; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to divert this rebellious humor

Modern rendering: to divert this rebellious humour

Context passages: DJR-104-01, DJR-104-03

Alignment conventions: A9, A3.

remit

BAL-0164-V019 · Intention and remission

Printed “remitting” (English; lemma).

To relax or release; locally anger is relieved and restrained reason is set free.

Here: The same participle has two objects with different effects: anger is relieved and reason released.

Context: Peter Forestus supplies the attributed claim; the initial moderate use and some parties limits, and the subsequent cautions at 072-05–07, must remain explicit. No present-day prescription.

Source: DJR-072-01; Edition page: 239; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: remitting anger, and reason, that was otherwise bound

Modern rendering: relieving anger and freeing reason that was otherwise held captive

Alignment scope: Corresponding coordinated construction, with one original participle differentiated into two English verbs.

Word and construction: The single original participle governs two objects awkwardly; the modern distinguishes relieving anger from freeing reason. The original margin N05276 uses remittit for alleviating anger and Solvit for freeing the obstructed power of reason, which guides the differentiated rendering.

Context passages: DJR-072-02, DJR-072-03, DJR-072-04, DJR-072-05, DJR-072-06, DJR-072-07, DJR-072-08

Supporting source notes: N05276, N05277

repleo

BAL-0129-V007 · Plethora and repletion

Printed “repletæ” (Latin; lemma).

Filled; the participial form of to fill.

Here: Ditches filled with corpses provide a literal spatial use outside the medical technical vocabulary.

Context: Burton reports the scale of siege casualties amid bitter irony about heroic glory; no independent measurement is established.

Source: DJR-009-23; Edition page: 30–31; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fossæ urbis cadaveribus repletæ sunt

Modern rendering: the city’s ditches were filled with corpses

Context passages: DJR-009-22, DJR-009-24

Alignment conventions: A10, A2.

Further local use

Printed “repletur” (Latin; lemma).

Citation key: repleo.

Here: The phrase figuratively fills human life with bodily and mental miseries.

Context: The margin elaborates the body’s generalized lament; the exact Bernard passage remains unidentified.

Source: DJR-042-14; Edition page: 107; Source layer: original marginal quotation.

Note; Modern note: N03006

Page label type: printed source label.

Source wording and original alignment: Multis repletur homo miseriis

Modern rendering: Man is filled with many miseries

Modern container: note

Alignment scope: Original Latin marginal phrase and its supplied note translation

Word and construction: The indexed Latin form supplies the filling, depletion or bodily-condition meaning explained here within the full phrase.

Sense relation: The ordinary filling verb is transferred from physical contents to affliction.

Context passages: DJR-042-13, DJR-042-15

Further local use

Printed “repleta” (Latin; lemma).

Citation key: repleo.

Here: Sumptuous dinners are filled with strife, opposed to the little table’s peace.

Context: Burton cites Chytraeus’s record of a dining-room inscription; its place and text remain partly uncollated.

Source: DJR-091-45; Edition page: 330; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Lautaque prandia lite repleta

Modern rendering: And sumptuous dinners Filled with strife

Sense relation: The filling participle has a moral rather than medical content.

Context passages: DJR-091-44, DJR-091-46

Alignment conventions: A10, A2.

repletio

BAL-0129-V006 · Plethora and repletion

Printed “repletio” (Latin; lemma).

Filling or fullness.

Here: The margin specifies excessive filling with food as a cause of melancholy.

Context: The Latin is in Burton’s margin; its English translation is supplied separately from the body’s cited physicians.

Source: DJR-035-06; Edition page: 72–73; Source layer: original marginal quotation.

Note; Modern note: N02451

Page label type: printed source label.

Source wording and original alignment: Nimia repletio ciborum

Modern rendering: Excessive filling with food

Modern container: note

Alignment scope: Original Latin marginal phrase and its supplied note translation

Word and construction: The indexed Latin form supplies the filling, depletion or bodily-condition meaning explained here within the full phrase.

Context passages: DJR-035-05, DJR-035-07

Further local use

Printed “repletionem” (Latin; lemma).

Citation key: repletio.

Here: Repletion refers to a full stomach before conception.

Context: The margin belongs to Cardan’s historical, sweeping hereditary claim; it is neither verified genetic explanation nor current counsel.

Source: DJR-033-02; Edition page: 63; Source layer: original marginal quotation.

Note; Modern note: N02298

Page label type: printed source label.

Source wording and original alignment: Coitus super repletionem pessimus

Modern rendering: Intercourse after repletion is very bad

Modern container: note

Alignment scope: Original Latin marginal phrase and its supplied note translation

Word and construction: The indexed Latin form supplies the filling, depletion or bodily-condition meaning explained here within the full phrase.

Sense relation: The same Latin fullness noun applied to a specified bodily compartment.

Context passages: DJR-033-01, DJR-033-03

Further local use

Printed “repletione” (Latin; lemma).

Citation key: repletio.

Here: Fullness of the veins is one of several proposed signs of excessive blood.

Context: The historical bloodletting prescription is attributed to Valescus and Salvian and is conditional on signs, season and strength; no procedure is recommended here.

Source: DJR-103-26; Edition page: 385; Source layer: original marginal quotation.

Note; Modern note: N07773

Page label type: printed source label.

Source wording and original alignment: ex venarum repletione

Modern rendering: from the fullness of the veins

Modern container: note

Alignment scope: Original Latin marginal phrase and its supplied note translation

Word and construction: The indexed Latin form supplies the filling, depletion or bodily-condition meaning explained here within the full phrase.

Sense relation: The same Latin fullness noun applied to a specified bodily compartment.

Context passages: DJR-103-25, DJR-103-27

repletion

BAL-0129-V004 · Plethora and repletion

Printed “repletion” (English; lemma).

Excessive filling or bodily fullness.

Here: Overfilling is opposed to depletion in the warning against dietary extremes.

Context: Burton cites Celsus and Iacchinus after differing prescriptions for particular patients; the claim is that both extremes may harm.

Source: DJR-071-04; Edition page: 235; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: repletion and inanition

Modern rendering: overfilling and emptying the body

Word and construction: Repletion supplies overfilling; inanition supplies emptying the body.

Context passages: DJR-071-03, DJR-071-05

Alignment conventions: A10.

rest

BAL-0145-V010 · Sleep and waking

Printed “rest” (English; lemma).

To sleep or repose.

Here: Crato’s stated quantity is contrasted with spending a day in bed without sleeping.

Context: Burton reports Crato’s historical advice and condemns prolonged wakeful fantasy, not sleep itself.

Source: DJR-082-29; Edition page: 287; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Seven or eight hours is a competent time for a melancholy man to rest

Modern rendering: Seven or eight hours is a sufficient time for a melancholy man to rest

Context passages: DJR-082-23, DJR-082-24, DJR-082-25, DJR-082-26, DJR-082-27, DJR-082-28, DJR-082-30, DJR-082-31, DJR-082-32, DJR-082-33

Alignment conventions: A7, A1.

retentio

BAL-0199-V008 · Evacuation and retention

Printed “retentionem” (Latin; lemma).

A keeping in or withholding.

Here: Retention of reproductive seed is the alleged cause in a gendered account of nuns and unmarried women.

Context: Mercatus and Rodrigo de Castro supply the account; Plater’s marriage-cure assertion follows. Burton then warns that such general benefits must be cautiously understood and limited by cause, constitution and prior habit.

Source; Context passages: DJR-072-03

Edition page: 239; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ob seminis retentionem sæviunt sæpè moniales & virgines

Modern rendering: because of the retention of seed, nuns and unmarried women often become frenzied

Word and construction: Ob contributes because of; seminis of seed; retentionem retention; sæpe often; moniales & virgines nuns and unmarried women; sæviunt become frenzied.

Context passages: DJR-072-01, DJR-072-02, DJR-072-04, DJR-072-05, DJR-072-06, DJR-072-07, DJR-072-08, DJR-072-09

Alignment conventions: A6.

retention

BAL-0199-V001 · Evacuation and retention

Printed “Retention” (English; lemma).

A keeping or holding in place.

Here: Holding food in the stomach until digestion is a necessary nutritive function.

Context: Burton’s account of the vegetal faculty makes this retention beneficial; immediate passage would prevent nourishment.

Source; Context passages: DJR-024-26

Edition page: 20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Retention keeps it, being attracted unto the stomack, untill such time it be concocted

Modern rendering: Retention holds the food once it has been drawn into the stomach, until it is digested

Word and construction: Retention is retained; the pronoun it is made explicit as the food, while concocted is rendered digested.

Context passages: DJR-024-25, DJR-024-27, DJR-024-28

Alignment conventions: A6.

retention

BAL-0199-V003 · Evacuation and retention

Printed “Retentions” (English; lemma).

A keeping of bodily material or a stopping of its discharge.

Here: Customary bleeding, menstrual flow and sexual expenditure require attention to occasion rather than an invariable rule.

Context: Burton attributes the classification to Fernel and explicitly limits necessity to certain times.

Source; Context passages: DJR-036-08

Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Other Retentions and Evacuations there are, not simply necessary, but at some times

Modern rendering: There are other retentions and evacuations, necessary only at certain times rather than invariably

Word and construction: Retentions supplies the keeping-in side; Evacuations the discharging side; not simply necessary becomes necessary only at certain times rather than invariably.

Context passages: DJR-036-09, DJR-036-10, DJR-036-11

Alignment conventions: A6.

retention and evacuation

BAL-0199-V002 · Evacuation and retention

Printed “Retention and Evacuation” (English; phrase).

Keeping bodily material in and discharging it from the body.

Here: The paired category includes deficiency and excess, with constipation the first example.

Context: Burton allows these processes to accompany, assist or alone cause melancholy; the category does not mean that every retention is harmful or every evacuation helpful.

Source; Context passages: DJR-036-05

Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Of Retention and Evacuation, there be divers kindes, which are either concomitant, assisting, or sole causes many times of melancholy

Modern rendering: There are several kinds of retention and evacuation, which often accompany, assist or alone cause melancholy

Word and construction: Retention and Evacuation supply the paired processes; concomitant, assisting, or sole preserves three different causal relations.

Context passages: DJR-036-04, DJR-036-06, DJR-036-07, DJR-036-08

Alignment conventions: A6.

rheum

BAL-0139-V002 · Distillation and rheum

Printed “rheume” (English; lemma).

Bodily discharge, especially mucus or catarrhal fluid.

Here: Rheum accompanies sleepiness, spitting and a muddy complexion in the description of melancholy proceeding from phlegm.

Context: Burton compares these patients with other melancholic people; the preceding passage calls this phlegmatic kind comparatively rare. Saxonia’s Venetian widow is a reported individual example.

Source: DJR-060-17; Edition page: 191; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rheume

Modern rendering: rheum

Word and construction: The spelling rheume is modernized to rheum without replacing the historical bodily-fluid term.

Context passages: DJR-060-16, DJR-060-18

Alignment conventions: A10.

Further local use

Printed “rheume” (English; lemma).

Citation key: rheum.

Here: Ringing ears attributed to cold and rheum illustrate bodily occasions for distorted imagination.

Context: Fracastorius’s explanation of false bodily conceptions; Laurentius’s following answer concerns the second question, imagined rank.

Source: DJR-064-03; Edition page: 207; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cold & rheume

Modern rendering: cold or rheum

Word and construction: Rheume corresponds to rheum and cold to cold; the original coordination & becomes or in the supplied rendering.

Alignment qualification: The nouns align, but the conjunction changes from and to or; the rendering is not an exact logical equivalent of the printed coordination.

Sense relation: A further selected attestation of this sense, with its local argument separately qualified.

Context passages: DJR-064-02, DJR-064-04

Alignment conventions: A10.

Further local use

Printed “rhume” (English; lemma).

Citation key: rheum.

Here: A perpetual discharge in the head belongs to a satirical catalogue of an ageing lover’s frailties.

Context: Burton’s derisive portrayal of older men still pursuing young women; this is not an individual clinical case.

Source: DJR-115-44; Edition page: 445; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a perpetuall rhume in his head

Modern rendering: a perpetual catarrh in his head

Word and construction: Rhume is rendered catarrh; perpetuall, in his head and the article retain their corresponding scope.

Sense relation: A further selected attestation of this sense, with its local argument separately qualified.

Context passages: DJR-115-43, DJR-115-45

Alignment conventions: A10.

rheumatic

BAL-0139-V009 · Distillation and rheum

Printed “rheumatick” (English; lemma).

Affected by rheum or a rheumatic disorder in the period’s terminology.

Here: The adjective joins gouty and a hyperbolic catalogue of infirmities in the portrait of a wealthy suitor who is nevertheless preferred.

Context: Burton’s satire of wealth-driven courtship, conditional on the suitor having land or money; the term does not establish a precise modern rheumatological diagnosis.

Source: DJR-122-07; Edition page: 478; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rheumatick and gouty

Modern rendering: Rheumatic and gouty

Word and construction: Rheumatick supplies Rheumatic; and gouty retains the coordinated, separate condition.

Context passages: DJR-122-06, DJR-122-08

Alignment conventions: A10.

riot

BAL-0128-V001 · Luxurious and riot

Printed “riot” (English; lemma).

Extravagant or dissolute living.

Here: Dissipation is one cause of urban poverty alongside declining trade and bad government.

Context: Burton’s accusation also blames economic and governmental conditions; riot here is not a public disturbance.

Source: DJR-015-02; Edition page: 56; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: idlenesse of their Inhabitants, riot

Modern rendering: their inhabitants are idle and dissolute

Word and construction: The original nouns are recast as an adjectival clause: idlenesse supplies idle and riot supplies dissolute; of their Inhabitants becomes the subject their inhabitants, with are supplied for the finite clause.

Context passages: DJR-015-01, DJR-015-03

Alignment conventions: A10.

Further local use

Printed “riot” (English; lemma).

Here: Extravagance in building, expenditure and apparel connects the ruin of states and households.

Context: Burton reports Camden’s explanation but then distinguishes worthy hospitality from the excess that borrows its name.

Source: DJR-017-20; Edition page: 68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: riot in building

Modern rendering: extravagance in building

Word and construction: Riot supplies extravagance; in building restricts the activity and is retained.

Sense relation: The same dissipation or extravagance sense, with its particular social argument retained.

Context passages: DJR-017-19, DJR-017-21, DJR-017-22, DJR-017-23, DJR-017-24, DJR-017-25, DJR-017-26, DJR-017-27

Alignment conventions: A10.

Further local use

Printed “ryot” (English; lemma).

Here: Excess beyond bread and water is called extravagance rather than a feast.

Context: Burton invokes Gellius quoting Euripides within counsel on sufficiency; this is a rhetorical valuation, not a universal dietary prescription.

Source: DJR-091-21; Edition page: 328; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the rest is not a feast, but ryot

Modern rendering: everything else is extravagance, not a feast

Word and construction: Ryot supplies extravagance; the rest becomes everything else, and not a feast retains the negated category despite changed word order.

Sense relation: The same dissipation or extravagance sense, with its particular social argument retained.

Context passages: DJR-091-20, DJR-091-22

Alignment conventions: A10.

Further local use

Printed “riot” (English; lemma).

Here: Riotous living is opposed to education and sober conduct.

Context: Burton attributes the criticism of foolish parental love to Cardano.

Source: DJR-050-52; Edition page: 149 [sequence; printed 145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Source sequence and printed page numbers are distinct here.

Source wording and original alignment: not to learning but to riot

Modern rendering: for riotous living instead of learning

Word and construction: Riot becomes riotous living; not to learning but to is recast as for … instead of learning.

Sense relation: The same dissipation or extravagance sense, with its particular social argument retained.

Alignment conventions: A10.

riot

BAL-0128-V008 · Luxurious and riot

Printed “riot” (English; lemma).

To revel or live dissolutely.

Here: The verb describes conduct enabled by excessive parental indulgence.

Context: Burton’s literary comparison with Micio includes an ironic punishment by musicians; the larger argument rejects both cruelty and laxity.

Source: DJR-050-48; Edition page: 149 [sequence; printed 145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Source sequence and printed page numbers are distinct here.

Source wording and original alignment: let them revel, wench, riot, swagger

Modern rendering: let them revel, chase women, riot, swagger

Word and construction: Riot retains the historical verbal sense; revel and swagger remain separate verbs, wench becomes chase women, and let them supplies the permissive construction.

Context passages: DJR-050-47, DJR-050-49, DJR-050-50, DJR-050-51, DJR-050-52, DJR-050-53

Alignment conventions: A10.

scarification

BAL-0189-V002 · Chirurgery

Printed “scarification” (English; lemma).

The making of small incisions in the skin.

Here: Distinguishes cupping accompanied by skin incision from cupping without it.

Context: Burton reports Fernel’s claim of very rapid action and describes the intended diversion of humours, aches and wind.

Source: DJR-103-07; Edition page: 383; Source layer: original body; Page label type: printed source label.

Source and modern wording: with or without scarification

Word and construction: The term and the alternative with or without are retained.

Context passages: DJR-103-06, DJR-103-08

Alignment conventions: A6.

scarification

BAL-0189-V007 · Chirurgery

Printed “scarification” (English; lemma).

The making of small incisions in the skin.

Here: Its explicit absence distinguishes dry cupping for wind from procedures that open the skin.

Context: Fernel, Mercatus and Claudinus are cited for alleged rapid relief; enchantment is a comparison for speed.

Source: DJR-106-53; Edition page: 402; Source layer: original body; Page label type: printed source label.

Source and modern wording: without scarification

Word and construction: The negative qualification is retained unchanged.

Context passages: DJR-106-51, DJR-106-52, DJR-106-54

Alignment conventions: A6.

Scruple

BAL-0115-V003 · Apothecaries measures

Printed “scruple” (English; lemma).

A historical apothecaries’ unit of weight, smaller than a dram.

Here: This is the intended weight that the self-experimenter confuses with a dram.

Context: The distinction belongs to a warning about dangerous dosing mistakes, not a recommended amount.

Source; Context passages: DJR-069-40

Edition page: 230; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: one dram for one scruple

Modern rendering: one dram instead of one scruple

Context passages: DJR-069-38, DJR-069-39, DJR-069-41, DJR-069-42

Alignment conventions: A5, A4.

sear

BAL-0191-V003 · Cautery

Printed “seared” (English; lemma).

To burn or cauterize bodily tissue.

Here: Enduring cauterization exemplifies what people will suffer for future health.

Context: Burton’s comparison opposes ordinary desire to preserve life to the desperate sufferer’s felt aversion; it is rhetorical, not a clinical universal.

Source: DJR-066-01; Edition page: 215; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: suffer our joynts to be seared, to be cut off

Modern rendering: allow our limbs to be cauterized or cut off

Word and construction: Seared contributes cauterized; the separate cutting-off action is preserved as an alternative.

Context passages: DJR-066-02

Alignment conventions: A6.

security and carnal presumption

BAL-0159-V006 · Hope

Printed “security” (English; family).

Security here means spiritual assurance; presumption is unwarranted confidence.

Here: The sufferer questions whether his confidence has proper grounds.

Context: An imagined objection, not Burton’s declaration that the sufferer is rejected; the response counsels against that conclusion.

Source: DJR-167-54; Edition page: 714; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: discern my security from carnall presumption

Modern rendering: distinguish my assurance from fleshly presumption

Word and construction: Discern supplies distinguish, security assurance, and carnall presumption fleshly presumption. This is related theological vocabulary, not another lexical occurrence of hope.

Context passages: DJR-167-53, DJR-167-55

Alignment conventions: A9.

simple

BAL-0183-V001 · Simples

Printed “Simples” (English; lemma).

An individual medicinal substance, distinguished from a compound of ingredients.

Here: The synopsis puts simples under alterative treatment and introduces the foreign-remedy digression.

Context: Burton’s organizational category, not a claim that an unmixed substance is harmless.

Source: DJR-067-13; Edition page: unnumbered Second Partition synopsis, scan p. 324; Source layer: original body; Page label type: scan page of unnumbered synopsis.

Source label: Source page PDF324

Source wording and original alignment: Simples altering melancholy

Modern rendering: Simple substances that alter melancholy

Word and construction: The indexed form names or supplies an individual medicinal substance, distinguished from a compound of ingredients in this expression.

Context passages: DJR-067-04, DJR-067-14, DJR-067-15

Alignment conventions: A8.

simple

BAL-0183-V002 · Simples

Printed “simples” (English; lemma).

An individual medicinal substance used on its own or as an ingredient.

Here: The preference for a few understood simples belongs to the attack on confused shop compounds; the subsequent argument admits compounds where necessary.

Context: Burton’s initial polemical preference, subsequently qualified by the case for mixed remedies.

Source: DJR-101-05; Edition page: 372–373; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A few simples well prepared and understood

Modern rendering: A few single medicinal substances, properly prepared and understood

Word and construction: The indexed form names or supplies an individual medicinal substance used on its own or as an ingredient in this expression.

Context passages: DJR-101-03, DJR-101-04, DJR-101-06, DJR-101-13, DJR-101-14, DJR-101-15, DJR-101-16

Alignment conventions: A8.

Further local use

Printed “simples” (English; lemma).

Citation key: simple.

Here: A simple remains an individual ingredient even when combined: mixtures can temper or strengthen different affected parts.

Context: Burton’s reply to the preceding attack, invoking Cardano and Brasavola on the harm possible even from a single medicine.

Source: DJR-101-14; Edition page: 374; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such simples are commonly mixt as have reference to the part affected

Modern rendering: The substances commonly combined relate to the affected part

Word and construction: Simples supplies substances; are commonly mixt becomes commonly combined, while have reference to becomes relate to and part affected becomes affected part.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-101-13, DJR-101-15, DJR-101-16

Alignment conventions: A8.

simple

BAL-0183-V004 · Simples

Printed “simples” (English; lemma).

An individual food ingredient considered separately from a prepared mixture.

Here: The dietary catalogue turns from individual allegedly harmful foods to compounded dishes; this is not exclusively pharmacy vocabulary.

Context: Burton’s adverse dietary classification, not a current food-safety judgement.

Source: DJR-034-45; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: noxious simples

Modern rendering: harmful single ingredients

Word and construction: The indexed form names or supplies an individual food ingredient considered separately from a prepared mixture in this expression.

Context passages: DJR-034-44, DJR-034-46

Alignment conventions: A8.

simple

BAL-0183-V005 · Simples

Printed “simples” (English; lemma).

An individual material used as an ingredient in a preparation.

Here: The listed aromatic, mineral and plant materials belong to a reported fumigation against haunting spirits.

Context: Burton reports practices collected by Wecker; the surrounding discussion does not establish supernatural or therapeutic efficacy.

Source: DJR-169-11; Edition page: 721; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many such simples

Modern rendering: many similar individual ingredients

Word and construction: The indexed form names or supplies an individual material used as an ingredient in a preparation in this expression.

Context passages: DJR-169-10, DJR-169-12

Alignment conventions: A8.

Sleep

BAL-0145-V001 · Sleep and waking

Printed “Sleep” (English; lemma).

A resting or suspension of sensory activity.

Here: The definition places sleep among states of the senses and allows dream activity.

Context: Burton attributes the definition to Scaliger within historical faculty psychology.

Source: DJR-025-21; Edition page: 24; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sleep is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soul, (as Scaliger defines it)

Modern rendering: Sleep, as Scaliger defines it, is a rest or suspension of the external senses and common sense, for the preservation of body and soul.

Alignment scope: Complete definition with attribution in both columns

Word and construction: Sleep is the defined state; binding becomes suspension and the modern moves Scaliger's attribution earlier within the same definition.

Context passages: DJR-025-22

sleep

BAL-0145-V003 · Sleep and waking

Printed "sleep" (English; lemma).

A state of rest involving suspension of ordinary sensory activity.

Here: Burton first praises moderation, then qualifies the received opinion that melancholic people cannot sleep too much.

Context: Some cold, phlegmatic and sluggish cases are expressly excepted from the general praise.

Source: DJR-038-23; Edition page: 90; Source layer: original body; Page label type: printed source label.

Source and modern wording: moderate sleep

Context passages: DJR-038-24, DJR-038-25, DJR-038-26, DJR-038-27

Alignment conventions: A7, A1.

sleep

BAL-0145-V011 · Sleep and waking

Printed "sleep" (English; lemma).

Rest, used figuratively for death.

Here: Sleep's freedom from care supplies a consolatory analogy in the argument against fear of death. The modifier perpetuall supplies the unending duration.

Context: Burton's analogy accompanies an argument assigned to Epicurus in the body and Seneca in the margin.

Source: DJR-094-22; Edition page: 342; Source layer: original body; Page label type: printed source label.

Source wording: death is but a perpetuall sleep

Original wording: perpetuall sleep

Modern rendering: perpetual sleep

Alignment scope: Equal-scope adjective–noun phrase

Word and construction: Sleep supplies the figurative rest; perpetual supplies duration. The surrounding modern sentence relocates the relative clause, outside this aligned phrase.

Context passages: DJR-094-21, DJR-094-23

sleep

BAL-0145-V017 · Sleep and waking

Printed “sleepest” (English; lemma).

Remain inactive, figured as sleeping.

Here: The question appeals against God’s apparent inaction from the troubled petitioner’s perspective.

Context: Burton attributes the composite psalmic complaint to David and follows it with perseverance and promised regard; he is not asserting that God literally sleeps.

Source: DJR-168-47; Edition page: 720; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Awake, why sleepest thou?

Modern rendering: Awake! Why do you sleep?

Context passages: DJR-168-46, DJR-168-48

Alignment conventions: A7, A1.

small wine

BAL-0123-V002 · Wine

Printed “smallest wine” (English; phrase).

Wine of the least strength.

Here: The recommended qualities are thinness, paleness and weakness, explicitly opposed to thickness and strength.

Context: Burton gives historical regimen preferences; smallest refers to strength, not cup size.

Source: DJR-070-25; Edition page: 232; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The thinnest, whitest, smallest wine

Modern rendering: The lightest, palest, weakest wine

Word and construction: Smallest contributes weakest, naming alcoholic strength; thinnest and whitest contribute the separate qualities lightest and palest.

Context passages: DJR-070-24, DJR-070-26

Alignment conventions: A10.

solitariness

BAL-0141-V009 · Idleness

Printed “solitariness” (English; lemma).

Being alone.

Here: The excessive solitude compared to idleness is separately named and qualified.

Context: Burton’s comparison, followed by the imposed/voluntary division.

Source: DJR-038-01; Edition page: 87; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: too much solitariness

Modern rendering: too much being alone

Context passages: DJR-038-02, DJR-038-06

Alignment conventions: A7, A1.

solitariness

BAL-0142-V001 · Solitude

Printed “solitariness” (English; lemma).

Being alone or separated from company.

Here: Excessive solitude is both cause and symptom; as cause it may be imposed or voluntary.

Context: Burton reports the medical consensus and explicitly supplies the excess qualification.

Source: DJR-038-01; Edition page: 87; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: too much solitariness

Modern rendering: too much being alone

Context passages: DJR-038-02, DJR-038-03, DJR-038-04, DJR-038-05, DJR-038-06

Alignment conventions: A7, A1.

Further local use

Printed “Solitariness” (English; lemma).

Citation key: solitariness.

Being alone or withdrawn from company.

Here: The symptom account asks why solitude attracts the sufferer, admitting pleasure and pain but preferring fear and sorrow.

Context: Burton says most part and rather think; the subsequent passage says symptoms can be barely apparent or absent.

Source: DJR-059-41; Edition page: 188; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: love Solitariness

Modern rendering: love solitude

Context passages: DJR-059-40, DJR-059-47, DJR-059-48, DJR-059-49

Alignment conventions: A7, A1.

Further local use

Printed “Solitarines” (English; lemma).

Citation key: solitariness.

Being alone or withdrawn from company.

Here: Fear of ridicule or mistreatment is said to drive avoidance of company.

Context: Burton’s historical explanation reverses the cause-side emphasis: distress can produce withdrawal; it is not a modern diagnostic rule.

Source: DJR-064-01; Edition page: 206–207; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Solitarines, avoiding of light

Modern rendering: Solitude, avoidance of light

Context passages: DJR-059-49

Alignment conventions: A7, A1.

Further local use

Printed “solitariness” (English; lemma).

Citation key: solitariness.

Being alone or withdrawn from company.

Here: The final counsel to distressed people joins companionship with occupation.

Context: The final injunction coexists with earlier permission for beneficial retreat.

Source: DJR-169-32; Edition page: 723; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: give not way to solitariness and idleness

Modern rendering: Do not give way to solitude and idleness

Context passages: DJR-169-31

Alignment conventions: A7, A1.

solitariness

BAL-0142-V003 · Solitude

Printed “solitariness” (English; lemma).

Being alone or withdrawn from company.

Here: Pleasant solitary imaginings are pictured as a lure that can become compulsive and painful.

Context: Burton describes those inclined to melancholy and calls the primary-cause judgement Piso’s.

Source: DJR-038-06; Edition page: 88; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Voluntary solitariness

Modern rendering: Voluntary solitude

Word and construction: The noun names being alone; Voluntary separately specifies that withdrawal is chosen.

Context passages: DJR-038-07, DJR-038-08, DJR-038-09, DJR-038-10, DJR-038-11

Alignment conventions: A7.

solitariness

BAL-0142-V004 · Solitude

Printed “solitariness” (English; lemma).

Being alone or withdrawn from company.

Here: The explicit concession admits beneficial meditation when rightly used.

Context: Burton qualifies his condemnation; the benefit depends on right use.

Source: DJR-038-12; Edition page: 89; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: kinde of solitariness

Modern rendering: kind of solitude

Context passages: DJR-038-13, DJR-038-14, DJR-038-15, DJR-038-16, DJR-038-17, DJR-038-18

Alignment conventions: A7, A1.

solitariness

BAL-0142-V005 · Solitude

Printed “solitariness” (English; lemma).

Being alone or withdrawn from company.

Here: A consolatory revaluation finds an advantage in a trait elsewhere treated as dangerous.

Context: Burton’s consolatory argument, not a retraction of every causal warning.

Source: DJR-098-31; Edition page: 361; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: solitariness makes them more apt to contemplate

Modern rendering: Solitude makes them more inclined to contemplation

Context passages: DJR-098-30, DJR-098-32

Alignment conventions: A7, A1.

solitariness

BAL-0142-V006 · Solitude

Printed “solitariness” (English; lemma).

Being alone or withdrawn from company.

Here: Burton qualifies the degree and use of solitude together with the separate practice of meditation; neither is condemned simply in itself.

Context: Burton expressly concedes some beneficial cases before censuring abuse.

Source: DJR-156-10; Edition page: 656; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: over much solitariness and meditation

Modern rendering: excessive solitude and meditation

Word and construction: The noun names being alone; over much supplies excessive degree, while meditation is a separately coordinated activity.

Context passages: DJR-156-09, DJR-156-11

Alignment conventions: A7.

solitudo

BAL-0142-V002 · Solitude

Printed “solitudo” (Latin; lemma).

Solitude; nimia specifies excessive degree.

Here: The Latin designation is immediately restated as too much solitariness.

Context: Burton’s own classificatory phrase supported by named physicians in the margin.

Source: DJR-038-01; Edition page: 87; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nimia solitudo

Modern rendering: excessive solitude

Context passages: DJR-038-02, DJR-038-06

Alignment conventions: A7, A1.

Spagirically

BAL-0110-V002 · Paracelsian

Printed “spagirically” (English; lemma).

By chemical or alchemical processes associated with Paracelsian preparation.

Here: Burton directs the reader to Croll for scents prepared in this manner.

Context: The sentence is a practical bibliographical direction, not an unqualified endorsement of all Paracelsian claims or a modern preparation standard.

Source; Context passages: DJR-105-19

Edition page: 394; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: spagirically prepared

Modern rendering: prepared by chemical methods

Word and construction: The adverb spagirically is rendered by the phrase by chemical methods; prepared is retained, with the modern order redistributed.

Context passages: DJR-105-17, DJR-105-18, DJR-105-20, DJR-105-21

Alignment conventions: A5.

Spittle

BAL-0118-V002 · Hospital

Printed “Spittle” (English; lemma).

A shortened form of hospital, especially a charitable institution for sick or poor people.

Here: Hospital and spittle appear together among petitioners ignored by the uncharitable rich man.

Context: The refusal and indifference belong to the condemned figure; Burton’s larger passage allows genuine generosity.

Source; Context passages: DJR-112-16

Edition page: 430; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Hospital, a Spittle

Modern rendering: a hospital, a shelter for the sick

Word and construction: Hospital supplies hospital; Spittle supplies shelter for the sick. The paired phrase preserves two adjoining institutional designations rather than making Spittle mean the entire pair.

Context passages: DJR-112-14, DJR-112-15, DJR-112-17, DJR-112-18, DJR-112-19, DJR-112-20, DJR-112-21

Alignment conventions: A5.

Spittle: saliva

BAL-0118-V003 · Hospital

Printed “spittle” (English; lemma).

Saliva or spit; a different word from the shortened institution name.

Here: The watery bodily fluid is the medium through which taste operates in the described physiology.

Context: Burton describes a bodily sense; this occurrence has no institutional meaning.

Source; Context passages: DJR-025-14

Edition page: 23; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a thin spittle, or watery juice

Modern rendering: thin saliva or a watery fluid

Context passages: DJR-025-13, DJR-025-15

Alignment conventions: A5, A4.

spoonmeat

BAL-0122-V005 · Meat

Printed “spoonmeat” (English; lemma).

Soft or liquid food eaten with a spoon.

Here: The term gathers the preceding broths and pottages.

Context: Burton’s category describes preparation and manner of eating; it is not a special species of flesh.

Source: DJR-070-22; Edition page: 232; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all spoonmeat

Modern rendering: all foods eaten with a spoon

Word and construction: Spoonmeat is unpacked as foods eaten with a spoon; all retains the generalizing scope.

Context passages: DJR-070-21, DJR-070-23

Alignment conventions: A10.

squill oxymel

BAL-0178-V001 · Oxymel

Printed “Oxymel Scilliticum” (Latin; phrase).

A medicinal honey-and-vinegar preparation with squill.

Here: The name heads a further catalogue of compound purgative preparations, beside syrups and a purgative broth.

Context: Burton’s historical preparation name; the list includes Quercetan’s syrups and Heurnius’s broth but does not explicitly attribute this first item to either.

Source: DJR-102-37; Edition page: 381; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Oxymel Scilliticum

Modern rendering: squill oxymel

Word and construction: The indexed form names or supplies a medicinal honey-and-vinegar preparation with squill in this expression.

Context passages: DJR-102-36, DJR-102-38

Alignment conventions: A8.

stibium

BAL-0186-V001 · Stibium

Printed “Stibium” (English; lemma).

Antimony, named as a medicinal substance in historical practice.

Here: The paired names identify the substance praised by chemical physicians and said by Mattioli to relieve several disorders arising from black bile.

Context: Burton reports the chemical physicians’ praise and Mattioli’s therapeutic claim; he has not yet delivered a verdict.

Source: DJR-102-01; Edition page: 377; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Antimony or Stibium

Modern rendering: Antimony, or stibium

Word and construction: The indexed form names or supplies antimony, named as a medicinal substance in historical practice in this expression.

Context passages: DJR-102-02, DJR-102-03, DJR-102-04, DJR-102-05, DJR-102-06, DJR-102-07

Alignment conventions: A8.

stibium

BAL-0186-V003 · Stibium

Printed “Stibium” (English; lemma).

Antimony, named as a medicinal substance in historical practice.

Here: A Prague priest’s supposed recovery follows a violent evacuation; Burton interrupts the reported narrative with the judgement that this is fitter for a horse than a man.

Context: The witness who says I is Mattioli, not Burton. Burton reports the claim and adds a critical aside.

Source: DJR-102-03; Edition page: 377; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Stibium

Modern rendering: stibium

Word and construction: The indexed form names or supplies antimony, named as a medicinal substance in historical practice in this expression.

Context passages: DJR-102-01, DJR-102-02, DJR-102-04, DJR-102-05

Alignment conventions: A8.

still

BAL-0139-V010 · Distillation and rheum

Printed “still” (English; lemma).

A distilling apparatus.

Here: Drops issuing from a still supply the comparison for tears drawn out by Cupid’s inward fire.

Context: Burton introduces the apparatus image, followed by an unattributed Latin line and his explicit application to a lover’s tears.

Source: DJR-126-30; Edition page: 503; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: As drops from a still

Modern rendering: Like drops from a still

Word and construction: Still names the apparatus; drops and from express the product and source, while As becomes Like.

Context passages: DJR-126-31, DJR-126-32

Alignment conventions: A10.

stillicidium

BAL-0139-V013 · Distillation and rheum

Printed “stillicidia” (Latin; lemma).

Liquid applied by dripping; drip applications.

Here: Hercules de Saxonia’s applications are listed among means for procuring sleep; Burton also gives the English gloss droppings.

Context: Burton attributes this method to Saxonia; the following confidence is Laurentius’s qualified I think you may, within a list of historical treatments.

Source: DJR-105-48; Edition page: 396; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: stillicidia

Modern rendering: drip applications

Word and construction: The Latin plural is explicated as applications administered by dripping; Burton’s adjacent English droppings is retained separately in the modern body.

Context passages: DJR-105-47, DJR-105-49

Alignment conventions: A10.

Further local use

Printed “stillicidiis” (Latin; lemma).

Citation key: stillicidium.

Here: The Lucca margin has hot water applied to both head and stomach, while the English body mentions only the head.

Context: Mercurialis’s counsel for a particular hypochondriacal patient; the surrounding discussion distinguishes heating, drying and cleansing effects and narrows indications.

Source: DJR-071-43; Edition page: 238–239; Source layer: original marginal quotation.

Note; Modern note: N05260

Page label type: printed source label.

Source wording and original alignment: calidarum aquarum stillicidiis

Modern rendering: streams of hot water

Alignment scope: equal-scope phrase in the original marginal quotation and its supplied note translation

Word and construction: Stillicidiis supplies streams; aquarum supplies of water and calidarum supplies hot.

Modern container: note

Sense relation: A further selected attestation of this sense, with its local argument separately qualified.

Context passages: DJR-071-42, DJR-071-44

stillicidium

BAL-0139-V014 · Distillation and rheum

Printed “stillicidiaque” (Latin; lemma).

A gutter or channel carrying runoff.

Here: The gutters are architectural routes used by clandestine lovers, not bodily discharges or medicinal applications.

Context: Haedus as quoted by Burton, in a warning about dangerous courtship and falls; the note’s later Latin syntax is awkward.

Source: DJR-130-13; Edition page: 525; Source layer: original marginal quotation.

Note; Modern note: N10150

Page label type: printed source label.

Source wording and original alignment: qui in amicarum ædes per fenestras ingressi stillicidiaque

Modern rendering: those who enter their mistresses’ houses through windows and gutters

Alignment scope: equal-scope phrase in the original marginal quotation and its supplied note translation

Word and construction: Stillicidia supplies gutters and -que supplies and. Qui supplies those who, ingressi the entry, in amicarum ædes their mistresses' houses, and per fenestras through windows; their is supplied from the relationship implied by the context.

Modern container: note

Grammar: Stillicidia is plural; enclitic -que adds and. Here the noun denotes architectural gutters.

Context passages: DJR-130-12, DJR-130-14

strong water

BAL-0124-V013 · Water and springs

Printed "strong water" (English; phrase).

A potent medicinal liquid, not necessarily drinking alcohol.

Here: An empiric's secret preparation is said to purge through the mouth and nostrils in head melancholy.

Context: Hercules de Saxonia reports the Venetian practitioner, his regular use and refusal to sell; no composition or verified efficacy is supplied.

Source: DJR-104-06; Edition page: 388; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a strong water to purge by the mouth and nostrils

Modern rendering: a powerful medicinal water for purging through the mouth and nostrils

Word and construction: Strong contributes powerful; the modern medicinal makes the local preparation's role explicit. The following phrase specifies its purging route.

Context passages: DJR-104-05, DJR-104-07

Alignment conventions: A10.

strong water

BAL-0181-V005 · Aqua vitae

Printed "strong water" (English; phrase).

A potent liquid medicinal preparation.

Here: A Venetian empiric's secret liquid is reported as repeatedly used for head melancholy, purging through mouth and nostrils.

Context: Hercules de Saxonia's report, retold by Burton; the text does not establish that this preparation is ordinary drinking alcohol.

Source: DJR-104-06; Edition page: 388; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a strong water

Modern rendering: a powerful medicinal water

Word and construction: The indexed form names or supplies a potent liquid medicinal preparation in this expression.

Context passages: DJR-104-05, DJR-104-07

Alignment conventions: A8.

strong waters

BAL-0124-V006 · Water and springs

Printed “strong waters” (English; phrase).

Distilled alcoholic spirits.

Here: The fearful person carries spirits in anticipation of fainting or illness.

Context: This is a symptom description of precautionary behavior, not a prescription or proof that the spirits prevent fainting.

Source: DJR-058-33; Edition page: 181–182; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aquavitæ, or some strong waters

Modern rendering: aqua vitae or some strong spirits

Word and construction: Aquavitæ is retained as aqua vitae; strong waters is rendered strong spirits in this local symptom account.

Context passages: DJR-058-32, DJR-058-34

Alignment conventions: A10.

strong waters

BAL-0181-V002 · Aqua vitae

Printed “strong waters” (English; phrase).

Distilled alcoholic spirits.

Here: The phrase accompanies aqua vitae among things carried against anticipated illness.

Context: Burton’s description of fear-driven provision; the plural does not identify a specific formula.

Source: DJR-058-33; Edition page: 181–182; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: strong waters

Modern rendering: strong spirits

Word and construction: The indexed form names or supplies distilled alcoholic spirits in this expression.

Alignment conventions: A8.

study

BAL-0153-V001 · Study and reading

Printed “Study” (English; lemma).

Sustained application of the mind to learning or inquiry.

Here: Continuity and nocturnal wakefulness supply the degree and circumstances of the alleged scholarly danger.

Context: Burton reports Lemnius, Rhazes and Ficino; the cause chapter distinguishes excessive study from mere learning.

Source: DJR-046-17; Edition page: 127; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: continual Study, and night-waking

Modern rendering: continual study and staying awake at night

Context passages: DJR-046-16, DJR-046-18, DJR-046-20, DJR-046-21, DJR-046-22, DJR-046-25

Alignment conventions: A7, A1.

Further local use

Printed “Study” (English; lemma).

Citation key: study.

Sustained and earnest mental application.

Here: The margin explicitly defines the breadth of study as intent meditation upon something.

Context: The English definition is attributed to Tully without an exact source; the wrapper is not quoted as Burton.

Source: DJR-046-17; Edition page: 127; Source layer: original marginal quotation; Note: N03366; Page label type: printed source label.

Source wording and original alignment: Study is a continuall and earnest meditation, applied to some thing with great desire.

Alignment scope: Original lexical unit; no separately aligned modern counterpart claimed

Alignment qualification: This is the English original quotation inside the Burton-labelled note. No separately aligned modern body translation of this definition is supplied.

Alignment conventions: A1.

study

BAL-0153-V002 · Study and reading

Printed “Study” (English; lemma).

Sustained application of the mind to learning or inquiry.

Here: Study is praised as an indoor mental exercise against idleness and melancholy.

Context: The apparently universal praise is later restricted by the patient’s cause and by degree.

Source: DJR-080-31; Edition page: 278; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as that of Study

Modern rendering: as study

Context passages: DJR-081-24, DJR-081-25, DJR-081-26, DJR-082-21, DJR-082-22

Alignment conventions: A7, A1.

study

BAL-0153-V005 · Study and reading

Printed “study” (English; lemma).

Sustained application of the mind to learning or inquiry.

Here: The modifier identifies the excluded patient: more study adds fuel when excess caused the illness.

Context: Burton’s explicit provided always limits the preceding recommendation; his parenthetical change of subject does not cancel that limit.

Source: DJR-081-25; Edition page: 282; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: overmuch study

Modern rendering: excessive study

Context passages: DJR-081-24, DJR-081-26

Alignment conventions: A7, A1.

study

BAL-0153-V009 · Study and reading

Printed “study” (English; lemma).

A room used for private reading or scholarly work.

Here: The enclosure is a physical setting for Burton’s self-described scholarly life.

Context: Burton distinguishes himself from Democritus while claiming a comparable private mode of life.

Source: DJR-001-10; Edition page: 2–3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: penned up most part in my study

Modern rendering: shut up in my study most of the time

Alignment conventions: A7, A1.

study

BAL-0153-V010 · Study and reading

Printed “study” (English; lemma).

Purpose, aim or deliberate concern.

Here: Study and intent form a double expression for the writer’s aim.

Context: Burton’s disclaimer of polished rhetoric precedes his self-description of a changing river-like style.

Source; Context passages: DJR-005-28

Edition page: 12–13; Source layer: original body; Page label type: printed source label.

Source wording: tis not my study or intent to compose neatly

Original wording: tis not my study or intent to compose neatly, which an Orator requires

Modern rendering: My purpose is not the polished composition an orator requires

Word and construction: Study or intent supplies purpose; the wider clause supplies polished composition and the orator’s requirement.

Alignment qualification: The modern condenses study or intent into purpose and incorporates the adjacent orator clause; this is a construction-level paraphrase, not a one-word alignment.

Context passages: DJR-005-27, DJR-005-29

Alignment conventions: A7.

study

BAL-0153-V011 · Study and reading

Printed “study” (English; lemma).

Deliberately devise or apply thought to a purpose.

Here: The activity is malicious scheming rather than scholarly learning.

Context: Burton expands social satire into a claim about mutual human injury.

Source: DJR-042-37; Edition page: 109; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: study how to sting, gaul, and vex one another

Modern rendering: plotting how to sting, wound and trouble each other

Alignment conventions: A7, A1.

study

BAL-0153-V016 · Study and reading

Printed “study” (English; lemma).

A subject or field to which study is directed.

Here: The student takes extraordinary pleasure in the subject being studied.

Context: Burton makes intense voluntary delight an exception in his argument for compulsory tasks; subject names the intellectual object, not the compulsion.

Source; Context passages: DJR-082-15

Edition page: 286; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the study, about which he is conversant

Modern rendering: his subject

Word and construction: Study supplies subject; his expresses the relation to the student conveyed by the original relative clause.

Context passages: DJR-082-14, DJR-082-16

Alignment conventions: A5.

summum bonum

BAL-0150-V002 · Pleasure

Printed “Summum bonum” (Latin; phrase).

The highest good or ultimate good sought.

Here: The Latin phrase names the philosophical end identified here with tranquillity.

Context: Burton’s defence concerns Epicurus as he understands him, not every sensual practice labelled Epicurean.

Source: DJR-083-02; Edition page: 289; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Summum bonum

Modern rendering: highest good

Alignment conventions: A7, A1.

summum bonum

BAL-0150-V010 · Pleasure

Printed “summum bonum” (Latin; phrase).

The highest good or ultimate good sought.

Here: The philosophical phrase is ironically reduced to gain.

Context: Burton satirizes collective devotion to money; he does not endorse profit as the highest good.

Source: DJR-010-26; Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Our summum bonum is commodity

Modern rendering: Our “highest good” is profit

Context passages: DJR-010-25

Alignment conventions: A7, A1.

summum bonum

BAL-0150-V011 · Pleasure

Printed “summum bonum” (Latin; phrase).

The highest good or ultimate good sought.

Here: God is the ultimate object of perfected love and enjoyment in the future vision.

Context: Burton speaks within his theological account; the nearby Osorius margin connects vision, pleasure and blessedness.

Source: DJR-151-45; Edition page: 635; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: summum bonum, or cheifest good

Modern rendering: “supreme good,” or highest good

Context passages: DJR-151-44

Alignment conventions: A7, A1.

sweet water

BAL-0124-V004 · Water and springs

Printed “sweet water” (English; phrase).

Fresh water suitable for the described supply, not sweetened water.

Here: The cistern at Constantinople is described as holding fresh water.

Context: Gillius is the reported observer; Burton does not claim to have inspected the cistern himself.

Source: DJR-070-37; Edition page: 233; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to contain sweet water

Modern rendering: to hold fresh water

Word and construction: Sweet contributes fresh, not sugar-sweetened; water names the substance.

Context passages: DJR-070-36, DJR-070-38, DJR-070-39

Alignment conventions: A10.

sweet waters

BAL-0124-V012 · Water and springs

Printed “sweet waters” (English; phrase).

Scented waters used for washing.

Here: The lover’s face-washing belongs to an elaborate grooming routine described as servitude.

Context: Burton presents this as a continuation of Cicero; the supplied edition verifies the preceding passage but not this continuation.

Source: DJR-130-03; Edition page: 523–524; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: washing his face with sweet waters

Modern rendering: washing his face with scented waters

Word and construction: Sweet contributes scented; waters names the washing liquid, while washing his face specifies the action and body part.

Context passages: DJR-130-02, DJR-130-04

Alignment conventions: A10.

Sybarite

BAL-0128-V011 · Luxurious and riot

Printed “Sybarite” (English; lemma).

A person of Sybaris, a place proverbial for luxury.

Here: The named Smyndiris is used as an exemplar of extreme self-indulgence and inverted daily life.

Context: Burton reports the twenty-year claim, then moves to Verres and contemporary imitators; it is not independently verified here.

Source: DJR-035-23; Edition page: 74; Source layer: original body; Page label type: printed source label.

Source and modern wording: Smyndiris the Sybarite

Word and construction: Sybarite denotes the person by his place of origin; Smyndiris and the are retained separately.

Context passages: DJR-035-22, DJR-035-24

Alignment conventions: A10.

Sybaritical

BAL-0128-V002 · Luxurious and riot

Printed “Sybaritical” (English; lemma).

Extravagantly luxurious or self-indulgent, alluding to the proverbial luxury of Sybaris.

Here: The spendthrifts consume inherited estates in lavish pleasure.

Context: Burton first describes the preceding gamblers' wives and children suffering, then turns to prodigals and Sybaritical spendthrifts; the continuation extends spendthrifts' ruin to friends and relations through borrowing and guarantees.

Source: DJR-044-38; Edition page: 119; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mad Sybaritical spendthrifts

Modern rendering: mad, Sybaritic squanderers

Word and construction: Sybaritical supplies Sybaritic; mad retains the condemnation, and spendthrifts becomes squanderers.

Context passages: DJR-044-37, DJR-044-39

Alignment conventions: A10.

Further local use

Printed "Sybaritical" (English; lemma).

Here: The adjective reproaches elaborate gestures, clothing and cosmetics.

Context: Burton's satirical accusation treats churchgoing as display, invoking Philo and Basil; it is not a neutral account of women's motives.

Source: DJR-121-23; Edition page: 475; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sybaritical tricks

Modern rendering: Sybaritic tricks

Word and construction: Sybaritical supplies Sybaritic and tricks remains tricks.

Sense relation: The same proverbial luxury adjective is applied to adornment rather than estate-consuming feasts.

Context passages: DJR-121-22, DJR-121-24, DJR-121-04

Alignment conventions: A10.

table

BAL-0149-V003 · Tables

Printed "tables" (English; lemma).

Tablets or panels bearing written records.

Here: Votive records join inscriptions and gifts in the healing shrine.

Context: Burton reports the shrine through Strabo within his polemical discussion of religious cures; displaying a record does not independently establish a cure.

Source: DJR-068-38; Edition page: 225; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tables, inscriptions

Modern rendering: tablets, inscriptions

Context passages: DJR-068-37, DJR-068-39

Alignment conventions: A7, A1.

table

BAL-0149-V004 · Tables

Printed “tables” (English; lemma).

Small solid medicinal preparations; tablets.

Here: The word names dosage forms made from aromatic confections.

Context: Burton catalogues historical preparations; this is neither a gaming table nor tabular information.

Source: DJR-101-27; Edition page: 375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tables or losings

Modern rendering: tablets or lozenges

Context passages: DJR-101-26

Alignment conventions: A7, A1.

Further local use

Printed “tables” (English; lemma).

Citation key: table.

Small solid medicinal preparations; tablets.

Here: The cold-confection synopsis also names tablets.

Context: The editor identifies tablets or lozenges in the pharmaceutical context.

Source: DJR-067-16; Edition page: PDF324; Source layer: original body; Page label type: scan page of unnumbered synopsis.

General passage page label: unnumbered Second Partition synopsis, scan p. 324

Source wording and original alignment: with their tables

Modern rendering: and their tablets

Alignment conventions: A7, A1.

table

BAL-0149-V005 · Tables

Printed “table” (English; lemma).

A writing tablet or surface.

Here: The receptive passive understanding is likened to an erased tablet.

Context: Burton explains a philosophical faculty through a material analogy; the surrounding account also admits innate notions.

Source: DJR-026-29; Edition page: 28; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a bare and rased table

Modern rendering: a blank tablet wiped clean

Alignment qualification: The wider original has at first, redistributed into the modern sentence’s opening. The present aligned units isolate only the tablet phrase.

Context passages: DJR-026-28, DJR-026-30

Alignment conventions: A7, A1.

table

BAL-0149-V006 · Tables

Printed “table” (English; lemma).

A picture or pictorial representation, here the title of an allegory.

Here: The represented entrance into human life supplies Burton’s image of universal error.

Context: Burton recruits the allegorical picture for his expansive satire of human folly.

Source: DJR-007-04; Edition page: 18; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cebes table

Modern rendering: the Tablet of Cebes

Context passages: DJR-007-03, DJR-007-05

Alignment conventions: A7, A1.

table

BAL-0149-V007 · Tables

Printed “tables” (English; lemma).

Ordered numerical information for calculation.

Here: Gunter’s tables supply mathematical occupation and replace multiplication and division with addition and subtraction.

Context: Burton praises their practical interest; the editor flags a bibliographical date discrepancy rather than silently correcting the print.

Source: DJR-082-10; Edition page: 285; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tables of artificial Sines and Tangents

Modern rendering: tables of logarithmic sines and tangents

Context passages: DJR-082-09

Alignment conventions: A7, A1.

Further local use

Printed “tables” (English; lemma).

Citation key: table.

Ordered numerical information for calculation.

Here: Astronomical tables embody competing theoretical suppositions.

Context: Burton reports an argument favoring a moving earth, including its claim to greater reliability.

Source: DJR-075-13; Edition page: 253; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those Alphonsine, or any such tables

Modern rendering: those Alfonsine or similar tables

Alignment conventions: A7, A1.

table

BAL-0149-V008 · Tables

Printed “table” (English; lemma).

A dining table, including the meal served there.

Here: The cardinal’s public hospitality can be lavish while his own diet remains simple.

Context: Burton reports Prosper Calenus’s advice, qualified by the host’s rank and guests.

Source: DJR-071-14; Edition page: 236; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his table be jovially furnished

Modern rendering: his table to be generously furnished

Context passages: DJR-071-13

Alignment conventions: A7, A1.

Further local use

Printed “tables” (English; lemma).

Citation key: table.

Physical tables or flat surfaces.

Here: Charlemagne’s tables bear engraved city maps and a world representation.

Context: Burton attributes the story to Platina; the supplied editor does not claim that passage freshly collated.

Source: DJR-081-03; Edition page: 280; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: three faire silver tables

Modern rendering: three beautiful silver tables

Alignment conventions: A7, A1.

table

BAL-0149-V011 · Tables

Printed “tables” (English; lemma).

Arranged registers or accounts.

Here: The metaphor evokes determinations or registers of destiny, possibly schemes setting out predestination and reprobation.

Context: The distressed readers form these constructions against themselves; Burton next challenges their certainty of rejection.

Source: DJR-167-41; Edition page: 713; Source layer: original body; Page label type: printed source label.

Source wording: such fatall tables they form to their own ruine

Original wording: such fatall tables

Modern rendering: such tables of destiny

Alignment scope: Equal-scope noun phrase

Alignment qualification: The surrounding modern construction moves the sufferers’ act of forming these tables earlier in the sentence. The tables may evoke doctrinal schemes; the precise material form is uncertain.

Context passages: DJR-167-40, DJR-167-42

Alignment conventions: A1.

table

BAL-0149-V012 · Tables

Printed “Table” (English; lemma).

An arranged list or index of subjects.

Here: The heading names the alphabetical index supplied after the work.

Context: This is the printed historical index heading, not a new occurrence in continuous body prose. It does not authenticate every index entry or page reference.

Source: DJR-171-001; Edition page: unnumbered Table; Source layer: original body; Page label type: unnumbered table or closing notice.

Source wording and original alignment: The Table.

Modern rendering: The Index

Record type: historical_index_heading

Source layer qualification: Original wording in the historical index, distinct from continuous authorial body prose.

Context passages: DJR-171-002, DJR-171-003

Alignment conventions: A7, A1.

tables

BAL-0149-V001 · Tables

Printed “Tables” (English; lemma).

A board game of the backgammon family.

Here: Repeated losses provoke anger in a gambling example.

Context: Burton describes gamblers’ ill temper; the following passage condemns excessive gaming.

Source: DJR-044-35; Edition page: 119; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: games at Tables

Modern rendering: games of backgammon

Context passages: DJR-044-34, DJR-044-36

Alignment conventions: A7, A1.

tables

BAL-0149-V002 · Tables

Printed “tables” (English; lemma).

A board game of the backgammon family.

Here: The synopsis includes it among moderate recreations of mind.

Context: The regimen’s summary recommends degree-governed occupation, not unrestricted gambling.

Source: DJR-067-09; Edition page: PDF323; Source layer: original body; Page label type: scan page of unnumbered synopsis.

General passage page label: unnumbered Second Partition synopsis, scan p. 323

Source wording and original alignment: cards, tables

Modern rendering: cards, backgammon

Context passages: DJR-080-01, DJR-080-06, DJR-080-07

Alignment conventions: A7, A1.

tables

BAL-0149-V009 · Tables

Printed “tables” (English; lemma).

A board game of the backgammon family.

Here: The game becomes an ethical analogy for responding skilfully to unavoidable chance.

Context: Burton urges adaptation to what cannot be amended; the next Terentian verse develops chance and skill.

Source: DJR-093-03; Edition page: 336; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a game at tables

Modern rendering: a game of backgammon

Context passages: DJR-093-02, DJR-093-04

Alignment conventions: A7, A1.

tables

BAL-0149-V010 · Tables

Printed “tables” (English; lemma).

A board game of the backgammon family.

Here: The gaming language disguises adultery; the following man is both a playing piece and a sexual partner.

Context: The anecdote belongs to a sequence of comic responses to infidelity, not literal evidence of a gaming offence.

Source: DJR-149-25; Edition page: 621; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: plaid false at tables

Modern rendering: cheated at backgammon

Context passages: DJR-149-24, DJR-149-26

Alignment conventions: A7, A1.

thermae

BAL-0136-V009 · Baths and bathing

Printed “Thermæ” (Latin; lemma).

Thermal baths or bath establishments.

Here: The marginal label accompanies the description of Constantinople’s public baths.

Context: Burton pairs it with Nympheæ, fountain structures; that pairing does not make the two words exact synonyms, and the count remains uncollated.

Source: DJR-071-39; Edition page: 238; Source layer: original marginal quotation.

Note; Modern note: N05250

Page label type: printed source label.

Source wording and original alignment: Thermæ. Nympheæ.

Modern rendering: Thermal baths. Nymphaea.

Alignment scope: Equal-scope pair of marginal nouns; English wording is supplied apparatus

Word and construction: Thermæ supplies thermal baths; Nympheæ names a distinct neighbouring type of fountain structure.

Alignment qualification: The original marginal expression has no separately aligned modern-body counterpart; its meaning is explained here from its full note context.

Modern container: note

Context passages: DJR-071-38, DJR-071-40

through aire

BAL-0121-V012 · Air

Printed “through aire” (English; phrase).

A draught passing through a space.

Here: The reported roof shafts and opposite windows serve ventilation in hot settings.

Context: Burton reports regional arrangements; these are historical examples, not an instruction to reproduce them.

Source: DJR-077-16; Edition page: 263; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: draw a through aire

Modern rendering: draw a through-draught

Context passages: DJR-077-14, DJR-077-15, DJR-077-17

Alignment conventions: A10, A2.

travel

BAL-0154-V001 · Travel

Printed “travel” (English; lemma).

Journey or move through places away from home.

Here: Change of air and varied surroundings are proposed as relief.

Context: Burton praises travel; the immediate recovery example belongs to Leo Africanus’s reported claim, not an independently established result.

Source: DJR-077-21; Edition page: 263; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to travel abroad and see fashions

Modern rendering: travelling abroad and seeing different customs

Context passages: DJR-077-20, DJR-077-22, DJR-077-25, DJR-077-26, DJR-093-14

Alignment conventions: A7, A1.

Further local use

Printed “travelled” (English; lemma).

Citation key: travel.

Journey away from home.

Here: Democritus seeks knowledge by meeting learned people.

Context: Burton’s biography preserves differing reports about the philosopher’s life.

Source: DJR-001-09; Edition page: 2; Source layer: original body; Page label type: printed source label.

Source and modern wording: he travelled to Egypt and Athens

Alignment conventions: A7, A1.

Further local use

Printed “travel” (English; lemma).

Citation key: travel.

Journey or move through places away from home.

Here: Appointed observers investigate inventions, laws and customs for public use.

Context: This is a proposal in Burton’s imagined commonwealth, not a record that it was carried out.

Source: DJR-016-26; Edition page: 63–64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: travel into all neighbor kingdoms by land

Modern rendering: travel overland through all neighbouring kingdoms

Alignment conventions: A7, A1.

travel

BAL-0154-V002 · Travel

Printed “travell” (English; lemma).

Journeying through different places.

Here: Lipsius and Zwinger support the delight of varied sights.

Context: Burton reports their praise and Seneca’s visit; the letter’s Latin and English lists differ.

Source: DJR-077-22; Edition page: 263–264; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ordinary travell

Modern rendering: ordinary travel

Context passages: DJR-077-23, DJR-077-24

Alignment conventions: A7, A1.

travel

BAL-0154-V004 · Travel

Printed “travell” (English; lemma).

Journeying through different places.

Here: Even travel for display is conceded some use, while waste of means, morals and time is condemned.

Context: Burton distinguishes pleasure from public benefit and admits an advantage despite his criticism.

Source: DJR-077-24; Edition page: 264; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his travell be ad jactationem magis quam ad usum reipub.

Modern rendering: a person travels “more for boasting than for the public good,”

Alignment qualification: The modern changes the possessive noun construction into a verb with a person as subject, and translates the embedded Latin; the comparison of motives is preserved.

Context passages: DJR-077-23, DJR-077-25

Alignment conventions: A7, A1.

travel

BAL-0154-V005 · Travel

Printed “travelled” (English; lemma).

Journey, here imaginatively through representations.

Here: Burton’s unconfined thoughts move across maps while his body remains at home.

Context: This self-description is a rhetorical account of mental travel, not documentation of every physical journey.

Source: DJR-002-03; Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I never travelled but in Map or Card

Modern rendering: I have travelled only through maps and charts

Alignment conventions: A7, A1.

travel

BAL-0154-V006 · Travel

Printed “travel” (English; lemma).

Travail, toil or laborious trouble.

Here: The universal human burden is described from birth to death.

Context: Burton quotes Ecclesiasticus; the margin’s chapter 4 is preserved although the passage corresponds to 40.

Source: DJR-021-10; Edition page: 2; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Great travel is created for all men

Modern rendering: Great toil is ordained for all people

Alignment conventions: A7, A1.

travel

BAL-0154-V008 · Travel

Printed “travel” (English; lemma).

Journeying through different places.

Here: The sufferer distinguishes chosen journeys from compelled exile.

Context: Burton voices the objection before replying with protection for strangers and the consolation of varied sights; compulsion is not erased.

Source: DJR-093-46; Edition page: 327 [misprint for 340]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Source wording and original alignment: such mens travel is voluntary

Modern rendering: such men travel voluntarily

Alignment qualification: The original noun and predicate adjective become a modern verb and adverb.

Context passages: DJR-093-40, DJR-093-41, DJR-093-42, DJR-093-43, DJR-093-44, DJR-093-45

Alignment conventions: A7, A1.

travel

BAL-0154-V009 · Travel

Printed “Travelling” (English; lemma).

Journeying away from the present place.

Here: Physical separation is imagined as an antidote to unwanted love.

Context: The metaphor summarizes literary and medical counsel; the surrounding passage aims to remove communication and familiar occasions.

Source: DJR-135-32; Edition page: 552; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Travelling is an Antidote of Love

Modern rendering: Travelling is an antidote to love

Context passages: DJR-135-26, DJR-135-27, DJR-135-28, DJR-135-29, DJR-135-30, DJR-135-31, DJR-135-33, DJR-135-43, DJR-135-44, DJR-135-34, DJR-135-35, DJR-135-36, DJR-135-37

Alignment conventions: A7, A1.

travel

BAL-0154-V010 · Travel

Printed “travel” (English; lemma).

Journey through places away from home.

Here: Pilgrimage enters Burton’s hostile catalogue of religiously motivated movement.

Context: His claim that pilgrimage, martyrdom-seeking and assassination share superstition is a polemical accusation, not proof of a common motive.

Source: DJR-154-41; Edition page: 650; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: travel from France, Brittain

Modern rendering: travel from France, Britain

Context passages: DJR-154-40

Alignment conventions: A7, A1.

travel account

BAL-0154-V013 · Travel

Printed “travels” (English; family).

A written account of journeys or foreign places.

Here: Travels names Varthema’s narrative as a cited source.

Context: Burton reports foreign adaptations to heat; the supplied note leaves the travel details as attributed claims pending collation.

Source; Context passages: DJR-036-34

Edition page: 82; Source layer: original body; Page label type: printed source label.

Source and modern wording: relates in his travels

Word and construction: Travels names the written account in both columns; relates in his supplies the source-attribution construction.

Context passages: DJR-036-33, DJR-036-35

Alignment conventions: A5.

Try conclusions

BAL-0112-V002 · Experimental

Printed “try conclusions” (English; phrase).

To undertake practical trials or experiments.

Here: A book recipe is made the occasion for unsafe self-trial.

Context: Burton warns against unsupervised practice and stresses different effects in different patients.

Source; Context passages: DJR-069-38

Edition page: 229–230; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: try conclusions

Modern rendering: making experiments

Context passages: DJR-069-39, DJR-069-40, DJR-069-41, DJR-069-42

Alignment conventions: A5, A4.

Further local use

Printed “tryed excellent conclusions” (English; phrase).

Here: Practical trials concern cultivating imported medicinal plants locally.

Context: Burton praises the work but introduces its prospective success with it may be and if equal industry were used.

Source; Context passages: DJR-099-42

Edition page: 367; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tryed excellent conclusions

Modern rendering: conducted excellent experiments

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-099-38, DJR-099-39, DJR-099-40, DJR-099-41, DJR-099-43, DJR-099-44

Alignment conventions: A5, A4.

tuition

BAL-0125-V003 · Custom and education

Printed “tuition” (English; lemma).

Care, guardianship or supervision.

Here: The word describes those responsible for children, not a fee paid for lessons.

Context: Burton condemns relentless threats and blows and calls for moderation in the making or marring of a child.

Source: DJR-050-40; Edition page: 148 [sequence; printed 144]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Source sequence and printed page numbers are distinct here.

Source wording and original alignment: tuition and oversight

Modern rendering: care and supervision

Word and construction: Tuition supplies care; oversight separately supplies supervision.

Context passages: DJR-050-39, DJR-050-41

Alignment conventions: A10.

Further local use

Printed “tuition” (English; lemma).

Citation key: tuition.

Here: Tuition here is the protection of humans entrusted to angels.

Context: Burton explicitly assents to Lactantius at 114-07; the subsequent broader narrative admits devils or deceptive priests and concludes only that the reports are likely.

Source: DJR-114-08; Edition page: 439; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: God sent Angels to the tuition of men

Modern rendering: God sent angels to protect human beings

Word and construction: Tuition is recast as the infinitive protect; men supplies human beings, God remains the sender, and Angels the sent protectors.

Sense relation: Same underlying formation, habit or guardianship sense, with the distinct construction and agency specified.

Context passages: DJR-114-07, DJR-114-09, DJR-114-10, DJR-114-11, DJR-114-12

Alignment conventions: A10.

vena Hymenæa

BAL-0190-V011 · Phlebotomy

Printed “vena Hymenæa” (Latin; phrase).

Hymen’s vein, a figurative vein named for the god of marriage.

Here: Bleeding in this imagined vein represents marital intercourse as the proposed final remedy for love melancholy.

Context: Burton’s sexual conceit is framed by lovers being joined in bed and in marriage, not an anatomical identification.

Source; Context passages: DJR-140-06

Edition page: 574; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in vena Hymenæa

Modern rendering: in “Hymen’s vein,”

Word and construction: The Latin phrase supplies the marriage-related vein metaphor; the modern quotation marks signal the conceit.

Context passages: DJR-140-03, DJR-140-04, DJR-140-05, DJR-140-07, DJR-140-08, DJR-140-09

Alignment conventions: A6.

venerous

BAL-0134-V010 · Venery

Printed “venerous” (English; lemma).

Sexual or pertaining to Venus.

Here: The adjective qualifies passions that supposed masters of amorous play would counter by viewing the body.

Context: Burton attributes the counsel to Montaigne and introduces it as some people’s opinion, not a guaranteed result.

Source: DJR-137-06; Edition page: 559; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a remedy of venerous passions

Modern rendering: a remedy for sexual passions

Word and construction: Venerous contributes sexual; passions supplies the object and remedy the proposed response.

Context passages: DJR-137-05, DJR-137-07

Alignment conventions: A10.

Further local use

Printed “venerous” (English; lemma).

Citation key: venerous.

Here: The adjective describes sexual activities beyond the older man’s present ability.

Context: Burton combines a scriptural comparison and Petronius in his argument about unequal marriage; the language remains historical and disparaging.

Source: DJR-150-12; Edition page: 625; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: past those venerous exercises

Modern rendering: past those sexual activities

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-150-11, DJR-150-13

Alignment conventions: A10, A2.

venerous exercises

BAL-0140-V014 · Exercise

Printed “venerous exercises” (English; phrase).

Sexual activities.

Here: Sexual capacity is described through the broader noun of activity in the polemic against old men marrying young women.

Context: Burton’s adverse judgment and jokes borrow authorities; the passage is not a neutral universal claim about age or marriage.

Source: DJR-150-12; Edition page: 625; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those venerous exercises

Modern rendering: those sexual activities

Context passages: DJR-150-09, DJR-150-10, DJR-150-11, DJR-150-13

Alignment conventions: A7, A1.

venery

BAL-0134-V001 · Venery

Printed “Venery” (English; lemma).

Sexual intercourse.

Here: Frequent intercourse is one of three causes assigned to Trincavelius’s patient, alongside excessive sun exposure and exercise.

Context: Burton reports consultation 13, book 1; frequent venery is not asserted as the sole cause, nor is the case independently verified.

Source: DJR-057-27; Edition page: 176; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: frequent use of Venery

Modern rendering: frequent sexual intercourse

Word and construction: Venery contributes sexual intercourse; frequent use contributes the frequency of the activity.

Context passages: DJR-057-26, DJR-057-28

Alignment conventions: A10.

Further local use

Printed “Venery” (English; lemma).

Citation key: venery.

Here: The frontispiece’s bulls symbolize sexual rivalry.

Context: The verse explicitly calls the animals symbols of jealousy; venery here means mating, not hunting.

Source: DJR-170-05; Edition page: unnumbered preliminary matter, scan p. 8; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 8

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: To assault concerning Venery

Modern rendering: To fight over mating

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-170-04, DJR-170-06

Alignment conventions: A10, A2.

Further local use

Printed “Venery” (English; lemma).

Citation key: venery.

Here: Mattioli reports illness after abstinence, while Oribasius describes harm in some who interrupt intercourse.

Context: The selected modern phrase redistributes the source’s abstinence and bashfulness; sex is made explicit in the modern opening sentence. Some is not all.

Source: DJR-036-11; Edition page: 79; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some through bashfulness abstained from Venery

Modern rendering: some people abstained through bashfulness

Alignment scope: Matched abstention clause, with its sexual object explicit in the preceding modern sentence

Word and construction: Venery names the sexual activity left implicit in this modern clause after the opening Abstaining from sex; through bashfulness is retained as the reason.

Alignment qualification: The English rendering redistributes sex to the paragraph’s first sentence; the aligned clause is not claimed to contain a separate modern noun for Venery.

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-036-12, DJR-036-13

Further local use

Printed “Venery” (English; lemma).

Citation key: venery.

Here: Sexual activity also appears as an aggravating factor, with excess condemned and cold/dry patients especially warned.

Context: Burton cites Galen and other physicians; Magninus supplies cooling, drying and spirit-consumption as the historical explanation.

Source: DJR-036-17; Edition page: 80; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those diseases which are exasperated by Venery

Modern rendering: the diseases aggravated by sexual intercourse

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-036-18

Alignment conventions: A10, A2.

Further local use

Printed “Venerie” (English; lemma).

Citation key: venery.

Here: The windy form of melancholy is associated with sexual inclination; Rhazes says intercourse helps many of these patients.

Context: The claimed benefit is attributed, restricted to many in the group, and explained through historical wind theory.

Source: DJR-062-21; Edition page: 201; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: prone to Venerie, by reason of wind

Modern rendering: inclined to intercourse because of wind

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-062-20, DJR-062-22

Alignment conventions: A10, A2.

Further local use

Printed “venery” (English; lemma).

Citation key: venery.

Here: Sexual restraint closes the regimen argument, among three supposed safeguards of health.

Context: Burton invokes Plutarch; his surrounding term temperance and the earlier exceptions prevent a universal claim that all sexual activity is forbidden.

Source: DJR-072-08; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: abstain from venery

Modern rendering: abstain from sex

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-072-07, DJR-072-09

Alignment conventions: A10, A2.

Further local use

Printed “venery” (English; lemma).

Citation key: venery.

Here: Birdsong is interpreted as anticipation of mating.

Context: Burton attributes this explanation to Aristotle without a precise passage; the following Lucretius verse personifies the goddess’s power.

Source: DJR-113-41; Edition page: 437; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in hope of their venery which is to come

Modern rendering: hope of the sexual pleasure to come

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-113-40, DJR-113-42

Alignment conventions: A10, A2.

Venus

BAL-0134-V002 · Venery

Printed “Venus” (English; lemma).

Sexual activity, named through the goddess of love.

Here: Both excessive activity and complete absence enter the account of retention and evacuation.

Context: Burton follows Fernel’s classification of processes necessary at certain times, not invariably; later benefits and harms are patient-dependent.

Source: DJR-036-08; Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: immoderate, or no use at all of Venus

Modern rendering: excessive sexual activity or none at all

Word and construction: Venus supplies sexual activity; immoderate and no use at all specify the opposed extremes.

Context passages: DJR-036-09, DJR-036-10, DJR-036-11, DJR-036-12, DJR-036-13, DJR-036-14, DJR-036-15, DJR-036-16, DJR-036-17, DJR-036-18

Alignment conventions: A10.

Further local use

Printed “Venus” (English; lemma).

Citation key: Venus.

Here: Moderate activity may be the only effective help for some, despite harm from either extreme.

Context: Burton’s some parties limits only help; the following attributed claims are sharply restricted at 072-05–07.

Source: DJR-072-01; Edition page: 239; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Immoderate Venus in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy

Modern rendering: Just as sexual activity in excess, or its absence, can be a cause, so, when practised moderately, it can be the one thing that helps some people, an immediate remedy

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-072-02, DJR-072-03, DJR-072-04, DJR-072-05, DJR-072-06, DJR-072-07

Alignment conventions: A10, A2.

Further local use

Printed “Venus” (English; lemma).

Citation key: Venus.

Here: Montalto disallows even moderate activity in listed illnesses unless the patient is robust and full of blood.

Context: Burton attributes the restriction and then reports Lodovicus Antonius’s further prohibition for manual workers and wrestlers.

Source: DJR-072-06; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: will not allow of moderate Venus

Modern rendering: will not allow even moderate sexual activity

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-072-05, DJR-072-07

Alignment conventions: A10, A2.

Further local use

Printed “Venus” (English; lemma).

Citation key: Venus.

Here: Study provides a further context for the supposed consumption of spirits.

Context: Ficino and Marsilius Cognatus are separately named; Burton concludes a melancholy person should engage only in certain cases.

Source: DJR-072-07; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: put Venus one of the five mortall enemies of a student

Modern rendering: count sexual activity among the five deadly enemies of a student

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-072-06, DJR-072-08

Alignment conventions: A10, A2.

Venus

BAL-0134-V007 · Venery

Printed “Venus” (English; lemma).

The goddess of love, here distinguished into heavenly and common forms in a philosophical account.

Here: Two Venuses and two loves explain different objects and manners of love.

Context: Burton invokes Pausanias and Ficino; the continuation says both loves are good in their own natures and the lower is called bad through misuse.

Source: DJR-108-43; Edition page: 413; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: One Venus is ancient without a mother, and descended from heaven

Modern rendering: One Venus is ancient, without a mother, and descended from heaven

Word and construction: Venus names the goddess; the rest distinguishes the elder motherless, heavenly form.

Context passages: DJR-108-41, DJR-108-42, DJR-108-44, DJR-108-45, DJR-108-46, DJR-108-47, DJR-108-48, DJR-108-49, DJR-109-01

Alignment conventions: A10.

Further local use

Printed “Veneres” (English; lemma).

Citation key: Venus.

Here: The plural names the two philosophical goddess figures, unlike Veneres meaning charms.

Context: Burton tentatively connects the division to Pausanias’s speech; the subsequent Ficino account qualifies its moral opposition.

Source: DJR-108-42; Edition page: 413; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: two Veneres and two loves

Modern rendering: two Venuses and two loves

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-108-43, DJR-108-44

Alignment conventions: A10, A2.

Venus

BAL-0134-V008 · Venery

Printed “Venus” (English; lemma).

The planet Venus, here treated as an astrological ruler.

Here: Its supposed rule is associated with amorous and pleasurable fantasies.

Context: Burton reports the planetary classification; the modern rendering supplies rules to complete the elliptical conditional.

Source: DJR-060-07; Edition page: 190 [second occurrence]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: The bracketed or repeated-page qualifier is part of this edition’s locator.

Source wording and original alignment: If Venus

Modern rendering: If Venus rules

Word and construction: Venus names the planet; rules is supplied to express the governing relationship implicit in If Venus.

Context passages: DJR-060-06, DJR-060-08

Alignment conventions: A10.

Further local use

Printed “Venus” (English; lemma).

Citation key: Venus.

Here: Venus is an astronomical object in a report of supposed companions observed around planets.

Context: Burton’s claim about Kepler is not corroborated by the cited comparison, which instead speculates about companions; it is not an astrological or sexual use.

Source: DJR-075-18; Edition page: 254; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: more about Mars, Venus

Modern rendering: more around Mars and Venus

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-075-17, DJR-075-19

Alignment conventions: A10, A2.

venus

BAL-0134-V009 · Venery

Printed “Veneres” (Latin; lemma).

Charm, attractiveness or grace; in the plural, charms or graces.

Here: The rich man seems attended by every pleasure and elegance in the contrast with poverty.

Context: Burton’s description enlarges the privileges accorded to wealth; the plural is not a claim about multiple acts of intercourse.

Source: DJR-052-25; Edition page: 154; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: All the graces, Veneres, pleasures, elegances attend him

Modern rendering: All the Graces, the charms of Venus, pleasures and refinements attend him

Word and construction: Veneres contributes the charms of Venus; graces, pleasures and elegances are separately coordinated terms.

Context passages: DJR-052-24, DJR-052-26

Alignment conventions: A10.

Further local use

Printed “veneries” (English; lemma).

Citation key: venery.

Here: The English plural names the charms the lover attributes to his beloved.

Context: This is extravagant loverly valuation in the symptoms account, not a literal catalogue of sexual acts.

Source: DJR-129-71; Edition page: 522; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: All the graces, veneries, elegances, pleasures, attend her

Modern rendering: All graces, charms of love, refinements and pleasures attend her

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-129-70, DJR-129-72

Alignment conventions: A10, A2.

Further local use

Printed “venere” (Latin; lemma).

Citation key: venus.

Here: Venere names Athenais’s charm, offered with education as a sufficient portion.

Context: Burton cites sources for the narrative; the inherited parallel differs over the amount of her dowry, so no uniform historical account is claimed.

Source: DJR-141-35; Edition page: 578; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: multo corporis lepore ac venere

Modern rendering: with great physical grace and charm

Word and construction: Venere contributes charm, while corporis lepore contributes physical grace and multo its degree.

Sense relation: The same sense or explicitly distinguished application, with its local conditions and voice retained.

Context passages: DJR-141-34, DJR-141-36

Alignment conventions: A10.

venus

BAL-0134-V011 · Venery

Printed “venerem” (Latin; lemma).

Sexual intercourse.

Here: Frequent intercourse with another woman is proposed as an exception for a profoundly distressed, physically depleted lover.

Context: Burton cites Valescus and supporting physicians; honestâ means respectable or decent, whereas the margin says gratiosa, pleasing. These are historical claims, not current treatment or an assumption of consent.

Source: DJR-134-32; Edition page: 547; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cum aliâ honestâ venerem sæpè exercendo

Modern rendering: frequently having intercourse with another respectable woman

Word and construction: Venerem contributes intercourse; sæpè supplies frequently, exercendo the practice, and cum aliâ honestâ another respectable woman.

Context passages: DJR-134-31, DJR-134-33

Alignment conventions: A10.

Venus rectified

BAL-0120-V009 · Rectification

Printed “Venus rectified” (English; phrase).

Sexual activity regulated within a regimen.

Here: The Table compresses a therapeutic topic into a short heading.

Context: The authorial index uses Venus metonymically; rectified specifies regulation, not a textual emendation or necessarily a moral correction.

Source: DJR-172-236; Edition page: unnumbered Table and closing notice; Source layer: original body; Page label type: unnumbered table or closing notice.

Source wording and original alignment: Venus rectified

Modern rendering: Sexual activity properly regulated

Word and construction: The verb denotes setting right; its object and local construction determine what is corrected.

Context passages: DJR-172-235, DJR-172-237

Alignment conventions: A10.

victus

BAL-0119-V005 · Diet and regimen

Printed “Victus” (Latin; lemma).

Manner of living or regimen.

Here: The Latin word is placed with diet and the Greek term to expand the category beyond food and drink.

Context: Burton attributes this broad definition to Fuchsius and others.

Source: DJR-070-11; Edition page: 231; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Diet Διαιτητικὴ, Victus or Living

Modern rendering: Diet—the regulation of daily life, or manner of living

Context passages: DJR-070-09, DJR-070-12, DJR-070-13

Alignment conventions: A10, A2.

victus

BAL-0119-V016 · Diet and regimen

Printed “victus” (Latin; lemma).

Food or fare.

Here: Wholesome fare accompanies beauty, health and sufficient money in the quoted verse.

Context: The Latin poem and Burton’s following English retelling are distinct units; the continuation asks the prosperous person to remain grateful.

Source: DJR-021-24; Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Et mundus victus, non deficiente crumena.

Modern rendering: And wholesome fare, with a purse that never fails.

Context passages: DJR-021-23, DJR-021-25, DJR-021-26

Alignment conventions: A10, A2.

victus

BAL-0119-V017 · Diet and regimen

Printed “victum” (Latin; lemma).

Means of maintenance or livelihood.

Here: The marginal example supplies public support for physicians.

Context: The note attributes the Egyptian example to Botero; Burton’s body uses it alongside his proposed publicly supported professions.

Source: DJR-016-30; Edition page: 64; Source layer: original marginal quotation.

Note; Original note; Modern note: N01050

Page label type: printed source label.

Source wording and original alignment: Medici ex publico victum sumunt.

Modern rendering: Physicians receive their maintenance from public funds.

Modern container: note

Alignment scope: Equal-scope phrase in the Latin quotation and its separately supplied note translation

Word and construction: The indexed Latin form contributes the local sense explained here; the translation is a supplied comparandum, not Burton’s authorial wording.

Context passages: DJR-016-29, DJR-016-31

Further local use

Printed “victum” (Latin; lemma).

Citation key: victus.

Here: The reported Segovian arrangements give people a means of earning a living.

Context: The note allows begging when age or illness prevents work; its account is attributed to Echovius, not independently established.

Source: DJR-016-43; Edition page: 65–66; Source layer: original marginal quotation.

Note; Original note; Modern note: N01077

Page label type: printed source label.

Source wording and original alignment: nulli deest unde victum quærat, aut quo se exerceat.

Modern rendering: no one lacks a means of earning a living or an occupation.

Modern container: note

Alignment scope: Equal-scope phrase in the Latin quotation and its separately supplied note translation

Word and construction: The indexed Latin form contributes the local sense explained here; the translation is a supplied comparandum, not Burton’s authorial wording.

Sense relation: The same maintenance sense, now earned through occupation.

Context passages: DJR-016-42

vine

BAL-0123-V007 · Wine

Printed “Vine” (English; lemma).

The vine used for wine, its product.

Here: The saying condenses opposed joy and grief into the same drink, followed by constitutional distinctions.

Context: Burton preserves Vine in the body; the margin’s wine formulation and unreconciled Theocritus number remain separate.

Source: DJR-104-45; Edition page: 392; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Vine causeth mirth and grief

Modern rendering: The vine causes mirth and grief

Context passages: DJR-104-44, DJR-104-46

Alignment conventions: A10, A2.

vinum erroris

BAL-0123-V008 · Wine

Printed “vinum erroris” (Latin; phrase).

Wine of error: intoxicating or corrupting false teaching.

Here: The image is applied polemically to poetry conveyed by teachers.

Context: Burton invokes Augustine; the supplied note distinguishes Augustine’s target, conveyed errors, from language itself.

Source: DJR-018-05; Edition page: 71; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: vinum erroris ab ebriis doctoribus propinatum

Modern rendering: the wine of error poured out by drunken teachers

Word and construction: Vinum erroris contributes wine of error; ab ebriis doctoribus identifies drunken teachers and propinatum supplies poured out.

Context passages: DJR-018-04, DJR-018-06

Alignment conventions: A10.

Virtue

BAL-0117-V001 · Virtue

Printed “vertues” (English; family).

Effective properties or powers of a thing.

Here: The passage attributes knowledge and application of natural powers to spirits.

Context: Burton reports the general powers conceded by named authorities after treating fabulous stories skeptically; the continuation subjects action to God’s permission and rejects knowledge of human thoughts.

Source; Context passages: DJR-029-16

Edition page: 43; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: vertues of Hearbs, Plants, stones, Minerals

Modern rendering: properties of herbs, plants, stones, minerals

Context passages: DJR-029-14, DJR-029-15, DJR-029-17, DJR-029-18, DJR-029-19

Alignment conventions: A5, A4.

Further local use

Printed “vertue” (English; family).

Here: Natural powers are the means through which lawful remedies work in Burton’s account.

Context: Burton places these powers within divine provision and physicians’ skilled preparation; the continuation requires prayer and medicine together.

Source; Context passages: DJR-068-02

Edition page: 222; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by vertue of stones, hearbs, plants, meats

Modern rendering: through the powers of stones, herbs, plants, foods

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-068-01, DJR-068-03, DJR-068-04

Alignment conventions: A5, A4.

Further local use

Printed “vertue” (English; family).

Here: The comparison concerns medicinal efficacy of domestic and imported simples.

Context: Burton conditions equivalence on proportionate quantity, appropriate adaptation and preparation; later he allows imported plants may flourish with comparable local cultivation.

Source; Context passages: DJR-099-38

Edition page: 366–367; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in vertue equivalent unto them

Modern rendering: equivalent in medicinal power

Alignment scope: Corresponding predicative phrases; the original unto them has its comparator in the surrounding modern sentence.

Word and construction: In vertue corresponds to in medicinal power; medicinal specifies the medical context. Equivalent retains the comparison, with its referent expressed outside the short modern span.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-099-39, DJR-099-40, DJR-099-41, DJR-099-42, DJR-099-43, DJR-099-44

Further local use

Printed “vertue” (English; family).

Here: The existence of the alleged medicinal efficacy of stones is denied.

Context: The denial belongs to Erastus’s reported position; Burton next supplies advocates of the opposing view.

Source; Context passages: DJR-100-24

Edition page: 370; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: there is no vertue in them

Modern rendering: there is no virtue in them

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-100-22, DJR-100-23, DJR-100-25

Alignment conventions: A5, A4.

Further local use

Printed “vertue” (English; family).

Here: The attributed operative power is distinguished from fear as a cause.

Context: Burton reports Philes’s claim about the amulet’s hidden power; Burton’s later account of the spider remedy moves from doubt to limited experiential credit, not to demonstrated universal efficacy.

Source; Context passages: DJR-105-28

Edition page: 394; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a secret vertue which Amulets have

Modern rendering: a hidden power that amulets possess

Word and construction: Secret supplies hidden; vertue supplies power.

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-105-29, DJR-105-30, DJR-105-31, DJR-105-32

Alignment conventions: A5.

Virtue

BAL-0117-V002 · Virtue

Printed “Vertue” (English; family).

Moral excellence or an ethically good disposition, contrasted with vice.

Here: Virtue is classified as one of the principal habits discussed by ethics.

Context: Burton distinguishes powers that cannot obey the will from other powers that can but do not; moral habit is not identified with involuntary growth.

Source; Context passages: DJR-026-50

Edition page: 30; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Vertue and Vice

Modern rendering: virtue and vice

Context passages: DJR-026-48, DJR-026-49, DJR-027-01

Alignment conventions: A5, A4.

Further local use

Printed “Vertue” (English; family).

Here: Moral excellence is personified as Poverty’s companion.

Context: Burton marks the preceding story as a poet’s fiction within consolation for poverty; the allegory is not a natural-property sense.

Source; Context passages: DJR-091-28

Edition page: 329; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Poverty and Vertue dwell together

Modern rendering: Poverty and Virtue dwell together

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-091-24, DJR-091-25, DJR-091-26, DJR-091-27

Alignment conventions: A5, A4.

Further local use

Printed “vertue” (English; family).

Here: The moral term is falsely bestowed on violence.

Context: Burton condemns the misnaming while expressly defending necessary soldiering; his adaptation of Tacitus substitutes virtue for the classical passage’s empire.

Source; Context passages: DJR-010-02

Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they term theft, murder, and rapine, vertue, by a wrong name

Modern rendering: They wrongly call theft, murder, and plunder virtue

Sense relation: The same lexical sense in a further distinct local use or qualification.

Context passages: DJR-010-01, DJR-010-03

Alignment conventions: A5, A4.

Virtue

BAL-0117-V003 · Virtue

Printed “vertues” (English; family).

Courage or martial excellence.

Here: The phrase names the military quality said to protect civil pursuits.

Context: Burton endorses the cited defence of courage in a wise person, then distinguishes it from falsely glorified plunder.

Source; Context passages: DJR-010-02

Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: warlike vertues

Modern rendering: military courage

Word and construction: Warlike supplies military; vertues supplies courage.

Context passages: DJR-010-01, DJR-010-03

Alignment conventions: A5.

Virtuous

BAL-0117-V006 · Virtue

Printed “vertuous” (English; lemma).

Possessing beneficial medicinal properties.

Here: The adjective gives a conditional medical concession about tobacco.

Context: Burton limits it to appropriate preparation, timing and medicinal use, then vehemently condemns common abuse; the opening universal praise is not his unqualified final judgment.

Source; Context passages: DJR-102-08

Edition page: 378; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a vertuous herb

Modern rendering: a beneficial herb

Context passages: DJR-102-05, DJR-102-06, DJR-102-07, DJR-102-09

Alignment conventions: A5, A4.

Virtuous

BAL-0117-V007 · Virtue

Printed “vertuous” (English; lemma).

Morally good; locally, praised for chastity and modesty.

Here: The adjective describes a person rather than a medicinal property.

Context: Burton reports Guevara’s comparison of moral adornment with crowns, chains and jewels; the supplied note leaves Guevara’s exact passage unlocated.

Source; Context passages: DJR-121-43

Edition page: 477; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: vertuous woman

Modern rendering: virtuous woman

Word and construction: Vertuous supplies virtuous; woman is retained.

Context passages: DJR-121-42, DJR-121-44

Alignment conventions: A5.

Virtus as faculty

BAL-0117-V004 · Virtue

Printed “virtutis” (Latin; phrase).

Of a power or faculty; here the faculty of appraisal.

Here: The genitive specifies the faculty whose faulty judgment produces intense desire.

Context: The surrounding account says imagination and reason are disordered in violent or established love-melancholy; the Latin term does not mean a moral excellence.

Source; Context passages: DJR-115-64

Edition page: 447; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: æstimativæ virtutis

Modern rendering: the estimative faculty

Alignment scope: Corresponding noun phrases; the Latin genitive relation is expressed by of immediately before the quoted modern phrase.

Word and construction: Virtutis names the faculty, with æstimativæ specifying its appraising function.

Context passages: DJR-115-63, DJR-116-01

vocation

BAL-0144-V005 · Calling

Printed “vocation” (English; lemma).

Regular employment or work.

Here: The paired nouns name the occupation required of every social degree in Burton’s examples.

Context: Burton reports Egyptian and Ottoman practices as precedents for useful work.

Source: DJR-078-04; Edition page: 265–266; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some vocation and calling

Modern rendering: some occupation or calling

Context passages: DJR-078-05, DJR-078-06, DJR-078-07, DJR-078-08

Alignment conventions: A7, A1.

vocation

BAL-0144-V007 · Calling

Printed “vocation” (English; lemma).

Divine calling in the theology of salvation.

Here: The noun enters a compressed list with election, predestination and reprobation.

Context: Burton reports competing theological formulations and does not present a uniform systematic account.

Source: DJR-168-19; Edition page: 716; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this vocation

Modern rendering: this calling

Context passages: DJR-168-18, DJR-168-20, DJR-168-21

Alignment conventions: A7, A1.

vocation

BAL-0144-V008 · Calling

Printed “vocation” (English; lemma).

Divine calling in salvation.

Here: The distinction between universal invitation and the elect does not authorize identifying a person as rejected.

Context: Burton’s immediate practical conclusion forbids condemning oneself or others as reprobate.

Source: DJR-168-20; Edition page: 716–717; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the efficacy of vocation

Modern rendering: the efficacy of the calling

Context passages: DJR-168-19, DJR-168-21

Alignment conventions: A7, A1.

voluptas

BAL-0150-V001 · Pleasure

Printed “voluptas” (Latin; lemma).

Pleasure or enjoyment.

Here: Burton identifies Epicurus’s defended pleasure with a quiet mind and freedom from pain and care.

Context: Burton endorses what he attributes to Seneca’s report of Epicurus; his accusation against Aristotle has a chronologically problematic basis.

Source: DJR-083-02; Edition page: 289; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: voluptas

Modern rendering: pleasure

Context passages: DJR-083-01, DJR-083-03, DJR-083-07, DJR-083-08, DJR-083-09, DJR-083-10, DJR-083-11

Alignment conventions: A7, A1.

voluptas

BAL-0150-V009 · Pleasure

Printed “voluptas” (Latin; lemma).

Pleasure or felt relief.

Here: Weeping can relieve grief within the consolation for bereavement.

Context: Burton quotes Ovid’s poem of separation and applies it to mourning; the next passage seeks a mean rather than endless grief.

Source: DJR-094-37; Edition page: 343; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: est quædam flere voluptas

Modern rendering: There is a certain pleasure in weeping

Context passages: DJR-094-35, DJR-094-36, DJR-094-38

Alignment conventions: A7, A1.

vomit

BAL-0184-V004 · Purging

Printed “vomit” (English; lemma).

A medicine administered to cause vomiting.

Here: The physician gives the woman an emetic and secretly puts a serpent in the basin; the story concerns relief of her belief that she had swallowed one.

Context: A cure anecdote attributed to Alexander; Burton does not report an actual swallowed serpent.

Source: DJR-084-34; Edition page: 298; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a vomit

Modern rendering: an emetic

Word and construction: The indexed form names or supplies a medicine administered to cause vomiting in this expression.

Context passages: DJR-084-33, DJR-084-35

Alignment conventions: A8.

Further local use

Printed “vomits” (English; lemma).

Citation key: vomit.

Here: Laurel and asarabacca are described as familiar household emetics; the source’s differing quantities and anomalous Dioscorides book reference remain unresolved.

Context: Burton’s claim about country gentlewomen’s knowledge; historical familiarity is not safety evidence.

Source: DJR-101-34; Edition page: 376; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: two common vomits

Modern rendering: two common emetics

Word and construction: The indexed form names or supplies a medicine administered to cause vomiting in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Context passages: DJR-101-32, DJR-101-33, DJR-101-35

Alignment conventions: A8.

Further local use

Printed “vomit” (English; lemma).

Citation key: vomit.

Here: The concession about medicinal tobacco requires suitable preparation and timing and is followed by a fierce condemnation of habitual misuse.

Context: Burton’s restricted concession within satirical praise turning to denunciation.

Source: DJR-102-08; Edition page: 378; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A good vomit

Modern rendering: A good emetic

Word and construction: The indexed form names or supplies a medicine administered to cause vomiting in this expression.

Sense relation: A further significant local use of this same defined sense; its attribution and argumentative force remain specified separately.

Alignment conventions: A8.

vomit

BAL-0184-V014 · Purging

Printed “vomit” (English; lemma).

Matter expelled from the stomach through the mouth.

Here: The bodily material is the vehicle of a proverb for returning to folly.

Context: Burton uses the dog proverb in a moral and satirical argument; it is neither an administered emetic nor a clinical diagnosis.

Source; Context passages: DJR-011-30

Edition page: 41; Source layer: original body; Page label type: printed source label.

Source wording: as a dog to his vomit

Original wording: his vomit

Modern rendering: its vomit

Alignment scope: Equal-scope possessive noun phrases in the paired proverb.

Word and construction: Vomit remains vomit; his becomes its, referring to the dog.

Context passages: DJR-011-29, DJR-011-31

vomit

BAL-0184-V015 · Purging

Printed “vomit” (English; lemma).

To eject stomach contents through the mouth.

Here: The verb describes the bodily act in the attack on excessive eating.

Context: Burton’s polemical description leads into the Seneca-attributed eat-to-vomit maxim; its rhetoric is not a diagnosis of every diner.

Source; Context passages: DJR-035-13

Edition page: 73; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: eat till they vomit

Modern rendering: eat until they vomit

Word and construction: Vomit remains the finite verb vomit; till becomes until, and they retains the plural subject.

Context passages: DJR-035-12, DJR-035-14

Alignment conventions: A5.

Waking

BAL-0145-V002 · Sleep and waking

Printed “Waking” (English; lemma).

The active state of the senses.

Here: In the physiological account, spirits resume their functions when obstructing vapours disperse.

Context: Burton’s historical explanation of ordinary waking, not necessarily pathological insomnia.

Source: DJR-025-22; Edition page: 24; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Waking is the action and motion of the Senses

Modern rendering: Waking, then, is the activity and movement of the senses

Context passages: DJR-025-21

Alignment conventions: A7, A1.

waking

BAL-0145-V005 · Sleep and waking

Printed “waking” (English; lemma).

Remaining awake; wakefulness.

Here: This is both a symptom and a common cause within the humoral account.

Context: Burton cites Lemnius for bodily drying and disturbance, not a current physiological explanation.

Source: DJR-038-26; Edition page: 90–91; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: waking overmuch

Modern rendering: excessive wakefulness

Context passages: DJR-038-27

Alignment conventions: A7, A1.

waking

BAL-0145-V007 · Sleep and waking

Printed “waking” (English; lemma).

Sleeplessness or prolonged wakefulness.

Here: Waking belongs to the list said to produce heat in the acquired-melancholy argument.

Context: The preceding Montaltus discussion and following Burton qualification restrict the hot-and-dry conclusion.

Source: DJR-057-14; Edition page: 175; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: solitarinesse, waking

Modern rendering: solitude, sleeplessness

Context passages: DJR-057-13, DJR-057-15

Alignment conventions: A7, A1.

Waking

BAL-0145-V013 · Sleep and waking

Printed “Waking” (English; lemma).

Persistent wakefulness.

Here: The accompanying symptom may remain after other treatment and urgently require relief.

Context: Burton says sleep sometimes suffices and supports it with Schenck’s reported case, not a universal guarantee.

Source: DJR-105-35; Edition page: 395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Waking

Modern rendering: Sleeplessness

Context passages: DJR-105-33, DJR-105-34, DJR-105-36

Alignment conventions: A7, A1.

waking dream

BAL-0145-V015 · Sleep and waking

Printed “waking dream” (English; phrase).

A fancy or imagined scene entertained while awake.

Here: Empty self-invented hope is distinguished from sustaining divine hope.

Context: Burton attributes the phrase to Aristotle and excludes this vain hope from the hope he defends.

Source: DJR-163-38; Edition page: 694; Source layer: original body; Page label type: printed source label.

Source and modern wording: a waking dream

Context passages: DJR-163-37, DJR-163-39

Alignment conventions: A7, A1.

Further local use

Printed “waking dream” (English; phrase).

Citation key: waking dream.

A fancy or imagined scene entertained while awake.

Here: The symptom catalogue moves between fears and pleasurable fantasies, united by persistent attention.

Context: Burton reports that apparently busy conversation can coexist with an inward fixed fancy; pleasant is a local qualifier, not part of every waking dream.

Source: DJR-059-34; Edition page: 187; Source layer: original body; Page label type: printed source label.

Source and modern wording: that pleasant waking dream

Context passages: DJR-059-32, DJR-059-33

Alignment conventions: A7, A1.

walk

BAL-0155-V006 · Gardens and walks

Printed “Walkes” (English; lemma).

A path or area laid out for walking.

Here: Walks are civic and palatial facilities, alongside cloisters and terraces.

Context: Burton generalizes about almost every city and palace, not literally all.

Source: DJR-079-31; Edition page: 272–273; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his peculiar Walkes

Modern rendering: its own walks

Alignment conventions: A7, A1.

walk

BAL-0155-V010 · Gardens and walks

Printed “walk” (English; lemma).

A path or place for walking.

Here: The noun names the beloved’s familiar route, while the first walk is the verb of movement.

Context: The absent lover revisits places associated with her; the modern makes that association explicit.

Source: DJR-131-01; Edition page: 528; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: walk in the walk

Modern rendering: walk along the path she walked

Alignment qualification: The modern supplies she walked from the surrounding account of places formerly used by the beloved; the original repeats verb and noun without that relative clause.

Context passages: DJR-131-02, DJR-131-03

Alignment conventions: A7, A1.

walk

BAL-0155-V011 · Gardens and walks

Printed “walk” (English; lemma).

A tract or range in which one hunts.

Here: Another man’s hunting ground is an extended metaphor for adultery.

Context: Burton describes the attraction of forbidden love and quotes a saying assigned to Vitellius; the attribution remains unverified.

Source: DJR-146-13; Edition page: 602; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hunt by stealth in another mans walk

Modern rendering: hunt secretly in another man’s grounds

Context passages: DJR-146-12, DJR-146-14

Alignment conventions: A7, A1.

walk

BAL-0155-V012 · Gardens and walks

Printed “walk” (English; lemma).

A route or field to be traversed, figuratively a subject’s range.

Here: The wide, thorny territory is love considered as a subject of inquiry.

Context: Burton invokes Scaliger’s rebuke of Cardan before announcing his own examination of love.

Source: DJR-108-26; Edition page: 411; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a spatious walk it hath, beset with thorns

Modern rendering: with a spacious path beset by thorns

Context passages: DJR-108-25

Alignment conventions: A7, A1.

walk

BAL-0155-V014 · Gardens and walks

Printed “walk” (English; lemma).

Conduct oneself or pursue a course of life.

Here: The construction describes self-directed conduct in an accusation of idolatry.

Context: Burton’s polemical prognosis invokes Jeremiah; the predicted disasters are his religious argument, not a neutral modern diagnosis.

Source: DJR-160-30; Edition page: 678; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: walk after their own wayes

Modern rendering: follow their own ways

Alignment conventions: A7, A1.

walk

BAL-0155-V016 · Gardens and walks

Printed “walk” (English; lemma).

Move or travel on foot.

Here: Walking is one of several alternative recreations in pleasant surroundings.

Context: Burton’s historical praise also allows running uphill or sitting in shade; this is not a single compulsory sequence or present medical advice.

Source; Context passages: DJR-078-34

Edition page: 269; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: To walk amongst Orchards

Modern rendering: To walk among orchards

Word and construction: Walk supplies walk; the remaining words identify the action’s setting.

Alignment conventions: A5.

walk

BAL-0155-V017 · Gardens and walks

Printed “walk” (English; lemma).

An outing or journey on foot.

Here: The angler enjoys this outing even if he catches no fish.

Context: Burton contrasts quiet angling with the labour and dangers of other sports, then values the outing’s sights, scents and sounds.

Source; Context passages: DJR-078-28

Edition page: 269; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a wholesome walk to the Brook side

Modern rendering: a healthy walk to the brookside

Word and construction: Walk supplies walk; wholesome supplies healthy, and to the Brook side identifies the destination.

Context passages: DJR-078-27

Alignment conventions: A5.

want cares

BAL-0150-V003 · Pleasure

Printed “want cares” (English; phrase).

To lack cares or anxieties.

Here: Want expresses absence, not a desire to acquire trouble.

Context: Burton restates the tranquillity attributed to Epicurus.

Source: DJR-083-02; Edition page: 289; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to want cares

Modern rendering: to have no cares

Alignment conventions: A7, A1.

watch

BAL-0145-V012 · Sleep and waking

Printed “watch” (English; lemma).

Remain alert or vigilant.

Here: The biblical admonition gives watch a moral sense rather than recommending sleeplessness.

Context: Burton gathers separate scriptural counsels in a composite catalogue.

Source: DJR-098-10; Edition page: 359–360; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: be sober and watch

Modern rendering: be sober and watchful

Context passages: DJR-098-09

Alignment conventions: A7, A1.

watchfull

BAL-0145-V009 · Sleep and waking

Printed “watchfull” (English; lemma).

Unable to sleep.

Here: Troubled patients continue fretting until time or another object eases the distress.

Context: Burton’s account cites Montaltus; watchfulness here is not a guard’s vigilance.

Source: DJR-062-07; Edition page: 198–199; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: watchfull

Modern rendering: sleepless

Context passages: DJR-062-06, DJR-062-08

Alignment conventions: A7, A1.

watchfull

BAL-0145-V014 · Sleep and waking

Printed “watchfull” (English; lemma).

Vigilant or guarding.

Here: The dragon guarding the Golden Fleece figures the jealous husband’s surveillance.

Context: Burton’s comparison satirizes obsessive guarding; this is a different sense from sleepless watchfull.

Source: DJR-147-16; Edition page: 609; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that watchfull dragon

Modern rendering: that watchful dragon

Context passages: DJR-147-15, DJR-147-17

Alignment conventions: A7, A1.

watching

BAL-0145-V008 · Sleep and waking

Printed “watchings” (English; lemma).

Periods spent without sleep.

Here: Aretaeus’s formulation introduces reports of exceptionally long sleepless intervals.

Context: Burton transmits claims of months or years without sleep from named authorities; no verification of those durations is implied.

Source: DJR-058-14; Edition page: 180; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Mighty and often watchings

Modern rendering: long and frequent periods of wakefulness

Context passages: DJR-058-13, DJR-058-15

Alignment conventions: A7, A1.

water

BAL-0124-V001 · Water and springs

Printed “Standing Waters” (English; lemma).

Water; Standing Waters specifies stagnant water, without a flowing current.

Here: The causal account connects stagnant, impure water with bodily and then mental disorder.

Context: Burton endorses a historical account of water quality; the subsequent dispute about boiling is not a modern test of drinking-water safety.

Source: DJR-034-38; Edition page: 71; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Standing Waters, thick and ill coloured

Modern rendering: Stagnant waters, thick and discoloured

Word and construction: Standing Waters contributes stagnant waters; thick and ill coloured supply the distinct descriptions thick and discoloured.

Context passages: DJR-034-39, DJR-034-40, DJR-034-41, DJR-034-42, DJR-034-43, DJR-034-44

Alignment conventions: A10.

Further local use

Printed “water” (English; lemma).

Here: The preferred water is clear, thin, light, agreeable in smell and taste, and quick to heat and cool.

Context: Burton conditions availability and the use of rainwater; the supplied edition warns that these historical tests do not establish safety.

Source: DJR-070-26; Edition page: 232; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Pure, thin, light water

Modern rendering: pure, thin, light water

Word and construction: Water or waters names the liquid; the other words in the aligned phrase specify its qualities or its passage through lead pipes, not a separate meaning of water.

Sense relation: The same substance evaluated positively in the treatment rather than causal section.

Context passages: DJR-070-27

Alignment conventions: A10.

Further local use

Printed “waters” (English; lemma).

Here: The passage disputes harmfulness attributed to passage through lead pipes.

Context: Burton explicitly endorses Alsarius Crucius against Galen; the supplied edition rejects that denial of harm. This remains historical evidence, never practical advice.

Source: DJR-070-41; Edition page: 233; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such waters, which run through leaden pipes

Modern rendering: water that runs through lead pipes

Word and construction: Water or waters names the liquid; the other words in the aligned phrase specify its qualities or its passage through lead pipes, not a separate meaning of water.

Sense relation: The same drinking-water substance, with the opposed judgments about its conveyance preserved.

Context passages: DJR-070-40, DJR-070-42

Alignment conventions: A10.

Further local use

Printed “water” (English; lemma).

Citation key: water.

Here: Burton locates the local environmental objection in slime and smells after flooding, rather than water alone.

Context: His qualification is seasonal and follows a disputed account of moated or marsh-side houses; he also allows elevated or more distant sites.

Source: DJR-076-31; Edition page: 260; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it is not water simply that so much offends, as the slime and noisome smels

Modern rendering: it is not water itself that does so much harm as the slime and offensive smells

Word and construction: Water simply becomes water itself; the not/as comparison assigns the greater harm to slime and smells.

Sense relation: A related application of this substance or source sense, with its different object, condition or speaker retained.

Context passages: DJR-076-30, DJR-076-32

Alignment conventions: A10.

Further local use

Printed “water” (English; lemma).

Citation key: water.

Here: Sounding or dripping water is among alleged aids to sleep.

Context: The continuation says gentle noise helps some while silence is best for others; the marginal Ovid attribution remains uncertain.

Source: DJR-082-35; Edition page: 288; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a bason of water still dropping by his bed side

Modern rendering: water continually dripping into a basin beside his bed

Word and construction: Water names the dripping liquid; still contributes continually, and the modern text makes the basin the receptacle into which it falls.

Sense relation: A related application of this substance or source sense, with its different object, condition or speaker retained.

Context passages: DJR-082-34, DJR-082-36

Alignment conventions: A10.

water

BAL-0124-V003 · Water and springs

Printed “waters” (English; lemma).

Water conveyed for a city’s use.

Here: The plural names supplies of water rather than medicinal doses.

Context: Burton admires civic provision through aqueducts; numerical and architectural claims in the continuation remain reported rather than independently established.

Source: DJR-070-35; Edition page: 233; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to conveigh good and wholesome waters

Modern rendering: to convey good and wholesome water

Word and construction: Waters names the supply; the modern text uses the mass singular water. Good and wholesome remain distinct qualities.

Context passages: DJR-070-31, DJR-070-32, DJR-070-33, DJR-070-34, DJR-070-36, DJR-070-37, DJR-070-38, DJR-070-39, DJR-070-40, DJR-070-41, DJR-070-42

Alignment conventions: A10.

water

BAL-0124-V008 · Water and springs

Printed “water” (English; lemma).

Urine in the bladder.

Here: Water changes sense within the anatomical account of excretion.

Context: The porter comparison concerns the muscle preventing involuntary discharge; the accompanying renal explanation is historical physiology.

Source: DJR-024-11; Edition page: 18; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the bottom holds the water

Modern rendering: The base holds the urine

Word and construction: Water contributes urine; bottom contributes base and holds is the containing action.

Context passages: DJR-024-10, DJR-024-12

Alignment conventions: A10.

water of life

BAL-0181-V004 · Aqua vitae

Printed “water of life” (English; phrase).

Aqua vitae: distilled alcoholic spirit.

Here: It is a liquid ingredient of a historical externally applied plaster.

Context: Burton’s historical formula; this lexical record does not repeat its quantities, production steps or application instructions.

Source: DJR-105-47; Edition page: 396; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: water of life

Modern rendering: distilled spirit

Word and construction: The indexed form names or supplies aqua vitae: distilled alcoholic spirit in this expression.

Context passages: DJR-105-46, DJR-105-48

Alignment conventions: A8.

water-course

BAL-0124-V015 · Water and springs

Printed “water-course” (English; lemma).

The urinary region.

Here: The word names the lowest subdivision in this historical division of the lower body.

Context: Burton reports anatomical subdivisions that do not map neatly onto present regional terminology.

Source: DJR-024-05; Edition page: 17; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The last of the water-course

Modern rendering: The last is the urinary region

Word and construction: Water-course contributes urinary region; the last identifies its place in the division.

Context passages: DJR-024-04, DJR-024-06

Alignment conventions: A10.

Well cut

BAL-0113-V002 · Herbal

Printed “well cut” (English; phrase).

Well engraved or skillfully illustrated by engraved images.

Here: Cut describes the making of the book’s pictures, not cutting its plants.

Context: Burton praises the workmanship and lifelike appearance of illustrated books.

Source; Context passages: DJR-081-06

Edition page: 280; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a well cut Herbal

Modern rendering: a well-engraved herbal

Context passages: DJR-081-04, DJR-081-05, DJR-081-07, DJR-081-08

Alignment conventions: A5, A4.

white hellebore

BAL-0185-V005 · Helleborism

Printed “White Hellebor” (English; phrase).

The historically named white hellebore, employed as a powerful emetic.

Here: The named plant is assigned an upward purgative action and disputed because of pain and suffocation; claimed benefits in the next paragraph retain exclusions.

Context: Burton juxtaposes medical approval and rejection rather than settling its safety.

Source: DJR-101-36; Edition page: 376; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: White Hellebor

Modern rendering: White hellebore

Word and construction: The indexed form names or supplies the historically named white hellebore, employed as a powerful emetic in this expression.

Context passages: DJR-101-37, DJR-101-38, DJR-101-39, DJR-101-40

Alignment conventions: A8.

white meat

BAL-0122-V009 · Meat

Printed “white meats” (English; phrase).

Dairy foods.

Here: Welsh dairy staples illustrate the variability of customary fare.

Context: Burton reports Humphrey Llwyd and contrasts several regional customs; these are reported generalizations.

Source: DJR-035-41; Edition page: 76; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they live most on white meats

Modern rendering: they live chiefly on dairy foods

Word and construction: White meats supplies dairy foods; they live most on supplies they live chiefly on.

Context passages: DJR-035-40, DJR-035-42

Alignment conventions: A10.

wine

BAL-0123-V001 · Wine

Printed “Wine” (English; lemma).

A fermented intoxicating drink, ordinarily made from grapes; the family also includes a reported palm product.

Here: Burton says that wine drinking alone often causes melancholy, before Arculanus’s emphasis on excess and Guaineri’s story of guests who sing or sigh.

Context: The opening causal assertion is Burton’s; the next claims are attributed to Arculanus and Guaineri. Often is not always, and the following paragraph permits moderate use in cold melancholy.

Source: DJR-034-30; Edition page: 70; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the drinking of Wine alone causeth it

Modern rendering: wine drinking alone causes it

Context passages: DJR-034-31, DJR-034-32

Alignment conventions: A10, A2.

Further local use

Printed “Wine” (English; lemma).

Here: The adverse causal account immediately admits wine for cold or sluggish melancholy.

Context: Burton and Mercurialis limit the approval to cold temperament and moderate use.

Source: DJR-034-31; Edition page: 70; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Wine is much commended, if it be moderately used

Modern rendering: wine is highly recommended if used in moderation

Sense relation: The same drink, with a distinct constitutional, practical or argumentative qualification preserved locally.

Context passages: DJR-034-30, DJR-034-32

Alignment conventions: A10, A2.

Further local use

Printed “wine” (English; lemma).

Here: Wine joins music as a supposed incitement in already amorous young people.

Context: This is Burton’s statement about Plato; the supplied note says the cited passage does not support the blanket musical prohibition.

Source: DJR-085-25; Edition page: 301; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Plato for this reason forbids Musick and wine to all young men

Modern rendering: For this reason Plato forbids music and wine to all young men

Sense relation: The same drink, with a distinct constitutional, practical or argumentative qualification preserved locally.

Context passages: DJR-085-24, DJR-085-26

Alignment conventions: A10, A2.

Further local use

Printed “wine” (English; lemma).

Here: Burton introduces wine as a cordial and alterative, already conditioned by moderation and timing.

Context: The first-person praise belongs to Burton, followed by named authorities and later objections.

Source: DJR-104-19; Edition page: 389–390; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a cup of wine or strong drink, if it be soberly and opportunely used

Modern rendering: a cup of wine or strong drink, if used soberly and at the right time

Sense relation: The same drink, with a distinct constitutional, practical or argumentative qualification preserved locally.

Context passages: DJR-104-18, DJR-104-20

Alignment conventions: A10, A2.

Further local use

Printed “wine” (English; lemma).

Here: Burton answers the invitation to perpetual merriment by restoring three qualifications and declaring his own abstinence.

Context: The imagined reader’s unrestricted inference at 104-35 is not Burton’s final permission.

Source: DJR-104-40; Edition page: 391; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Let’s drive down care with a cup of wine: and so say I too, (though I drink none my self) for all this may be done, so that it be modestly, soberly, opportunely used

Modern rendering: Let us drown care with a cup of wine. And so say I too, though I drink none myself, for all this may be done provided wine is used moderately, soberly and at the right time

Word and construction: The first wine renders the original wine. The second wine is supplied in place of the original it in the qualifying clause; modestly, soberly and opportunely remain separate restrictions.

Sense relation: The same drink, with a distinct constitutional, practical or argumentative qualification preserved locally.

Context passages: DJR-104-32, DJR-104-33, DJR-104-34, DJR-104-35, DJR-104-36, DJR-104-37, DJR-104-38, DJR-104-39, DJR-104-41, DJR-104-42, DJR-104-43

Alignment conventions: A10.

Further local use

Printed “Wine” (English; lemma).

Here: The conclusion distinguishes cold melancholy from madness or heat in organs and brain.

Context: Burton concludes with Laurentius; may, sober use, and the cold constitution restrict the claim.

Source: DJR-104-46; Edition page: 392; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Wine soberly used, may be very good

Modern rendering: wine used soberly may be very good

Sense relation: The same drink, with a distinct constitutional, practical or argumentative qualification preserved locally.

Context passages: DJR-104-44, DJR-104-45

Alignment conventions: A10, A2.

Further local use

Printed “Wine” (English; lemma).

Here: A prohibition occurs in the regimen for love melancholy, opposed to the later exception for the depleted patient.

Context: Burton attributes the rule to Plato and distinguishes his approved motive of temperance from motives he polemically calls mistaken or superstitious.

Source: DJR-134-26; Edition page: 546; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Wine must be altogether avoided of the younger sort

Modern rendering: The young must avoid wine altogether

Sense relation: The same drink, with a distinct constitutional, practical or argumentative qualification preserved locally.

Context passages: DJR-134-07, DJR-134-32

Alignment conventions: A10, A2.

Further local use

Printed “black Wines” (English; lemma).

Here: Black names dark wine in a catalogue that also includes non-wine drinks such as metheglin.

Context: Burton condemns the listed rich drinks for specified hot or sanguine-choleric temperaments, youth or inclination to head melancholy; the next paragraphs qualify wine’s general value.

Source: DJR-034-29; Edition page: 70; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: All black Wines

Modern rendering: All dark wines

Word and construction: Black contributes dark; Wines contributes wines. This phrase does not name every beverage in the following mixed catalogue.

Sense relation: The same ordinary substance has a distinct quality, comparison or mode of use explained here.

Context passages: DJR-034-30, DJR-034-31, DJR-034-32

Alignment conventions: A10.

Further local use

Printed “wine” (English; lemma).

Here: Wine’s different effects on different people illustrate the variety of signs produced by melancholic humour.

Context: Burton draws the analogy after authorities who explain variation by temperament, causes and mixtures; the separate plant report is not needed to identify wine.

Source: DJR-058-06; Edition page: 179; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as wine produceth divers effects

Modern rendering: just as wine produces different effects

Sense relation: The same ordinary substance has a distinct quality, comparison or mode of use explained here.

Context passages: DJR-058-04, DJR-058-05, DJR-058-07

Alignment conventions: A10, A2.

Further local use

Printed “wine” (English; lemma).

Here: Wine-induced apparent movement illustrates an internal cause of apparently external images.

Context: Burton’s analogy accompanies Mercatus and Galen in this explanation; it does not deny every apparition discussed elsewhere.

Source: DJR-064-18; Edition page: 209; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: As they that drink wine think all runs round, when it is in their own brain

Modern rendering: As wine drinkers think everything is spinning when the disturbance is in their own brain

Sense relation: The same ordinary substance has a distinct quality, comparison or mode of use explained here.

Context passages: DJR-064-17, DJR-064-19

Alignment conventions: A10, A2.

Further local use

Printed “wine” (English; lemma).

Here: The comparison rejects abolishing good use because of abuse, here in defending recreation.

Context: Burton expressly gives his judgment against excessive severity, while the continuation conditions permission on suitable hours.

Source: DJR-080-14; Edition page: 276; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as if they should forbid wine, because it makes men drunk

Modern rendering: as though they should forbid wine because it makes people drunk

Sense relation: The same ordinary substance has a distinct quality, comparison or mode of use explained here.

Context passages: DJR-080-13, DJR-080-15

Alignment conventions: A10, A2.

Further local use

Printed “wine” (English; lemma).

Here: Wine is an ingredient of a scented confection, whose reported benefit by smell is almost that of drinking.

Context: Ferrerius, as reported by Burton, claims benefit for dull, weak, feeble or dying people. The comparative almost must remain; this is a historical report, not a recipe or verified efficacy.

Source: DJR-105-18; Edition page: 393–394; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an excellent confection of his making, of wine, saffron, &c.

Modern rendering: an excellent confection he made from wine, saffron and other ingredients

Word and construction: Wine is one named ingredient; confection names the preparation and saffron the other named ingredient. The preparation is intended for smelling in the following clause.

Sense relation: The same ordinary substance has a distinct quality, comparison or mode of use explained here.

Context passages: DJR-105-17, DJR-105-19

Alignment conventions: A10.

Further local use

Printed “wine” (English; lemma).

Here: Wine and water form a liquid for external applications in the historical treatment of hypochondriacal melancholy.

Context: Burton praises these topical applications and refers to named authorities; the passage distinguishes them from the preceding internal medicines.

Source: DJR-106-43; Edition page: 401; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Fomentations to the Hypocondries are very good, of wine and water

Modern rendering: Warm applications to the regions beneath the ribs are very good: wine and water

Word and construction: Wine is one component of the wine-and-water application. Fomentations supplies warm applications and Hypocondries the regions beneath the ribs.

Sense relation: The same ordinary substance has a distinct quality, comparison or mode of use explained here.

Context passages: DJR-106-42, DJR-106-44

Alignment conventions: A10.

wine

BAL-0123-V009 · Wine

Printed “wine” (English; lemma).

A fermented drink, here used as the liquid in a cask analogy.

Here: The comparison explains how bodily organs condition the soul’s operations.

Context: Burton’s analogy makes the body the affecting container and the soul the agent working through it; it does not reduce the soul to literal wine.

Source: DJR-056-50; Edition page: 173; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as wine savours of the cask wherein it is kept

Modern rendering: as wine takes on the flavour of the cask in which it is kept

Context passages: DJR-056-49, DJR-056-51

Alignment conventions: A10, A2.

wine and water mixt

BAL-0123-V011 · Wine

Printed “wine and water mixt” (English; phrase).

Wine diluted or mixed with water.

Here: The image figures the true Church as obscured before the Reformation in Burton’s confessional account.

Context: Burton treats Luther as clarifying an obscured Church; this is his religious judgment, not a neutral history established by the analogy.

Source: DJR-160-12; Edition page: 676; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as wine and water mixt

Modern rendering: like wine mixed with water

Context passages: DJR-160-11, DJR-160-13

Alignment conventions: A10, A2.

without book

BAL-0153-V006 · Study and reading

Printed “without book” (English; phrase).

From memory, without consulting a text.

Here: Memorization, copying and translation redirect attention.

Context: Burton attributes learning by heart to Piso; the tasks are prescribed only to the specified otherwise-idle or troubled readers.

Source: DJR-081-26; Edition page: 282; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: learn something without book

Modern rendering: memorize something

Alignment conventions: A7, A1.

wrath

BAL-0160-V007 · Anger

Printed “wrath” (English; family).

Anger or indignation.

Here: Heavy gives intensity and Gods identifies the anger as divine; the sufferer experiences it as an unbearable threat.

Context: As they suppose and to their thinking mark the surrounding account as the distressed person’s perception, not proof of damnation.

Source: DJR-168-23; Edition page: 717; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Gods heavy wrath

Modern rendering: the heavy wrath of God

Word and construction: Wrath remains wrath; heavy gives intensity, and Gods becomes of God.

Context passages: DJR-168-24

Alignment conventions: A9.

Διαιτητικὴ

BAL-0119-V004 · Diet and regimen

Printed “Διαιτητικὴ” (Greek; lemma).

The art or practice of regulating daily life.

Here: The Greek term participates in Burton’s explanation of broad diet as the management of the six non-natural factors.

Context: Burton reports Fuchsius’s broad classification and Arculanus’s sufficient-cure claim; the latter’s Latin margin explicitly says generally sufficient.

Source: DJR-070-11; Edition page: 231; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Diet Διαιτητικὴ, Victus or Living

Modern rendering: Diet—the regulation of daily life, or manner of living

Context passages: DJR-070-09, DJR-070-12, DJR-070-13

Alignment conventions: A10, A2.

φιλέω

BAL-0156-V008 · Friendship

Printed “φιλεῖν” (Greek; lemma).

To love or regard with affection.

Here: The infinitive is contrasted with erotic loving in Burton’s borrowed division.

Context: The paired modern supplies as a friend to express the contrast; this does not establish a universal one-to-one classification of all Greek uses.

Source: DJR-108-42; Edition page: 413; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: φιλεῖν
Modern rendering: to love as a friend
Alignment conventions: A7, A1.

Original forms and citation keys

Explained original components and constructions

These additional routes identify explained original components and cited constructions. Noncontiguous constructions and components cited without an enclitic retain those labels; they are not presented as exact printed forms.

- ab ebriis doctoribus (Latin; explained original component): BAL-0123-V008; DJR-018-05; primary use
- accidents (English; explained original component): BAL-0116-V003; DJR-105-33; primary use
- admonition (English; exact contiguous component): BAL-0156-V017; DJR-006-03; primary use
- agentes (Latin; explained original component): BAL-0107-V003; DJR-067-41; further local use 1
- Aix (English; exact contiguous component): BAL-0136-V010; DJR-126-19; wider aligned context
- Amantium (Latin; exact contiguous component): BAL-0160-V003; DJR-124-15; further local use 1
- amoris (Latin; exact contiguous component): BAL-0160-V003; DJR-124-15; further local use 1
- an. (Latin prescription notation; explained original component): BAL-0115-V004; DJR-134-46; primary use
- Animi (Latin; explained original component): BAL-0128-V007; DJR-093-20; further local use 2
- animæ (Latin; explained original component): BAL-0122-V011; DJR-081-29; primary use
- apprehensive (English; exact contiguous component): BAL-0164-V017; DJR-039-03; primary use
- aquarum (Latin; explained original component): BAL-0139-V013; DJR-071-43; further local use 1
- arrant (English; exact contiguous component): BAL-0165-V012; DJR-148-34; primary use
- arrant (English; exact contiguous component): BAL-0165-V013; DJR-150-46; primary use
- arrant honest woman (English; exact contiguous component): BAL-0165-V012; DJR-148-34; primary use
- arrant honest woman (English; exact contiguous component): BAL-0165-V013; DJR-150-46; primary use
- atra (Latin; exact contiguous component): BAL-0198-V002; DJR-002-13; primary use
- Beneficium (Latin; explained original component): BAL-0130-V004; DJR-071-28; primary use
- bona (Latin; exact contiguous component): BAL-0162-V004; DJR-087-09; primary use
- brevis (Latin; exact contiguous component): BAL-0160-V003; DJR-041-28; primary use
- Bulk (English; exact contiguous component): BAL-0162-V008; DJR-080-26; primary use
- calidarum (Latin; explained original component): BAL-0139-V013; DJR-071-43; further local use 1
- caput (Latin; exact contiguous component): BAL-0197-V003; DJR-003-07; primary use

- carnall presumption (English; exact contiguous component): BAL-0159-V006; DJR-167-54; primary use
- chymica (Latin; explained original component): BAL-0139-V007; DJR-100-44; further local use 1
- Concupiscence (English; exact contiguous component): BAL-0159-V001; DJR-025-28; primary use
- consumit (Latin; exact contiguous component): BAL-0172-V003; DJR-041-04; primary use
- Continuate (English; case normalized lookup of exact component): BAL-0167-V004; DJR-088-15; primary use
- cor (Latin; exact contiguous component): BAL-0197-V002; DJR-003-07; primary use
- corn (English; explained original component): BAL-0128-V006; DJR-116-22; primary use
- corporis lepore (Latin; explained original component): BAL-0134-V009; DJR-141-35; further local use 2
- Cubebis (Latin; exact contiguous component): BAL-0171-V006; DJR-116-56; primary use
- cum hilaritate conjuncta (Latin; explained original component): BAL-0131-V005; DJR-080-40; further local use 3
- cœpit (Latin; explained original component): BAL-0131-V008; DJR-056-21; primary use
- dastard (English; exact contiguous component): BAL-0161-V007; DJR-131-56; further local use 1
- deforms (English; explained original component): BAL-0125-V006; DJR-111-39; primary use
- Diaboli (Latin; exact contiguous component): BAL-0198-V009; DJR-164-08; primary use
- Dianæ (Latin; explained original component): BAL-0136-V007; DJR-100-40; primary use
- dicatum est (Latin; explained original component): BAL-0133-V007; DJR-068-25; primary use
- Discern (English; case normalized lookup of exact component): BAL-0159-V006; DJR-167-54; primary use
- erudito (Latin; explained original component): BAL-0128-V010; DJR-035-12; primary use
- exact (English; explained original component): BAL-0111-V001; DJR-022-11; primary use
- excernuntur (Latin; exact contiguous component): BAL-0199-V014; DJR-036-05; primary use
- expences (English; explained original component): BAL-0114-V003; DJR-016-11; primary use
- faber (Latin; case normalized lookup of exact component): BAL-0162-V006; DJR-093-19; primary use
- Fair (English; explained original component): BAL-0124-V010; DJR-150-61; primary use
- fanum (Latin; explained original component): BAL-0133-V007; DJR-068-25; primary use
- ferendam (Latin; explained original component): BAL-0125-V013; DJR-035-55; primary use
- Fomentations (English; explained original component): BAL-0123-V001; DJR-106-43; further local use 12

- Formicæ (Latin; case normalized lookup of exact component): BAL-0198-V007; DJR-097-06; primary use
- fulsome (English; exact contiguous component): BAL-0189-V009; DJR-043-05; primary use
- funerum (Latin; explained original component): BAL-0128-V009; DJR-017-07; primary use
- furor (Latin; exact contiguous component): BAL-0160-V003; DJR-041-28; primary use
- fætum (Latin; exact contiguous component): BAL-0197-V003; DJR-003-07; primary use
- gentle (English; exact contiguous component): BAL-0164-V007; DJR-065-06; primary use
- go to stool (English; explained original component): BAL-0124-V016; DJR-071-40; primary use
- gravidum (Latin; exact contiguous component): BAL-0197-V002; DJR-003-07; primary use
- happily (English; exact contiguous component): BAL-0136-V010; DJR-126-19; wider aligned context
- Hypocondries (English; explained original component): BAL-0123-V001; DJR-106-43; further local use 12
- Ignis (Latin; explained original component): BAL-0139-V012; DJR-126-34; primary use
- iij (Prescription notation; explained original component): BAL-0115-V006; DJR-134-46; primary use
- imber (Latin; explained original component): BAL-0125-V014; DJR-139-28; primary use
- in amicarum ædes (Latin; explained original component): BAL-0139-V014; DJR-130-13; primary use
- in corde (Latin; explained original component): BAL-0127-V007; DJR-156-06; primary use
- in vino (Latin; exact contiguous component): BAL-0171-V006; DJR-116-56; primary use
- inest (Latin; exact contiguous component): BAL-0198-V007; DJR-097-06; primary use
- ingrata (Latin; cited component without enclitic): BAL-0131-V005; DJR-059-09; further local use 2
- ingrataque (Latin; explained printed component): BAL-0131-V005; DJR-059-09; further local use 2
- j (Latin prescription notation; explained original component): BAL-0115-V004; DJR-134-46; primary use
- Jam (Latin; explained original component): BAL-0131-V009; DJR-123-30; primary use
- jj (Prescription notation; explained original component): BAL-0115-V007; DJR-105-06; primary use
- jocum (Latin; exact contiguous component): BAL-0198-V001; DJR-002-10; primary use
- latrinas (Latin; exact contiguous component): BAL-0199-V005; DJR-053-10; primary use
- lectio (Latin; explained original component): BAL-0122-V011; DJR-081-29; primary use
- Liber pater (English; explained original component): BAL-0123-V005; DJR-104-24; primary use
- linguæ (Latin; explained original component): BAL-0135-V008; DJR-064-09; primary use
- lotions (English; exact contiguous component): BAL-0193-V004; DJR-105-48; primary use
- Magical Philters (English; explained original component): BAL-0114-V001; DJR-125-54; further local use 4

- magistrals (English; explained original component): BAL-0114-V001; DJR-101-16; further local use 2
- magnanimity (English; exact contiguous component): BAL-0169-V001; DJR-023-13; primary use
- major (Latin adjective within a mixed Latin-English formulation name; exact contiguous component): BAL-0185-V007; DJR-102-37; primary use
- manners (English; explained original component): BAL-0125-V012; DJR-023-23; primary use
- Mass-Priests (English; explained original component): BAL-0109-V001; DJR-064-30; primary use
- Master of (English; explained original component): BAL-0118-V001; DJR-036-24; further local use 3
- meekness (English; exact contiguous component): BAL-0160-V006; DJR-095-34; primary use
- melancholicum succum (Latin; explained original component): BAL-0134-V005; DJR-072-05; primary use
- mellifluo calore (Latin; cited noncontiguous construction): BAL-0131-V009; DJR-123-30; primary use
- membra (Latin; explained original component): BAL-0131-V009; DJR-123-30; primary use
- minor (Latin adjective within a mixed Latin-English formulation name; exact contiguous component): BAL-0185-V007; DJR-102-37; primary use
- mold (English; explained original component): BAL-0128-V006; DJR-116-22; primary use
- molestations (English; exact contiguous component): BAL-0172-V001; DJR-017-19; primary use
- moniales & virgines (Latin; exact contiguous component): BAL-0199-V008; DJR-072-03; primary use
- nunquam perpetuò (Latin; exact contiguous component): BAL-0162-V004; DJR-087-09; primary use
- oblectatio quædam (Latin; explained original component): BAL-0131-V005; DJR-080-40; further local use 3
- occasion (English; exact contiguous component): BAL-0165-V010; DJR-104-41; primary use
- omniscious (English; exact contiguous component): BAL-0167-V001; DJR-005-18; primary use
- oversight (English; explained original component): BAL-0125-V003; DJR-050-40; primary use
- penes Episcopos (English; explained original component): BAL-0125-V009; DJR-016-26; primary use
- pension (English; exact contiguous component): BAL-0165-V008; DJR-143-03; primary use
- per fenestras (Latin; explained original component): BAL-0139-V014; DJR-130-13; primary use
- placidè (Latin; explained original component): BAL-0131-V005; DJR-080-40; further local use 3
- plerumque (Latin; explained original component): BAL-0128-V007; DJR-093-20; further local use 2
- present (English; exact contiguous component): BAL-0163-V008; DJR-081-27; primary use

- promiscuously (English; Original component): BAL-0190-V003; DJR-103-22; primary use
- propinatum (Latin; explained original component): BAL-0123-V008; DJR-018-05; primary use
- provident (English; exact contiguous component): BAL-0166-V004; DJR-141-05; primary use
- qualify (English; exact contiguous component): BAL-0157-V007; DJR-101-14; primary use
- quisque (Latin; exact contiguous component): BAL-0162-V006; DJR-093-19; primary use
- rebus secundis (Latin; cited noncontiguous construction): BAL-0128-V007; DJR-093-20; further local use 2
- redintegratio (Latin; exact contiguous component): BAL-0160-V003; DJR-124-15; further local use 1
- reproach (English; exact contiguous component): BAL-0169-V007; DJR-095-34; primary use
- res (Latin; explained original component): BAL-0131-V005; DJR-053-01; further local use 1
- Secret (English; explained original component): BAL-0117-V001; DJR-105-28; further local use 4
- secure (English; exact contiguous component): BAL-0164-V007; DJR-065-06; primary use
- seething (English; explained original component): BAL-0138-V001; DJR-034-39; primary use
- seminis (Latin; exact contiguous component): BAL-0199-V008; DJR-072-03; primary use
- silly (English; exact contiguous component): BAL-0189-V008; DJR-039-29; primary use
- smallest (English; explained original component): BAL-0123-V002; DJR-070-25; primary use
- Sobrietas (Latin; exact contiguous component): BAL-0135-V015; DJR-156-10; primary use
- sottishness (English; exact contiguous component): BAL-0161-V005; DJR-098-07; primary use
- squint-eyed (English; exact contiguous component): BAL-0156-V001; DJR-129-73; further local use 4
- ß (Prescription notation; explained original component): BAL-0115-V005; DJR-134-46; primary use
- staid (English; explained original component): BAL-0137-V011; DJR-161-25; primary use
- still (English; explained original component): BAL-0124-V001; DJR-082-35; further local use 4
- strong (English; explained original component): BAL-0124-V013; DJR-104-06; primary use
- subinde (Latin; exact contiguous component): BAL-0135-V014; DJR-021-20; primary use
- subsistunt (Latin; exact contiguous component): BAL-0199-V014; DJR-036-05; primary use
- Summum bonum (English; explained original component): BAL-0127-V004; DJR-083-02; primary use
- sweet (English; explained original component): BAL-0124-V004; DJR-070-37; primary use

- sweet (English; explained original component): BAL-0124-V012; DJR-130-03; primary use
- Syrupus (Latin adjective within a mixed Latin-English formulation name; exact contiguous component): BAL-0185-V007; DJR-102-37; primary use
- sæpe … movere (Latin; noncontiguous construction): BAL-0198-V001; DJR-002-10; primary use
- sæviunt (Latin; exact contiguous component): BAL-0199-V008; DJR-072-03; primary use
- tarda (Latin; explained original component): BAL-0131-V005; DJR-059-09; further local use 2
- temperance (English; explained original component): BAL-0135-V004; DJR-063-15; primary use
- tempora (Latin; explained original component): BAL-0131-V005; DJR-059-09; further local use 2
- temptation (English; exact contiguous component): BAL-0192-V009; DJR-168-50; primary use
- tenents (English; explained original component): BAL-0127-V006; DJR-104-34; further local use 2
- tetters (English; exact contiguous component): BAL-0192-V008; DJR-135-51; primary use
- thinnest (English; explained original component): BAL-0123-V002; DJR-070-25; primary use
- tinea (Latin; exact contiguous component): BAL-0172-V003; DJR-041-04; primary use
- totum corpus (Latin; exact contiguous component): BAL-0171-V007; DJR-126-44; primary use
- Urinatores (Latin; case normalized lookup of exact component): BAL-0199-V005; DJR-053-10; primary use
- ventris (Latin; explained original component): BAL-0130-V004; DJR-071-28; primary use
- vestimentum (Latin; exact contiguous component): BAL-0172-V003; DJR-041-04; primary use
- vestri … tumultus (Latin; noncontiguous construction): BAL-0198-V001; DJR-002-10; primary use
- Warlike (English; explained original component): BAL-0117-V003; DJR-010-02; primary use
- wench (English; explained original component): BAL-0128-V008; DJR-050-48; primary use
- whitest (English; explained original component): BAL-0123-V002; DJR-070-25; primary use
- wholesome (English; exact contiguous component): BAL-0155-V017; DJR-078-28; primary use
- wits (English; exact contiguous component): BAL-0162-V009; DJR-058-13; primary use
- Wizards (English; explained original component): BAL-0109-V001; DJR-039-28; further local use 3
- à liberando (English; explained original component): BAL-0123-V005; DJR-104-24; primary use
- ʒ (Latin prescription notation; explained original component): BAL-0115-V004; DJR-134-46; primary use
- ʒ (Prescription notation; exact contiguous component): BAL-0115-V005; DJR-134-46; primary use

- ℈ (Prescription notation; explained original component): BAL-0115-V007; DJR-105-06; primary use
- ʒ (Prescription notation; explained original component): BAL-0115-V006; DJR-134-46; primary use

Printed forms and citation keys

Printed forms and citation keys share one alphabetical directory. They remain distinguished; a family or editorial key is not claimed to occur verbatim in the cited passage.

- aer (Latin); lemma key: BAL-0121-V006, BAL-0121-V020, BAL-0121-V021
- Aer ipse amore inficitur (Latin); printed form: BAL-0121-V020
- aeri (Latin); printed form: BAL-0121-V021
- Aerial (English); printed form: BAL-0121-V017
- aerial (English); lemma key: BAL-0121-V017
- aeriall (English); printed form; lemma key: BAL-0121-V005
- after meat (English); printed form; phrase key: BAL-0122-V003
- ague (English); printed form; lemma key: BAL-0133-V001
- Ague (English); printed form: BAL-0133-V001
- air (English); printed form: BAL-0121-V006, BAL-0121-V016; lemma key: BAL-0121-V006, BAL-0121-V016, BAL-0121-V020
- Air (English); printed form: BAL-0121-V020
- aire (English); printed form; lemma key: BAL-0121-V007
- alienate (English); printed form: BAL-0163-V002
- aliment (English); printed form; lemma key: BAL-0122-V012
- Aliud vinum, aliud ebrietas (Latin); printed form: BAL-0123-V013
- aliud vinum, aliud ebrietas (Latin); phrase key: BAL-0123-V013
- Alterative (English); printed form: BAL-0173-V001
- alterative (English); printed form: BAL-0173-V007; lemma key: BAL-0173-V001, BAL-0173-V002, BAL-0173-V004, BAL-0173-V005, BAL-0173-V006, BAL-0173-V007, BAL-0173-V008
- Alteratives (English); printed form: BAL-0173-V002, BAL-0173-V006
- alteratives (English); printed form: BAL-0173-V004, BAL-0173-V005, BAL-0173-V008
- Alteratives and Cordials (English); printed form: BAL-0173-V003
- alteratives and cordials (English); phrase key: BAL-0173-V003
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- alvus (Latin); lemma key: BAL-0130-V003
- Alvus arida (Latin); printed form: BAL-0130-V003
- Alvus astrictus (Latin); printed form: BAL-0130-V003
- alvus astrictus (Latin); phrase key: BAL-0130-V003
- amica (Latin); lemma key: BAL-0156-V014
- amicas (Latin); printed form: BAL-0156-V014
- amicitia (Latin); printed form: BAL-0156-V007; lemma key: BAL-0156-V007, BAL-0156-V012
- amicitiam (Latin); printed form: BAL-0156-V012
- amity (English); printed form; lemma key: BAL-0156-V006
- an ague not appearing (English); printed form: BAL-0133-V005
- an. ʒ j. (Latin prescription notation); printed form: BAL-0115-V004
- Anger (English); printed form: BAL-0160-V001, BAL-0160-V004; family key: BAL-0160-V001, BAL-0160-V004, BAL-0160-V005, BAL-0160-V006

- anger (English); printed form: BAL-0160-V005, BAL-0160-V006, BAL-0160-V009; lemma key: BAL-0160-V009
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- Antimony (English); printed form: BAL-0186-V004
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- Apophlegmatisms (English); printed form: BAL-0196-V001
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- Apothecaries notation: scruple (Prescription notation); phrase key: BAL-0115-V007
- Apothecaries Physick (English); printed form: BAL-0105-V009
- aqua vitae (English and Latin); phrase key: BAL-0181-V003
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- Aqua vitæ (English and Latin); printed form: BAL-0181-V003
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- artificial invention (English); printed form: BAL-0163-V005
- artificial wilderness (English); phrase key: BAL-0155-V003
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- artificiall Wildernesses (English); printed form: BAL-0155-V003
- artillery garden (English); phrase key: BAL-0155-V007
- artillery gardens (English); printed form: BAL-0155-V007
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- asleep (English); printed form; lemma key: BAL-0145-V016
- at his pleasure (English); printed form; phrase key: BAL-0150-V005
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- atra bilis (Latin); printed form; phrase key: BAL-0198-V002
- aurum potabile (Latin); printed form: BAL-0182-V001, BAL-0182-V002; phrase key: BAL-0182-V001, BAL-0182-V002, BAL-0182-V003, BAL-0182-V004, BAL-0182-V005
- Aurum potabile (Latin); printed form: BAL-0182-V003, BAL-0182-V004, BAL-0182-V005
- ayre (English); printed form; lemma key: BAL-0121-V003, BAL-0121-V004
- Ayre (English); printed form; lemma key: BAL-0121-V009
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- Bacchus (English); printed form; lemma key: BAL-0123-V005
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- Balneum Diaboli (Latin); printed form: BAL-0136-V006, BAL-0198-V011
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- Bath (English); printed form: BAL-0136-V004, BAL-0136-V010
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- bathe (English); printed form: BAL-0136-V002; lemma key: BAL-0136-V002, BAL-0136-V005

- Bathes (English); printed form: BAL-0136-V001, BAL-0136-V004
- bathing (English); printed form: BAL-0136-V001, BAL-0136-V002
- Baths (English); printed form: BAL-0136-V001
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- befriended (English); printed form: BAL-0156-V018
- Beneficium ventris (Latin); printed form: BAL-0130-V004
- beneficium ventris (Latin); phrase key: BAL-0130-V004
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- bile (English); printed form: BAL-0198-V005
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- binding heaviness (English); phrase key: BAL-0130-V006
- binding heavinesse (English); printed form: BAL-0130-V006
- Black choler (English); printed form: BAL-0198-V008
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- black Wines (English); printed form: BAL-0123-V001
- blood-letting (English); printed form: BAL-0190-V005, BAL-0190-V008
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- bodily water (English); phrase key: BAL-0124-V014
- boil (English); lemma key: BAL-0198-V003, BAL-0198-V005, BAL-0198-V006, BAL-0198-V010, BAL-0198-V012
- boils (English); printed form: BAL-0198-V003
- bound (English); printed form; lemma key: BAL-0130-V002
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- Cacectici (Latin); printed form: BAL-0129-V008
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- cachecticus (Latin); lemma key: BAL-0129-V008
- Cachexia (English); printed form: BAL-0129-V003
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- Cacochymia (English); printed form: BAL-0129-V002
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- Calentures (English); printed form: BAL-0133-V003
- calentures (English); printed form: BAL-0133-V003
- calling (English); printed form: BAL-0144-V001, BAL-0144-V002, BAL-0144-V003, BAL-0144-V006; lemma key: BAL-0144-V001, BAL-0144-V002, BAL-0144-V003, BAL-0144-V004, BAL-0144-V006
- calling upon God (English); printed form; phrase key: BAL-0144-V009
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- carefull (English); printed form: BAL-0166-V001, BAL-0166-V002, BAL-0166-V004
- castle in the air (English); phrase key: BAL-0121-V018

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- castles in the air (English); printed form: BAL-0121-V001
- castles in the ayre (English); printed form: BAL-0121-V018
- catarrh (English); lemma key: BAL-0139-V003
- Catarrhes (English); printed form: BAL-0139-V003
- Cauteries (English); printed form: BAL-0191-V004
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- chamber-work (English); printed form; lemma key: BAL-0134-V006
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- chirurgeon (English); lemma key: BAL-0189-V004, BAL-0189-V008, BAL-0189-V009, BAL-0189-V010
- Chirurgeons (English); printed form: BAL-0189-V004
- Chirurgery (English); printed form: BAL-0189-V003, BAL-0189-V005, BAL-0189-V006
- chirurgery (English); lemma key: BAL-0189-V003, BAL-0189-V005, BAL-0189-V006
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- Chymicall Confections (English); printed form: BAL-0175-V002
- Chymisticall (English); printed form: BAL-0110-V003
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- security (English); printed form: BAL-0159-V006
- security and carnal presumption (English); family key: BAL-0159-V006
- simple (English); lemma key: BAL-0183-V001, BAL-0183-V002, BAL-0183-V004, BAL-0183-V005
- Simples (English); printed form: BAL-0183-V001
- simples (English); printed form: BAL-0183-V002, BAL-0183-V004, BAL-0183-V005
- Sleep (English); printed form; lemma key: BAL-0145-V001
- sleep (English); printed form: BAL-0145-V003, BAL-0145-V011; lemma key: BAL-0145-V003, BAL-0145-V011, BAL-0145-V017
- sleepest (English); printed form: BAL-0145-V017
- small wine (English); phrase key: BAL-0123-V002
- smallest wine (English); printed form: BAL-0123-V002
- Solitarines (English); printed form: BAL-0142-V001
- solitariness (English); printed form; lemma key: BAL-0141-V009, BAL-0142-V001, BAL-0142-V003, BAL-0142-V004, BAL-0142-V005, BAL-0142-V006
- Solitariness (English); printed form: BAL-0142-V001
- solitudo (Latin); printed form; lemma key: BAL-0142-V002
- spagirically (English); printed form: BAL-0110-V002
- Spagirically (English); lemma key: BAL-0110-V002
- spiritual physician (English); printed form: BAL-0106-V004
- spiritual physick (English); printed form: BAL-0105-V002
- Spittle (English); printed form; lemma key: BAL-0118-V002
- spittle (English); printed form: BAL-0118-V003
- Spittle: saliva (English); lemma key: BAL-0118-V003
- spoonmeat (English); printed form; lemma key: BAL-0122-V005
- squill oxymel (Latin); phrase key: BAL-0178-V001
- Standing Waters (English); printed form: BAL-0124-V001
- Stibium (English); printed form: BAL-0186-V001, BAL-0186-V003
- stibium (English); lemma key: BAL-0186-V001, BAL-0186-V003
- still (English); printed form; lemma key: BAL-0139-V010
- stillat (Latin); printed form: BAL-0139-V011
- stillicidia (Latin); printed form: BAL-0139-V013
- stillicidiaque (Latin); printed form: BAL-0139-V014
- stillicidiis (Latin); printed form: BAL-0139-V013
- stillicidium (Latin); lemma key: BAL-0139-V013, BAL-0139-V014
- stillo (Latin); lemma key: BAL-0139-V011
- strong water (English); printed form; phrase key: BAL-0124-V013, BAL-0181-V005
- strong waters (English); printed form; phrase key: BAL-0124-V006, BAL-0181-V002
- Study (English); printed form: BAL-0153-V001, BAL-0153-V002
- study (English); printed form: BAL-0153-V005, BAL-0153-V009, BAL-0153-V010, BAL-0153-V011, BAL-0153-V016; lemma key: BAL-0153-V001, BAL-0153-V002, BAL-0153-V005, BAL-0153-V009, BAL-0153-V010, BAL-0153-V011, BAL-0153-V016

- Summum bonum (Latin); printed form: BAL-0150-V002
- summum bonum (Latin); printed form: BAL-0150-V010, BAL-0150-V011; phrase key: BAL-0150-V002, BAL-0150-V010, BAL-0150-V011
- sweet water (English); printed form; phrase key: BAL-0124-V004
- sweet waters (English); printed form; phrase key: BAL-0124-V012
- Sybarite (English); printed form; lemma key: BAL-0128-V011
- Sybaritical (English); printed form; lemma key: BAL-0128-V002
- table (English); printed form: BAL-0149-V005, BAL-0149-V006, BAL-0149-V008; lemma key: BAL-0149-V003, BAL-0149-V004, BAL-0149-V005, BAL-0149-V006, BAL-0149-V007, BAL-0149-V008, BAL-0149-V011, BAL-0149-V012
- Table (English); printed form: BAL-0149-V012
- Tables (English); printed form: BAL-0149-V001
- tables (English); printed form: BAL-0149-V002, BAL-0149-V003, BAL-0149-V004, BAL-0149-V007, BAL-0149-V008, BAL-0149-V009, BAL-0149-V010, BAL-0149-V011; lemma key: BAL-0149-V001, BAL-0149-V002, BAL-0149-V009, BAL-0149-V010
- thermae (Latin); lemma key: BAL-0136-V009
- Thermæ (Latin); printed form: BAL-0136-V009
- through aire (English); printed form; phrase key: BAL-0121-V012
- travel (English); printed form: BAL-0154-V001, BAL-0154-V006, BAL-0154-V008, BAL-0154-V010; lemma key: BAL-0154-V001, BAL-0154-V002, BAL-0154-V004, BAL-0154-V005, BAL-0154-V006, BAL-0154-V008, BAL-0154-V009, BAL-0154-V010
- travel account (English); family key: BAL-0154-V013
- travell (English); printed form: BAL-0154-V002, BAL-0154-V004
- travelled (English); printed form: BAL-0154-V001, BAL-0154-V005
- Travelling (English); printed form: BAL-0154-V009
- travels (English); printed form: BAL-0154-V013
- try conclusions (English); printed form: BAL-0112-V002
- Try conclusions (English); phrase key: BAL-0112-V002
- tryed excellent conclusions (English); printed form: BAL-0112-V002
- tuition (English); printed form; lemma key: BAL-0125-V003
- vena Hymenæa (Latin); printed form; phrase key: BAL-0190-V011
- venere (Latin); printed form: BAL-0134-V009
- venerem (Latin); printed form: BAL-0134-V011
- Veneres (English); printed form: BAL-0134-V007
- Veneres (Latin); printed form: BAL-0134-V009
- Venerie (English); printed form: BAL-0134-V001
- veneries (English); printed form: BAL-0134-V009
- venerous (English); printed form; lemma key: BAL-0134-V010
- venerous exercises (English); printed form; phrase key: BAL-0140-V014
- Venery (English); printed form: BAL-0134-V001
- venery (English); printed form: BAL-0134-V001; lemma key: BAL-0134-V001, BAL-0134-V009
- Venus (English); printed form; lemma key: BAL-0134-V002, BAL-0134-V007, BAL-0134-V008
- venus (Latin); lemma key: BAL-0134-V009, BAL-0134-V011
- Venus rectified (English); printed form; phrase key: BAL-0120-V009
- vertue (English); printed form: BAL-0117-V001, BAL-0117-V002
- Vertue (English); printed form: BAL-0117-V002
- vertues (English); printed form: BAL-0117-V001, BAL-0117-V003
- vertuous (English); printed form: BAL-0117-V006, BAL-0117-V007
- victum (Latin); printed form: BAL-0119-V017

- Victus (Latin); printed form: BAL-0119-V005
- victus (Latin); printed form: BAL-0119-V016; lemma key: BAL-0119-V005, BAL-0119-V016, BAL-0119-V017
- Vine (English); printed form: BAL-0123-V007
- vine (English); lemma key: BAL-0123-V007
- vinum erroris (Latin); printed form; phrase key: BAL-0123-V008
- Virtue (English); family key: BAL-0117-V001, BAL-0117-V002, BAL-0117-V003
- Virtuous (English); lemma key: BAL-0117-V006, BAL-0117-V007
- Virtus as faculty (Latin); phrase key: BAL-0117-V004
- virtutis (Latin); printed form: BAL-0117-V004
- vocation (English); printed form; lemma key: BAL-0144-V005, BAL-0144-V007, BAL-0144-V008
- voluptas (Latin); printed form; lemma key: BAL-0150-V001, BAL-0150-V009
- vomit (English); printed form; lemma key: BAL-0184-V004, BAL-0184-V014, BAL-0184-V015
- vomits (English); printed form: BAL-0184-V004
- Waking (English); printed form; lemma key: BAL-0145-V002, BAL-0145-V013
- waking (English); printed form; lemma key: BAL-0145-V005, BAL-0145-V007
- waking dream (English); printed form; phrase key: BAL-0145-V015
- walk (English); printed form: BAL-0155-V010, BAL-0155-V011, BAL-0155-V012, BAL-0155-V014, BAL-0155-V016, BAL-0155-V017; lemma key: BAL-0155-V006, BAL-0155-V010, BAL-0155-V011, BAL-0155-V012, BAL-0155-V014, BAL-0155-V016, BAL-0155-V017
- Walkes (English); printed form: BAL-0155-V006
- want cares (English); printed form; phrase key: BAL-0150-V003
- watch (English); printed form; lemma key: BAL-0145-V012
- watchfull (English); printed form; lemma key: BAL-0145-V009, BAL-0145-V014
- watching (English); lemma key: BAL-0145-V008
- watchings (English); printed form: BAL-0145-V008
- water (English); printed form: BAL-0124-V001, BAL-0124-V005, BAL-0124-V008, BAL-0124-V014; lemma key: BAL-0124-V001, BAL-0124-V003, BAL-0124-V008; phrase key: BAL-0124-V014
- water between the skin (English); printed form: BAL-0124-V014
- water of life (English); printed form; phrase key: BAL-0181-V004
- water-course (English); printed form; lemma key: BAL-0124-V015
- waters (English); printed form: BAL-0124-V001, BAL-0124-V003
- well cut (English); printed form: BAL-0113-V002
- Well cut (English); phrase key: BAL-0113-V002
- White Hellebor (English); printed form: BAL-0185-V005
- white hellebore (English); phrase key: BAL-0185-V005
- white meat (English); phrase key: BAL-0122-V009
- white meats (English); printed form: BAL-0122-V009
- Wine (English); printed form: BAL-0123-V001
- wine (English); printed form: BAL-0123-V001, BAL-0123-V009, BAL-0123-V012; lemma key: BAL-0123-V001, BAL-0123-V009
- wine and water mixt (English); printed form; phrase key: BAL-0123-V011
- Wines (English); printed form: BAL-0123-V003
- without book (English); printed form; phrase key: BAL-0153-V006
- wrath (English); printed form; family key: BAL-0160-V007
- ȝ ß. (Prescription notation); printed form: BAL-0115-V005
- Διαιτητικὴ (Greek); printed form; lemma key: BAL-0119-V004

- φιλέω (Greek); lemma key: BAL-0156-V008
- φιλεῖν (Greek); printed form: BAL-0156-V008
- Ɜ jj. (Prescription notation); printed form: BAL-0115-V007
- ℞. (Latin prescription notation); printed form: BAL-0115-V008
- ʒ iij. (Prescription notation); printed form: BAL-0115-V006

English access

English meanings

These meaning keys lead to the specified local sense or explained component. They remain distinct from complete supplied modern expressions; the destination retains the full wording, scope and qualifications.

- a certain pleasure (explained component sense; original component “oblectatio quædam”): BAL-0131-V005; DJR-080-40; further local use 3
- Aachen (explained component; original component “Aix”): BAL-0136-V010; DJR-126-19; wider aligned context
- abscess (English meaning/access key; original component “impostume”): BAL-0197-V001; DJR-003-07; primary use
- abstain from sexual intercourse (local lexical sense; original component “fast”): BAL-0137-V012; DJR-145-48; primary use
- abuse (explained component sense; original component “reproach”): BAL-0169-V007; DJR-095-34; primary use
- accord (local lexical sense; original component “content”): BAL-0170-V011; DJR-026-43; primary use
- active agents (explained component sense; original component “agentes”): BAL-0107-V003; DJR-067-41; further local use 1
- aether (English meaning/access key; original component “quinta essentia”): BAL-0180-V003; DJR-074-29; primary use
- affairs (explained component sense; original component “res”): BAL-0131-V005; DJR-053-01; further local use 1
- affection (English meaning/access key; original component “charitate”): BAL-0168-V004; DJR-143-02; primary use
- affection (local lexical sense; original component “Charity”): BAL-0168-V008; DJR-111-23; primary use
- agreement (local lexical sense; original component “content”): BAL-0170-V011; DJR-026-43; primary use
- allowance (explained component sense; original component “pension”): BAL-0165-V008; DJR-143-03; primary use
- anger (English meaning/access key; original component “Bilem”): BAL-0198-V001; DJR-002-10; primary use
- ant (explained component sense; original component “Formicæ”): BAL-0198-V007; DJR-097-06; primary use
- antimony (English meaning/access key; original component “Stibium”): BAL-0186-V001; DJR-102-01; primary use
- aromatic substance (English meaning/access key; original component “odoraments”): BAL-0193-V007; DJR-101-30; primary use
- arrangement (lexical sense; original component “regimen”): BAL-0119-V014; DJR-140-11; primary use
- associate (English meaning/access key; original component “converse”): BAL-0151-V002; DJR-028-47; primary use
- assurance (English meaning/access key; original component “security”): BAL-0159-V006; DJR-167-54; primary use
- at funerals (explained component sense; original component “funerum”): BAL-0128-V009; DJR-017-07; primary use

- at once (explained component sense; original component “Jam”): BAL-0131-V009; DJR-123-30; primary use
- attention (English meaning/access key; original component “intend”): BAL-0164-V009; DJR-135-05; primary use
- backgammon (lexical sense; original component “Tables”): BAL-0149-V001; DJR-044-35; primary use
- bad temper (local lexical sense; original component “impatience”): BAL-0169-V010; DJR-150-61; primary use
- bath (lexical sense; original component “Balneum”): BAL-0136-V003; DJR-071-34; primary use
- become frenzied (explained component sense; original component “sæviunt”): BAL-0199-V008; DJR-072-03; primary use
- begins (explained component sense; original component “cœpit”): BAL-0131-V008; DJR-056-21; primary use
- bench (explained component sense; original component “Bulk”): BAL-0162-V008; DJR-080-26; primary use
- benefit (explained component sense; original component “Beneficium”): BAL-0130-V004; DJR-071-28; primary use
- bestow (English meaning/access key; original component “conferred”): BAL-0152-V007; DJR-002-08; primary use
- black (explained component sense; original component “atra”): BAL-0198-V002; DJR-002-13; primary use
- black bile (English meaning/access key; original component “atra bilis”): BAL-0198-V002; DJR-002-13; primary use
- blessedness (English meaning/access key; original component “happiness”): BAL-0162-V013; DJR-151-44; primary use
- blocked (lexical sense; original component “obstructus”): BAL-0132-V004; DJR-057-10; primary use
- boiled preparation (English meaning/access key; original component “decoction”): BAL-0176-V001; DJR-057-43; primary use
- boiling (explained component sense; original component “seething”): BAL-0138-V001; DJR-034-39; primary use
- both before and after (English component construction; original component “promiscuously used before and after Physick”): BAL-0190-V003; DJR-103-22; primary use
- bowel movement (construction sense; original component “Beneficium ventris”): BAL-0130-V004; DJR-071-28; primary use
- brief (English meaning/access key; original component “brevis”): BAL-0160-V003; DJR-041-28; primary use
- burdened (explained component sense; original component “gravidum”): BAL-0197-V002; DJR-003-07; primary use
- burdened heart (English meaning/access key; original component “gravidum cor”): BAL-0197-V002; DJR-003-07; primary use
- burning fevers (lexical sense; original component “Calentures”): BAL-0133-V003; DJR-035-52; primary use
- by drunken teachers (explained component sense; original component “ab ebriis doctoribus”): BAL-0123-V008; DJR-018-05; primary use
- cachectic (lexical sense; original component “Cacectici”): BAL-0129-V008; DJR-046-26; primary use
- catarrhal discharge (lexical sense; original component “Distillation”): BAL-0139-V001; DJR-023-15; primary use

- cauterize (English meaning/access key; original component “seared”): BAL-0191-V003; DJR-066-01; primary use
- cauterized (English sense; original component “seared”): BAL-0191-V003; DJR-066-01; primary use
- cautery wound (English meaning/access key; original component “cautery”): BAL-0191-V002; DJR-057-26; primary use
- charge (lexical sense; original component “cure”): BAL-0104-V009; DJR-139-26; primary use
- charms (construction sense; original component “Veneres”): BAL-0134-V009; DJR-052-25; primary use
- chase women (explained component sense; original component “wench”): BAL-0128-V008; DJR-050-48; primary use
- chaste (English meaning/access key; original component “honest”): BAL-0165-V007; DJR-136-34; primary use
- chastity (local lexical sense; original component “honesty”): BAL-0165-V009; DJR-011-10; primary use
- chemical (explained component sense; original component “chymica”): BAL-0139-V007; DJR-100-44; further local use 1
- chemical preparation (lexical sense; original component “spagirically”): BAL-0110-V002; DJR-105-19; primary use
- chewed medicine (English meaning/access key; original component “Masticatories”): BAL-0196-V002; DJR-102-44; primary use
- Christian love (English meaning/access key; original component “Charity”): BAL-0168-V001; DJR-111-17; primary use
- clarify (lexical sense; original component “defecate”): BAL-0138-V001; DJR-034-39; primary use
- clean (explained component sense; original component “Fair”): BAL-0124-V010; DJR-150-61; primary use
- clear of accusation (English meaning/access key; original component “purged”): BAL-0184-V011; DJR-147-44; primary use
- climate (lexical sense; original component “aire”): BAL-0121-V007; DJR-074-05; primary use
- commonly (explained component sense; original component “plerumque”): BAL-0128-V007; DJR-093-20; further local use 2
- compare (English meaning/access key; original component “confer”): BAL-0152-V002; DJR-087-17; primary use
- complete cure (construction sense; original component “cured”): BAL-0104-V004; DJR-069-42; primary use
- compositions (lexical sense; original component “exercises”): BAL-0140-V002; DJR-005-25; primary use
- compound medicine (English meaning/access key; original component “confection”): BAL-0175-V001; DJR-070-02; primary use
- concentration (English meaning/access key; original component “intentive”): BAL-0164-V006; DJR-064-11; primary use
- concord (lexical sense; original component “concent”): BAL-0148-V007; DJR-085-20; primary use
- condition-changing remedy (English meaning/access key; original component “alterative”): BAL-0173-V007; DJR-081-27; primary use
- conduct (explained component sense; original component “manners”): BAL-0125-V012; DJR-023-23; primary use

- conduct (English meaning/access key; original component “conversation”): BAL-0151-V001; DJR-008-18; primary use
- conjugal debt (construction sense; original component “debitum”): BAL-0134-V004; DJR-033-14; primary use
- consenting (English meaning/access key; original component “content”): BAL-0170-V002; DJR-069-19; primary use
- constipated bowel (construction sense; original component “Alvus astrictus”): BAL-0130-V003; DJR-036-07; primary use
- consult (English meaning/access key; original component “conferred”): BAL-0152-V006; DJR-027-56; primary use
- consumes (explained component sense; original component “consumit”): BAL-0172-V003; DJR-041-04; primary use
- contain as subject matter (lexical sense; original component “continet”): BAL-0135-V013; DJR-017-37; primary use
- containing cause (construction sense; original component “Continent”): BAL-0135-V010; DJR-033-28; primary use
- continually (explained component sense; original component “still”): BAL-0124-V001; DJR-082-35; further local use 4
- continually (local lexical sense; original component “continenter”): BAL-0135-V014; DJR-021-20; primary use
- continuously (local lexical sense; original component “continenter”): BAL-0135-V014; DJR-021-20; primary use
- contrived device (English meaning/access key; original component “artificial invention”): BAL-0163-V005; DJR-084-05; primary use
- conversation (English meaning/access key; original component “conference”): BAL-0152-V001; DJR-081-30; primary use
- conversation (English meaning/access key; original component “confabulations”): BAL-0156-V002; DJR-083-36; primary use
- correction (explained component sense; original component “admonition”): BAL-0156-V017; DJR-006-03; primary use
- correction of passions (construction sense; original component “rectification”): BAL-0120-V006; DJR-083-07; primary use
- courage (lexical sense; original component “vertues”): BAL-0117-V003; DJR-010-02; primary use
- courage (English meaning/access key; original component “magnanimity”): BAL-0161-V001; DJR-023-13; primary use
- courage (explained component sense; original component “magnanimity”): BAL-0169-V001; DJR-023-13; primary use
- coward (explained component sense; original component “dastard”): BAL-0161-V007; DJR-131-56; further local use 1
- cowardice (English meaning/access key; original component “pusillanimity”): BAL-0161-V005; DJR-098-07; primary use
- cross-eyed (explained component sense; original component “squint-eyed”): BAL-0156-V001; DJR-129-73; further local use 4
- cubebs (explained component sense; original component “Cubebis”): BAL-0171-V006; DJR-116-56; primary use
- customs duty (lexical sense; original component “custom”): BAL-0125-V008; DJR-016-25; primary use
- dairy foods (construction sense; original component “white meats”): BAL-0122-V009; DJR-035-41; primary use

- depletion (lexical sense; original component “inanition”): BAL-0129-V005; DJR-071-04; primary use
- devil’s bath (English meaning/access key; original component “balneum Diaboli”): BAL-0198-V009; DJR-164-08; primary use
- Diana’s (explained component sense; original component “Dianæ”): BAL-0136-V007; DJR-100-40; primary use
- diarrhoea (lexical sense; original component “Fluxes”): BAL-0131-V001; DJR-035-52; primary use
- diligent (English meaning/access key; original component “painful”): BAL-0167-V001; DJR-005-18; primary use
- discharge (English sense; original component “issue”): BAL-0192-V004; DJR-036-10; primary use
- discharge (English meaning/access key; original component “excernuntur”): BAL-0199-V014; DJR-036-05; primary use
- discharge in tears (English meaning/access key; original component “evacuates it self by teares”): BAL-0199-V012; DJR-094-36; primary use
- discharged (explained component sense; original component “excernuntur”): BAL-0199-V014; DJR-036-05; primary use
- discretion (English meaning/access key; original component “at his pleasure”): BAL-0150-V005; DJR-026-37; primary use
- disfigures (explained component sense; original component “deforms”): BAL-0125-V006; DJR-111-39; primary use
- disgusting (explained component sense; original component “fulsome”): BAL-0189-V009; DJR-043-05; primary use
- dissolute living (lexical sense; original component “riot”): BAL-0128-V001; DJR-015-02; primary use
- distilled spirit (English meaning/access key; original component “Aquavitæ”): BAL-0181-V001; DJR-058-33; primary use
- distilled spirits (construction sense; original component “strong waters”): BAL-0124-V006; DJR-058-33; primary use
- distinguish (explained component sense; original component “Discern”): BAL-0159-V006; DJR-167-54; primary use
- divers (explained component sense; original component “Urinatores”): BAL-0199-V005; DJR-053-10; primary use
- divine calling (construction sense; original component “vocation”): BAL-0144-V007; DJR-168-19; primary use
- doctrines (explained component sense; original component “tenents”): BAL-0127-V006; DJR-104-34; further local use 2
- domestic remedies (construction sense; original component “kitchin Physick”): BAL-0105-V008; DJR-098-45; primary use
- drachm (explained component sense; original component “ʒ”): BAL-0115-V004; DJR-134-46; primary use
- drinking under compulsion (construction sense; original component “bibere per violentiam”): BAL-0123-V006; DJR-104-30; primary use
- drugs (lexical sense; original component “Physick”): BAL-0105-V010; DJR-099-25; primary use
- each person (explained component sense; original component “quisque”): BAL-0162-V006; DJR-093-19; primary use
- eat away (English meaning/access key; original component “corrodit”): BAL-0172-V003; DJR-041-04; primary use

- educate (lexical sense; original component “informed”): BAL-0125-V004; DJR-050-55; primary use
- emetic (English meaning/access key; original component “vomit”): BAL-0184-V004; DJR-084-34; primary use
- empty (English meaning/access key; original component “evacuant”): BAL-0199-V005; DJR-053-10; primary use
- empty stomach (construction sense; original component “fasting”): BAL-0137-V004; DJR-071-35; primary use
- empty stomach (lexical sense; original component “jejunus”): BAL-0137-V007; DJR-071-35; primary use
- empty the bowels (explained component sense; original component “go to stool”): BAL-0124-V016; DJR-071-40; primary use
- endurance (English meaning/access key; original component “patience”): BAL-0169-V001; DJR-023-13; primary use
- enema (English meaning/access key; original component “Clister”): BAL-0195-V001; DJR-036-07; primary use
- enema (English sense; original component “Clister”): BAL-0195-V004; DJR-103-31; primary use
- enema pipe (English meaning/access key; original component “Clyster pipe”): BAL-0195-V008; DJR-106-54; primary use
- enemas (English sense; original component “clisters”): BAL-0195-V002; DJR-071-28; primary use
- enemas (English sense; original component “Clysters”): BAL-0195-V003; DJR-102-46; primary use
- enemas (English sense; original component “Clysters”): BAL-0195-V005; DJR-104-02; primary use
- enemas (English sense; original component “Clysters”): BAL-0195-V006; DJR-104-04; primary use
- enemas (English sense; original component “Clysters”): BAL-0195-V007; DJR-106-40; primary use
- enforced continence (English construction; original component “inforced temperance”): BAL-0135-V004; DJR-063-15; primary use
- engraving (lexical sense; original component “well cut”): BAL-0113-V002; DJR-081-06; primary use
- epithems (English sense; original component “Epithemata”): BAL-0193-V002; DJR-101-30; primary use
- excessive fullness (lexical sense; original component “Plethora”): BAL-0129-V001; DJR-035-04; primary use
- expense (explained component sense; original component “expences”): BAL-0114-V003; DJR-016-11; primary use
- experience (lexical sense; original component “experimentall”): BAL-0112-V001; DJR-105-30; primary use
- experiments (lexical sense; original component “try conclusions”): BAL-0112-V002; DJR-069-38; primary use
- exuberant (lexical sense; original component “luxuriant”): BAL-0128-V005; DJR-012-26; primary use
- faculty (lexical sense; original component “virtutis”): BAL-0117-V004; DJR-115-64; primary use
- faint-heartedness (English meaning/access key; original component “pusillanimity”): BAL-0161-V002; DJR-063-24; primary use

- familiar with (English meaning/access key; original component “conversant”): BAL-0151-V007; DJR-006-10; primary use
- Father Liber (explained component sense; original component “Liber pater”): BAL-0123-V005; DJR-104-24; primary use
- Father Liber (construction sense; original component “Liber pater à liberando”): BAL-0123-V014; DJR-104-24; primary use
- favourable (explained component sense; original component “bona”): BAL-0162-V004; DJR-087-09; primary use
- fever (lexical sense; original component “ague”): BAL-0133-V001; DJR-027-10; primary use
- Fever as goddess (lexical sense; original component “Febri”): BAL-0133-V007; DJR-068-25; primary use
- fifth substance (English meaning/access key; original component “quinta essentia”): BAL-0180-V003; DJR-074-29; primary use
- filled (lexical sense; original component “repletæ”): BAL-0129-V007; DJR-009-23; primary use
- fire (explained component sense; original component “Ignis”): BAL-0139-V012; DJR-126-34; primary use
- fleshly presumption (explained component sense; original component “carnall presumption”): BAL-0159-V006; DJR-167-54; primary use
- flow (lexical sense; original component “fluxerint”): BAL-0131-V005; DJR-106-37; primary use
- fodder (construction sense; original component “horse meat”): BAL-0122-V010; DJR-035-46; primary use
- food (lexical sense; original component “victus”): BAL-0119-V016; DJR-021-24; primary use
- food (lexical sense; original component “meats”): BAL-0122-V001; DJR-052-03; primary use
- food (lexical sense; original component “cibus”): BAL-0122-V011; DJR-081-29; primary use
- food eaten with a spoon (construction sense; original component “spoonmeat”): BAL-0122-V005; DJR-070-22; primary use
- for the soul (explained component sense; original component “animæ”): BAL-0122-V011; DJR-081-29; primary use
- forbearance (lexical sense; original component “patient”): BAL-0107-V002; DJR-093-17; primary use
- forbearance (English meaning/access key; original component “patience”): BAL-0169-V007; DJR-095-34; primary use
- foresight (explained component sense; original component “provident”): BAL-0166-V004; DJR-141-05; primary use
- forgiveness (English meaning/access key; original component “remission”): BAL-0164-V016; DJR-166-24; primary use
- formation (lexical sense; original component “information”): BAL-0125-V012; DJR-023-23; primary use
- fortune (English meaning/access key; original component “fortunæ”): BAL-0162-V006; DJR-093-19; primary use
- frenzy (English meaning/access key; original component “furor”): BAL-0160-V003; DJR-041-28; primary use
- frequenting (English meaning/access key; original component “conversant”): BAL-0151-V008; DJR-030-11; primary use

- fresh (explained component sense; original component “sweet”): BAL-0124-V004; DJR-070-37; primary use
- fresh water (construction sense; original component “sweet water”): BAL-0124-V004; DJR-070-37; primary use
- from memory (English meaning/access key; original component “without book”): BAL-0153-V006; DJR-081-26; primary use
- from setting free (explained component sense; original component “à liberando”): BAL-0123-V005; DJR-104-24; primary use
- from time to time (explained component; original component “subinde”): BAL-0135-V014; DJR-021-20; primary use
- fullness (lexical sense; original component “repletio”): BAL-0129-V006; DJR-035-06; primary use
- funeral extravagance (construction sense; original component “Luxus funerum”): BAL-0128-V009; DJR-017-07; primary use
- gargle (English meaning/access key; original component “Gargarisms”): BAL-0196-V003; DJR-102-44; primary use
- gargles (English sense; original component “Gargarisms”): BAL-0196-V003; DJR-102-44; primary use
- garment (explained component sense; original component “vestimentum”): BAL-0172-V003; DJR-041-04; primary use
- gentle or harsh means (English meaning/access key; original component “fair or foul means”): BAL-0163-V004; DJR-084-05; primary use
- gentleness (explained component sense; original component “meekness”): BAL-0160-V006; DJR-095-34; primary use
- gently (explained component sense; original component “placidè”): BAL-0131-V005; DJR-080-40; further local use 3
- gifted (English meaning/access key; original component “happy”): BAL-0162-V009; DJR-058-13; primary use
- governance (lexical sense; original component “regimen”): BAL-0119-V011; DJR-106-45; primary use
- government (lexical sense; original component “regimen”): BAL-0119-V015; DJR-120-09; primary use
- grain (explained component sense; original component “corn”): BAL-0128-V006; DJR-116-22; primary use
- greater (explained component sense; original component “major”): BAL-0185-V007; DJR-102-37; primary use
- greatness of spirit (explained component sense; original component “magnanimity”): BAL-0161-V003; DJR-066-10; primary use
- guardianship (lexical sense; original component “tuition”): BAL-0125-V003; DJR-050-40; primary use
- gutters (lexical sense; original component “stillicidiaque”): BAL-0139-V014; DJR-130-13; primary use
- habit (lexical sense; original component “custom”): BAL-0125-V001; DJR-035-38; primary use
- habit (lexical sense; original component “Consuetudinem”): BAL-0125-V013; DJR-035-55; primary use
- hair falling out (construction sense; original component “fluere”): BAL-0131-V008; DJR-056-21; primary use
- half (explained component sense; original component “ß”): BAL-0115-V005; DJR-134-46; primary use

- hand of God (lexical sense; original component “Manus Dei”): BAL-0106-V002; DJR-069-03; primary use
- happen (English meaning/access key; original component “fortuned”): BAL-0162-V008; DJR-080-26; primary use
- hardworking (English meaning/access key; original component “painfull”): BAL-0167-V003; DJR-014-28; primary use
- have often stirred (explained component sense; original component “sæpe … movere”): BAL-0198-V001; DJR-002-10; primary use
- have relations (construction sense; original component “consuetudinem habemus”): BAL-0125-V015; DJR-148-29; primary use
- head (explained component sense; original component “caput”): BAL-0197-V003; DJR-003-07; primary use
- healthy (explained component sense; original component “wholesome”): BAL-0155-V017; DJR-078-28; primary use
- heart (explained component sense; original component “cor”): BAL-0197-V002; DJR-003-07; primary use
- heart-strengthening (English meaning/access key; original component “cordial”): BAL-0174-V001; DJR-100-35; primary use
- heart-strengthening (English meaning/access key; original component “cordiales”): BAL-0174-V002; DJR-100-35; primary use
- heir (English meaning/access key; original component “issue”): BAL-0192-V007; DJR-089-12; primary use
- hellebore treatment (English meaning/access key; original component “Helleborismum”): BAL-0185-V001; DJR-063-06; primary use
- hidden (explained component sense; original component “Secret”): BAL-0117-V001; DJR-105-28; further local use 4
- highest good (explained component sense; original component “Summum bonum”): BAL-0127-V004; DJR-083-02; primary use
- honest (ironic) (qualified component access within cited phrase; original component “honest”): BAL-0165-V013; DJR-150-46; primary use
- honest (uncertain reading) (qualified component access within cited phrase; original component “honest”): BAL-0165-V012; DJR-148-34; primary use
- honey and vinegar (English meaning/access key; original component “oxymel”): BAL-0178-V002; DJR-106-31; primary use
- hot (explained component sense; original component “calidarum”): BAL-0139-V013; DJR-071-43; further local use 1
- hours (explained component sense; original component “tempora”): BAL-0131-V005; DJR-059-09; further local use 2
- hunting ground (English meaning/access key; original component “walk”): BAL-0155-V011; DJR-146-13; primary use
- Hymen’s vein (English meaning/access key; original component “vena Hymenæa”): BAL-0190-V011; DJR-140-06; primary use
- idle (lexical sense; original component “otiosus”): BAL-0143-V004; DJR-038-16; primary use
- ill-tempered (local lexical sense; original component “impatient”): BAL-0169-V010; DJR-050-42; further local use 1
- immediate (explained component sense; original component “present”): BAL-0163-V008; DJR-081-27; primary use
- immediate diversion (English meaning/access key; original component “present diverter”): BAL-0163-V008; DJR-081-27; primary use

- in charge of (explained component sense; original component “Master of”): BAL-0118-V001; DJR-036-24; further local use 3
- in prosperity (explained component sense; original component “rebus secundis”): BAL-0128-V007; DJR-093-20; further local use 2
- in the hands of bishops (explained component sense; original component “penes Episcopos”): BAL-0125-V009; DJR-016-26; primary use
- in the heart (explained component sense; original component “in corde”): BAL-0127-V007; DJR-156-06; primary use
- in wine (explained component sense; original component “in vino”): BAL-0171-V006; DJR-116-56; primary use
- index (lexical sense; original component “Table”): BAL-0149-V012; DJR-171-001; primary use
- intense concentration (English meaning/access key; original component “to be intensive”): BAL-0164-V020; DJR-106-10; primary use
- intensify (English meaning/access key; original component “intended”): BAL-0164-V001; DJR-022-18; primary use
- into mistresses’ houses (explained component sense; original component “in amicarum ædes”): BAL-0139-V014; DJR-130-13; primary use
- irritability (local lexical sense; original component “impatience”): BAL-0169-V010; DJR-150-61; primary use
- irritable (local lexical sense; original component “impatient”): BAL-0169-V010; DJR-050-42; further local use 1
- is present in (explained component sense; original component “inest”): BAL-0198-V007; DJR-097-06; primary use
- jejunum (construction sense; original component “Jejunum”): BAL-0137-V008; DJR-024-08; primary use
- joined with cheerfulness (explained component sense; original component “cum hilaritate conjuncta”): BAL-0131-V005; DJR-080-40; further local use 3
- joylessly (explained component sense; original component “ingrata”): BAL-0131-V005; DJR-059-09; further local use 2
- keeping in (English meaning/access key; original component “retentionem”): BAL-0199-V008; DJR-072-03; primary use
- Knight of the Bath (construction sense; original component “MILITI DE BALNEO”): BAL-0136-V008; DJR-170-21; primary use
- later writers (lexical sense; original component “Juniors”): BAL-0111-V002; DJR-058-09; primary use
- laughter (explained component sense; original component “jocum”): BAL-0198-V001; DJR-002-10; primary use
- laxative (English meaning/access key; original component “lenitive”): BAL-0179-V001; DJR-071-28; primary use
- laxity (English meaning/access key; original component “remisness”): BAL-0164-V013; DJR-050-47; primary use
- learned (explained component sense; original component “erudito”): BAL-0128-V010; DJR-035-12; primary use
- learned luxury (construction sense; original component “erudito luxu”): BAL-0128-V010; DJR-035-12; primary use
- lecture (English meaning/access key; original component “read”): BAL-0153-V013; DJR-122-32; primary use
- lecturer (English meaning/access key; original component “Reader”): BAL-0153-V012; DJR-104-04; primary use

- legitimate (local lexical sense; original component “honest”): BAL-0165-V010; DJR-104-41; primary use
- less severe (English meaning/access key; original component “remiss”): BAL-0164-V007; DJR-065-06; primary use
- lessen (English meaning/access key; original component “remitted”): BAL-0164-V001; DJR-022-18; primary use
- lesser (explained component sense; original component “minor”): BAL-0185-V007; DJR-102-37; primary use
- lightest (explained component sense; original component “thinnest”): BAL-0123-V002; DJR-070-25; primary use
- limbs (explained component sense; original component “membra”): BAL-0131-V009; DJR-123-30; primary use
- linctus (English meaning/access key; original component “Eclegmes”): BAL-0175-V004; DJR-067-15; primary use
- liquid application (English meaning/access key; original component “embrocations”): BAL-0194-V002; DJR-071-36; primary use
- liquid dressing (English meaning/access key; original component “Epitheme”): BAL-0193-V003; DJR-105-23; primary use
- liquid dressings (English sense; original component “Epithemes”): BAL-0193-V004; DJR-105-48; primary use
- liquid dressings (English sense; original component “Epithemes”): BAL-0193-V005; DJR-106-44; primary use
- longing (explained component sense; original component “Concupiscence”): BAL-0159-V001; DJR-025-28; primary use
- love (explained component sense; original component “amoris”): BAL-0160-V003; DJR-124-15; further local use 1
- love as a friend (English meaning/access key; original component “φιλεῖν”): BAL-0156-V008; DJR-108-42; primary use
- love of country (contextual construction access; original component “Charity”): BAL-0168-V008; DJR-111-23; primary use
- lovers’ (explained component sense; original component “Amantium”): BAL-0160-V003; DJR-124-15; further local use 1
- lust (lexical sense; original component “luxuriæ”): BAL-0128-V012; DJR-121-03; primary use
- lustful (lexical sense; original component “luxurious”): BAL-0128-V003; DJR-062-21; primary use
- magical love potions (explained component sense; original component “Magical Philters”): BAL-0114-V001; DJR-125-54; further local use 4
- maintenance (lexical sense; original component “victum”): BAL-0119-V017; DJR-016-30; primary use
- maker (English meaning/access key; original component “Faber”): BAL-0162-V006; DJR-093-19; primary use
- manner of living (lexical sense; original component “Victus”): BAL-0119-V005; DJR-070-11; primary use
- mass priests (explained component sense; original component “Mass-Priests”): BAL-0109-V001; DJR-064-30; primary use
- meals (lexical sense; original component “meats”): BAL-0122-V008; DJR-035-03; primary use
- medical authors (lexical sense; original component “physicians”): BAL-0106-V003; DJR-003-09; primary use

- medical treatment (construction sense; original component “in cure”): BAL-0104-V002; DJR-060-28; primary use
- medicinal essence (English meaning/access key; original component “quintessence”): BAL-0180-V004; DJR-103-50; primary use
- medicinal lotion (English meaning/access key; original component “Epithymes”): BAL-0193-V001; DJR-067-17; primary use
- medicinal paste (English meaning/access key; original component “electuarium”): BAL-0177-V005; DJR-105-06; primary use
- medicinal tablets (construction sense; original component “tables”): BAL-0149-V004; DJR-101-27; primary use
- medicine (lexical sense; original component “physick”): BAL-0105-V001; DJR-003-09; primary use
- melancholic humour (explained component sense; original component “melancholicum succum”): BAL-0134-V005; DJR-072-05; primary use
- melody (lexical sense; original component “air”): BAL-0121-V016; DJR-123-13; primary use
- melt (lexical sense; original component “fluent”): BAL-0131-V009; DJR-123-30; primary use
- menstrual discharge (English meaning/access key; original component “monthly issues”): BAL-0192-V003; DJR-036-08; primary use
- mentally disordered (construction sense; original component “idle headed”): BAL-0141-V008; DJR-156-09; primary use
- meticulous (explained component sense; original component “exact”): BAL-0111-V001; DJR-022-11; primary use
- middle state (lexical sense; original component “mediocrity”): BAL-0126-V001; DJR-042-15; primary use
- middling (lexical sense; original component “mediocria”): BAL-0126-V005; DJR-108-20; primary use
- mild (explained component sense; original component “gentle”): BAL-0164-V007; DJR-065-06; primary use
- military (explained component sense; original component “Warlike”): BAL-0117-V003; DJR-010-02; primary use
- military exercise ground (English meaning/access key; original component “artillery gardens”): BAL-0155-V007; DJR-016-06; primary use
- minds (explained component sense; original component “Animi”): BAL-0128-V007; DJR-093-20; further local use 2
- minds (explained component sense; original component “wits”): BAL-0162-V009; DJR-058-13; primary use
- mistress (English meaning/access key; original component “amicas”): BAL-0156-V014; DJR-136-06; primary use
- moderate (lexical sense; original component “mediocres”): BAL-0126-V006; DJR-085-30; primary use
- moderation (lexical sense; original component “mediocrity”): BAL-0126-V002; DJR-082-21; primary use
- modern writers (lexical sense; original component “Neotericks”): BAL-0111-V001; DJR-022-11; primary use
- moral integrity (English meaning/access key; original component “Honesty”): BAL-0165-V002; DJR-026-41; primary use
- morally honourable (English meaning/access key; original component “honest”): BAL-0165-V001; DJR-026-36; primary use

- moth (explained component sense; original component “tinea”): BAL-0172-V003; DJR-041-04; primary use
- music (lexical sense; original component “Musica”): BAL-0148-V005; DJR-085-03; primary use
- must be tolerated (explained component sense; original component “ferendam”): BAL-0125-V013; DJR-035-55; primary use
- natural size (lexical sense; original component “own bignesse”): BAL-0113-V003; DJR-081-06; primary use
- not perpetually (explained component sense; original component “nunquam perpetuò”): BAL-0162-V004; DJR-087-09; primary use
- nourish (lexical sense; original component “educat”): BAL-0125-V014; DJR-139-28; primary use
- nuns and unmarried women (explained component sense; original component “moniales & virgines”): BAL-0199-V008; DJR-072-03; primary use
- observation (lexical sense; original component “experiment”): BAL-0112-V003; DJR-037-08; primary use
- obstructions (lexical sense; original component “obstructiones”): BAL-0132-V005; DJR-018-21; primary use
- occupation (lexical sense; original component “calling”): BAL-0144-V001; DJR-010-20; primary use
- occupied with (English meaning/access key; original component “conversant”): BAL-0151-V006; DJR-061-04; primary use
- octave (lexical sense; original component “diapason”): BAL-0148-V001; DJR-016-37; primary use
- of each (explained component sense; original component “an.”): BAL-0115-V004; DJR-134-46; primary use
- of the belly (explained component sense; original component “ventris”): BAL-0130-V004; DJR-071-28; primary use
- of the tongue (explained component sense; original component “linguæ”): BAL-0135-V008; DJR-064-09; primary use
- of universal learning (explained component sense; original component “omniscious”): BAL-0167-V001; DJR-005-18; primary use
- of water (explained component sense; original component “aquarum”): BAL-0139-V013; DJR-071-43; further local use 1
- offspring (English meaning/access key; original component “issue”): BAL-0192-V007; DJR-089-12; primary use
- one (explained component sense; original component “j”): BAL-0115-V004; DJR-134-46; primary use
- open sore (English meaning/access key; original component “Issues”): BAL-0192-V005; DJR-067-20; primary use
- open sores (English sense; original component “Issues”): BAL-0192-V005; DJR-067-20; primary use
- ounce (explained component sense; original component “ʒ”): BAL-0115-V006; DJR-134-46; primary use
- outcome (English meaning/access key; original component “issue”): BAL-0192-V001; DJR-012-34; primary use
- painstaking (English meaning/access key; original component “carefull”): BAL-0166-V001; DJR-005-27; primary use
- palest (explained component sense; original component “whitest”): BAL-0123-V002; DJR-070-25; primary use

- parish (lexical sense; original component “cure”): BAL-0104-V001; DJR-049-30; primary use
- passive (explained component sense; original component “Patient”): BAL-0107-V003; DJR-026-27; further local use 2
- pastoral charge (lexical sense; original component “cure”): BAL-0104-V001; DJR-049-30; primary use
- perhaps (explained component; original component “happily”): BAL-0136-V010; DJR-126-19; wider aligned context
- perhaps (English meaning/access key; original component “happily”): BAL-0156-V016; DJR-083-33; primary use
- perhaps (English meaning/access key; original component “happily”): BAL-0162-V010; DJR-083-33; primary use
- person acted upon (lexical sense; original component “patients”): BAL-0107-V003; DJR-120-09; primary use
- physical grace (explained component sense; original component “corporis lepore”): BAL-0134-V009; DJR-141-35; further local use 2
- please (English meaning/access key; original component “pleasure”): BAL-0150-V006; DJR-008-23; primary use
- pleasure park (English meaning/access key; original component “Paradise”): BAL-0155-V004; DJR-078-35; primary use
- popular favour (construction sense; original component “popular aire”): BAL-0121-V019; DJR-045-14; primary use
- possessions (English meaning/access key; original component “fortunes”): BAL-0162-V007; DJR-003-12; primary use
- potions (lexical sense; original component “drams”): BAL-0115-V001; DJR-068-36; primary use
- poured out (explained component sense; original component “propinatum”): BAL-0123-V008; DJR-018-05; primary use
- powerful (explained component sense; original component “strong”): BAL-0124-V013; DJR-104-06; primary use
- powers (lexical sense; original component “vertues”): BAL-0117-V001; DJR-029-16; primary use
- pregnant (explained component sense; original component “fætum”): BAL-0197-V003; DJR-003-07; primary use
- pregnant head (English meaning/access key; original component “fætum caput”): BAL-0197-V003; DJR-003-07; primary use
- preparations to chew (English sense; original component “masticatories”): BAL-0196-V004; DJR-104-06; primary use
- prepared with hellebore (English meaning/access key; original component “Helleboratus”): BAL-0185-V007; DJR-102-37; primary use
- prescriptions (lexical sense; original component “receipts”): BAL-0114-V001; DJR-068-19; primary use
- presumption (English meaning/access key; original component “carnall presumption”): BAL-0159-V006; DJR-167-54; primary use
- privies (explained component sense; original component “latrinas”): BAL-0199-V005; DJR-053-10; primary use
- prolonged (explained component sense; original component “Continuate”): BAL-0167-V004; DJR-088-15; primary use
- promise (English meaning/access key; original component “hope”): BAL-0159-V007; DJR-095-15; primary use

- proper (local lexical sense; original component “honest”): BAL-0165-V010; DJR-104-41; primary use
- properties (lexical sense; original component “vertues”): BAL-0117-V001; DJR-029-16; primary use
- purify (lexical sense; original component “defecate”): BAL-0138-V003; DJR-106-07; primary use
- purify spiritually (English meaning/access key; original component “purgeth”): BAL-0184-V010; DJR-111-39; primary use
- purpose (English meaning/access key; original component “study”): BAL-0153-V010; DJR-005-28; primary use
- quacks (lexical sense; original component “Mountebanks”): BAL-0109-V001; DJR-064-30; primary use
- quartan fever (construction sense; original component “febris quartana”): BAL-0133-V004; DJR-033-38; primary use
- rain (explained component sense; original component “imber”): BAL-0125-V014; DJR-139-28; primary use
- read aloud (English meaning/access key; original component “read”): BAL-0153-V018; DJR-080-39; primary use
- reading (explained component sense; original component “lectio”): BAL-0122-V011; DJR-081-29; primary use
- reason (explained component; original component “occasion”): BAL-0165-V010; DJR-104-41; primary use
- reassurance (English meaning/access key; original component “satisfaction”): BAL-0163-V003; DJR-084-05; primary use
- receptive (explained component sense; original component “apprehensive”): BAL-0164-V017; DJR-039-03; primary use
- redirect (English meaning/access key; original component “alienate”): BAL-0163-V002; DJR-084-05; primary use
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- religious exercises (construction sense; original component “holy exercises”): BAL-0140-V013; DJR-153-40; primary use
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- remedies for symptoms (construction sense; original component “Correctors”): BAL-0116-V003; DJR-105-33; primary use
- removal of blood (English meaning/access key; original component “evacuation in this kinde”): BAL-0199-V009; DJR-106-16; primary use
- renewal (explained component sense; original component “redintegratio”): BAL-0160-V003; DJR-124-15; further local use 1
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- responsibility (lexical sense; original component “cure”): BAL-0104-V009; DJR-139-26; primary use

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- DJR-017-38; source 69–70; A: BAL-0135; C: BAL-0135-V013
- DJR-018-04; source 71; A: BAL-0123; C: BAL-0123-V008
- DJR-018-05; source 71; A: BAL-0123, BAL-0180; L: BAL-0123-V008; C: BAL-0180-V006
- DJR-018-06; source 71; A: BAL-0123, BAL-0180; L: BAL-0180-V006; C: BAL-0123-V008
- DJR-018-07; source 71; A: BAL-0180; C: BAL-0180-V006
- DJR-018-12; source 72; A: BAL-0120; C: BAL-0120-V011
- DJR-018-13; source 72; A: BAL-0120, BAL-0141; L: BAL-0120-V011; C: BAL-0141-V003
- DJR-018-14; source 72; A: BAL-0120, BAL-0141; L: BAL-0141-V003; C: BAL-0120-V011
- DJR-018-15; source 72; A: BAL-0141; C: BAL-0141-V003
- DJR-018-20; source 72–73; A: BAL-0132; C: BAL-0132-V005
- DJR-018-21; source 73; A: BAL-0132; L: BAL-0132-V005
- DJR-018-22; source 73; A: BAL-0132; C: BAL-0132-V005
- DJR-019-05; source 75; A: BAL-0180; C: BAL-0180-V006
- DJR-019-06; source 75; A: BAL-0180; L: BAL-0180-V006
- DJR-019-07; source 75; A: BAL-0180; C: BAL-0180-V006
- DJR-020-54; source unnumbered preliminary matter, scan p. 100; A: BAL-0130; C: BAL-0130-V005
- DJR-020-55; source unnumbered preliminary matter, scan p. 100; A: BAL-0130; L: BAL-0130-V005; C: BAL-0130-V006
- DJR-020-56; source unnumbered preliminary matter, scan p. 100; A: BAL-0130; C: BAL-0130-V005

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- DJR-021-10; source 2; A: BAL-0154; L: BAL-0154-V006
- DJR-021-14; source 2; A: BAL-0137; C: BAL-0137-V009
- DJR-021-15; source 2; A: BAL-0137; L: BAL-0137-V009
- DJR-021-16; source 2; A: BAL-0137; C: BAL-0137-V009
- DJR-021-18; source 3; A: BAL-0140; C: BAL-0140-V004
- DJR-021-19; source 3; A: BAL-0135, BAL-0140; L: BAL-0140-V004; C: BAL-0135-V014
- DJR-021-20; source 3; A: BAL-0135, BAL-0140; L: BAL-0135-V014; C: BAL-0140-V004
- DJR-021-21; source 3; A: BAL-0135, BAL-0140; C: BAL-0135-V014, BAL-0140-V004
- DJR-021-23; source 3; A: BAL-0119; C: BAL-0119-V016
- DJR-021-24; source 3; A: BAL-0119; L: BAL-0119-V016
- DJR-021-25; source 3; A: BAL-0119; C: BAL-0119-V016
- DJR-021-26; source 3; A: BAL-0119; C: BAL-0119-V016
- DJR-022-06; source 6–7; A: BAL-0119; C: BAL-0119-V012

- DJR-022-07; source 7; A: BAL-0119; L: BAL-0119-V012
- DJR-022-08; source 7; A: BAL-0119; C: BAL-0119-V012
- DJR-022-09; source 7; A: BAL-0111; C: BAL-0111-V001
- DJR-022-10; source 7; A: BAL-0111; C: BAL-0111-V001
- DJR-022-11; source 7; A: BAL-0111; L: BAL-0111-V001; C: BAL-0111-V001
- DJR-022-12; source 7; A: BAL-0111; C: BAL-0111-V001
- DJR-022-13; source 7; A: BAL-0111, BAL-0139; C: BAL-0111-V001, BAL-0139-V003
- DJR-022-14; source 7–8; A: BAL-0139; L: BAL-0139-V003
- DJR-022-15; source 8; A: BAL-0139; C: BAL-0139-V003
- DJR-022-17; source 8; A: BAL-0164
- DJR-022-18; source 8; A: BAL-0133, BAL-0164; L: BAL-0164-V001; C: BAL-0133-V001
- DJR-022-19; source 8; A: BAL-0133, BAL-0164; C: BAL-0133-V001
- DJR-022-20; source 8–9; A: BAL-0133; C: BAL-0133-V001
- DJR-023-06; source 11–12; A: BAL-0121; C: BAL-0121-V021
- DJR-023-07; source 12; A: BAL-0121; L: BAL-0121-V021
- DJR-023-08; source 12; A: BAL-0115, BAL-0121; C: BAL-0115-V009, BAL-0121-V021
- DJR-023-09; source 12; A: BAL-0115; L: BAL-0115-V009; C: BAL-0115-V009
- DJR-023-10; source 12; A: BAL-0115; C: BAL-0115-V009
- DJR-023-12; source 12; A: BAL-0161, BAL-0169; C: BAL-0161-V001, BAL-0169-V001
- DJR-023-13; source 12; A: BAL-0161, BAL-0169; L: BAL-0161-V001, BAL-0169-V001
- DJR-023-14; source 12; A: BAL-0139, BAL-0161, BAL-0164, BAL-0169; C: BAL-0139-V001, BAL-0161-V001, BAL-0164-V003, BAL-0169-V001
- DJR-023-15; source 12–13; A: BAL-0139, BAL-0164; L: BAL-0139-V001, BAL-0164-V003
- DJR-023-16; source 13; A: BAL-0139, BAL-0164; C: BAL-0139-V001, BAL-0164-V003
- DJR-023-22; source 13–14; A: BAL-0125; C: BAL-0125-V012
- DJR-023-23; source 14; A: BAL-0125; L: BAL-0125-V012
- DJR-023-24; source 14; A: BAL-0125; C: BAL-0125-V012
- DJR-023-26; source 14; A: BAL-0135; C: BAL-0135-V011
- DJR-023-27; source 14; A: BAL-0135; L: BAL-0135-V011
- DJR-023-28; source 14; A: BAL-0135; C: BAL-0135-V011
- DJR-023-37; source 15; A: BAL-0135; C: BAL-0135-V011
- DJR-023-38; source 15; A: BAL-0135; L: BAL-0135-V011; C: BAL-0135-V011
- DJR-023-39; source 15; A: BAL-0135; C: BAL-0135-V011
- DJR-024-04; source 17; A: BAL-0124; C: BAL-0124-V015
- DJR-024-05; source 17; A: BAL-0124; L: BAL-0124-V015
- DJR-024-06; source 17; A: BAL-0124; C: BAL-0124-V015
- DJR-024-07; source 17; A: BAL-0137; C: BAL-0137-V008
- DJR-024-08; source 17; A: BAL-0137; L: BAL-0137-V008
- DJR-024-09; source 17–18; A: BAL-0137; C: BAL-0137-V008
- DJR-024-10; source 18; A: BAL-0124; C: BAL-0124-V008
- DJR-024-11; source 18; A: BAL-0124; L: BAL-0124-V008
- DJR-024-12; source 18; A: BAL-0124; C: BAL-0124-V008
- DJR-024-15; source 18–19; A: BAL-0121; C: BAL-0121-V003
- DJR-024-16; source 19; A: BAL-0121; L: BAL-0121-V003
- DJR-024-17; source 19; A: BAL-0121; C: BAL-0121-V003
- DJR-024-20; source 19; A: BAL-0111; C: BAL-0111-V001
- DJR-024-21; source 19–20; A: BAL-0111, BAL-0180; C: BAL-0111-V001, BAL-0180-V001
- DJR-024-22; source 20; A: BAL-0111, BAL-0180; L: BAL-0111-V001, BAL-0180-V001; C: BAL-0111-V001

- DJR-024-23; source 20; A: BAL-0111, BAL-0180; C: BAL-0111-V001, BAL-0180-V001
- DJR-024-24; source 20; A: BAL-0111; C: BAL-0111-V001
- DJR-024-25; source 20; A: BAL-0199; C: BAL-0199-V001
- DJR-024-26; source 20; A: BAL-0199; L: BAL-0199-V001; C: BAL-0199-V001
- DJR-024-27; source 20; A: BAL-0127, BAL-0199; C: BAL-0127-V002, BAL-0199-V001
- DJR-024-28; source 20; A: BAL-0127, BAL-0199; L: BAL-0127-V002; C: BAL-0199-V001
- DJR-024-29; source 20–21; A: BAL-0127, BAL-0184; C: BAL-0127-V002, BAL-0184-V006
- DJR-024-30; source 21; A: BAL-0184; L: BAL-0184-V006
- DJR-024-31; source 21; A: BAL-0184; C: BAL-0184-V006
- DJR-025-07; source 22; A: BAL-0121; C: BAL-0121-V004
- DJR-025-08; source 22; A: BAL-0121; L: BAL-0121-V004; C: BAL-0121-V004
- DJR-025-09; source 22; A: BAL-0121; C: BAL-0121-V004
- DJR-025-10; source 22; A: BAL-0121, BAL-0148; L: BAL-0121-V004; C: BAL-0148-V002
- DJR-025-11; source 22; A: BAL-0121, BAL-0148; L: BAL-0148-V002; C: BAL-0121-V004
- DJR-025-12; source 22–23; A: BAL-0121; L: BAL-0121-V004; C: BAL-0121-V004
- DJR-025-13; source 23; A: BAL-0118, BAL-0121; C: BAL-0118-V003, BAL-0121-V004
- DJR-025-14; source 23; A: BAL-0118; L: BAL-0118-V003; C: BAL-0118-V003
- DJR-025-15; source 23; A: BAL-0118; C: BAL-0118-V003
- DJR-025-21; source 24; A: BAL-0145; L: BAL-0145-V001; C: BAL-0145-V002
- DJR-025-22; source 24; A: BAL-0145; L: BAL-0145-V002; C: BAL-0145-V001
- DJR-025-26; source 24; A: BAL-0159; C: BAL-0159-V001
- DJR-025-27; source 24–25; A: BAL-0159, BAL-0160
- DJR-025-28; source 25; A: BAL-0159, BAL-0160; L: BAL-0159-V001
- DJR-025-29; source 25; A: BAL-0159, BAL-0160; L: BAL-0160-V001, BAL-0160-V002
- DJR-025-30; source 25; A: BAL-0159, BAL-0160
- DJR-026-24; source 28; A: BAL-0107; C: BAL-0107-V003
- DJR-026-25; source 28; A: BAL-0107; C: BAL-0107-V003
- DJR-026-26; source 28; A: BAL-0107; C: BAL-0107-V003
- DJR-026-27; source 28; A: BAL-0107; L: BAL-0107-V003; C: BAL-0107-V003
- DJR-026-28; source 28; A: BAL-0107; C: BAL-0107-V003, BAL-0149-V005
- DJR-026-29; source 28; A: BAL-0107, BAL-0149; L: BAL-0149-V005; C: BAL-0107-V003
- DJR-026-30; source 28; A: BAL-0107, BAL-0112; C: BAL-0107-V003, BAL-0112-V005, BAL-0149-V005
- DJR-026-31; source 28–29; A: BAL-0112; C: BAL-0112-V005
- DJR-026-32; source 29; A: BAL-0112; L: BAL-0112-V005; C: BAL-0112-V005
- DJR-026-33; source 29; A: BAL-0112; C: BAL-0112-V005
- DJR-026-35; source 29; A: BAL-0165, BAL-0170; C: BAL-0170-V011
- DJR-026-36; source 29; A: BAL-0165, BAL-0170; L: BAL-0165-V001; C: BAL-0150-V005, BAL-0170-V011
- DJR-026-37; source 29; A: BAL-0150, BAL-0165, BAL-0170; L: BAL-0150-V005; C: BAL-0170-V011
- DJR-026-38; source 29; A: BAL-0150, BAL-0170; C: BAL-0150-V005, BAL-0170-V011
- DJR-026-39; source 29; A: BAL-0125, BAL-0170; C: BAL-0125-V005, BAL-0170-V011
- DJR-026-40; source 29–30; A: BAL-0125, BAL-0165, BAL-0170; L: BAL-0125-V005; C: BAL-0170-V011

- DJR-026-41; source 30; A: BAL-0125, BAL-0165, BAL-0170; L: BAL-0165-V002; C: BAL-0125-V005, BAL-0170-V011
- DJR-026-42; source 30; A: BAL-0148, BAL-0165, BAL-0170; C: BAL-0148-V003, BAL-0170-V011
- DJR-026-43; source 30; A: BAL-0148, BAL-0170; L: BAL-0148-V003, BAL-0170-V011
- DJR-026-44; source 30; A: BAL-0170; C: BAL-0170-V011
- DJR-026-45; source 30; A: BAL-0170; C: BAL-0170-V011
- DJR-026-46; source 30; A: BAL-0170; C: BAL-0170-V011
- DJR-026-47; source 30; A: BAL-0170; C: BAL-0170-V011
- DJR-026-48; source 30; A: BAL-0117, BAL-0170; C: BAL-0117-V002, BAL-0170-V011
- DJR-026-49; source 30; A: BAL-0117, BAL-0170; C: BAL-0117-V002, BAL-0170-V011
- DJR-026-50; source 30; A: BAL-0117, BAL-0170; L: BAL-0117-V002; C: BAL-0117-V002, BAL-0170-V011
- DJR-027-01; source 31; A: BAL-0117; C: BAL-0117-V002
- DJR-027-09; source 31; A: BAL-0133; C: BAL-0133-V001
- DJR-027-10; source 31; A: BAL-0133; L: BAL-0133-V001
- DJR-027-11; source 31–32; A: BAL-0133; C: BAL-0133-V001
- DJR-027-13; source 32; A: BAL-0132; C: BAL-0132-V002
- DJR-027-14; source 32; A: BAL-0132; L: BAL-0132-V002
- DJR-027-15; source 32; A: BAL-0132; C: BAL-0132-V002
- DJR-027-18; source 32; A: BAL-0148; C: BAL-0148-V011
- DJR-027-19; source 32; A: BAL-0148; L: BAL-0148-V011
- DJR-027-20; source 32; A: BAL-0148; C: BAL-0148-V011
- DJR-027-41; source 34; A: BAL-0133; C: BAL-0133-V002
- DJR-027-42; source 34; A: BAL-0133; L: BAL-0133-V002
- DJR-027-43; source 35; A: BAL-0133; C: BAL-0133-V002
- DJR-027-55; source 36; C: BAL-0152-V006
- DJR-027-56; source 36; A: BAL-0152; L: BAL-0152-V006
- DJR-027-57; source 36; C: BAL-0152-V006
- DJR-028-01; source 37; A: BAL-0108; C: BAL-0108-V001
- DJR-028-02; source 37; A: BAL-0108; C: BAL-0108-V001
- DJR-028-03; source 37; A: BAL-0108; L: BAL-0108-V001; C: BAL-0108-V001
- DJR-028-04; source 37; A: BAL-0108; C: BAL-0108-V001
- DJR-028-05; source 37; A: BAL-0131; C: BAL-0131-V001
- DJR-028-06; source 37; A: BAL-0131; L: BAL-0131-V001
- DJR-028-07; source 37; A: BAL-0131; C: BAL-0131-V001
- DJR-028-33; source 40; A: BAL-0121; C: BAL-0121-V005
- DJR-028-34; source 40; A: BAL-0121; L: BAL-0121-V005
- DJR-028-35; source 40; A: BAL-0121; C: BAL-0121-V005
- DJR-028-38; source 40–41; A: BAL-0121; C: BAL-0121-V018
- DJR-028-39; source 41; A: BAL-0121; C: BAL-0121-V018
- DJR-028-40; source 41; A: BAL-0121; L: BAL-0121-V018
- DJR-028-41; source 41; A: BAL-0121; C: BAL-0121-V018
- DJR-028-42; source 41; A: BAL-0121; C: BAL-0121-V018
- DJR-028-43; source 41; A: BAL-0121; C: BAL-0121-V018
- DJR-028-46; source 41; A: BAL-0151; C: BAL-0151-V002
- DJR-028-47; source 41; A: BAL-0151; L: BAL-0151-V002
- DJR-029-01; source 41–42; A: BAL-0151; L: BAL-0151-V003; C: BAL-0151-V002
- DJR-029-02; source 42; A: BAL-0151; C: BAL-0151-V002, BAL-0151-V003
- DJR-029-14; source 43; A: BAL-0117; C: BAL-0117-V001
- DJR-029-15; source 43; A: BAL-0117; C: BAL-0117-V001

- DJR-029-16; source 43; A: BAL-0117; L: BAL-0117-V001; C: BAL-0117-V001
- DJR-029-17; source 43; A: BAL-0117; C: BAL-0117-V001
- DJR-029-18; source 43; A: BAL-0117; C: BAL-0117-V001
- DJR-029-19; source 43; A: BAL-0117; C: BAL-0117-V001
- DJR-030-01; source 46; A: BAL-0121; L: BAL-0121-V017
- DJR-030-02; source 46; A: BAL-0121; C: BAL-0121-V017
- DJR-030-03; source 46; A: BAL-0121; C: BAL-0121-V017
- DJR-030-04; source 46; A: BAL-0121; C: BAL-0121-V017
- DJR-030-05; source 46–47; A: BAL-0121; C: BAL-0121-V017
- DJR-030-11; source 47; A: BAL-0151; L: BAL-0151-V008
- DJR-031-15; source 52; A: BAL-0198
- DJR-031-16; source 52–53; A: BAL-0136, BAL-0198; C: BAL-0136-V006
- DJR-031-17; source 53; A: BAL-0136, BAL-0198; L: BAL-0136-V006
- DJR-031-18; source 53; A: BAL-0136, BAL-0198; C: BAL-0136-V006
- DJR-031-19; source 53; A: BAL-0198
- DJR-032-06; source 57; A: BAL-0153; L: BAL-0153-V015
- DJR-032-08; source 58; A: BAL-0198; C: BAL-0198-V012
- DJR-032-09; source 58; A: BAL-0198; L: BAL-0198-V012; C: BAL-0198-V012
- DJR-032-10; source 58; A: BAL-0198; C: BAL-0198-V012
- DJR-032-31; source 60; A: BAL-0188; C: BAL-0188-V001
- DJR-032-32; source 60–61; A: BAL-0188; L: BAL-0188-V001
- DJR-032-33; source 61; A: BAL-0188; C: BAL-0188-V001
- DJR-033-01; source 63; A: BAL-0129; C: BAL-0129-V006
- DJR-033-02; source 63; A: BAL-0129; L: BAL-0129-V006
- DJR-033-03; source 63; A: BAL-0129; C: BAL-0129-V006
- DJR-033-13; source 63–64; A: BAL-0134; C: BAL-0134-V003, BAL-0134-V004
- DJR-033-14; source 64; A: BAL-0134; L: BAL-0134-V003, BAL-0134-V004
- DJR-033-15; source 64; A: BAL-0134; C: BAL-0134-V003, BAL-0134-V004
- DJR-033-27; source 65; A: BAL-0135; C: BAL-0135-V010
- DJR-033-28; source 65; A: BAL-0135; L: BAL-0135-V010
- DJR-033-29; source 65; A: BAL-0132, BAL-0135; C: BAL-0132-V002, BAL-0135-V010
- DJR-033-30; source 65; A: BAL-0132, BAL-0199; L: BAL-0132-V002; C: BAL-0151-V009
- DJR-033-31; source 65; A: BAL-0119, BAL-0121, BAL-0132, BAL-0151, BAL-0199; L: BAL-0151-V009; C: BAL-0119-V001, BAL-0132-V002
- DJR-033-32; source 65–66; A: BAL-0119, BAL-0121, BAL-0199; L: BAL-0119-V001
- DJR-033-33; source 66; A: BAL-0119, BAL-0121; C: BAL-0119-V001
- DJR-033-37; source 66; A: BAL-0133; C: BAL-0133-V002, BAL-0133-V004
- DJR-033-38; source 66; A: BAL-0133; L: BAL-0133-V002, BAL-0133-V004
- DJR-033-39; source 66; A: BAL-0133; C: BAL-0133-V002, BAL-0133-V004
- DJR-034-22; source 69; A: BAL-0132; C: BAL-0132-V003
- DJR-034-23; source 70; A: BAL-0132, BAL-0172; L: BAL-0132-V003; C: BAL-0172-V002
- DJR-034-24; source 70; A: BAL-0132, BAL-0172; L: BAL-0172-V002; C: BAL-0132-V003
- DJR-034-25; source 70; A: BAL-0172; C: BAL-0172-V002
- DJR-034-29; source 70; A: BAL-0123; L: BAL-0123-V001
- DJR-034-30; source 70; A: BAL-0123; L: BAL-0123-V001; C: BAL-0123-V001
- DJR-034-31; source 70; A: BAL-0123; L: BAL-0123-V001; C: BAL-0123-V001
- DJR-034-32; source 70; A: BAL-0123; C: BAL-0123-V001

- DJR-034-38; source 71; A: BAL-0124, BAL-0138; L: BAL-0124-V001; C: BAL-0138-V001
- DJR-034-39; source 71; A: BAL-0124, BAL-0138, BAL-0184; L: BAL-0138-V001; C: BAL-0124-V001, BAL-0184-V007
- DJR-034-40; source 71; A: BAL-0124, BAL-0138, BAL-0184; L: BAL-0184-V007; C: BAL-0124-V001, BAL-0138-V001
- DJR-034-41; source 71; A: BAL-0124, BAL-0184; C: BAL-0124-V001, BAL-0184-V007
- DJR-034-42; source 71; A: BAL-0124; C: BAL-0124-V001
- DJR-034-43; source 71; A: BAL-0124; C: BAL-0124-V001
- DJR-034-44; source 71–72; A: BAL-0124, BAL-0183; C: BAL-0124-V001, BAL-0183-V004
- DJR-034-45; source 72; A: BAL-0183; L: BAL-0183-V004
- DJR-034-46; source 72; A: BAL-0183; C: BAL-0183-V004
- DJR-035-02; source 72; A: BAL-0122; C: BAL-0122-V008
- DJR-035-03; source 72; A: BAL-0122, BAL-0129, BAL-0132; L: BAL-0122-V008; C: BAL-0129-V001, BAL-0129-V002, BAL-0129-V003, BAL-0132-V001
- DJR-035-04; source 72; A: BAL-0122, BAL-0129, BAL-0132; L: BAL-0129-V001, BAL-0129-V002, BAL-0129-V003, BAL-0132-V001; C: BAL-0122-V008
- DJR-035-05; source 72; A: BAL-0129, BAL-0132; C: BAL-0129-V001, BAL-0129-V002, BAL-0129-V003, BAL-0129-V006, BAL-0132-V001
- DJR-035-06; source 72–73; A: BAL-0129; L: BAL-0129-V006; C: BAL-0129-V001, BAL-0129-V002, BAL-0129-V003
- DJR-035-07; source 73; A: BAL-0128, BAL-0129; C: BAL-0128-V010, BAL-0129-V001, BAL-0129-V002, BAL-0129-V003, BAL-0129-V006
- DJR-035-08; source 73; A: BAL-0128; L: BAL-0128-V007; C: BAL-0128-V010
- DJR-035-09; source 73; A: BAL-0128; C: BAL-0128-V010
- DJR-035-10; source 73; A: BAL-0128; C: BAL-0128-V010
- DJR-035-11; source 73; A: BAL-0128; C: BAL-0128-V010
- DJR-035-12; source 73; A: BAL-0128, BAL-0184; L: BAL-0128-V010; C: BAL-0184-V015
- DJR-035-13; source 73; A: BAL-0128, BAL-0184; L: BAL-0184-V015; C: BAL-0128-V010, BAL-0184-V015
- DJR-035-14; source 73; A: BAL-0184; C: BAL-0184-V015
- DJR-035-22; source 74; A: BAL-0128; C: BAL-0128-V011
- DJR-035-23; source 74; A: BAL-0128; L: BAL-0128-V011
- DJR-035-24; source 74; A: BAL-0128; C: BAL-0128-V011
- DJR-035-33; source 75; A: BAL-0119; C: BAL-0119-V013
- DJR-035-34; source 75; A: BAL-0119, BAL-0137; L: BAL-0119-V013; C: BAL-0137-V001
- DJR-035-35; source 75; A: BAL-0119, BAL-0137; L: BAL-0137-V001; C: BAL-0119-V013
- DJR-035-36; source 75; A: BAL-0119, BAL-0137; C: BAL-0119-V013, BAL-0137-V001
- DJR-035-38; source 76; A: BAL-0125; L: BAL-0125-V001
- DJR-035-39; source 76; A: BAL-0125; C: BAL-0125-V001
- DJR-035-40; source 76; A: BAL-0122, BAL-0125; C: BAL-0122-V009, BAL-0125-V001
- DJR-035-41; source 76; A: BAL-0122, BAL-0125; L: BAL-0122-V009; C: BAL-0125-V001
- DJR-035-42; source 76; A: BAL-0122, BAL-0125; C: BAL-0122-V009, BAL-0125-V001
- DJR-035-43; source 76; A: BAL-0125; C: BAL-0125-V001
- DJR-035-44; source 76; A: BAL-0122, BAL-0125; C: BAL-0122-V010, BAL-0125-V001
- DJR-035-45; source 76; A: BAL-0122, BAL-0125; C: BAL-0122-V010, BAL-0125-V001

- DJR-035-46; source 76–77; A: BAL-0122, BAL-0125; L: BAL-0122-V010; C: BAL-0122-V001, BAL-0125-V001
- DJR-035-47; source 77; A: BAL-0122, BAL-0125; L: BAL-0122-V001; C: BAL-0122-V010, BAL-0125-V001
- DJR-035-48; source 77; A: BAL-0122, BAL-0125; C: BAL-0122-V001, BAL-0122-V010, BAL-0125-V001
- DJR-035-49; source 77; A: BAL-0125; C: BAL-0125-V001
- DJR-035-50; source 77; A: BAL-0125; C: BAL-0125-V001
- DJR-035-51; source 77; A: BAL-0125, BAL-0131, BAL-0133; C: BAL-0125-V001, BAL-0131-V001, BAL-0133-V003
- DJR-035-52; source 77; A: BAL-0125, BAL-0131, BAL-0133, BAL-0183, BAL-0188; L: BAL-0131-V001, BAL-0133-V003; C: BAL-0125-V001, BAL-0183-V006, BAL-0188-V001
- DJR-035-53; source 77; A: BAL-0125, BAL-0131, BAL-0133, BAL-0183, BAL-0188; L: BAL-0188-V001; C: BAL-0125-V001, BAL-0131-V001, BAL-0133-V003, BAL-0183-V006
- DJR-035-54; source 77; A: BAL-0125, BAL-0183, BAL-0188; L: BAL-0183-V006; C: BAL-0125-V001, BAL-0125-V013, BAL-0188-V001
- DJR-035-55; source 77; A: BAL-0125, BAL-0183, BAL-0188; L: BAL-0125-V001, BAL-0125-V013; C: BAL-0125-V001, BAL-0183-V006, BAL-0188-V001
- DJR-036-01; source 77–78; A: BAL-0125; C: BAL-0125-V013
- DJR-036-04; source 78; A: BAL-0199; C: BAL-0199-V002, BAL-0199-V014
- DJR-036-05; source 78; A: BAL-0130, BAL-0195, BAL-0198, BAL-0199; L: BAL-0130-V001, BAL-0199-V002, BAL-0199-V014; C: BAL-0130-V003, BAL-0195-V001, BAL-0198-V004, BAL-0199-V002, BAL-0199-V014
- DJR-036-06; source 78; A: BAL-0130, BAL-0195, BAL-0198, BAL-0199; L: BAL-0198-V004; C: BAL-0130-V001, BAL-0130-V003, BAL-0195-V001, BAL-0198-V004, BAL-0199-V002, BAL-0199-V014
- DJR-036-07; source 78; A: BAL-0130, BAL-0195, BAL-0198, BAL-0199; L: BAL-0130-V001, BAL-0130-V003, BAL-0195-V001; C: BAL-0130-V001, BAL-0130-V002, BAL-0198-V004, BAL-0199-V002, BAL-0199-V014
- DJR-036-08; source 78; A: BAL-0130, BAL-0134, BAL-0192, BAL-0195, BAL-0198, BAL-0199; L: BAL-0130-V002, BAL-0130-V003, BAL-0134-V002, BAL-0192-V003, BAL-0199-V003; C: BAL-0130-V001, BAL-0130-V003, BAL-0192-V004, BAL-0195-V001, BAL-0198-V004, BAL-0199-V002, BAL-0199-V003, BAL-0199-V014
- DJR-036-09; source 78–79; A: BAL-0130, BAL-0134, BAL-0192, BAL-0199; C: BAL-0130-V001, BAL-0130-V002, BAL-0134-V002, BAL-0192-V003, BAL-0192-V004, BAL-0199-V003
- DJR-036-10; source 79; A: BAL-0134, BAL-0192, BAL-0199; L: BAL-0192-V004; C: BAL-0134-V002, BAL-0192-V003, BAL-0199-V003
- DJR-036-11; source 79; A: BAL-0134, BAL-0192, BAL-0199; L: BAL-0134-V001; C: BAL-0134-V002, BAL-0192-V004, BAL-0199-V003
- DJR-036-12; source 79; A: BAL-0134, BAL-0199; C: BAL-0134-V001, BAL-0134-V002
- DJR-036-13; source 79; A: BAL-0134, BAL-0199; C: BAL-0134-V001, BAL-0134-V002
- DJR-036-14; source 79; A: BAL-0134, BAL-0199; C: BAL-0134-V002, BAL-0134-V003
- DJR-036-15; source 79; A: BAL-0134, BAL-0199; L: BAL-0134-V003; C: BAL-0134-V002
- DJR-036-16; source 79–80; A: BAL-0134, BAL-0199; C: BAL-0134-V002, BAL-0134-V003
- DJR-036-17; source 80; A: BAL-0134, BAL-0199; L: BAL-0134-V001; C: BAL-0134-V002, BAL-0134-V006, BAL-0198-V005
- DJR-036-18; source 80; A: BAL-0134, BAL-0199; L: BAL-0134-V006; C: BAL-0134-V001, BAL-0134-V002, BAL-0198-V005

- DJR-036-19; source 80; A: BAL-0136, BAL-0184, BAL-0190, BAL-0198, BAL-0199; L: BAL-0198-V005; C: BAL-0136-V001, BAL-0184-V001, BAL-0198-V005, BAL-0199-V004
- DJR-036-20; source 80; A: BAL-0136, BAL-0184, BAL-0190, BAL-0199; L: BAL-0136-V001, BAL-0199-V004; C: BAL-0136-V001, BAL-0184-V001, BAL-0190-V001, BAL-0198-V005, BAL-0199-V004
- DJR-036-21; source 80; A: BAL-0136, BAL-0184, BAL-0190, BAL-0199; L: BAL-0136-V001; C: BAL-0136-V001, BAL-0184-V001, BAL-0190-V001, BAL-0198-V005, BAL-0199-V004
- DJR-036-22; source 80; A: BAL-0136, BAL-0184, BAL-0190, BAL-0199; L: BAL-0190-V001; C: BAL-0136-V001, BAL-0184-V001, BAL-0190-V001, BAL-0199-V004
- DJR-036-23; source 80–81; A: BAL-0118, BAL-0184, BAL-0190, BAL-0199; C: BAL-0118-V001, BAL-0184-V001, BAL-0190-V001, BAL-0199-V004
- DJR-036-24; source 81; A: BAL-0118, BAL-0184, BAL-0190, BAL-0199; L: BAL-0118-V001; C: BAL-0118-V001, BAL-0184-V001, BAL-0190-V001, BAL-0190-V002, BAL-0199-V004
- DJR-036-25; source 81; A: BAL-0118, BAL-0184, BAL-0190, BAL-0199; L: BAL-0190-V002; C: BAL-0118-V001, BAL-0184-V001, BAL-0190-V001, BAL-0199-V004
- DJR-036-26; source 81; A: BAL-0184, BAL-0190, BAL-0199; L: BAL-0184-V001; C: BAL-0199-V004
- DJR-036-28; source 81; A: BAL-0121; L: BAL-0121-V006; C: BAL-0121-V006
- DJR-036-29; source 81; A: BAL-0121; L: BAL-0121-V006
- DJR-036-30; source 81; A: BAL-0121; C: BAL-0121-V006
- DJR-036-31; source 81–82; A: BAL-0121
- DJR-036-32; source 82; A: BAL-0121
- DJR-036-33; source 82; A: BAL-0154; C: BAL-0154-V013
- DJR-036-34; source 82; A: BAL-0154; L: BAL-0154-V013; C: BAL-0154-V013
- DJR-036-35; source 82; A: BAL-0131, BAL-0133, BAL-0154; C: BAL-0131-V001, BAL-0133-V003, BAL-0154-V013
- DJR-036-36; source 82; A: BAL-0131, BAL-0133; L: BAL-0131-V001, BAL-0133-V003
- DJR-036-37; source 82; A: BAL-0131, BAL-0133; C: BAL-0131-V001, BAL-0133-V003
- DJR-037-01; source 83; A: BAL-0121
- DJR-037-04; source 83; A: BAL-0121; C: BAL-0121-V006
- DJR-037-05; source 83; A: BAL-0121; C: BAL-0121-V006
- DJR-037-06; source 83; A: BAL-0121; C: BAL-0121-V006
- DJR-037-07; source 83; A: BAL-0112; C: BAL-0112-V003
- DJR-037-08; source 83; A: BAL-0112; L: BAL-0112-V003; C: BAL-0112-V003
- DJR-037-09; source 84; A: BAL-0112; C: BAL-0112-V003
- DJR-037-10; source 84; A: BAL-0112; C: BAL-0112-V003
- DJR-037-11; source 84; A: BAL-0121; C: BAL-0121-V017
- DJR-037-12; source 84; A: BAL-0121; C: BAL-0121-V017
- DJR-037-15; source 84; A: BAL-0140; L: BAL-0140-V005
- DJR-037-16; source 84; A: BAL-0140, BAL-0141; L: BAL-0140-V006; C: BAL-0140-V005, BAL-0141-V004
- DJR-037-17; source 84–85; A: BAL-0122, BAL-0140; C: BAL-0122-V003, BAL-0140-V005, BAL-0140-V006
- DJR-037-18; source 85; A: BAL-0122, BAL-0140; L: BAL-0122-V003; C: BAL-0140-V005, BAL-0140-V006
- DJR-037-19; source 85; A: BAL-0122, BAL-0131, BAL-0132, BAL-0141; L: BAL-0141-V004; C: BAL-0122-V003, BAL-0131-V004, BAL-0132-V005
- DJR-037-20; source 85; A: BAL-0131, BAL-0132, BAL-0141; L: BAL-0131-V004, BAL-0132-V005; C: BAL-0141-V004

- DJR-037-21; source 85; A: BAL-0131, BAL-0132, BAL-0141; C: BAL-0131-V004, BAL-0132-V005, BAL-0141-V004
- DJR-037-22; source 85; A: BAL-0141; C: BAL-0141-V004
- DJR-037-23; source 85; A: BAL-0141; C: BAL-0141-V004
- DJR-037-24; source 85–86; A: BAL-0141; C: BAL-0141-V004
- DJR-037-25; source 86; A: BAL-0141; C: BAL-0141-V005
- DJR-037-26; source 86; A: BAL-0141; C: BAL-0141-V005
- DJR-037-27; source 86; A: BAL-0141; L: BAL-0141-V005
- DJR-037-28; source 86; A: BAL-0141; C: BAL-0141-V005
- DJR-037-29; source 86; A: BAL-0141; C: BAL-0141-V005
- DJR-037-30; source 86; A: BAL-0141
- DJR-037-31; source 86; A: BAL-0121; C: BAL-0121-V001
- DJR-037-32; source 86–87; A: BAL-0121; L: BAL-0121-V001
- DJR-037-33; source 87; A: BAL-0121; C: BAL-0121-V001
- DJR-038-01; source 87; A: BAL-0141, BAL-0142; L: BAL-0141-V006, BAL-0141-V009, BAL-0142-V001, BAL-0142-V002
- DJR-038-02; source 87–88; A: BAL-0141, BAL-0142; C: BAL-0141-V006, BAL-0141-V009, BAL-0142-V001, BAL-0142-V002
- DJR-038-03; source 88; A: BAL-0141, BAL-0142; C: BAL-0141-V006, BAL-0142-V001
- DJR-038-04; source 88; A: BAL-0141, BAL-0142; C: BAL-0141-V006, BAL-0142-V001
- DJR-038-05; source 88; A: BAL-0141, BAL-0142; C: BAL-0141-V006, BAL-0142-V001
- DJR-038-06; source 88; A: BAL-0121, BAL-0141, BAL-0142; L: BAL-0142-V003; C: BAL-0121-V001, BAL-0141-V006, BAL-0141-V009, BAL-0142-V001, BAL-0142-V002
- DJR-038-07; source 88; A: BAL-0121, BAL-0142; L: BAL-0121-V001; C: BAL-0142-V003
- DJR-038-08; source 88; A: BAL-0121, BAL-0142; C: BAL-0121-V001, BAL-0142-V003
- DJR-038-09; source 88; A: BAL-0121, BAL-0142; C: BAL-0121-V001, BAL-0142-V003
- DJR-038-10; source 88–89; A: BAL-0121, BAL-0142; C: BAL-0121-V001, BAL-0142-V003
- DJR-038-11; source 89; A: BAL-0121, BAL-0142; C: BAL-0121-V001, BAL-0142-V003
- DJR-038-12; source 89; A: BAL-0141, BAL-0142, BAL-0143; L: BAL-0142-V004, BAL-0142-V007; C: BAL-0141-V010, BAL-0143-V004
- DJR-038-13; source 89; A: BAL-0120, BAL-0141, BAL-0142, BAL-0143; C: BAL-0120-V012, BAL-0141-V010, BAL-0142-V004, BAL-0142-V007, BAL-0143-V004
- DJR-038-14; source 89; A: BAL-0120, BAL-0141, BAL-0142, BAL-0143; L: BAL-0120-V012; C: BAL-0141-V010, BAL-0142-V004, BAL-0142-V007, BAL-0143-V004
- DJR-038-15; source 89; A: BAL-0120, BAL-0141, BAL-0142, BAL-0143; C: BAL-0120-V012, BAL-0141-V010, BAL-0142-V004, BAL-0142-V007, BAL-0143-V004
- DJR-038-16; source 89; A: BAL-0141, BAL-0142, BAL-0143; L: BAL-0141-V010, BAL-0143-V004; C: BAL-0142-V004, BAL-0142-V007
- DJR-038-17; source 89–90; A: BAL-0142, BAL-0143; C: BAL-0142-V004, BAL-0143-V005
- DJR-038-18; source 90; A: BAL-0142, BAL-0143; L: BAL-0143-V005; C: BAL-0142-V004
- DJR-038-19; source 90; A: BAL-0143; C: BAL-0143-V005
- DJR-038-20; source 90; A: BAL-0143; C: BAL-0143-V005
- DJR-038-21; source 90; A: BAL-0143; C: BAL-0143-V005
- DJR-038-22; source 90; A: BAL-0145
- DJR-038-23; source 90; A: BAL-0139, BAL-0145; L: BAL-0145-V003; C: BAL-0139-V001, BAL-0145-V004

- DJR-038-24; source 90; A: BAL-0139, BAL-0145; L: BAL-0139-V001; C: BAL-0145-V003, BAL-0145-V004
- DJR-038-25; source 90; A: BAL-0139, BAL-0145; L: BAL-0145-V004; C: BAL-0139-V001, BAL-0145-V003
- DJR-038-26; source 90–91; A: BAL-0145; L: BAL-0145-V005; C: BAL-0145-V003
- DJR-038-27; source 91; A: BAL-0145; C: BAL-0145-V003, BAL-0145-V005
- DJR-038-37; source 92; A: BAL-0125; C: BAL-0125-V005
- DJR-038-38; source 92; A: BAL-0125; L: BAL-0125-V005
- DJR-038-39; source 92; A: BAL-0125; C: BAL-0125-V005
- DJR-039-02; source 92; A: BAL-0164; C: BAL-0164-V017
- DJR-039-03; source 92; A: BAL-0164; L: BAL-0164-V017
- DJR-039-04; source 92–93; A: BAL-0164; C: BAL-0164-V017
- DJR-039-27; source 95–96; A: BAL-0108, BAL-0109; C: BAL-0108-V001, BAL-0109-V001
- DJR-039-28; source 96; A: BAL-0108, BAL-0109, BAL-0189; L: BAL-0109-V001; C: BAL-0108-V001, BAL-0189-V008
- DJR-039-29; source 96; A: BAL-0108, BAL-0109, BAL-0189; L: BAL-0108-V001, BAL-0189-V008; C: BAL-0108-V001, BAL-0109-V001
- DJR-039-30; source 96; A: BAL-0108, BAL-0109, BAL-0189; C: BAL-0108-V001, BAL-0109-V001, BAL-0189-V008
- DJR-039-33; source 96; A: BAL-0164
- DJR-039-34; source 96; A: BAL-0164; L: BAL-0164-V002
- DJR-040-01; source 97 [PDF197]; A: BAL-0164
- DJR-040-04; source 97 [PDF197]; A: BAL-0171; C: BAL-0171-V002
- DJR-040-05; source 97 [PDF197]; A: BAL-0171; L: BAL-0171-V002
- DJR-040-08; source 96 repeated [PDF198]; A: BAL-0133; C: BAL-0133-V005
- DJR-040-09; source 96 repeated [PDF198]; A: BAL-0133; L: BAL-0133-V005
- DJR-040-10; source 96 repeated [PDF198]; A: BAL-0133; C: BAL-0133-V005
- DJR-040-33; source 99 [supplied]; A: BAL-0131; C: BAL-0131-V002
- DJR-040-34; source 99–100 [supplied; PDF200]; A: BAL-0131; L: BAL-0131-V002
- DJR-040-35; source 100 [PDF200]; A: BAL-0131; C: BAL-0131-V002
- DJR-041-02; source 100; A: BAL-0172
- DJR-041-03; source 100; A: BAL-0172
- DJR-041-04; source 100; A: BAL-0172; L: BAL-0172-V003
- DJR-041-05; source 101; A: BAL-0172
- DJR-041-17; source 102–103; A: BAL-0110; C: BAL-0110-V001
- DJR-041-18; source 103; A: BAL-0110; L: BAL-0110-V001; C: BAL-0110-V001
- DJR-041-19; source 103; A: BAL-0110; C: BAL-0110-V001
- DJR-041-24; source 103; A: BAL-0171; C: BAL-0171-V003
- DJR-041-25; source 103–104; A: BAL-0171; L: BAL-0171-V003
- DJR-041-26; source 104; A: BAL-0171; C: BAL-0171-V003
- DJR-041-27; source 104; A: BAL-0160
- DJR-041-28; source 104; A: BAL-0160; L: BAL-0160-V003
- DJR-041-29; source 104; A: BAL-0160; C: BAL-0160-V003
- DJR-041-30; source 104; A: BAL-0160; C: BAL-0160-V003
- DJR-041-31; source 104; A: BAL-0160
- DJR-041-32; source 104; A: BAL-0160
- DJR-041-33; source 104; A: BAL-0160; C: BAL-0160-V003
- DJR-041-34; source 104–105; A: BAL-0160
- DJR-041-35; source 105; A: BAL-0160
- DJR-041-36; source 105; A: BAL-0160; L: BAL-0160-V004

- DJR-041-37; source 105; A: BAL-0160; C: BAL-0160-V004
- DJR-042-07; source 106; A: BAL-0169
- DJR-042-08; source 106; A: BAL-0169; L: BAL-0169-V002
- DJR-042-09; source 106; A: BAL-0139, BAL-0169; C: BAL-0139-V001
- DJR-042-10; source 106; A: BAL-0139; L: BAL-0139-V001
- DJR-042-11; source 106; A: BAL-0139; C: BAL-0139-V001
- DJR-042-13; source 107; A: BAL-0129; C: BAL-0129-V007
- DJR-042-14; source 107; A: BAL-0126, BAL-0129; L: BAL-0129-V007; C: BAL-0126-V001
- DJR-042-15; source 107; A: BAL-0126, BAL-0129; L: BAL-0126-V001; C: BAL-0129-V007
- DJR-042-16; source 107; A: BAL-0126; C: BAL-0126-V001
- DJR-042-18; source 107; A: BAL-0162
- DJR-042-19; source 107; A: BAL-0162; L: BAL-0162-V002
- DJR-042-20; source 107; A: BAL-0162
- DJR-042-23; source 108; A: BAL-0162; C: BAL-0162-V003
- DJR-042-24; source 108; A: BAL-0162; L: BAL-0162-V003
- DJR-042-25; source 108; A: BAL-0162; C: BAL-0162-V003
- DJR-042-37; source 109; A: BAL-0153; L: BAL-0153-V011
- DJR-043-04; source 110–111; A: BAL-0189; C: BAL-0189-V009
- DJR-043-05; source 111; A: BAL-0189; L: BAL-0189-V009
- DJR-043-06; source 111; A: BAL-0189; C: BAL-0189-V009
- DJR-043-32; source 114; A: BAL-0160
- DJR-043-33; source 114; A: BAL-0160; L: BAL-0160-V005
- DJR-043-34; source 114; A: BAL-0160
- DJR-044-23; source 117; A: BAL-0150; C: BAL-0150-V004
- DJR-044-24; source 117; A: BAL-0150; L: BAL-0150-V004
- DJR-044-25; source 117; A: BAL-0150; C: BAL-0150-V004
- DJR-044-26; source 117–118; A: BAL-0150; C: BAL-0150-V004
- DJR-044-27; source 118; A: BAL-0150; C: BAL-0150-V004
- DJR-044-28; source 118; A: BAL-0150, BAL-0155; L: BAL-0155-V001; C: BAL-0150-V004
- DJR-044-34; source 119; A: BAL-0149; C: BAL-0149-V001
- DJR-044-35; source 119; A: BAL-0149; L: BAL-0149-V001
- DJR-044-36; source 119; A: BAL-0149; C: BAL-0149-V001
- DJR-044-37; source 119; A: BAL-0128; C: BAL-0128-V002
- DJR-044-38; source 119; A: BAL-0128; L: BAL-0128-V002
- DJR-044-39; source 119; A: BAL-0128; C: BAL-0128-V002
- DJR-045-04; source 120; A: BAL-0182; C: BAL-0182-V001
- DJR-045-05; source 120; A: BAL-0182; L: BAL-0182-V001
- DJR-045-06; source 120; A: BAL-0182; C: BAL-0182-V001
- DJR-045-13; source 121; A: BAL-0121; C: BAL-0121-V019, BAL-0145-V016
- DJR-045-14; source 121; A: BAL-0121, BAL-0145; L: BAL-0121-V019, BAL-0145-V016
- DJR-045-15; source 121; A: BAL-0121; C: BAL-0121-V019, BAL-0145-V016
- DJR-045-16; source 121; A: BAL-0121; C: BAL-0121-V019
- DJR-046-16; source 127; A: BAL-0145, BAL-0153; C: BAL-0145-V006, BAL-0153-V001
- DJR-046-17; source 127; A: BAL-0145, BAL-0153; L: BAL-0145-V006, BAL-0153-V001
- DJR-046-18; source 127; A: BAL-0145, BAL-0153; C: BAL-0145-V006, BAL-0153-V001
- DJR-046-19; source 127; A: BAL-0145, BAL-0153; C: BAL-0145-V006
- DJR-046-20; source 127; A: BAL-0145, BAL-0153; C: BAL-0145-V006, BAL-0153-V001
- DJR-046-21; source 127; A: BAL-0153; C: BAL-0153-V001

- DJR-046-22; source 128; A: BAL-0153; C: BAL-0153-V001
- DJR-046-25; source 128; A: BAL-0129, BAL-0132, BAL-0153; C: BAL-0129-V003, BAL-0129-V008, BAL-0132-V001, BAL-0153-V001
- DJR-046-26; source 128; A: BAL-0129, BAL-0132; L: BAL-0129-V003, BAL-0129-V008, BAL-0132-V001
- DJR-046-27; source 128; A: BAL-0129, BAL-0132; C: BAL-0129-V003, BAL-0129-V008, BAL-0132-V001
- DJR-047-11; source 131; A: BAL-0119; C: BAL-0119-V002
- DJR-047-12; source 131; A: BAL-0119; L: BAL-0119-V002
- DJR-047-13; source 131; A: BAL-0119; C: BAL-0119-V002
- DJR-047-37; source 134; A: BAL-0109, BAL-0110; C: BAL-0110-V001
- DJR-047-38; source 134; A: BAL-0109, BAL-0110; L: BAL-0110-V001; C: BAL-0110-V001
- DJR-047-39; source 134; A: BAL-0109, BAL-0110; C: BAL-0110-V001
- DJR-048-20; source 137; A: BAL-0191; C: BAL-0191-V001
- DJR-048-21; source 137; A: BAL-0191; C: BAL-0191-V001
- DJR-048-22; source 137; A: BAL-0191; L: BAL-0191-V001
- DJR-048-23; source 137; A: BAL-0191; C: BAL-0191-V001
- DJR-048-24; source 137–138; A: BAL-0191; C: BAL-0191-V001
- DJR-048-34; source 138–139; A: BAL-0144; L: BAL-0144-V003
- DJR-048-42; source 139; A: BAL-0119; C: BAL-0119-V012
- DJR-048-43; source 139; A: BAL-0119; L: BAL-0119-V012
- DJR-049-27; source 142 [printed 128]; A: BAL-0104; C: BAL-0104-V001
- DJR-049-28; source 142 [printed 128]; A: BAL-0104; C: BAL-0104-V001
- DJR-049-29; source 142 [printed 128]; A: BAL-0104; C: BAL-0104-V001
- DJR-049-30; source 142 [printed 128]; A: BAL-0104; L: BAL-0104-V001; C: BAL-0104-V001
- DJR-049-31; source 142 [printed 128]; A: BAL-0104; C: BAL-0104-V001
- DJR-050-39; source 148 [sequence; printed 144]; A: BAL-0125; L: BAL-0125-V002; C: BAL-0125-V003
- DJR-050-40; source 148 [sequence; printed 144]; A: BAL-0125; L: BAL-0125-V003; C: BAL-0125-V002
- DJR-050-41; source 148 [sequence; printed 144]; A: BAL-0125, BAL-0169; C: BAL-0125-V002, BAL-0125-V003, BAL-0169-V010
- DJR-050-42; source 148 [sequence; printed 144]; A: BAL-0125, BAL-0169; L: BAL-0169-V010
- DJR-050-43; source 148 [sequence; printed 144]; A: BAL-0125, BAL-0169; C: BAL-0169-V010
- DJR-050-44; source 148 [sequence; printed 144]; A: BAL-0125
- DJR-050-45; source 148 [sequence; printed 144]; A: BAL-0125
- DJR-050-46; source 148 [sequence; printed 144]; A: BAL-0125, BAL-0164
- DJR-050-47; source 148–149 [sequence; printed 144–145]; A: BAL-0125, BAL-0128, BAL-0164; L: BAL-0164-V013; C: BAL-0128-V008
- DJR-050-48; source 149 [sequence; printed 145]; A: BAL-0125, BAL-0128, BAL-0164; L: BAL-0128-V008
- DJR-050-49; source 149 [sequence; printed 145]; A: BAL-0125, BAL-0128; C: BAL-0128-V008
- DJR-050-50; source 149 [sequence; printed 145]; A: BAL-0125, BAL-0128; C: BAL-0128-V008
- DJR-050-51; source 149 [sequence; printed 145]; A: BAL-0125, BAL-0128; C: BAL-0128-V008

- DJR-050-52; source 149 [sequence; printed 145]; A: BAL-0125, BAL-0128, BAL-0151; L: BAL-0128-V001, BAL-0151-V001; C: BAL-0125-V002, BAL-0128-V008
- DJR-050-53; source 149 [sequence; printed 145]; A: BAL-0125, BAL-0128; L: BAL-0125-V002; C: BAL-0125-V002, BAL-0125-V004, BAL-0128-V008
- DJR-050-54; source 149 [sequence; printed 145]; A: BAL-0125; C: BAL-0125-V002, BAL-0125-V004
- DJR-050-55; source 149 [sequence; printed 145]; A: BAL-0125; L: BAL-0125-V004; C: BAL-0125-V002
- DJR-051-22; source 148; A: BAL-0184; C: BAL-0184-V005
- DJR-051-23; source 148; A: BAL-0184; L: BAL-0184-V005
- DJR-051-24; source 148; A: BAL-0184; C: BAL-0184-V005
- DJR-051-40; source 150; A: BAL-0172; C: BAL-0172-V004
- DJR-051-41; source 150; A: BAL-0172; L: BAL-0172-V004
- DJR-051-42; source 150; A: BAL-0172; C: BAL-0172-V004
- DJR-052-02; source 152; A: BAL-0122; C: BAL-0122-V001
- DJR-052-03; source 152; A: BAL-0122; L: BAL-0122-V001
- DJR-052-04; source 152; A: BAL-0122; C: BAL-0122-V001
- DJR-052-07; source 152; A: BAL-0119; C: BAL-0119-V012
- DJR-052-08; source 152; A: BAL-0119; L: BAL-0119-V012
- DJR-052-09; source 152–153; A: BAL-0119; C: BAL-0119-V012
- DJR-052-22; source 154; A: BAL-0156, BAL-0159; C: BAL-0156-V018, BAL-0159-V008
- DJR-052-23; source 154; A: BAL-0156, BAL-0159; L: BAL-0156-V018, BAL-0159-V008; C: BAL-0156-V018, BAL-0159-V008
- DJR-052-24; source 154; A: BAL-0134, BAL-0156, BAL-0159; L: BAL-0159-V008; C: BAL-0134-V009, BAL-0156-V018, BAL-0159-V008
- DJR-052-25; source 154; A: BAL-0134, BAL-0159; L: BAL-0134-V009; C: BAL-0159-V008
- DJR-052-26; source 154; A: BAL-0134; C: BAL-0134-V009
- DJR-052-42; source 156; A: BAL-0131; C: BAL-0131-V005
- DJR-053-01; source 156; A: BAL-0131; L: BAL-0131-V005
- DJR-053-02; source 156; A: BAL-0131; C: BAL-0131-V005
- DJR-053-09; source 157; A: BAL-0199; C: BAL-0199-V005
- DJR-053-10; source 157; A: BAL-0199; L: BAL-0199-V005; C: BAL-0199-V005
- DJR-053-11; source 157; A: BAL-0199; C: BAL-0199-V005
- DJR-053-15; source 158; A: BAL-0172; C: BAL-0172-V005
- DJR-053-16; source 158; A: BAL-0172; L: BAL-0172-V005
- DJR-053-17; source 158; A: BAL-0172; C: BAL-0172-V005
- DJR-054-03; source 161; A: BAL-0156; L: BAL-0156-V011
- DJR-054-04; source 161; A: BAL-0156; C: BAL-0156-V011
- DJR-054-05; source 161; A: BAL-0156; C: BAL-0156-V011
- DJR-054-06; source 161; A: BAL-0156; C: BAL-0156-V011
- DJR-054-07; source 161–162; A: BAL-0156; C: BAL-0156-V011
- DJR-054-14; source 162; A: BAL-0124; C: BAL-0124-V019
- DJR-054-15; source 162; A: BAL-0124; L: BAL-0124-V019
- DJR-054-16; source 162; A: BAL-0124; C: BAL-0124-V019
- DJR-054-19; source 162; A: BAL-0137; C: BAL-0137-V002
- DJR-054-20; source 162; A: BAL-0137; C: BAL-0137-V002
- DJR-054-21; source 162; A: BAL-0137; L: BAL-0137-V002
- DJR-054-22; source 162–163; A: BAL-0137; C: BAL-0137-V002
- DJR-054-23; source 163; A: BAL-0137; C: BAL-0137-V002
- DJR-056-01; source 169; A: BAL-0156; L: BAL-0156-V001

- DJR-056-02; source 169; A: BAL-0156; C: BAL-0156-V001
- DJR-056-03; source 169; A: BAL-0156
- DJR-056-04; source 169; A: BAL-0156
- DJR-056-05; source 169; A: BAL-0156; C: BAL-0156-V001
- DJR-056-17; source 170; A: BAL-0161; C: BAL-0161-V007
- DJR-056-18; source 170; A: BAL-0161; L: BAL-0161-V007; C: BAL-0161-V007
- DJR-056-19; source 170; A: BAL-0161; C: BAL-0161-V007
- DJR-056-20; source 170; A: BAL-0131; C: BAL-0131-V008
- DJR-056-21; source 170; A: BAL-0131; L: BAL-0131-V008
- DJR-056-22; source 170; A: BAL-0131; C: BAL-0131-V008
- DJR-056-38; source 172; A: BAL-0135; C: BAL-0135-V010
- DJR-056-39; source 172; A: BAL-0135; L: BAL-0135-V010; C: BAL-0135-V010
- DJR-056-40; source 172; A: BAL-0135; C: BAL-0135-V010
- DJR-056-49; source 173; A: BAL-0123; C: BAL-0123-V009
- DJR-056-50; source 173; A: BAL-0123; L: BAL-0123-V009
- DJR-056-51; source 173; A: BAL-0123, BAL-0140; C: BAL-0123-V009, BAL-0140-V007
- DJR-056-52; source 173; A: BAL-0140; L: BAL-0140-V007
- DJR-056-53; source 173; A: BAL-0140; C: BAL-0140-V007
- DJR-056-54; source 173; A: BAL-0133; C: BAL-0133-V001, BAL-0133-V002
- DJR-056-55; source 173; A: BAL-0133; L: BAL-0133-V001; C: BAL-0133-V002
- DJR-056-56; source 173; A: BAL-0133; L: BAL-0133-V002; C: BAL-0133-V001
- DJR-056-57; source 173; A: BAL-0133, BAL-0199; C: BAL-0133-V001, BAL-0133-V002
- DJR-056-58; source 173–174; A: BAL-0133, BAL-0199; C: BAL-0133-V001, BAL-0133-V002
- DJR-056-59; source 174; A: BAL-0199
- DJR-057-08; source 174; A: BAL-0132; C: BAL-0132-V004
- DJR-057-09; source 174; A: BAL-0132; L: BAL-0132-V004; C: BAL-0132-V004
- DJR-057-10; source 174–175; A: BAL-0132; L: BAL-0132-V004
- DJR-057-11; source 175; A: BAL-0132; C: BAL-0132-V004
- DJR-057-13; source 175; A: BAL-0145; C: BAL-0145-V007
- DJR-057-14; source 175; A: BAL-0145; L: BAL-0145-V007
- DJR-057-15; source 175; A: BAL-0145; C: BAL-0145-V007
- DJR-057-24; source 176; A: BAL-0191, BAL-0198; C: BAL-0191-V002, BAL-0198-V006
- DJR-057-25; source 176; A: BAL-0191, BAL-0198; C: BAL-0191-V002, BAL-0198-V006
- DJR-057-26; source 176; A: BAL-0134, BAL-0191, BAL-0198; L: BAL-0191-V002, BAL-0198-V006; C: BAL-0134-V001, BAL-0198-V006
- DJR-057-27; source 176; A: BAL-0134, BAL-0191, BAL-0198; L: BAL-0134-V001; C: BAL-0191-V002, BAL-0198-V006
- DJR-057-28; source 176; A: BAL-0134, BAL-0198; C: BAL-0134-V001, BAL-0198-V006
- DJR-057-30; source 176; A: BAL-0132; C: BAL-0132-V002
- DJR-057-31; source 176; A: BAL-0132; L: BAL-0132-V002, BAL-0132-V004
- DJR-057-32; source 176; A: BAL-0132; C: BAL-0132-V002
- DJR-057-33; source 176–177; A: BAL-0132; C: BAL-0132-V002
- DJR-057-34; source 177; A: BAL-0132; C: BAL-0132-V002
- DJR-057-35; source 177; A: BAL-0132; C: BAL-0132-V002
- DJR-057-36; source 177; A: BAL-0132; C: BAL-0132-V002
- DJR-057-37; source 177; A: BAL-0132; C: BAL-0132-V002
- DJR-057-41; source 177; A: BAL-0176; C: BAL-0176-V001
- DJR-057-42; source 177; A: BAL-0176; C: BAL-0176-V001
- DJR-057-43; source 177; A: BAL-0176; L: BAL-0176-V001
- DJR-057-44; source 177; A: BAL-0176; C: BAL-0176-V001

- DJR-058-04; source 179; A: BAL-0123, BAL-0164; C: BAL-0123-V001
- DJR-058-05; source 179; A: BAL-0123, BAL-0164; L: BAL-0164-V003; C: BAL-0123-V001
- DJR-058-06; source 179; A: BAL-0123, BAL-0164; L: BAL-0123-V001
- DJR-058-07; source 179; A: BAL-0111, BAL-0123; C: BAL-0111-V002, BAL-0123-V001
- DJR-058-08; source 179; A: BAL-0111; C: BAL-0111-V002
- DJR-058-09; source 179; A: BAL-0111; L: BAL-0111-V002; C: BAL-0111-V002
- DJR-058-10; source 179; A: BAL-0111; C: BAL-0111-V002
- DJR-058-11; source 179; A: BAL-0130; C: BAL-0130-V005, BAL-0130-V006
- DJR-058-12; source 179; A: BAL-0130, BAL-0162; L: BAL-0130-V006; C: BAL-0130-V005, BAL-0162-V009
- DJR-058-13; source 179–180; A: BAL-0130, BAL-0145, BAL-0162; L: BAL-0162-V009; C: BAL-0130-V005, BAL-0130-V006, BAL-0145-V008, BAL-0162-V009
- DJR-058-14; source 180; A: BAL-0130, BAL-0132, BAL-0145, BAL-0162; L: BAL-0145-V008; C: BAL-0130-V001, BAL-0132-V001, BAL-0162-V009
- DJR-058-15; source 180; A: BAL-0130, BAL-0132, BAL-0145; L: BAL-0130-V001, BAL-0130-V003, BAL-0132-V001; C: BAL-0145-V008
- DJR-058-16; source 180; A: BAL-0130, BAL-0132; C: BAL-0130-V001, BAL-0132-V001
- DJR-058-22; source 180; A: BAL-0111; C: BAL-0111-V001, BAL-0111-V002
- DJR-058-23; source 180–181; A: BAL-0111; L: BAL-0111-V001; C: BAL-0111-V001, BAL-0111-V002
- DJR-058-24; source 181; A: BAL-0111; L: BAL-0111-V002; C: BAL-0111-V001, BAL-0111-V002
- DJR-058-25; source 181; A: BAL-0111; C: BAL-0111-V001, BAL-0111-V002
- DJR-058-26; source 181; A: BAL-0111; C: BAL-0111-V001, BAL-0111-V002
- DJR-058-27; source 181; A: BAL-0111; C: BAL-0111-V001, BAL-0111-V002
- DJR-058-32; source 181; A: BAL-0124, BAL-0181; C: BAL-0124-V006, BAL-0181-V001
- DJR-058-33; source 181–182; A: BAL-0124, BAL-0181; L: BAL-0124-V006, BAL-0181-V001, BAL-0181-V002
- DJR-058-34; source 182; A: BAL-0124, BAL-0181; C: BAL-0124-V006, BAL-0181-V001
- DJR-059-01; source 183; A: BAL-0147; C: BAL-0147-V001
- DJR-059-02; source 183; A: BAL-0147; L: BAL-0147-V001
- DJR-059-08; source 184; A: BAL-0131; C: BAL-0131-V005
- DJR-059-09; source 184; A: BAL-0131; L: BAL-0131-V005
- DJR-059-10; source 184; A: BAL-0131; C: BAL-0131-V005
- DJR-059-25; source 186; C: BAL-0156-V012
- DJR-059-26; source 186; A: BAL-0156; L: BAL-0156-V012
- DJR-059-27; source 186; C: BAL-0156-V012
- DJR-059-32; source 187; A: BAL-0145, BAL-0171; C: BAL-0145-V015, BAL-0171-V004
- DJR-059-33; source 187; A: BAL-0145, BAL-0171; L: BAL-0171-V004; C: BAL-0145-V015
- DJR-059-34; source 187; A: BAL-0145, BAL-0171; L: BAL-0145-V015; C: BAL-0171-V004
- DJR-059-35; source 187; A: BAL-0122; C: BAL-0122-V008
- DJR-059-36; source 187; A: BAL-0122; L: BAL-0122-V008
- DJR-059-37; source 187; A: BAL-0122; C: BAL-0122-V008
- DJR-059-40; source 188; A: BAL-0142; C: BAL-0142-V001
- DJR-059-41; source 188; A: BAL-0142; L: BAL-0142-V001
- DJR-059-47; source 188; A: BAL-0142; C: BAL-0142-V001
- DJR-059-48; source 188; C: BAL-0142-V001
- DJR-059-49; source 188–190; A: BAL-0142; C: BAL-0142-V001

- DJR-060-06; source 190 [second occurrence]; A: BAL-0134; C: BAL-0134-V008
- DJR-060-07; source 190 [second occurrence]; A: BAL-0134; L: BAL-0134-V008; C: BAL-0154-V011
- DJR-060-08; source 190 [second occurrence]; A: BAL-0134, BAL-0154; L: BAL-0154-V011; C: BAL-0134-V008
- DJR-060-09; source 190 [second occurrence]; C: BAL-0154-V011
- DJR-060-16; source 191; A: BAL-0139; C: BAL-0139-V002
- DJR-060-17; source 191; A: BAL-0139; L: BAL-0139-V002
- DJR-060-18; source 191; A: BAL-0139; C: BAL-0139-V002
- DJR-060-27; source 192–193; A: BAL-0104; C: BAL-0104-V002
- DJR-060-28; source 193; A: BAL-0104; L: BAL-0104-V002; C: BAL-0104-V002
- DJR-060-29; source 193; A: BAL-0104; C: BAL-0104-V002
- DJR-061-01; source 194; A: BAL-0125, BAL-0140; C: BAL-0125-V005, BAL-0140-V008
- DJR-061-02; source 194; A: BAL-0125, BAL-0140, BAL-0144; L: BAL-0125-V005, BAL-0144-V004; C: BAL-0140-V008, BAL-0151-V006
- DJR-061-03; source 194; A: BAL-0125, BAL-0140, BAL-0144; C: BAL-0125-V005, BAL-0140-V008, BAL-0144-V004, BAL-0151-V006
- DJR-061-04; source 194; A: BAL-0140, BAL-0144, BAL-0151, BAL-0158; L: BAL-0151-V006; C: BAL-0140-V008, BAL-0144-V004
- DJR-061-05; source 194; A: BAL-0140, BAL-0144, BAL-0158; L: BAL-0158-V001; C: BAL-0140-V008, BAL-0144-V004, BAL-0151-V006
- DJR-061-06; source 194–195; A: BAL-0140, BAL-0144, BAL-0158; C: BAL-0140-V008, BAL-0144-V004
- DJR-061-07; source 195; A: BAL-0140, BAL-0144; L: BAL-0140-V008; C: BAL-0144-V004
- DJR-061-08; source 195; A: BAL-0140; C: BAL-0140-V008
- DJR-061-09; source 195; C: BAL-0140-V012
- DJR-061-10; source 195; C: BAL-0140-V012
- DJR-061-11; source 195; A: BAL-0140; L: BAL-0140-V012
- DJR-061-12; source 195; C: BAL-0140-V012
- DJR-061-18; source 196; A: BAL-0171; C: BAL-0171-V005
- DJR-061-19; source 196; A: BAL-0171; L: BAL-0171-V005
- DJR-061-20; source 196; A: BAL-0171; C: BAL-0171-V005
- DJR-061-27; source 197; A: BAL-0129; C: BAL-0129-V003
- DJR-061-28; source 197; A: BAL-0129; L: BAL-0129-V003
- DJR-061-29; source 197; A: BAL-0129; C: BAL-0129-V003
- DJR-062-06; source 198; A: BAL-0145; C: BAL-0145-V009
- DJR-062-07; source 198–199; A: BAL-0145; L: BAL-0145-V009
- DJR-062-08; source 199; A: BAL-0145; C: BAL-0145-V009
- DJR-062-18; source 200; A: BAL-0120; C: BAL-0120-V004
- DJR-062-19; source 200; A: BAL-0120; L: BAL-0120-V004
- DJR-062-20; source 200–201; A: BAL-0120, BAL-0128, BAL-0134, BAL-0135; C: BAL-0120-V004, BAL-0128-V003, BAL-0134-V001, BAL-0135-V002
- DJR-062-21; source 201; A: BAL-0128, BAL-0134, BAL-0135; L: BAL-0128-V003, BAL-0134-V001, BAL-0135-V002
- DJR-062-22; source 201; A: BAL-0128, BAL-0134, BAL-0135, BAL-0190, BAL-0199; C: BAL-0128-V003, BAL-0134-V001, BAL-0135-V002, BAL-0190-V009
- DJR-062-23; source 201; A: BAL-0190, BAL-0199; C: BAL-0190-V009
- DJR-062-24; source 201; A: BAL-0190, BAL-0199; L: BAL-0190-V009
- DJR-062-25; source 201; A: BAL-0190; C: BAL-0190-V009
- DJR-062-29; source 202; A: BAL-0164

- DJR-062-30; source 202; A: BAL-0164; L: BAL-0164-V004
- DJR-062-31; source 202; A: BAL-0164
- DJR-063-05; source 203; A: BAL-0185; C: BAL-0185-V001
- DJR-063-06; source 203–204; A: BAL-0185; L: BAL-0185-V001
- DJR-063-07; source 204; A: BAL-0185; C: BAL-0185-V001
- DJR-063-15; source 205; A: BAL-0135; L: BAL-0135-V004
- DJR-063-16; source 205; A: BAL-0135; C: BAL-0135-V004
- DJR-063-17; source 205; A: BAL-0135; C: BAL-0135-V004
- DJR-063-23; source 206; A: BAL-0161, BAL-0169; C: BAL-0161-V002
- DJR-063-24; source 206; A: BAL-0161, BAL-0169; L: BAL-0161-V002
- DJR-063-25; source 206; A: BAL-0133, BAL-0161, BAL-0169; C: BAL-0133-V001, BAL-0161-V002
- DJR-063-26; source 206; A: BAL-0133, BAL-0161; L: BAL-0133-V001
- DJR-064-01; source 206–207; A: BAL-0133, BAL-0142; L: BAL-0142-V001; C: BAL-0133-V001
- DJR-064-02; source 207; A: BAL-0139, BAL-0164; C: BAL-0139-V002, BAL-0164-V018
- DJR-064-03; source 207; A: BAL-0139, BAL-0164; L: BAL-0139-V002, BAL-0164-V018
- DJR-064-04; source 207; A: BAL-0139, BAL-0164; C: BAL-0139-V002, BAL-0164-V018
- DJR-064-08; source 208; A: BAL-0135; C: BAL-0135-V003
- DJR-064-09; source 208; A: BAL-0135; L: BAL-0135-V008; C: BAL-0135-V003
- DJR-064-10; source 208; A: BAL-0135, BAL-0164; L: BAL-0135-V003; C: BAL-0135-V008
- DJR-064-11; source 208; A: BAL-0135, BAL-0164; L: BAL-0164-V005, BAL-0164-V006; C: BAL-0135-V003
- DJR-064-12; source 208; A: BAL-0164
- DJR-064-17; source 209; A: BAL-0123; C: BAL-0123-V001
- DJR-064-18; source 209; A: BAL-0123, BAL-0139; L: BAL-0123-V001; C: BAL-0139-V004
- DJR-064-19; source 209–210; A: BAL-0123, BAL-0139; L: BAL-0139-V004; C: BAL-0123-V001
- DJR-064-20; source 210; A: BAL-0139; C: BAL-0139-V004
- DJR-064-24; source 210; A: BAL-0121; C: BAL-0121-V018
- DJR-064-25; source 210; A: BAL-0121; C: BAL-0121-V018
- DJR-064-26; source 210; A: BAL-0121; C: BAL-0121-V018
- DJR-064-27; source 210–211; A: BAL-0121; C: BAL-0121-V018
- DJR-064-28; source 211; A: BAL-0109, BAL-0121; C: BAL-0109-V001, BAL-0121-V018
- DJR-064-29; source 211; A: BAL-0109, BAL-0121; C: BAL-0109-V001, BAL-0121-V018
- DJR-064-30; source 211; A: BAL-0109; L: BAL-0109-V001; C: BAL-0109-V001
- DJR-065-01; source 211; A: BAL-0109, BAL-0148; L: BAL-0148-V004; C: BAL-0109-V001
- DJR-065-02; source 211; A: BAL-0148, BAL-0198; C: BAL-0148-V004, BAL-0198-V011
- DJR-065-03; source 211–212; A: BAL-0198; C: BAL-0198-V011
- DJR-065-04; source 212; A: BAL-0198; L: BAL-0198-V011; C: BAL-0198-V011
- DJR-065-05; source 212; A: BAL-0124, BAL-0164; C: BAL-0124-V014
- DJR-065-06; source 212; A: BAL-0104, BAL-0124, BAL-0164, BAL-0199; L: BAL-0124-V014, BAL-0164-V007, BAL-0199-V006; C: BAL-0199-V006
- DJR-065-07; source 212; A: BAL-0104, BAL-0124, BAL-0131, BAL-0133, BAL-0164, BAL-0199; C: BAL-0124-V014, BAL-0131-V007, BAL-0133-V002, BAL-0199-V006
- DJR-065-08; source 212; A: BAL-0104, BAL-0124, BAL-0131, BAL-0133, BAL-0199; L: BAL-0131-V007, BAL-0133-V002; C: BAL-0124-V014, BAL-0199-V006

- DJR-065-09; source 213; A: BAL-0104, BAL-0131, BAL-0133, BAL-0199; C: BAL-0131-V007, BAL-0133-V002, BAL-0199-V006
- DJR-065-10; source 213; A: BAL-0104, BAL-0199; C: BAL-0199-V006
- DJR-065-11; source 213; A: BAL-0104
- DJR-065-16; source 214; A: BAL-0122; C: BAL-0122-V002
- DJR-065-17; source 214; A: BAL-0122; L: BAL-0122-V002
- DJR-065-18; source 214; A: BAL-0122; C: BAL-0122-V002
- DJR-065-30; source 215; A: BAL-0180; C: BAL-0180-V007
- DJR-065-31; source 215; A: BAL-0180; L: BAL-0180-V007
- DJR-065-32; source 215; A: BAL-0180; C: BAL-0180-V007
- DJR-066-01; source 215; A: BAL-0191; L: BAL-0191-V003
- DJR-066-02; source 215–216; A: BAL-0191; C: BAL-0191-V003
- DJR-066-08; source 216–217; A: BAL-0158
- DJR-066-09; source 217; A: BAL-0158, BAL-0161; L: BAL-0158-V002; C: BAL-0161-V003
- DJR-066-10; source 217; A: BAL-0158, BAL-0161; L: BAL-0161-V003; C: BAL-0158-V002
- DJR-066-21; source 454; A: BAL-0158; C: BAL-0158-V002
- DJR-066-22; source 454; A: BAL-0158; C: BAL-0158-V002

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- DJR-067-02; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0105; C: BAL-0105-V003
- DJR-067-03; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0105, BAL-0183; C: BAL-0105-V003, BAL-0183-V007
- DJR-067-04; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0105, BAL-0183; L: BAL-0105-V003, BAL-0105-V004, BAL-0105-V005, BAL-0105-V006, BAL-0183-V007; C: BAL-0105-V003, BAL-0183-V001
- DJR-067-05; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0105, BAL-0120, BAL-0183; C: BAL-0105-V003, BAL-0105-V004, BAL-0105-V006, BAL-0120-V010, BAL-0183-V007
- DJR-067-06; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0120; C: BAL-0120-V010
- DJR-067-07; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0120; C: BAL-0120-V010
- DJR-067-08; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0120; C: BAL-0120-V010
- DJR-067-09; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0120, BAL-0149; L: BAL-0149-V002; C: BAL-0120-V010
- DJR-067-10; source unnumbered Second Partition synopsis, unnumbered; scan p. 324; A: BAL-0120; C: BAL-0120-V010
- DJR-067-13; source unnumbered Second Partition synopsis, scan p. 324; A: BAL-0173, BAL-0175, BAL-0183; L: BAL-0173-V001, BAL-0183-V001; C: BAL-0175-V003
- DJR-067-14; source unnumbered Second Partition synopsis, scan p. 324; A: BAL-0175, BAL-0183; C: BAL-0175-V003, BAL-0183-V001
- DJR-067-15; source unnumbered Second Partition synopsis, scan p. 324; A: BAL-0175, BAL-0177, BAL-0183, BAL-0193; L: BAL-0175-V003, BAL-0175-V004; C: BAL-0177-V002, BAL-0183-V001, BAL-0193-V001

- DJR-067-16; source unnumbered Second Partition synopsis, scan p. 324; A: BAL-0149, BAL-0175, BAL-0177, BAL-0193; L: BAL-0149-V004, BAL-0177-V002; C: BAL-0175-V003, BAL-0193-V001
- DJR-067-17; source unnumbered Second Partition synopsis, scan p. 324; A: BAL-0175, BAL-0177, BAL-0193; L: BAL-0193-V001; C: BAL-0175-V003, BAL-0177-V002
- DJR-067-18; source unnumbered Second Partition synopsis, unnumbered; scan p. 325; A: BAL-0193; C: BAL-0193-V001
- DJR-067-19; source unnumbered Second Partition synopsis, scan p. 325; A: BAL-0196
- DJR-067-20; source unnumbered Second Partition synopsis, scan p. 325; A: BAL-0192; L: BAL-0192-V005
- DJR-067-21; source unnumbered Second Partition synopsis, scan p. 325; A: BAL-0182, BAL-0185; C: BAL-0182-V002, BAL-0185-V002
- DJR-067-22; source unnumbered Second Partition synopsis, scan p. 325; A: BAL-0182, BAL-0185; L: BAL-0182-V002, BAL-0185-V002
- DJR-067-23; source unnumbered Second Partition synopsis, scan p. 325; A: BAL-0182, BAL-0185; C: BAL-0182-V002, BAL-0185-V002
- DJR-067-24; source unnumbered Second Partition synopsis, unnumbered; scan p. 326; A: BAL-0188; C: BAL-0188-V001
- DJR-067-25; source unnumbered Second Partition synopsis, scan p. 326; A: BAL-0188; L: BAL-0188-V001, BAL-0188-V003
- DJR-067-26; source unnumbered Second Partition synopsis, scan p. 326; A: BAL-0188; C: BAL-0188-V001
- DJR-067-27; source unnumbered Second Partition synopsis, scan p. 326; A: BAL-0188; C: BAL-0188-V001
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- DJR-067-34; source 216; A: BAL-0104; L: BAL-0104-V003; C: BAL-0104-V003
- DJR-067-35; source 216; A: BAL-0104; C: BAL-0104-V003
- DJR-067-36; source 216; A: BAL-0104; C: BAL-0104-V003
- DJR-067-37; source 216–220; PDF327–328; A: BAL-0104; C: BAL-0104-V003
- DJR-067-38; source 220; A: BAL-0104; C: BAL-0104-V003
- DJR-067-39; source 220; A: BAL-0104; C: BAL-0104-V010
- DJR-067-40; source 220; A: BAL-0104, BAL-0107; C: BAL-0104-V010, BAL-0107-V003
- DJR-067-41; source 220; A: BAL-0104, BAL-0107; L: BAL-0107-V003; C: BAL-0104-V010
- DJR-067-42; source 220; A: BAL-0104, BAL-0107; C: BAL-0104-V010, BAL-0107-V003
- DJR-067-43; source 220; A: BAL-0104; C: BAL-0104-V010
- DJR-067-44; source 220–221; PDF328–329; A: BAL-0104; C: BAL-0104-V010
- DJR-067-45; source 221; A: BAL-0104; C: BAL-0104-V010
- DJR-067-46; source 221; A: BAL-0104; L: BAL-0104-V010; C: BAL-0104-V010
- DJR-067-47; source 221; A: BAL-0104; C: BAL-0104-V010
- DJR-067-48; source 221; A: BAL-0104; C: BAL-0104-V010
- DJR-067-49; source 221; A: BAL-0104; C: BAL-0104-V010
- DJR-067-50; source 221; A: BAL-0104; C: BAL-0104-V010
- DJR-067-51; source 221; A: BAL-0104; C: BAL-0104-V010
- DJR-068-01; source 222; A: BAL-0117; C: BAL-0117-V001
- DJR-068-02; source 222; A: BAL-0114, BAL-0117; L: BAL-0117-V001; C: BAL-0117-V001
- DJR-068-03; source 222; A: BAL-0114, BAL-0117; C: BAL-0117-V001
- DJR-068-04; source 222; A: BAL-0114, BAL-0117; C: BAL-0117-V001
- DJR-068-05; source 222; A: BAL-0137; C: BAL-0137-V001, BAL-0144-V009
- DJR-068-06; source 222; A: BAL-0137, BAL-0144; L: BAL-0137-V001, BAL-0144-V009

- DJR-068-07; source 222; A: BAL-0137; C: BAL-0137-V001
- DJR-068-10; source 222; A: BAL-0144; C: BAL-0144-V009
- DJR-068-11; source 222–223; A: BAL-0144; C: BAL-0144-V009
- DJR-068-17; source 223; A: BAL-0114; C: BAL-0114-V001
- DJR-068-18; source 223; A: BAL-0114; C: BAL-0114-V001
- DJR-068-19; source 223; A: BAL-0114; L: BAL-0114-V001; C: BAL-0114-V001
- DJR-068-20; source 223; A: BAL-0114; C: BAL-0114-V001
- DJR-068-21; source 224; A: BAL-0124; C: BAL-0124-V018
- DJR-068-22; source 224; A: BAL-0124; L: BAL-0124-V018
- DJR-068-23; source 224; A: BAL-0124; C: BAL-0124-V018
- DJR-068-24; source 224; A: BAL-0133; C: BAL-0133-V007
- DJR-068-25; source 224; A: BAL-0133; L: BAL-0133-V007
- DJR-068-26; source 224; A: BAL-0133; C: BAL-0133-V007
- DJR-068-33; source 225; A: BAL-0124; C: BAL-0124-V018
- DJR-068-34; source 225; A: BAL-0115, BAL-0124, BAL-0159; L: BAL-0124-V018; C: BAL-0115-V001, BAL-0124-V018, BAL-0159-V009
- DJR-068-35; source 225; A: BAL-0115, BAL-0159; L: BAL-0159-V009; C: BAL-0115-V001, BAL-0159-V009
- DJR-068-36; source 225; A: BAL-0115, BAL-0159; L: BAL-0115-V001; C: BAL-0115-V001, BAL-0159-V009
- DJR-068-37; source 225; A: BAL-0115, BAL-0149; C: BAL-0115-V001, BAL-0149-V003
- DJR-068-38; source 225; A: BAL-0149; L: BAL-0149-V003
- DJR-068-39; source 225; A: BAL-0124, BAL-0149; C: BAL-0124-V018, BAL-0149-V003
- DJR-068-40; source 225–226; A: BAL-0124; C: BAL-0124-V018
- DJR-068-41; source 226; A: BAL-0124; C: BAL-0124-V018
- DJR-068-42; source 226; A: BAL-0124; C: BAL-0124-V018
- DJR-069-01; source 226; A: BAL-0106; C: BAL-0106-V001
- DJR-069-02; source 226; A: BAL-0106; C: BAL-0106-V001, BAL-0106-V002
- DJR-069-03; source 226; A: BAL-0106, BAL-0108, BAL-0109; L: BAL-0106-V002; C: BAL-0106-V001, BAL-0108-V001, BAL-0109-V001, BAL-0109-V002
- DJR-069-04; source 226; A: BAL-0106, BAL-0108, BAL-0109; L: BAL-0106-V001, BAL-0108-V001, BAL-0109-V001, BAL-0109-V002; C: BAL-0106-V001, BAL-0106-V002
- DJR-069-05; source 226; A: BAL-0106, BAL-0108, BAL-0109, BAL-0110; C: BAL-0106-V001, BAL-0108-V001, BAL-0109-V001, BAL-0109-V002
- DJR-069-06; source 226; A: BAL-0106, BAL-0110; C: BAL-0106-V001
- DJR-069-07; source 226–227; A: BAL-0106, BAL-0110; C: BAL-0106-V001
- DJR-069-08; source 227; A: BAL-0106, BAL-0110, BAL-0165; C: BAL-0106-V001
- DJR-069-09; source 227; A: BAL-0106, BAL-0110, BAL-0165; L: BAL-0106-V001, BAL-0165-V003; C: BAL-0106-V001
- DJR-069-10; source 227; A: BAL-0106, BAL-0165; C: BAL-0106-V001
- DJR-069-11; source 227; A: BAL-0106, BAL-0119, BAL-0120; C: BAL-0106-V001, BAL-0119-V003, BAL-0120-V010
- DJR-069-12; source 227; A: BAL-0106, BAL-0119, BAL-0120; L: BAL-0106-V001, BAL-0119-V003; C: BAL-0120-V010
- DJR-069-13; source 227; A: BAL-0106, BAL-0119; C: BAL-0106-V001, BAL-0119-V003
- DJR-069-14; source 227; A: BAL-0106; C: BAL-0106-V001
- DJR-069-15; source 227; A: BAL-0106; C: BAL-0106-V001
- DJR-069-16; source 227; A: BAL-0106, BAL-0107; L: BAL-0106-V001; C: BAL-0107-V001
- DJR-069-17; source 227–228; A: BAL-0106, BAL-0107; C: BAL-0106-V001
- DJR-069-18; source 228; A: BAL-0107, BAL-0170; C: BAL-0107-V001

- DJR-069-19; source 228; A: BAL-0107, BAL-0170; L: BAL-0107-V001, BAL-0170-V002
- DJR-069-20; source 228; A: BAL-0107, BAL-0170; C: BAL-0107-V001
- DJR-069-21; source 228; A: BAL-0107; C: BAL-0107-V001
- DJR-069-22; source 228; A: BAL-0107
- DJR-069-23; source 228; A: BAL-0107
- DJR-069-24; source 228; A: BAL-0107
- DJR-069-25; source 228; A: BAL-0107
- DJR-069-26; source 228; A: BAL-0107
- DJR-069-27; source 228; A: BAL-0107
- DJR-069-28; source 228; A: BAL-0107
- DJR-069-29; source 228–229; A: BAL-0107; C: BAL-0107-V001
- DJR-069-30; source 229; A: BAL-0107; C: BAL-0107-V001
- DJR-069-31; source 229; A: BAL-0107; L: BAL-0107-V001
- DJR-069-32; source 229; A: BAL-0107; L: BAL-0107-V001; C: BAL-0107-V001
- DJR-069-33; source 229; A: BAL-0107, BAL-0158, BAL-0159; L: BAL-0159-V002; C: BAL-0107-V001
- DJR-069-34; source 229; A: BAL-0107, BAL-0158, BAL-0159; L: BAL-0158-V003; C: BAL-0107-V001
- DJR-069-35; source 229; A: BAL-0107, BAL-0158, BAL-0159, BAL-0169; C: BAL-0107-V001, BAL-0158-V003, BAL-0169-V003
- DJR-069-36; source 229; A: BAL-0107, BAL-0169; L: BAL-0169-V003; C: BAL-0107-V001
- DJR-069-37; source 229; A: BAL-0107, BAL-0169; C: BAL-0107-V001, BAL-0169-V003
- DJR-069-38; source 229–230; A: BAL-0107, BAL-0112, BAL-0114, BAL-0115; L: BAL-0107-V001, BAL-0112-V002, BAL-0114-V001; C: BAL-0107-V001, BAL-0112-V002, BAL-0114-V001, BAL-0115-V002, BAL-0115-V003
- DJR-069-39; source 230; A: BAL-0107, BAL-0112, BAL-0114, BAL-0115, BAL-0183; C: BAL-0107-V001, BAL-0112-V002, BAL-0114-V001, BAL-0115-V002, BAL-0115-V003, BAL-0183-V006
- DJR-069-40; source 230; A: BAL-0107, BAL-0112, BAL-0114, BAL-0115, BAL-0183; L: BAL-0115-V002, BAL-0115-V003; C: BAL-0107-V001, BAL-0112-V002, BAL-0114-V001, BAL-0115-V002, BAL-0115-V003, BAL-0183-V006
- DJR-069-41; source 230; A: BAL-0104, BAL-0107, BAL-0112, BAL-0114, BAL-0115, BAL-0183; L: BAL-0183-V006; C: BAL-0104-V004, BAL-0107-V001, BAL-0112-V002, BAL-0114-V001, BAL-0115-V002, BAL-0115-V003
- DJR-069-42; source 230; A: BAL-0104, BAL-0107, BAL-0112, BAL-0114, BAL-0115, BAL-0183; L: BAL-0104-V004; C: BAL-0107-V001, BAL-0112-V002, BAL-0114-V001, BAL-0115-V002, BAL-0115-V003, BAL-0183-V006
- DJR-070-01; source 230; A: BAL-0116, BAL-0175; C: BAL-0116-V001, BAL-0175-V001
- DJR-070-02; source 230; A: BAL-0105, BAL-0116, BAL-0175; L: BAL-0175-V001; C: BAL-0116-V001
- DJR-070-03; source 230; A: BAL-0105, BAL-0116, BAL-0175, BAL-0182; L: BAL-0116-V001; C: BAL-0116-V001, BAL-0175-V001, BAL-0182-V003
- DJR-070-04; source 230; A: BAL-0105, BAL-0116, BAL-0182; C: BAL-0116-V001, BAL-0182-V003
- DJR-070-05; source 230; A: BAL-0104, BAL-0105, BAL-0129, BAL-0182; L: BAL-0182-V003; C: BAL-0104-V005, BAL-0129-V003
- DJR-070-06; source 230–231; A: BAL-0104, BAL-0105, BAL-0129, BAL-0182; L: BAL-0129-V003; C: BAL-0104-V005, BAL-0182-V003
- DJR-070-07; source 231; A: BAL-0104, BAL-0105, BAL-0108, BAL-0129, BAL-0182; L: BAL-0104-V005; C: BAL-0104-V005, BAL-0108-V003, BAL-0129-V003, BAL-0182-V003

- DJR-070-08; source 231; A: BAL-0104, BAL-0105, BAL-0108, BAL-0189; L: BAL-0108-V003; C: BAL-0104-V005, BAL-0189-V003
- DJR-070-09; source 231; A: BAL-0119, BAL-0189; L: BAL-0189-V003; C: BAL-0119-V004, BAL-0119-V005, BAL-0119-V006
- DJR-070-10; source 231; A: BAL-0119; L: BAL-0119-V006
- DJR-070-11; source 231; A: BAL-0119, BAL-0120; L: BAL-0119-V004, BAL-0119-V005, BAL-0120-V010; C: BAL-0119-V006
- DJR-070-12; source 231; A: BAL-0119, BAL-0120; C: BAL-0119-V004, BAL-0119-V005, BAL-0120-V010
- DJR-070-13; source 231; A: BAL-0119, BAL-0120; C: BAL-0119-V004, BAL-0119-V005, BAL-0120-V010
- DJR-070-14; source 231; A: BAL-0120; C: BAL-0120-V010
- DJR-070-15; source 231; A: BAL-0120; C: BAL-0120-V010
- DJR-070-16; source 231; A: BAL-0120; C: BAL-0120-V010
- DJR-070-17; source 231–232; A: BAL-0119; C: BAL-0119-V006
- DJR-070-18; source 232; A: BAL-0119; L: BAL-0119-V006
- DJR-070-19; source 232; A: BAL-0119; C: BAL-0119-V006
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- DJR-070-22; source 232; A: BAL-0122; L: BAL-0122-V004, BAL-0122-V005; C: BAL-0122-V001
- DJR-070-23; source 232; A: BAL-0122; L: BAL-0122-V001; C: BAL-0122-V004, BAL-0122-V005
- DJR-070-24; source 232; A: BAL-0123, BAL-0184; C: BAL-0123-V002, BAL-0184-V007
- DJR-070-25; source 232; A: BAL-0123, BAL-0184; L: BAL-0123-V002, BAL-0184-V007
- DJR-070-26; source 232; A: BAL-0123, BAL-0124, BAL-0184; L: BAL-0124-V001; C: BAL-0123-V002, BAL-0124-V002, BAL-0184-V007
- DJR-070-27; source 232; A: BAL-0124; L: BAL-0124-V002; C: BAL-0124-V001
- DJR-070-28; source 232; A: BAL-0124; C: BAL-0124-V002
- DJR-070-29; source 232; A: BAL-0124, BAL-0138; C: BAL-0138-V002
- DJR-070-30; source 232–233; A: BAL-0124, BAL-0138; L: BAL-0138-V002
- DJR-070-31; source 233; A: BAL-0124, BAL-0138; C: BAL-0124-V003, BAL-0138-V002
- DJR-070-32; source 233; A: BAL-0124; C: BAL-0124-V003
- DJR-070-33; source 233; A: BAL-0124; C: BAL-0124-V003
- DJR-070-34; source 233; A: BAL-0124; C: BAL-0124-V003
- DJR-070-35; source 233; A: BAL-0124; L: BAL-0124-V003
- DJR-070-36; source 233; A: BAL-0124; C: BAL-0124-V003, BAL-0124-V004
- DJR-070-37; source 233; A: BAL-0124; L: BAL-0124-V004; C: BAL-0124-V003
- DJR-070-38; source 233; A: BAL-0124; C: BAL-0124-V003, BAL-0124-V004
- DJR-070-39; source 233; A: BAL-0124; C: BAL-0124-V003, BAL-0124-V004
- DJR-070-40; source 233; A: BAL-0124, BAL-0131; C: BAL-0124-V001, BAL-0124-V003, BAL-0131-V001
- DJR-070-41; source 233; A: BAL-0124, BAL-0131; L: BAL-0124-V001, BAL-0131-V001; C: BAL-0124-V003
- DJR-070-42; source 233–234; A: BAL-0116, BAL-0124, BAL-0131; C: BAL-0116-V001, BAL-0124-V001, BAL-0124-V003, BAL-0131-V001
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- DJR-070-44; source 234; A: BAL-0116; L: BAL-0116-V001; C: BAL-0116-V001
- DJR-070-45; source 234; A: BAL-0116; C: BAL-0116-V001
- DJR-070-46; source 234; A: BAL-0116; L: BAL-0116-V001; C: BAL-0116-V001
- DJR-070-47; source 234; A: BAL-0116; C: BAL-0116-V001

- DJR-071-01; source 234; A: BAL-0122; C: BAL-0122-V001
- DJR-071-02; source 234; A: BAL-0122, BAL-0125; L: BAL-0122-V001; C: BAL-0125-V001
- DJR-071-03; source 234–235; A: BAL-0122, BAL-0125, BAL-0129, BAL-0137; L: BAL-0125-V001; C: BAL-0122-V001, BAL-0129-V004, BAL-0129-V005, BAL-0137-V002, BAL-0137-V003
- DJR-071-04; source 235; A: BAL-0125, BAL-0129, BAL-0137; L: BAL-0129-V004, BAL-0129-V005, BAL-0137-V002, BAL-0137-V003; C: BAL-0125-V001
- DJR-071-05; source 235; A: BAL-0129, BAL-0137; C: BAL-0129-V004, BAL-0129-V005, BAL-0137-V002, BAL-0137-V003
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- DJR-071-21; source 236; A: BAL-0106, BAL-0119; L: BAL-0106-V005, BAL-0119-V007; C: BAL-0106-V005
- DJR-071-22; source 236; A: BAL-0106, BAL-0119; C: BAL-0106-V005, BAL-0119-V007
- DJR-071-23; source 236–237; A: BAL-0119; C: BAL-0119-V007
- DJR-071-24; source 237; A: BAL-0119; C: BAL-0119-V007
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- DJR-071-26; source 237; A: BAL-0195, BAL-0199; C: BAL-0195-V002, BAL-0199-V007
- DJR-071-27; source 237; A: BAL-0130, BAL-0177, BAL-0179, BAL-0195, BAL-0199; L: BAL-0130-V001; C: BAL-0130-V004, BAL-0177-V001, BAL-0179-V001, BAL-0195-V002, BAL-0199-V007
- DJR-071-28; source 237; A: BAL-0130, BAL-0150, BAL-0177, BAL-0179, BAL-0195, BAL-0199; L: BAL-0130-V004, BAL-0150-V007, BAL-0177-V001, BAL-0179-V001, BAL-0195-V002, BAL-0199-V007; C: BAL-0195-V002, BAL-0199-V007
- DJR-071-29; source 237; A: BAL-0130, BAL-0177, BAL-0179, BAL-0195, BAL-0199; C: BAL-0130-V004, BAL-0177-V001, BAL-0179-V001, BAL-0195-V002, BAL-0199-V007
- DJR-071-30; source 237; A: BAL-0130, BAL-0195, BAL-0199; C: BAL-0130-V004, BAL-0195-V002, BAL-0199-V007
- DJR-071-31; source 237; A: BAL-0130, BAL-0136, BAL-0195, BAL-0199; C: BAL-0130-V004, BAL-0136-V001, BAL-0195-V002, BAL-0199-V007
- DJR-071-32; source 237; A: BAL-0136; L: BAL-0136-V001; C: BAL-0136-V002
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- DJR-071-35; source 238; A: BAL-0136, BAL-0137, BAL-0194; L: BAL-0137-V004, BAL-0137-V007, BAL-0194-V001; C: BAL-0136-V001, BAL-0136-V002, BAL-0136-V003, BAL-0194-V002
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- DJR-071-37; source 238; A: BAL-0136, BAL-0194; L: BAL-0136-V004; C: BAL-0136-V001, BAL-0194-V002
- DJR-071-38; source 238; A: BAL-0136, BAL-0194; C: BAL-0136-V001, BAL-0136-V004, BAL-0136-V009, BAL-0194-V002

- DJR-071-39; source 238; A: BAL-0124, BAL-0136; L: BAL-0136-V009; C: BAL-0124-V016, BAL-0136-V001, BAL-0136-V004
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- DJR-071-43; source 238–239; A: BAL-0124, BAL-0136, BAL-0139; L: BAL-0124-V005, BAL-0139-V013; C: BAL-0136-V001
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- DJR-071-47; source 239; A: BAL-0124, BAL-0136; L: BAL-0124-V020, BAL-0136-V001; C: BAL-0124-V005, BAL-0136-V001
- DJR-071-48; source 239; A: BAL-0124, BAL-0136; C: BAL-0124-V020, BAL-0136-V001
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- DJR-072-02; source 239; A: BAL-0134, BAL-0164, BAL-0199; C: BAL-0134-V002, BAL-0134-V005, BAL-0164-V019, BAL-0199-V008
- DJR-072-03; source 239; A: BAL-0134, BAL-0164, BAL-0199; L: BAL-0199-V008; C: BAL-0134-V002, BAL-0134-V005, BAL-0164-V019, BAL-0199-V008
- DJR-072-04; source 239–240; A: BAL-0134, BAL-0164, BAL-0199; C: BAL-0134-V002, BAL-0134-V005, BAL-0164-V019, BAL-0199-V008
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- DJR-072-07; source 240; A: BAL-0134, BAL-0164, BAL-0199; L: BAL-0134-V002; C: BAL-0134-V001, BAL-0134-V002, BAL-0134-V005, BAL-0164-V019, BAL-0199-V008
- DJR-072-08; source 240; A: BAL-0134, BAL-0164, BAL-0199; L: BAL-0134-V001; C: BAL-0134-V002, BAL-0134-V005, BAL-0164-V019, BAL-0199-V008
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- DJR-073-30; source 246–247; A: BAL-0124; C: BAL-0124-V002, BAL-0124-V009
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- DJR-074-06; source 248; A: BAL-0121; L: BAL-0121-V008; C: BAL-0121-V007

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- DJR-074-25; source 250–251; A: BAL-0110, BAL-0121; L: BAL-0110-V001; C: BAL-0110-V001, BAL-0121-V009
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- DJR-081-40; source 284; A: BAL-0125; C: BAL-0125-V010
- DJR-082-02; source 284; A: BAL-0112; C: BAL-0112-V004
- DJR-082-03; source 284; A: BAL-0112; L: BAL-0112-V004; C: BAL-0112-V004
- DJR-082-04; source 284; A: BAL-0112, BAL-0164; C: BAL-0112-V004
- DJR-082-05; source 284; A: BAL-0164; L: BAL-0164-V008
- DJR-082-06; source 284–285; A: BAL-0112, BAL-0164; C: BAL-0112-V007
- DJR-082-07; source 285; A: BAL-0112; C: BAL-0112-V007
- DJR-082-08; source 285; A: BAL-0112; C: BAL-0112-V007
- DJR-082-09; source 285; A: BAL-0112; C: BAL-0112-V007, BAL-0149-V007
- DJR-082-10; source 285; A: BAL-0112, BAL-0149; L: BAL-0112-V007, BAL-0149-V007; C: BAL-0112-V007
- DJR-082-11; source 285; A: BAL-0112; C: BAL-0112-V007
- DJR-082-13; source 285–286; C: BAL-0140-V008
- DJR-082-14; source 286; A: BAL-0140, BAL-0153; L: BAL-0140-V008; C: BAL-0153-V016
- DJR-082-15; source 286; A: BAL-0139, BAL-0140, BAL-0153, BAL-0175; L: BAL-0153-V016; C: BAL-0139-V006, BAL-0140-V008, BAL-0153-V016, BAL-0175-V007
- DJR-082-16; source 286; A: BAL-0139, BAL-0175; L: BAL-0139-V006, BAL-0175-V007; C: BAL-0153-V016
- DJR-082-17; source 286; A: BAL-0139, BAL-0175; C: BAL-0139-V006, BAL-0175-V007
- DJR-082-18; source 286; C: BAL-0155-V001
- DJR-082-19; source 286; A: BAL-0155; L: BAL-0155-V001
- DJR-082-20; source 286; A: BAL-0126; C: BAL-0126-V002
- DJR-082-21; source 286; A: BAL-0126, BAL-0140, BAL-0153, BAL-0164; L: BAL-0126-V002, BAL-0140-V015; C: BAL-0153-V002
- DJR-082-22; source 286; A: BAL-0126, BAL-0140, BAL-0153, BAL-0164; L: BAL-0164-V014; C: BAL-0126-V002, BAL-0140-V015, BAL-0153-V002
- DJR-082-23; source 287; A: BAL-0145, BAL-0164; C: BAL-0145-V010
- DJR-082-24; source 287; A: BAL-0145; C: BAL-0145-V010
- DJR-082-25; source 287; A: BAL-0145; C: BAL-0145-V010
- DJR-082-26; source 287; A: BAL-0145; C: BAL-0145-V010
- DJR-082-27; source 287; A: BAL-0145; C: BAL-0145-V010
- DJR-082-28; source 287; A: BAL-0145; C: BAL-0145-V010
- DJR-082-29; source 287; A: BAL-0145; L: BAL-0145-V010
- DJR-082-30; source 287; A: BAL-0145; C: BAL-0145-V010
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- DJR-082-32; source 287; A: BAL-0145; C: BAL-0145-V010
- DJR-082-33; source 287; A: BAL-0145; C: BAL-0145-V010
- DJR-082-34; source 288; A: BAL-0124, BAL-0145; C: BAL-0124-V001
- DJR-082-35; source 288; A: BAL-0124, BAL-0145, BAL-0194; L: BAL-0124-V001; C: BAL-0194-V004
- DJR-082-36; source 288; A: BAL-0124, BAL-0145, BAL-0194; L: BAL-0194-V004; C: BAL-0124-V001

- DJR-082-37; source 288; A: BAL-0145, BAL-0194; C: BAL-0194-V004
- DJR-082-38; source 288; A: BAL-0145
- DJR-082-39; source 288; A: BAL-0145, BAL-0152; C: BAL-0152-V008
- DJR-082-40; source 288; A: BAL-0145, BAL-0152; L: BAL-0152-V008
- DJR-082-41; source 288; A: BAL-0145; C: BAL-0152-V008
- DJR-082-42; source 288; A: BAL-0145
- DJR-082-43; source 288; A: BAL-0145
- DJR-082-44; source 289; A: BAL-0145
- DJR-082-45; source 289; A: BAL-0145
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- DJR-083-02; source 289; A: BAL-0120, BAL-0127, BAL-0150, BAL-0158, BAL-0159; L: BAL-0120-V006, BAL-0127-V004, BAL-0150-V001, BAL-0150-V002, BAL-0150-V003; C: BAL-0120-V006
- DJR-083-03; source 289; A: BAL-0120, BAL-0127, BAL-0150, BAL-0158, BAL-0159; L: BAL-0158-V005, BAL-0159-V003; C: BAL-0120-V006, BAL-0127-V004, BAL-0150-V001
- DJR-083-04; source 289; A: BAL-0127, BAL-0158, BAL-0159; C: BAL-0127-V004
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- DJR-083-07; source 290; A: BAL-0120, BAL-0124, BAL-0150; L: BAL-0120-V006, BAL-0124-V009; C: BAL-0150-V001
- DJR-083-08; source 290; A: BAL-0120, BAL-0124, BAL-0150; C: BAL-0120-V006, BAL-0124-V009, BAL-0150-V001
- DJR-083-09; source 290; A: BAL-0120, BAL-0150; C: BAL-0120-V006, BAL-0150-V001
- DJR-083-10; source 290; A: BAL-0120, BAL-0150; C: BAL-0120-V006, BAL-0150-V001
- DJR-083-11; source 290; A: BAL-0120, BAL-0150; C: BAL-0120-V006, BAL-0150-V001
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- DJR-083-34; source 293; A: BAL-0156, BAL-0162; C: BAL-0156-V001, BAL-0162-V010
- DJR-083-36; source 293; A: BAL-0156; L: BAL-0156-V002
- DJR-083-37; source 293; A: BAL-0156; L: BAL-0156-V003; C: BAL-0156-V001
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- DJR-083-40; source 293; A: BAL-0156; C: BAL-0156-V001
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- DJR-083-42; source 293–294; A: BAL-0156; C: BAL-0156-V001

- DJR-083-43; source 294; A: BAL-0156; C: BAL-0156-V001
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- DJR-084-02; source 294; A: BAL-0106, BAL-0107, BAL-0156; L: BAL-0106-V001, BAL-0107-V001, BAL-0156-V004; C: BAL-0106-V001, BAL-0107-V001
- DJR-084-03; source 294; A: BAL-0106, BAL-0107, BAL-0156; C: BAL-0106-V001, BAL-0107-V001, BAL-0156-V004
- DJR-084-04; source 294; A: BAL-0106, BAL-0107, BAL-0156, BAL-0163; L: BAL-0163-V001; C: BAL-0106-V001, BAL-0107-V001, BAL-0156-V004
- DJR-084-05; source 294–295; A: BAL-0106, BAL-0107, BAL-0156, BAL-0163; L: BAL-0163-V002, BAL-0163-V003, BAL-0163-V004, BAL-0163-V005; C: BAL-0106-V001, BAL-0107-V001, BAL-0156-V004
- DJR-084-06; source 295; A: BAL-0106, BAL-0107, BAL-0156, BAL-0163; C: BAL-0106-V001, BAL-0107-V001
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- DJR-084-08; source 295; A: BAL-0156, BAL-0163; C: BAL-0163-V003
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- DJR-091-45; source 330; A: BAL-0129; L: BAL-0129-V007
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- DJR-091-48; source 330; A: BAL-0162
- DJR-091-49; source 330; A: BAL-0162; L: BAL-0162-V005
- DJR-091-50; source 330; A: BAL-0162; C: BAL-0162-V005
- DJR-091-60; source 331; A: BAL-0136, BAL-0170; C: BAL-0136-V010, BAL-0170-V007
- DJR-091-61; source 331; A: BAL-0127, BAL-0136, BAL-0170; L: BAL-0136-V010, BAL-0170-V007; C: BAL-0127-V004
- DJR-091-62; source 331; A: BAL-0127, BAL-0136, BAL-0170; L: BAL-0127-V004; C: BAL-0136-V010, BAL-0170-V007
- DJR-091-63; source 331; A: BAL-0127; C: BAL-0127-V004
- DJR-092-03; source 331–332; A: BAL-0137; C: BAL-0137-V002, BAL-0137-V010
- DJR-092-04; source 332; A: BAL-0124, BAL-0126, BAL-0127, BAL-0137, BAL-0157, BAL-0169, BAL-0170; L: BAL-0137-V010; C: BAL-0124-V011, BAL-0126-V003, BAL-0127-V004, BAL-0137-V002
- DJR-092-05; source 332; A: BAL-0124, BAL-0126, BAL-0127, BAL-0137, BAL-0157, BAL-0169, BAL-0170; L: BAL-0169-V005; C: BAL-0124-V011, BAL-0126-V003, BAL-0127-V004, BAL-0137-V002, BAL-0137-V010, BAL-0170-V007
- DJR-092-06; source 332; A: BAL-0124, BAL-0126, BAL-0127, BAL-0137, BAL-0157, BAL-0169, BAL-0170; C: BAL-0124-V011, BAL-0126-V003, BAL-0127-V004, BAL-0137-V010
- DJR-092-07; source 332; A: BAL-0137; C: BAL-0137-V010
- DJR-092-08; source 332; A: BAL-0137; C: BAL-0137-V010
- DJR-092-09; source 332; A: BAL-0137; C: BAL-0137-V010
- DJR-092-10; source 332; A: BAL-0137; C: BAL-0137-V010
- DJR-092-11; source 332; A: BAL-0137; C: BAL-0137-V010
- DJR-092-12; source 332; A: BAL-0137; C: BAL-0137-V010
- DJR-092-13; source 332; A: BAL-0137; C: BAL-0137-V010
- DJR-092-14; source 332; A: BAL-0137; C: BAL-0137-V010

- DJR-092-15; source 332; A: BAL-0137; C: BAL-0137-V010
- DJR-092-16; source 332–333; A: BAL-0137; C: BAL-0137-V010
- DJR-092-17; source 333; A: BAL-0137; C: BAL-0137-V010
- DJR-092-23; source 333; C: BAL-0150-V008
- DJR-092-24; source 333; A: BAL-0150; L: BAL-0150-V008
- DJR-092-25; source 333; C: BAL-0150-V008
- DJR-092-50; source 335; A: BAL-0172
- DJR-092-51; source 335; A: BAL-0172, BAL-0180; L: BAL-0172-V006; C: BAL-0180-V007
- DJR-092-52; source 335; A: BAL-0172, BAL-0180; L: BAL-0180-V007; C: BAL-0172-V006
- DJR-092-53; source 335; A: BAL-0180; C: BAL-0180-V007
- DJR-092-60; source 336; A: BAL-0159
- DJR-093-01; source 336; A: BAL-0159, BAL-0169; L: BAL-0159-V004, BAL-0169-V006
- DJR-093-02; source 336; A: BAL-0159, BAL-0169; C: BAL-0149-V009, BAL-0159-V004, BAL-0169-V006
- DJR-093-03; source 336; A: BAL-0149, BAL-0159, BAL-0169; L: BAL-0149-V009; C: BAL-0159-V004, BAL-0169-V006
- DJR-093-04; source 336; A: BAL-0149, BAL-0159, BAL-0169; C: BAL-0149-V009, BAL-0159-V004, BAL-0169-V006
- DJR-093-05; source 336; A: BAL-0170; C: BAL-0170-V008
- DJR-093-06; source 336; A: BAL-0170; L: BAL-0170-V008
- DJR-093-07; source 336; A: BAL-0170; C: BAL-0170-V008
- DJR-093-13; source 337; A: BAL-0154, BAL-0170; C: BAL-0154-V012
- DJR-093-14; source 337; A: BAL-0154, BAL-0170; L: BAL-0154-V012, BAL-0170-V009; C: BAL-0154-V001
- DJR-093-15; source 337; A: BAL-0169, BAL-0170; C: BAL-0154-V012, BAL-0169-V009
- DJR-093-16; source 337; A: BAL-0107, BAL-0169, BAL-0170; C: BAL-0107-V002, BAL-0169-V009
- DJR-093-17; source 337; A: BAL-0107, BAL-0169, BAL-0170; L: BAL-0107-V002, BAL-0169-V009; C: BAL-0107-V002
- DJR-093-18; source 337; A: BAL-0107, BAL-0162, BAL-0169, BAL-0170; C: BAL-0107-V002, BAL-0162-V006, BAL-0169-V009
- DJR-093-19; source 337; A: BAL-0128, BAL-0162; L: BAL-0162-V006; C: BAL-0128-V007
- DJR-093-20; source 337–338; A: BAL-0128, BAL-0162; L: BAL-0128-V007; C: BAL-0162-V006
- DJR-093-21; source 338; A: BAL-0128; C: BAL-0128-V007
- DJR-093-40; source 327 [misprint for 340]; A: BAL-0154; C: BAL-0154-V008
- DJR-093-41; source 327 [misprint for 340]; A: BAL-0154; C: BAL-0154-V008
- DJR-093-42; source 327 [misprint for 340]; A: BAL-0154; C: BAL-0154-V008
- DJR-093-43; source 327 [misprint for 340]; A: BAL-0154; C: BAL-0154-V008
- DJR-093-44; source 327 [misprint for 340]; A: BAL-0154; C: BAL-0154-V008
- DJR-093-45; source 327 [misprint for 340]; A: BAL-0154; C: BAL-0154-V008
- DJR-093-46; source 327 [misprint for 340]; A: BAL-0154; L: BAL-0154-V008
- DJR-094-21; source 342; A: BAL-0127, BAL-0145; C: BAL-0127-V004, BAL-0145-V011
- DJR-094-22; source 342; A: BAL-0127, BAL-0145; L: BAL-0127-V004, BAL-0145-V011
- DJR-094-23; source 342; A: BAL-0127, BAL-0145; C: BAL-0127-V004, BAL-0145-V011
- DJR-094-24; source 342; A: BAL-0127; C: BAL-0127-V004
- DJR-094-25; source 342; A: BAL-0127; C: BAL-0127-V004
- DJR-094-34; source 343; A: BAL-0156, BAL-0199; C: BAL-0156-V011, BAL-0199-V012

- DJR-094-35; source 343; A: BAL-0150, BAL-0156, BAL-0199; C: BAL-0150-V009, BAL-0156-V011, BAL-0199-V012
- DJR-094-36; source 343; A: BAL-0150, BAL-0156, BAL-0199; L: BAL-0199-V012; C: BAL-0150-V009, BAL-0156-V011, BAL-0199-V012
- DJR-094-37; source 343; A: BAL-0150, BAL-0199; L: BAL-0150-V009; C: BAL-0199-V012
- DJR-094-38; source 343; A: BAL-0150, BAL-0160, BAL-0199; C: BAL-0150-V009, BAL-0160-V006, BAL-0199-V012
- DJR-094-39; source 343; A: BAL-0160, BAL-0199; L: BAL-0160-V006; C: BAL-0160-V006, BAL-0199-V012
- DJR-094-40; source 343; A: BAL-0160; C: BAL-0160-V006
- DJR-095-06; source 345; A: BAL-0125; C: BAL-0125-V004
- DJR-095-07; source 345; A: BAL-0125; L: BAL-0125-V004
- DJR-095-08; source 345; A: BAL-0125; C: BAL-0125-V004
- DJR-095-14; source 346; A: BAL-0159; C: BAL-0159-V007
- DJR-095-15; source 346; A: BAL-0159; L: BAL-0159-V007; C: BAL-0159-V007
- DJR-095-16; source 346; A: BAL-0159; C: BAL-0159-V007
- DJR-095-25; source 346; A: BAL-0137; C: BAL-0137-V002
- DJR-095-26; source 346–347; A: BAL-0137; L: BAL-0137-V002
- DJR-095-27; source 347; A: BAL-0137; C: BAL-0137-V002
- DJR-095-28; source 347; A: BAL-0163
- DJR-095-29; source 347; A: BAL-0163; L: BAL-0163-V006
- DJR-095-30; source 347; A: BAL-0163
- DJR-095-33; source 347; A: BAL-0160, BAL-0161, BAL-0169
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- DJR-095-35; source 348; A: BAL-0160, BAL-0161, BAL-0169; C: BAL-0160-V006
- DJR-096-04; source 350; A: BAL-0156; L: BAL-0156-V009
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- DJR-096-19; source 351; A: BAL-0167; L: BAL-0167-V005
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- DJR-097-05; source 355; A: BAL-0198; C: BAL-0198-V007
- DJR-097-06; source 355; A: BAL-0198; L: BAL-0198-V007; C: BAL-0198-V007
- DJR-097-07; source 355; A: BAL-0198; C: BAL-0198-V007
- DJR-098-06; source 359; A: BAL-0160, BAL-0161, BAL-0169; C: BAL-0161-V005
- DJR-098-07; source 359; A: BAL-0160, BAL-0161, BAL-0169; L: BAL-0161-V005; C: BAL-0169-V008
- DJR-098-08; source 359; A: BAL-0160, BAL-0161, BAL-0169; C: BAL-0161-V005
- DJR-098-09; source 359; A: BAL-0145, BAL-0160; C: BAL-0145-V012
- DJR-098-10; source 359–360; A: BAL-0120, BAL-0145, BAL-0160; L: BAL-0145-V012; C: BAL-0120-V011
- DJR-098-11; source 360; A: BAL-0120; L: BAL-0120-V011
- DJR-098-12; source 360; A: BAL-0120; C: BAL-0120-V011
- DJR-098-23; source 361; C: BAL-0152-V002
- DJR-098-24; source 361; A: BAL-0152; L: BAL-0152-V002
- DJR-098-25; source 361; C: BAL-0152-V002

- DJR-098-30; source 361; A: BAL-0142; C: BAL-0142-V005
- DJR-098-31; source 361; A: BAL-0142; L: BAL-0142-V005
- DJR-098-32; source 361; A: BAL-0142; C: BAL-0142-V005
- DJR-098-39; source 362; A: BAL-0105, BAL-0120; C: BAL-0105-V007, BAL-0120-V010
- DJR-098-40; source 362; A: BAL-0105, BAL-0119, BAL-0120; L: BAL-0105-V007, BAL-0120-V010; C: BAL-0105-V005, BAL-0105-V009
- DJR-098-41; source 362; A: BAL-0105, BAL-0120; C: BAL-0105-V007, BAL-0120-V010
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- DJR-098-45; source 362–363; A: BAL-0105; L: BAL-0105-V008, BAL-0105-V009
- DJR-099-01; source 363; A: BAL-0105; C: BAL-0105-V008
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- DJR-099-19; source 364; A: BAL-0133, BAL-0189; L: BAL-0133-V001
- DJR-099-20; source 364; A: BAL-0133, BAL-0189; C: BAL-0133-V001
- DJR-099-21; source 364–365; A: BAL-0123, BAL-0133, BAL-0189; C: BAL-0123-V013, BAL-0133-V001
- DJR-099-22; source 365; A: BAL-0105, BAL-0123, BAL-0133, BAL-0189; L: BAL-0123-V013; C: BAL-0105-V008, BAL-0105-V009, BAL-0105-V010, BAL-0133-V001, BAL-0189-V004
- DJR-099-23; source 365; A: BAL-0105, BAL-0123, BAL-0133, BAL-0189; C: BAL-0105-V010, BAL-0123-V013, BAL-0133-V001
- DJR-099-24; source 365; A: BAL-0105, BAL-0189; C: BAL-0105-V010
- DJR-099-25; source 365; A: BAL-0105, BAL-0189; L: BAL-0105-V010; C: BAL-0105-V010
- DJR-099-26; source 365; A: BAL-0105, BAL-0129, BAL-0173; C: BAL-0105-V010, BAL-0129-V002, BAL-0173-V003
- DJR-099-27; source 365; A: BAL-0105, BAL-0129, BAL-0173; L: BAL-0129-V002; C: BAL-0105-V010, BAL-0173-V003
- DJR-099-28; source 365; A: BAL-0105, BAL-0129, BAL-0173; L: BAL-0173-V003; C: BAL-0105-V010, BAL-0129-V002
- DJR-099-29; source 366; A: BAL-0173, BAL-0183; C: BAL-0173-V002, BAL-0183-V003
- DJR-099-30; source 366; A: BAL-0173; L: BAL-0173-V002
- DJR-099-33; source 366; A: BAL-0173; C: BAL-0173-V002
- DJR-099-34; source 366; A: BAL-0139, BAL-0183; C: BAL-0139-V005, BAL-0183-V003
- DJR-099-35; source 366; A: BAL-0139, BAL-0183; L: BAL-0139-V005; C: BAL-0183-V003
- DJR-099-36; source 366; A: BAL-0139, BAL-0183; C: BAL-0139-V005, BAL-0183-V003
- DJR-099-37; source 366; A: BAL-0183; C: BAL-0183-V003
- DJR-099-38; source 366–367; A: BAL-0112, BAL-0117, BAL-0183, BAL-0188; L: BAL-0117-V001, BAL-0183-V003; C: BAL-0112-V002, BAL-0117-V001, BAL-0188-V001
- DJR-099-39; source 367; A: BAL-0112, BAL-0117, BAL-0183, BAL-0188; C: BAL-0112-V002, BAL-0117-V001, BAL-0183-V003, BAL-0188-V001
- DJR-099-40; source 367; A: BAL-0112, BAL-0117, BAL-0183, BAL-0188; L: BAL-0188-V001; C: BAL-0112-V002, BAL-0117-V001, BAL-0183-V003

- DJR-099-41; source 367; A: BAL-0112, BAL-0117, BAL-0183, BAL-0188; C: BAL-0112-V002, BAL-0117-V001, BAL-0183-V003, BAL-0188-V001
- DJR-099-42; source 367; A: BAL-0112, BAL-0117, BAL-0155, BAL-0183, BAL-0188; L: BAL-0112-V002; C: BAL-0112-V002, BAL-0117-V001, BAL-0155-V008, BAL-0183-V003, BAL-0188-V001
- DJR-099-43; source 367; A: BAL-0112, BAL-0117, BAL-0155, BAL-0183, BAL-0188; L: BAL-0155-V008; C: BAL-0112-V002, BAL-0117-V001, BAL-0183-V003, BAL-0188-V001
- DJR-099-44; source 367; A: BAL-0112, BAL-0117, BAL-0155; C: BAL-0112-V002, BAL-0117-V001, BAL-0155-V008
- DJR-100-02; source 367; A: BAL-0173; C: BAL-0173-V004
- DJR-100-07; source 368; A: BAL-0139, BAL-0173; L: BAL-0173-V004; C: BAL-0139-V008
- DJR-100-08; source 368; A: BAL-0139, BAL-0174, BAL-0176, BAL-0187; L: BAL-0139-V008, BAL-0176-V002; C: BAL-0174-V003, BAL-0187-V004
- DJR-100-09; source 368; A: BAL-0139, BAL-0174, BAL-0187; L: BAL-0174-V003, BAL-0187-V004; C: BAL-0139-V008
- DJR-100-10; source 368; A: BAL-0174, BAL-0187; C: BAL-0174-V003, BAL-0187-V004
- DJR-100-11; source 368; A: BAL-0166
- DJR-100-12; source 368–369; A: BAL-0166; L: BAL-0166-V002
- DJR-100-13; source 369; A: BAL-0166
- DJR-100-22; source 369; A: BAL-0117; C: BAL-0117-V001
- DJR-100-23; source 370; A: BAL-0117; C: BAL-0117-V001
- DJR-100-24; source 370; A: BAL-0117; L: BAL-0117-V001; C: BAL-0117-V001
- DJR-100-25; source 370; A: BAL-0117; C: BAL-0117-V001
- DJR-100-33; source 371; A: BAL-0174; C: BAL-0174-V001
- DJR-100-34; source 371; A: BAL-0114, BAL-0124, BAL-0174; C: BAL-0114-V002, BAL-0124-V017, BAL-0174-V001
- DJR-100-35; source 371; A: BAL-0114, BAL-0124, BAL-0172, BAL-0174; L: BAL-0174-V001, BAL-0174-V002; C: BAL-0114-V002, BAL-0124-V017
- DJR-100-36; source 371; A: BAL-0114, BAL-0124, BAL-0172, BAL-0174, BAL-0182; L: BAL-0114-V002; C: BAL-0114-V002, BAL-0124-V017, BAL-0172-V007, BAL-0174-V004, BAL-0182-V004
- DJR-100-37; source 371; A: BAL-0114, BAL-0124, BAL-0172, BAL-0174, BAL-0182; L: BAL-0174-V004; C: BAL-0114-V002, BAL-0124-V017, BAL-0182-V004
- DJR-100-38; source 371; A: BAL-0110, BAL-0114, BAL-0124, BAL-0172, BAL-0174, BAL-0175, BAL-0182; L: BAL-0124-V017, BAL-0172-V007, BAL-0182-V004; C: BAL-0110-V003, BAL-0114-V002, BAL-0174-V004, BAL-0175-V002
- DJR-100-39; source 371–372; A: BAL-0110, BAL-0124, BAL-0136, BAL-0172, BAL-0175, BAL-0182; L: BAL-0110-V003; C: BAL-0110-V003, BAL-0124-V017, BAL-0136-V007, BAL-0172-V007, BAL-0175-V002, BAL-0182-V004
- DJR-100-40; source 372; A: BAL-0110, BAL-0124, BAL-0136, BAL-0182; L: BAL-0136-V007; C: BAL-0110-V003, BAL-0124-V017, BAL-0182-V004
- DJR-100-41; source 372; A: BAL-0110, BAL-0124, BAL-0136, BAL-0182; C: BAL-0110-V003, BAL-0124-V017, BAL-0136-V007, BAL-0182-V004
- DJR-100-42; source 372; A: BAL-0110, BAL-0124, BAL-0136, BAL-0175, BAL-0182; C: BAL-0110-V003, BAL-0124-V017, BAL-0136-V007, BAL-0175-V002, BAL-0182-V004
- DJR-100-43; source 372; A: BAL-0110, BAL-0136, BAL-0139, BAL-0175, BAL-0182; C: BAL-0110-V003, BAL-0136-V007, BAL-0139-V007, BAL-0175-V002, BAL-0182-V004
- DJR-100-44; source 372; A: BAL-0110, BAL-0139, BAL-0175, BAL-0182; L: BAL-0110-V003, BAL-0139-V007, BAL-0175-V002, BAL-0182-V005; C: BAL-0110-V003, BAL-0182-V004

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- DJR-101-03; source 372; A: BAL-0183; C: BAL-0183-V002
- DJR-101-04; source 372; A: BAL-0183; C: BAL-0183-V002
- DJR-101-05; source 372–373; A: BAL-0183; L: BAL-0183-V002
- DJR-101-06; source 373; A: BAL-0113, BAL-0183; C: BAL-0113-V001, BAL-0183-V002
- DJR-101-07; source 373; A: BAL-0113, BAL-0183; L: BAL-0113-V001; C: BAL-0113-V001
- DJR-101-08; source 373; A: BAL-0113, BAL-0183; C: BAL-0113-V001
- DJR-101-09; source 373; A: BAL-0114, BAL-0116, BAL-0183; C: BAL-0114-V001, BAL-0116-V001, BAL-0116-V002
- DJR-101-10; source 373; A: BAL-0114, BAL-0116, BAL-0183; C: BAL-0114-V001, BAL-0116-V001, BAL-0116-V002
- DJR-101-11; source 373; A: BAL-0114, BAL-0116, BAL-0183; C: BAL-0114-V001, BAL-0116-V001, BAL-0116-V002
- DJR-101-12; source 373; A: BAL-0114, BAL-0116, BAL-0183; L: BAL-0116-V002; C: BAL-0114-V001, BAL-0116-V001, BAL-0116-V002
- DJR-101-13; source 373–374; A: BAL-0114, BAL-0116, BAL-0157, BAL-0183; C: BAL-0114-V001, BAL-0116-V001, BAL-0116-V002, BAL-0157-V007, BAL-0183-V002
- DJR-101-14; source 374; A: BAL-0114, BAL-0116, BAL-0157, BAL-0183; L: BAL-0157-V007, BAL-0183-V002; C: BAL-0114-V001, BAL-0116-V001, BAL-0116-V002, BAL-0157-V007, BAL-0183-V002
- DJR-101-15; source 374; A: BAL-0114, BAL-0116, BAL-0157, BAL-0183; L: BAL-0116-V001; C: BAL-0114-V001, BAL-0116-V001, BAL-0116-V002, BAL-0157-V007, BAL-0183-V002
- DJR-101-16; source 374; A: BAL-0114, BAL-0116, BAL-0183; L: BAL-0114-V001; C: BAL-0114-V001, BAL-0116-V001, BAL-0116-V002, BAL-0183-V002
- DJR-101-17; source 374; A: BAL-0114, BAL-0116; C: BAL-0114-V001, BAL-0116-V001, BAL-0116-V002
- DJR-101-18; source 374; A: BAL-0114, BAL-0116; C: BAL-0114-V001, BAL-0116-V001, BAL-0116-V002
- DJR-101-19; source 374; A: BAL-0123; C: BAL-0123-V003
- DJR-101-20; source 374; A: BAL-0123, BAL-0146; L: BAL-0123-V003; C: BAL-0146-V005
- DJR-101-21; source 374; A: BAL-0119, BAL-0123, BAL-0146; L: BAL-0146-V005; C: BAL-0119-V008, BAL-0123-V003
- DJR-101-22; source 374–375; A: BAL-0119, BAL-0123; C: BAL-0119-V008, BAL-0123-V003
- DJR-101-23; source 375; A: BAL-0119, BAL-0123, BAL-0124, BAL-0175, BAL-0181; L: BAL-0119-V008; C: BAL-0123-V003, BAL-0124-V007, BAL-0175-V005, BAL-0181-V003
- DJR-101-24; source 375; A: BAL-0119, BAL-0124, BAL-0175, BAL-0181, BAL-0182; L: BAL-0124-V007, BAL-0181-V003; C: BAL-0119-V008, BAL-0175-V005, BAL-0182-V005
- DJR-101-25; source 375; A: BAL-0124, BAL-0139, BAL-0175, BAL-0181, BAL-0182; L: BAL-0182-V005; C: BAL-0124-V007, BAL-0139-V008, BAL-0175-V005, BAL-0181-V003
- DJR-101-26; source 375; A: BAL-0139, BAL-0175, BAL-0182; L: BAL-0139-V008, BAL-0175-V005, BAL-0175-V006; C: BAL-0149-V004, BAL-0182-V005
- DJR-101-27; source 375; A: BAL-0139, BAL-0149, BAL-0175; L: BAL-0149-V004; C: BAL-0139-V008, BAL-0175-V006
- DJR-101-28; source 375; A: BAL-0175, BAL-0176; C: BAL-0175-V006, BAL-0176-V003
- DJR-101-29; source 375; A: BAL-0136, BAL-0176, BAL-0193; C: BAL-0136-V005, BAL-0176-V003, BAL-0193-V002, BAL-0193-V007

- DJR-101-30; source 375; A: BAL-0136, BAL-0176, BAL-0193; L: BAL-0136-V005, BAL-0176-V003, BAL-0193-V002, BAL-0193-V007
- DJR-101-31; source 376; A: BAL-0136, BAL-0184, BAL-0193; C: BAL-0136-V005, BAL-0184-V002, BAL-0184-V003, BAL-0193-V002, BAL-0193-V007
- DJR-101-32; source 376; A: BAL-0184; L: BAL-0184-V002, BAL-0184-V003; C: BAL-0184-V004
- DJR-101-33; source 376; A: BAL-0184; C: BAL-0184-V002, BAL-0184-V003, BAL-0184-V004
- DJR-101-34; source 376; A: BAL-0184; L: BAL-0184-V004; C: BAL-0184-V002
- DJR-101-35; source 376; A: BAL-0184; C: BAL-0184-V002, BAL-0184-V004
- DJR-101-36; source 376; A: BAL-0185; L: BAL-0185-V005
- DJR-101-37; source 376; A: BAL-0185; C: BAL-0185-V005
- DJR-101-38; source 376–377; A: BAL-0185; C: BAL-0185-V005
- DJR-101-39; source 377; A: BAL-0113, BAL-0185; C: BAL-0113-V001, BAL-0185-V005
- DJR-101-40; source 377; A: BAL-0113, BAL-0185; L: BAL-0113-V001; C: BAL-0113-V001, BAL-0185-V005
- DJR-101-41; source 377; A: BAL-0113, BAL-0185; C: BAL-0113-V001
- DJR-101-42; source 377; A: BAL-0185
- DJR-102-01; source 377; A: BAL-0186; L: BAL-0186-V001, BAL-0186-V002; C: BAL-0186-V003
- DJR-102-02; source 377; A: BAL-0186; C: BAL-0186-V001, BAL-0186-V003
- DJR-102-03; source 377; A: BAL-0186; L: BAL-0186-V003; C: BAL-0186-V001
- DJR-102-04; source 377; A: BAL-0186; C: BAL-0186-V001, BAL-0186-V003
- DJR-102-05; source 377; A: BAL-0117, BAL-0186; C: BAL-0117-V006, BAL-0186-V001, BAL-0186-V003, BAL-0186-V004
- DJR-102-06; source 377; A: BAL-0117, BAL-0186; L: BAL-0186-V004; C: BAL-0117-V006, BAL-0186-V001, BAL-0186-V002, BAL-0186-V004
- DJR-102-07; source 377–378; A: BAL-0117, BAL-0182, BAL-0186; L: BAL-0186-V004; C: BAL-0117-V006, BAL-0182-V006, BAL-0186-V001, BAL-0186-V002, BAL-0186-V004
- DJR-102-08; source 378; A: BAL-0117, BAL-0182, BAL-0184; L: BAL-0117-V006, BAL-0182-V006, BAL-0184-V004, BAL-0184-V013; C: BAL-0117-V006
- DJR-102-09; source 378; A: BAL-0117; C: BAL-0117-V006
- DJR-102-18; source 379; A: BAL-0185; C: BAL-0185-V006
- DJR-102-19; source 379; A: BAL-0185; C: BAL-0185-V006
- DJR-102-20; source 379; A: BAL-0185; C: BAL-0185-V006
- DJR-102-21; source 379; A: BAL-0185; L: BAL-0185-V006
- DJR-102-22; source 379; A: BAL-0185; C: BAL-0185-V006
- DJR-102-23; source 379; A: BAL-0185; C: BAL-0185-V006
- DJR-102-24; source 379–380; A: BAL-0111, BAL-0185; C: BAL-0111-V002, BAL-0185-V006
- DJR-102-25; source 380; A: BAL-0111, BAL-0185; L: BAL-0111-V002; C: BAL-0111-V002, BAL-0185-V006
- DJR-102-26; source 380; A: BAL-0111, BAL-0185; C: BAL-0111-V002, BAL-0185-V006
- DJR-102-27; source 380; A: BAL-0111, BAL-0185; C: BAL-0111-V002, BAL-0185-V006
- DJR-102-28; source 380; A: BAL-0111, BAL-0176, BAL-0185; C: BAL-0111-V002, BAL-0176-V004, BAL-0185-V006
- DJR-102-29; source 380; A: BAL-0176, BAL-0183, BAL-0185; L: BAL-0176-V004, BAL-0183-V006; C: BAL-0185-V006
- DJR-102-30; source 380; A: BAL-0176, BAL-0183, BAL-0185; C: BAL-0176-V004, BAL-0183-V006, BAL-0185-V006
- DJR-102-31; source 380; A: BAL-0176; C: BAL-0176-V004

- DJR-102-32; source 380; A: BAL-0176; C: BAL-0176-V004
- DJR-102-34; source 381; A: BAL-0183, BAL-0185; C: BAL-0183-V006, BAL-0185-V006
- DJR-102-36; source 381; A: BAL-0178, BAL-0185; C: BAL-0178-V001, BAL-0185-V007
- DJR-102-37; source 381; A: BAL-0178, BAL-0185; L: BAL-0178-V001, BAL-0185-V007; C: BAL-0185-V007
- DJR-102-38; source 381; A: BAL-0175, BAL-0177, BAL-0178, BAL-0185; C: BAL-0175-V008, BAL-0177-V004, BAL-0178-V001, BAL-0185-V007
- DJR-102-39; source 381; A: BAL-0175, BAL-0177; L: BAL-0175-V008, BAL-0177-V004
- DJR-102-40; source 381; A: BAL-0175, BAL-0177; C: BAL-0175-V008, BAL-0177-V004
- DJR-102-42; source 382; A: BAL-0114; C: BAL-0114-V001
- DJR-102-43; source 382; A: BAL-0114, BAL-0195, BAL-0196; L: BAL-0114-V001; C: BAL-0114-V001, BAL-0195-V003, BAL-0196-V001, BAL-0196-V002, BAL-0196-V003
- DJR-102-44; source 382; A: BAL-0114, BAL-0195, BAL-0196; L: BAL-0196-V001, BAL-0196-V002, BAL-0196-V003; C: BAL-0114-V001, BAL-0195-V003
- DJR-102-45; source 382; A: BAL-0114, BAL-0195, BAL-0196; C: BAL-0114-V001, BAL-0195-V003, BAL-0196-V001, BAL-0196-V002, BAL-0196-V003
- DJR-102-46; source 382; A: BAL-0195, BAL-0196; L: BAL-0195-V003; C: BAL-0196-V001
- DJR-103-01; source 382; A: BAL-0189, BAL-0190; L: BAL-0189-V001
- DJR-103-02; source 382; A: BAL-0189, BAL-0190; C: BAL-0189-V001
- DJR-103-03; source 382; A: BAL-0189, BAL-0190; C: BAL-0189-V001
- DJR-103-04; source 382–383; A: BAL-0189, BAL-0190; C: BAL-0189-V001
- DJR-103-05; source 383; A: BAL-0189, BAL-0190; C: BAL-0189-V001
- DJR-103-06; source 383; A: BAL-0189, BAL-0190; C: BAL-0189-V001, BAL-0189-V002
- DJR-103-07; source 383; A: BAL-0189, BAL-0190; L: BAL-0189-V002; C: BAL-0189-V001
- DJR-103-08; source 383; A: BAL-0189, BAL-0190, BAL-0191; C: BAL-0189-V001, BAL-0189-V002, BAL-0191-V004
- DJR-103-09; source 383; A: BAL-0189, BAL-0190, BAL-0191, BAL-0192; L: BAL-0191-V004; C: BAL-0189-V001, BAL-0192-V005, BAL-0192-V006
- DJR-103-10; source 383; A: BAL-0189, BAL-0190, BAL-0191, BAL-0192; L: BAL-0192-V006; C: BAL-0189-V001, BAL-0191-V004, BAL-0192-V005
- DJR-103-12; source 383; A: BAL-0119; C: BAL-0119-V009
- DJR-103-13; source 383; A: BAL-0119; C: BAL-0119-V009
- DJR-103-14; source 383; A: BAL-0119; L: BAL-0119-V009
- DJR-103-15; source 383; A: BAL-0119; C: BAL-0119-V009
- DJR-103-18; source 384; A: BAL-0116; C: BAL-0116-V004
- DJR-103-19; source 384; A: BAL-0116; C: BAL-0116-V004
- DJR-103-20; source 384; A: BAL-0116; L: BAL-0116-V004; C: BAL-0116-V004
- DJR-103-21; source 384; A: BAL-0190
- DJR-103-22; source 384; A: BAL-0190; L: BAL-0190-V003
- DJR-103-23; source 384; A: BAL-0190; C: BAL-0190-V003, BAL-0190-V004
- DJR-103-24; source 384; A: BAL-0190; L: BAL-0190-V004; C: BAL-0190-V003
- DJR-103-25; source 384–385; A: BAL-0129, BAL-0190; C: BAL-0129-V006, BAL-0190-V003
- DJR-103-26; source 385; A: BAL-0129, BAL-0190; L: BAL-0129-V006; C: BAL-0190-V003
- DJR-103-27; source 385; A: BAL-0129, BAL-0190; C: BAL-0129-V006, BAL-0190-V003
- DJR-103-28; source 385; A: BAL-0190; C: BAL-0190-V003
- DJR-103-29; source 385; A: BAL-0179, BAL-0190; C: BAL-0179-V003, BAL-0190-V003
- DJR-103-30; source 385; A: BAL-0179, BAL-0195; C: BAL-0179-V003, BAL-0195-V004

- DJR-103-31; source 385; A: BAL-0177, BAL-0179, BAL-0184, BAL-0195; L: BAL-0177-V003, BAL-0179-V003, BAL-0195-V004; C: BAL-0184-V001, BAL-0184-V005
- DJR-103-32; source 385; A: BAL-0177, BAL-0179, BAL-0184, BAL-0195; C: BAL-0177-V003, BAL-0179-V003, BAL-0184-V001, BAL-0184-V005, BAL-0195-V004
- DJR-103-33; source 385; A: BAL-0177, BAL-0179, BAL-0184, BAL-0186; L: BAL-0184-V005; C: BAL-0177-V003, BAL-0179-V003, BAL-0184-V001, BAL-0186-V004
- DJR-103-34; source 385; A: BAL-0179, BAL-0184; L: BAL-0184-V001; C: BAL-0179-V003, BAL-0184-V005
- DJR-103-35; source 385–386; A: BAL-0175, BAL-0179, BAL-0184; C: BAL-0175-V008, BAL-0179-V003, BAL-0184-V001, BAL-0184-V005
- DJR-103-36; source 386; A: BAL-0185, BAL-0186; L: BAL-0186-V004; C: BAL-0185-V003
- DJR-103-37; source 386; A: BAL-0185, BAL-0186; C: BAL-0185-V003, BAL-0186-V004
- DJR-103-38; source 386; A: BAL-0185; L: BAL-0185-V003; C: BAL-0185-V004
- DJR-103-39; source 386; A: BAL-0185; L: BAL-0185-V004; C: BAL-0185-V003
- DJR-103-40; source 386; A: BAL-0185; C: BAL-0185-V003, BAL-0185-V004
- DJR-103-41; source 386; A: BAL-0185; C: BAL-0185-V004
- DJR-103-42; source 386; A: BAL-0185; C: BAL-0185-V004
- DJR-103-43; source 386; A: BAL-0175; C: BAL-0175-V009
- DJR-103-44; source 386; A: BAL-0175; L: BAL-0175-V009
- DJR-103-45; source 386; A: BAL-0175; C: BAL-0175-V009
- DJR-103-49; source 387; A: BAL-0180, BAL-0182; C: BAL-0180-V004, BAL-0182-V005
- DJR-103-50; source 387; A: BAL-0110, BAL-0180, BAL-0182; L: BAL-0180-V004, BAL-0182-V005
- DJR-103-51; source 387; A: BAL-0110
- DJR-103-52; source 387; A: BAL-0110
- DJR-103-53; source 387; A: BAL-0110
- DJR-103-54; source 387; A: BAL-0110
- DJR-103-55; source 387; A: BAL-0110
- DJR-103-56; source 387; A: BAL-0110
- DJR-104-01; source 388; A: BAL-0163, BAL-0195; C: BAL-0163-V007, BAL-0195-V005
- DJR-104-02; source 388; A: BAL-0163, BAL-0195; L: BAL-0163-V007, BAL-0195-V005; C: BAL-0195-V006
- DJR-104-03; source 388; A: BAL-0163, BAL-0195; C: BAL-0163-V007, BAL-0195-V005, BAL-0195-V006
- DJR-104-04; source 388; A: BAL-0153, BAL-0194, BAL-0195, BAL-0196; L: BAL-0153-V012, BAL-0195-V006; C: BAL-0194-V005, BAL-0195-V005, BAL-0196-V004
- DJR-104-05; source 388; A: BAL-0124, BAL-0181, BAL-0194, BAL-0196; L: BAL-0194-V005; C: BAL-0124-V013, BAL-0181-V005, BAL-0196-V004
- DJR-104-06; source 388; A: BAL-0124, BAL-0181, BAL-0194, BAL-0196; L: BAL-0124-V013, BAL-0181-V005, BAL-0196-V004; C: BAL-0194-V005
- DJR-104-07; source 388; A: BAL-0124, BAL-0181, BAL-0196; C: BAL-0124-V013, BAL-0181-V005, BAL-0196-V004
- DJR-104-08; source 388; A: BAL-0192; C: BAL-0192-V006
- DJR-104-10; source 388; A: BAL-0191; C: BAL-0191-V005
- DJR-104-11; source 388–389; A: BAL-0191; C: BAL-0191-V005
- DJR-104-12; source 389; A: BAL-0191; C: BAL-0191-V005
- DJR-104-13; source 389; A: BAL-0191; L: BAL-0191-V005; C: BAL-0191-V005
- DJR-104-14; source 389; A: BAL-0191; C: BAL-0191-V005
- DJR-104-15; source 389; A: BAL-0191; C: BAL-0191-V005
- DJR-104-16; source 389; A: BAL-0191; C: BAL-0191-V005

- DJR-104-17; source 389; A: BAL-0173; C: BAL-0173-V005
- DJR-104-18; source 389; A: BAL-0123, BAL-0173, BAL-0174; L: BAL-0173-V005; C: BAL-0123-V001, BAL-0174-V006
- DJR-104-19; source 389–390; A: BAL-0123, BAL-0174, BAL-0187; L: BAL-0123-V001, BAL-0174-V006; C: BAL-0187-V005
- DJR-104-20; source 390; A: BAL-0123, BAL-0174, BAL-0187; C: BAL-0123-V001, BAL-0174-V006, BAL-0187-V005
- DJR-104-21; source 390; A: BAL-0123; C: BAL-0123-V004
- DJR-104-22; source 390; A: BAL-0123, BAL-0187; L: BAL-0123-V004, BAL-0187-V005
- DJR-104-23; source 390; A: BAL-0123; C: BAL-0123-V004, BAL-0123-V005, BAL-0123-V014
- DJR-104-24; source 390; A: BAL-0123; L: BAL-0123-V005, BAL-0123-V014
- DJR-104-25; source 390; A: BAL-0123; C: BAL-0123-V005, BAL-0123-V014
- DJR-104-26; source 390; A: BAL-0123; C: BAL-0123-V005
- DJR-104-27; source 390; A: BAL-0123; C: BAL-0123-V006
- DJR-104-28; source 390; A: BAL-0123; C: BAL-0123-V006
- DJR-104-29; source 390; A: BAL-0123; C: BAL-0123-V006
- DJR-104-30; source 390; A: BAL-0123; L: BAL-0123-V006
- DJR-104-31; source 390–391; A: BAL-0123; C: BAL-0123-V006
- DJR-104-32; source 391; A: BAL-0123, BAL-0127; C: BAL-0123-V001, BAL-0127-V006
- DJR-104-33; source 391; A: BAL-0123, BAL-0127; C: BAL-0123-V001, BAL-0127-V006
- DJR-104-34; source 391; A: BAL-0123, BAL-0127; L: BAL-0127-V006; C: BAL-0123-V001
- DJR-104-35; source 391; A: BAL-0123, BAL-0127; C: BAL-0123-V001, BAL-0127-V006
- DJR-104-36; source 391; A: BAL-0123, BAL-0127; C: BAL-0123-V001, BAL-0127-V006
- DJR-104-37; source 391; A: BAL-0123, BAL-0127; C: BAL-0123-V001, BAL-0127-V006
- DJR-104-38; source 391; A: BAL-0123, BAL-0127; C: BAL-0123-V001, BAL-0127-V006
- DJR-104-39; source 391; A: BAL-0123, BAL-0127; C: BAL-0123-V001, BAL-0127-V006
- DJR-104-40; source 391; A: BAL-0123, BAL-0127, BAL-0165, BAL-0174, BAL-0187; L: BAL-0123-V001; C: BAL-0127-V006, BAL-0165-V010, BAL-0174-V006, BAL-0187-V005
- DJR-104-41; source 391; A: BAL-0123, BAL-0165; L: BAL-0165-V010; C: BAL-0123-V001
- DJR-104-42; source 391; A: BAL-0123, BAL-0165; C: BAL-0123-V001, BAL-0165-V010
- DJR-104-43; source 391; A: BAL-0123; C: BAL-0123-V001
- DJR-104-44; source 391–392; A: BAL-0123, BAL-0174, BAL-0187; C: BAL-0123-V001, BAL-0123-V007, BAL-0174-V006, BAL-0187-V005
- DJR-104-45; source 392; A: BAL-0123, BAL-0174, BAL-0187; L: BAL-0123-V007; C: BAL-0123-V001, BAL-0174-V006, BAL-0187-V005
- DJR-104-46; source 392; A: BAL-0123, BAL-0174, BAL-0187; L: BAL-0123-V001; C: BAL-0123-V007, BAL-0174-V006, BAL-0187-V005
- DJR-105-01; source 392; A: BAL-0188; C: BAL-0188-V001
- DJR-105-02; source 392; A: BAL-0188; L: BAL-0188-V001
- DJR-105-03; source 392; A: BAL-0188; L: BAL-0188-V001; C: BAL-0188-V001
- DJR-105-04; source 392; A: BAL-0115; C: BAL-0115-V007
- DJR-105-05; source 392; A: BAL-0115, BAL-0177; C: BAL-0115-V007, BAL-0177-V005
- DJR-105-06; source 392; A: BAL-0115, BAL-0177; L: BAL-0115-V007, BAL-0177-V005; C: BAL-0115-V007
- DJR-105-07; source 392–393; A: BAL-0115; C: BAL-0115-V007
- DJR-105-08; source 393; A: BAL-0177; C: BAL-0177-V005
- DJR-105-09; source 393; A: BAL-0177; C: BAL-0177-V005

- DJR-105-17; source 393; A: BAL-0110, BAL-0123, BAL-0175; C: BAL-0110-V002, BAL-0123-V001, BAL-0175-V010
- DJR-105-18; source 393–394; A: BAL-0110, BAL-0123, BAL-0175; L: BAL-0123-V001, BAL-0175-V010; C: BAL-0110-V002
- DJR-105-19; source 394; A: BAL-0110, BAL-0123, BAL-0175; L: BAL-0110-V002; C: BAL-0110-V002, BAL-0123-V001, BAL-0175-V010
- DJR-105-20; source 394; A: BAL-0110; C: BAL-0110-V002
- DJR-105-21; source 394; A: BAL-0110; C: BAL-0110-V002
- DJR-105-22; source 394; A: BAL-0193; C: BAL-0193-V003
- DJR-105-23; source 394; A: BAL-0193; L: BAL-0193-V003
- DJR-105-24; source 394; A: BAL-0136, BAL-0193; C: BAL-0136-V001, BAL-0193-V003
- DJR-105-25; source 394; A: BAL-0136; L: BAL-0136-V001
- DJR-105-26; source 394; A: BAL-0136; C: BAL-0136-V001
- DJR-105-28; source 394; A: BAL-0112, BAL-0117, BAL-0133; L: BAL-0117-V001; C: BAL-0112-V001, BAL-0117-V001, BAL-0133-V008
- DJR-105-29; source 394; A: BAL-0112, BAL-0117, BAL-0133; C: BAL-0112-V001, BAL-0117-V001, BAL-0133-V001, BAL-0133-V008
- DJR-105-30; source 394–395; A: BAL-0112, BAL-0117, BAL-0133, BAL-0189; L: BAL-0112-V001, BAL-0133-V001, BAL-0189-V005; C: BAL-0112-V001, BAL-0112-V006, BAL-0117-V001, BAL-0133-V008
- DJR-105-31; source 395; A: BAL-0112, BAL-0117, BAL-0133, BAL-0189; L: BAL-0112-V006, BAL-0133-V008; C: BAL-0112-V001, BAL-0112-V006, BAL-0117-V001, BAL-0133-V001, BAL-0189-V005
- DJR-105-32; source 395; A: BAL-0112, BAL-0117, BAL-0133, BAL-0189; C: BAL-0112-V001, BAL-0112-V006, BAL-0117-V001, BAL-0133-V001, BAL-0133-V008, BAL-0189-V005
- DJR-105-33; source 395; A: BAL-0116, BAL-0145; L: BAL-0116-V003; C: BAL-0116-V003, BAL-0145-V013
- DJR-105-34; source 395; A: BAL-0116, BAL-0145, BAL-0188; C: BAL-0116-V003, BAL-0145-V013, BAL-0188-V002
- DJR-105-35; source 395; A: BAL-0116, BAL-0145, BAL-0188; L: BAL-0145-V013; C: BAL-0116-V003, BAL-0188-V002
- DJR-105-36; source 395; A: BAL-0145, BAL-0188; L: BAL-0188-V002; C: BAL-0145-V013
- DJR-105-37; source 395; A: BAL-0188; C: BAL-0188-V002
- DJR-105-38; source 395; A: BAL-0145, BAL-0174, BAL-0188; C: BAL-0174-V009, BAL-0188-V001, BAL-0188-V002, BAL-0188-V003
- DJR-105-39; source 395; A: BAL-0174, BAL-0188; L: BAL-0174-V009, BAL-0188-V001, BAL-0188-V003; C: BAL-0188-V002
- DJR-105-40; source 395–396; A: BAL-0174, BAL-0188; C: BAL-0174-V009, BAL-0188-V001, BAL-0188-V002, BAL-0188-V003
- DJR-105-41; source 396; A: BAL-0188; C: BAL-0188-V001
- DJR-105-42; source 396; A: BAL-0188; L: BAL-0188-V001
- DJR-105-43; source 396; A: BAL-0188; C: BAL-0188-V001
- DJR-105-44; source 396; A: BAL-0188; C: BAL-0188-V001
- DJR-105-45; source 396; A: BAL-0188; C: BAL-0188-V001
- DJR-105-46; source 396; A: BAL-0181, BAL-0188, BAL-0193; C: BAL-0181-V004, BAL-0188-V001, BAL-0193-V004
- DJR-105-47; source 396; A: BAL-0139, BAL-0181, BAL-0188, BAL-0193; L: BAL-0181-V004; C: BAL-0139-V013, BAL-0188-V001, BAL-0193-V004

- DJR-105-48; source 396; A: BAL-0139, BAL-0181, BAL-0188, BAL-0193; L: BAL-0139-V013, BAL-0193-V004; C: BAL-0181-V004, BAL-0188-V001
- DJR-105-49; source 396; A: BAL-0139, BAL-0188, BAL-0193; C: BAL-0139-V013, BAL-0188-V001, BAL-0193-V004
- DJR-106-03; source 397; A: BAL-0194; C: BAL-0194-V006
- DJR-106-04; source 397; A: BAL-0194; L: BAL-0194-V006
- DJR-106-05; source 397; A: BAL-0194; C: BAL-0194-V006
- DJR-106-06; source 397; A: BAL-0138; C: BAL-0138-V003
- DJR-106-07; source 397; A: BAL-0138, BAL-0139; L: BAL-0138-V003; C: BAL-0139-V008
- DJR-106-08; source 397; A: BAL-0138, BAL-0139; L: BAL-0139-V008; C: BAL-0138-V003
- DJR-106-09; source 397; A: BAL-0139, BAL-0164; C: BAL-0139-V008, BAL-0164-V020
- DJR-106-10; source 397; A: BAL-0115, BAL-0164; L: BAL-0164-V020
- DJR-106-11; source 397; A: BAL-0115, BAL-0164; C: BAL-0164-V020
- DJR-106-12; source 397–398; A: BAL-0115
- DJR-106-14; source 398; A: BAL-0190, BAL-0199; C: BAL-0199-V009
- DJR-106-15; source 398; A: BAL-0190, BAL-0199; L: BAL-0190-V005; C: BAL-0199-V009
- DJR-106-16; source 398; A: BAL-0190, BAL-0199; L: BAL-0199-V009; C: BAL-0190-V005, BAL-0199-V009
- DJR-106-17; source 398; A: BAL-0190, BAL-0199; C: BAL-0190-V005, BAL-0199-V009
- DJR-106-18; source 398; A: BAL-0190, BAL-0199; C: BAL-0190-V005, BAL-0199-V009
- DJR-106-23; source 399; A: BAL-0173, BAL-0190; C: BAL-0173-V006, BAL-0190-V006
- DJR-106-24; source 399; A: BAL-0173, BAL-0190; L: BAL-0190-V006; C: BAL-0173-V006
- DJR-106-25; source 399; A: BAL-0173, BAL-0190; L: BAL-0173-V006; C: BAL-0190-V006
- DJR-106-27; source 399; A: BAL-0176; C: BAL-0176-V005
- DJR-106-28; source 399; A: BAL-0176; L: BAL-0176-V005
- DJR-106-29; source 399; A: BAL-0176; C: BAL-0176-V005
- DJR-106-30; source 399; A: BAL-0132, BAL-0178; C: BAL-0132-V002, BAL-0178-V002
- DJR-106-31; source 399–400; A: BAL-0132, BAL-0176, BAL-0178; L: BAL-0132-V002, BAL-0178-V002; C: BAL-0176-V006
- DJR-106-32; source 400; A: BAL-0132, BAL-0176, BAL-0178; C: BAL-0132-V002, BAL-0176-V006, BAL-0178-V002
- DJR-106-33; source 400; A: BAL-0176, BAL-0178; L: BAL-0176-V006; C: BAL-0178-V002
- DJR-106-34; source 400; A: BAL-0176; C: BAL-0176-V006
- DJR-106-36; source 400; A: BAL-0131, BAL-0190, BAL-0199; C: BAL-0131-V005, BAL-0190-V007, BAL-0199-V010
- DJR-106-37; source 400; A: BAL-0131, BAL-0190, BAL-0199; L: BAL-0131-V005, BAL-0190-V007; C: BAL-0199-V010
- DJR-106-38; source 400; A: BAL-0131, BAL-0190, BAL-0199; C: BAL-0131-V005, BAL-0190-V007, BAL-0199-V010
- DJR-106-39; source 400; A: BAL-0195, BAL-0199; L: BAL-0199-V010; C: BAL-0195-V007, BAL-0199-V010
- DJR-106-40; source 400–401; A: BAL-0195, BAL-0199; L: BAL-0195-V007; C: BAL-0199-V010
- DJR-106-41; source 401; A: BAL-0193, BAL-0195, BAL-0199; C: BAL-0193-V005, BAL-0193-V006, BAL-0195-V007, BAL-0199-V010

- DJR-106-42; source 401; A: BAL-0123, BAL-0193; C: BAL-0123-V001, BAL-0193-V005
- DJR-106-43; source 401; A: BAL-0123, BAL-0184, BAL-0193; L: BAL-0123-V001, BAL-0193-V006; C: BAL-0184-V016, BAL-0193-V005
- DJR-106-44; source 401; A: BAL-0119, BAL-0123, BAL-0184, BAL-0193; L: BAL-0184-V016, BAL-0193-V005; C: BAL-0119-V011, BAL-0123-V001, BAL-0184-V016, BAL-0193-V006
- DJR-106-45; source 401; A: BAL-0119, BAL-0184, BAL-0193; L: BAL-0119-V011; C: BAL-0184-V016, BAL-0193-V005
- DJR-106-46; source 401; A: BAL-0119, BAL-0193; C: BAL-0119-V011, BAL-0193-V005
- DJR-106-51; source 402; A: BAL-0189; C: BAL-0189-V007
- DJR-106-52; source 402; A: BAL-0189; C: BAL-0189-V007
- DJR-106-53; source 402; A: BAL-0189, BAL-0195; L: BAL-0189-V007; C: BAL-0195-V008
- DJR-106-54; source 402; A: BAL-0189, BAL-0195; L: BAL-0195-V008; C: BAL-0189-V007
- DJR-106-55; source 402; A: BAL-0195; C: BAL-0195-V008
- DJR-106-56; source 402; A: BAL-0130, BAL-0179, BAL-0195; C: BAL-0130-V001, BAL-0179-V004, BAL-0195-V008
- DJR-106-57; source 402; A: BAL-0130, BAL-0132, BAL-0179, BAL-0195; L: BAL-0130-V001, BAL-0179-V004; C: BAL-0132-V006, BAL-0195-V008
- DJR-106-58; source 402; A: BAL-0130, BAL-0132, BAL-0195; C: BAL-0130-V001, BAL-0132-V006, BAL-0195-V008
- DJR-106-59; source 402; A: BAL-0130, BAL-0132; L: BAL-0132-V006; C: BAL-0130-V001
- DJR-106-60; source 402; A: BAL-0130, BAL-0132; C: BAL-0130-V001, BAL-0132-V006

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- DJR-108-04; source 409; A: BAL-0120; C: BAL-0120-V007
- DJR-108-05; source 409; A: BAL-0120; L: BAL-0120-V007
- DJR-108-06; source 409; A: BAL-0120; C: BAL-0120-V007
- DJR-108-19; source 411; A: BAL-0126; C: BAL-0126-V005
- DJR-108-20; source 411; A: BAL-0126; L: BAL-0126-V005
- DJR-108-21; source 411; A: BAL-0126; C: BAL-0126-V005
- DJR-108-25; source 411; C: BAL-0155-V012
- DJR-108-26; source 411; A: BAL-0155; L: BAL-0155-V012
- DJR-108-41; source 413; A: BAL-0134; C: BAL-0134-V007, BAL-0156-V007
- DJR-108-42; source 413; A: BAL-0134, BAL-0156; L: BAL-0134-V007, BAL-0156-V007, BAL-0156-V008; C: BAL-0134-V007
- DJR-108-43; source 413; A: BAL-0134; L: BAL-0134-V007; C: BAL-0134-V007, BAL-0156-V007
- DJR-108-44; source 413–414; A: BAL-0134; C: BAL-0134-V007
- DJR-108-45; source 414; A: BAL-0134; C: BAL-0134-V007
- DJR-108-46; source 414; A: BAL-0134; C: BAL-0134-V007
- DJR-108-47; source 414; A: BAL-0134; C: BAL-0134-V007
- DJR-108-48; source 414; A: BAL-0134; C: BAL-0134-V007
- DJR-108-49; source 414; A: BAL-0134; C: BAL-0134-V007
- DJR-109-01; source 414; A: BAL-0134; C: BAL-0134-V007
- DJR-109-12; source 415; A: BAL-0125; C: BAL-0125-V001
- DJR-109-13; source 415–416; A: BAL-0125; L: BAL-0125-V001
- DJR-109-14; source 416; A: BAL-0125; C: BAL-0125-V001

- DJR-109-29; source 417; A: BAL-0156; C: BAL-0156-V010
- DJR-109-30; source 417; A: BAL-0156; C: BAL-0156-V010
- DJR-109-31; source 417; C: BAL-0156-V010
- DJR-109-32; source 417; C: BAL-0156-V010
- DJR-109-41; source 418; A: BAL-0156; C: BAL-0156-V010
- DJR-109-42; source 418; A: BAL-0156; L: BAL-0156-V010
- DJR-109-43; source 418; A: BAL-0156; C: BAL-0156-V010
- DJR-109-44; source 418–419; A: BAL-0151, BAL-0156; C: BAL-0151-V002, BAL-0156-V010
- DJR-109-45; source 419; A: BAL-0151; L: BAL-0151-V002
- DJR-109-46; source 419; A: BAL-0151; C: BAL-0151-V002
- DJR-110-31; source 422; A: BAL-0135; C: BAL-0135-V005
- DJR-110-32; source 422–423; A: BAL-0135; L: BAL-0135-V005
- DJR-110-33; source 423; A: BAL-0135; C: BAL-0135-V005
- DJR-110-35; source 423; C: BAL-0156-V005
- DJR-111-01; source 424; A: BAL-0156; L: BAL-0156-V005
- DJR-111-02; source 424; A: BAL-0148, BAL-0156; C: BAL-0148-V009, BAL-0156-V005
- DJR-111-03; source 425; A: BAL-0148, BAL-0156; L: BAL-0148-V009, BAL-0156-V006; C: BAL-0156-V005
- DJR-111-04; source 425; A: BAL-0148; C: BAL-0148-V009
- DJR-111-16; source 426; A: BAL-0168; C: BAL-0168-V001
- DJR-111-17; source 426; A: BAL-0168; L: BAL-0168-V001
- DJR-111-18; source 426; A: BAL-0168; C: BAL-0168-V001
- DJR-111-19; source 426; A: BAL-0168; C: BAL-0168-V008
- DJR-111-20; source 426–427; A: BAL-0168; C: BAL-0168-V008
- DJR-111-21; source 427; A: BAL-0168; C: BAL-0168-V008
- DJR-111-22; source 427; A: BAL-0168; C: BAL-0168-V008
- DJR-111-23; source 427; A: BAL-0168; L: BAL-0168-V008
- DJR-111-24; source 427; A: BAL-0168; C: BAL-0168-V008
- DJR-111-25; source 427; A: BAL-0168; C: BAL-0168-V008
- DJR-111-26; source 427; A: BAL-0168; C: BAL-0168-V008
- DJR-111-27; source 427; A: BAL-0168; C: BAL-0168-V008
- DJR-111-28; source 427; A: BAL-0168; C: BAL-0168-V008
- DJR-111-29; source 427; A: BAL-0156, BAL-0168; C: BAL-0156-V005, BAL-0168-V008
- DJR-111-30; source 427; A: BAL-0156, BAL-0168; C: BAL-0156-V005, BAL-0168-V008
- DJR-111-31; source 427; A: BAL-0156, BAL-0168; C: BAL-0156-V005, BAL-0168-V008
- DJR-111-32; source 427; A: BAL-0156, BAL-0168; C: BAL-0156-V005, BAL-0168-V008
- DJR-111-33; source 428; A: BAL-0156, BAL-0168, BAL-0180; L: BAL-0156-V001; C: BAL-0156-V005, BAL-0168-V002, BAL-0168-V008, BAL-0180-V006
- DJR-111-34; source 428; A: BAL-0156, BAL-0168, BAL-0180; L: BAL-0168-V002, BAL-0180-V006; C: BAL-0156-V001, BAL-0156-V005
- DJR-111-35; source 428; A: BAL-0156, BAL-0168, BAL-0180; C: BAL-0156-V001, BAL-0156-V005, BAL-0168-V002, BAL-0180-V006
- DJR-111-38; source 428; A: BAL-0125, BAL-0184; C: BAL-0125-V006, BAL-0184-V010
- DJR-111-39; source 428; A: BAL-0125, BAL-0184; L: BAL-0125-V006, BAL-0184-V010; C: BAL-0140-V013
- DJR-111-40; source 428; A: BAL-0125, BAL-0140, BAL-0184; L: BAL-0140-V013; C: BAL-0125-V006, BAL-0184-V010
- DJR-111-41; source 428; C: BAL-0140-V013
- DJR-112-14; source 430; A: BAL-0118; C: BAL-0118-V001, BAL-0118-V002
- DJR-112-15; source 430; A: BAL-0118; C: BAL-0118-V001, BAL-0118-V002

- DJR-112-16; source 430; A: BAL-0118; L: BAL-0118-V002; C: BAL-0118-V001, BAL-0118-V002
- DJR-112-17; source 430; A: BAL-0118; C: BAL-0118-V001, BAL-0118-V002
- DJR-112-18; source 430; A: BAL-0118; C: BAL-0118-V001, BAL-0118-V002
- DJR-112-19; source 430–431; A: BAL-0118; L: BAL-0118-V001; C: BAL-0118-V001, BAL-0118-V002
- DJR-112-20; source 431; A: BAL-0118, BAL-0168; C: BAL-0118-V001, BAL-0118-V002, BAL-0168-V003
- DJR-112-21; source 431; A: BAL-0118, BAL-0168; L: BAL-0168-V003; C: BAL-0118-V001, BAL-0118-V002
- DJR-112-22; source 431; A: BAL-0168; C: BAL-0168-V003
- DJR-112-27; source 431; A: BAL-0158; C: BAL-0158-V007
- DJR-112-28; source 431; A: BAL-0158; L: BAL-0158-V007; C: BAL-0158-V007
- DJR-112-29; source 431; A: BAL-0158; C: BAL-0158-V007
- DJR-113-40; source 436–437; A: BAL-0134; C: BAL-0134-V001
- DJR-113-41; source 437; A: BAL-0134; L: BAL-0134-V001
- DJR-113-42; source 437; A: BAL-0134; C: BAL-0134-V001
- DJR-114-02; source 438; A: BAL-0165
- DJR-114-03; source 438–439; A: BAL-0165; L: BAL-0165-V006
- DJR-114-04; source 439; A: BAL-0165
- DJR-114-07; source 439; A: BAL-0125; C: BAL-0125-V003
- DJR-114-08; source 439; A: BAL-0125; L: BAL-0125-V003
- DJR-114-09; source 439; A: BAL-0125; C: BAL-0125-V003
- DJR-114-10; source 439; A: BAL-0125; C: BAL-0125-V003
- DJR-114-11; source 439; A: BAL-0125; C: BAL-0125-V003
- DJR-114-12; source 439–440; A: BAL-0125; C: BAL-0125-V003
- DJR-114-22; source 440; A: BAL-0133; C: BAL-0133-V003
- DJR-114-23; source 440; A: BAL-0133; L: BAL-0133-V003
- DJR-114-24; source 441; A: BAL-0133; C: BAL-0133-V003
- DJR-115-05; source 442–443; A: BAL-0144; C: BAL-0144-V006
- DJR-115-06; source 443; A: BAL-0144; L: BAL-0144-V006
- DJR-115-07; source 443; A: BAL-0144; C: BAL-0144-V006
- DJR-115-43; source 445; A: BAL-0131, BAL-0139; C: BAL-0131-V008, BAL-0139-V002
- DJR-115-44; source 445; A: BAL-0131, BAL-0139; L: BAL-0131-V008, BAL-0139-V002
- DJR-115-45; source 445; A: BAL-0131, BAL-0139; C: BAL-0131-V008, BAL-0139-V002
- DJR-115-63; source 447; A: BAL-0117; C: BAL-0117-V004
- DJR-115-64; source 447; A: BAL-0117; L: BAL-0117-V004; C: BAL-0117-V004
- DJR-116-01; source 447; A: BAL-0117; C: BAL-0117-V004
- DJR-116-20; source 449; A: BAL-0128; C: BAL-0128-V006
- DJR-116-21; source 449; A: BAL-0128; L: BAL-0128-V006; C: BAL-0128-V006
- DJR-116-22; source 449; A: BAL-0128; L: BAL-0128-V006
- DJR-116-23; source 449; A: BAL-0128; C: BAL-0128-V006
- DJR-116-34; source 450; A: BAL-0141; C: BAL-0141-V001
- DJR-116-35; source 450; A: BAL-0141; C: BAL-0141-V001
- DJR-116-36; source 450; A: BAL-0141; L: BAL-0141-V001
- DJR-116-37; source 450; A: BAL-0141; C: BAL-0141-V001
- DJR-116-38; source 450; A: BAL-0141; C: BAL-0141-V001
- DJR-116-39; source 450; A: BAL-0141; C: BAL-0141-V001
- DJR-116-40; source 450; A: BAL-0141; C: BAL-0141-V001
- DJR-116-41; source 450; A: BAL-0141; C: BAL-0141-V001
- DJR-116-46; source 450–451; A: BAL-0177; C: BAL-0177-V006

- DJR-116-47; source 451; A: BAL-0177; L: BAL-0177-V006
- DJR-116-48; source 451; A: BAL-0177; C: BAL-0177-V006
- DJR-116-55; source 451; A: BAL-0171
- DJR-116-56; source 451; A: BAL-0171; L: BAL-0171-V006
- DJR-116-57; source 451; A: BAL-0171; C: BAL-0171-V006
- DJR-118-01; source 456–457; A: BAL-0121; C: BAL-0121-V020
- DJR-118-02; source 457; A: BAL-0121; C: BAL-0121-V020
- DJR-118-03; source 457; A: BAL-0121; L: BAL-0121-V020
- DJR-118-04; source 457; A: BAL-0121; L: BAL-0121-V020; C: BAL-0121-V020
- DJR-118-05; source 457; A: BAL-0121; C: BAL-0121-V020
- DJR-118-06; source 457; A: BAL-0121; C: BAL-0121-V020
- DJR-118-07; source 457; A: BAL-0121; C: BAL-0121-V020
- DJR-118-08; source 457; A: BAL-0121; C: BAL-0121-V020
- DJR-118-15; source 457; A: BAL-0136; C: BAL-0136-V010
- DJR-118-16; source 457; A: BAL-0136; L: BAL-0136-V010
- DJR-118-17; source 457; A: BAL-0136; C: BAL-0136-V010
- DJR-118-18; source 457–458; A: BAL-0136; C: BAL-0136-V002, BAL-0136-V010
- DJR-118-19; source 458; A: BAL-0136; L: BAL-0136-V002; C: BAL-0136-V010
- DJR-118-20; source 458; A: BAL-0136, BAL-0180; C: BAL-0136-V002, BAL-0180-V006
- DJR-118-21; source 458; A: BAL-0136, BAL-0180; L: BAL-0180-V006; C: BAL-0136-V002
- DJR-118-22; source 458; A: BAL-0180; C: BAL-0180-V006
- DJR-118-62; source 461; A: BAL-0135; C: BAL-0135-V001
- DJR-118-63; source 461; A: BAL-0135; L: BAL-0135-V001
- DJR-118-64; source 461; A: BAL-0135; C: BAL-0135-V001
- DJR-120-08; source 467; A: BAL-0107, BAL-0119; C: BAL-0107-V003, BAL-0119-V015
- DJR-120-09; source 467–468; A: BAL-0107, BAL-0119; L: BAL-0107-V003, BAL-0119-V015; C: BAL-0107-V003
- DJR-120-10; source 468; A: BAL-0107, BAL-0119; C: BAL-0107-V003, BAL-0119-V015
- DJR-120-15; source 468; A: BAL-0131; C: BAL-0131-V001
- DJR-120-16; source 468; A: BAL-0131; L: BAL-0131-V001
- DJR-120-17; source 468; A: BAL-0131; C: BAL-0131-V001
- DJR-121-02; source 473; A: BAL-0128; C: BAL-0128-V012
- DJR-121-03; source 473; A: BAL-0128; L: BAL-0128-V012
- DJR-121-04; source 473; A: BAL-0128; C: BAL-0128-V002, BAL-0128-V012
- DJR-121-22; source 475; A: BAL-0128; C: BAL-0128-V002
- DJR-121-23; source 475; A: BAL-0128; L: BAL-0128-V002
- DJR-121-24; source 475; A: BAL-0128; C: BAL-0128-V002
- DJR-121-42; source 477; A: BAL-0117; C: BAL-0117-V007
- DJR-121-43; source 477; A: BAL-0117; L: BAL-0117-V007; C: BAL-0117-V007
- DJR-121-44; source 477; A: BAL-0117; C: BAL-0117-V007
- DJR-122-06; source 478; A: BAL-0139; C: BAL-0139-V009
- DJR-122-07; source 478; A: BAL-0139; L: BAL-0139-V009
- DJR-122-08; source 478; A: BAL-0139; C: BAL-0139-V009
- DJR-122-32; source 481; A: BAL-0153; L: BAL-0153-V013
- DJR-122-34; source 482; A: BAL-0151; L: BAL-0151-V005
- DJR-123-10; source 484; A: BAL-0121; C: BAL-0121-V016
- DJR-123-11; source 484; A: BAL-0121; C: BAL-0121-V016
- DJR-123-12; source 484; A: BAL-0121; C: BAL-0121-V016
- DJR-123-13; source 484; A: BAL-0121; L: BAL-0121-V016
- DJR-123-14; source 484; A: BAL-0121; C: BAL-0121-V016

- DJR-123-26; source 485; A: BAL-0155; L: BAL-0155-V001
- DJR-123-29; source 486; A: BAL-0131; C: BAL-0131-V009
- DJR-123-30; source 486; A: BAL-0131; L: BAL-0131-V009
- DJR-123-31; source 486; A: BAL-0131; C: BAL-0131-V009
- DJR-124-14; source 489; A: BAL-0160; C: BAL-0160-V003, BAL-0160-V009
- DJR-124-15; source 489; A: BAL-0160; L: BAL-0160-V003, BAL-0160-V009; C: BAL-0160-V003, BAL-0160-V009
- DJR-124-16; source 489; A: BAL-0160; C: BAL-0160-V003, BAL-0160-V009
- DJR-124-17; source 489; A: BAL-0160; C: BAL-0160-V003, BAL-0160-V009
- DJR-124-47; source 493; A: BAL-0146; L: BAL-0146-V006
- DJR-124-48; source 493; A: BAL-0146; C: BAL-0146-V006
- DJR-124-49; source 493; A: BAL-0146; C: BAL-0146-V006
- DJR-124-50; source 493; A: BAL-0146; C: BAL-0146-V006
- DJR-124-51; source 493; A: BAL-0146; C: BAL-0146-V006
- DJR-124-53; source 493; A: BAL-0148; C: BAL-0148-V013
- DJR-124-54; source 493; A: BAL-0148; L: BAL-0148-V013
- DJR-124-55; source 493; A: BAL-0148; C: BAL-0148-V013
- DJR-125-53; source 498; A: BAL-0114; C: BAL-0114-V001
- DJR-125-54; source 498; A: BAL-0114; L: BAL-0114-V001; C: BAL-0114-V001
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- DJR-148-19; source 615; A: BAL-0104, BAL-0141; L: BAL-0104-V006; C: BAL-0104-V006, BAL-0141-V001
- DJR-148-20; source 615; A: BAL-0104, BAL-0141; L: BAL-0141-V001; C: BAL-0104-V006
- DJR-148-21; source 615; A: BAL-0104; C: BAL-0104-V006
- DJR-148-28; source 616; A: BAL-0125; C: BAL-0125-V015
- DJR-148-29; source 616; A: BAL-0125; L: BAL-0125-V015
- DJR-148-30; source 616; A: BAL-0125, BAL-0131; C: BAL-0125-V015, BAL-0131-V005
- DJR-148-31; source 616; A: BAL-0131; L: BAL-0131-V005
- DJR-148-32; source 616; A: BAL-0131, BAL-0165; C: BAL-0131-V005, BAL-0165-V012
- DJR-148-33; source 616–617; A: BAL-0165; C: BAL-0165-V012
- DJR-148-34; source 617; A: BAL-0165; L: BAL-0165-V012

- DJR-148-35; source 617; A: BAL-0165; C: BAL-0165-V012
- DJR-148-46; source 618; A: BAL-0168; C: BAL-0168-V005
- DJR-148-47; source 618; A: BAL-0168; L: BAL-0168-V005
- DJR-148-48; source 618; A: BAL-0168; C: BAL-0168-V005
- DJR-149-24; source 621; C: BAL-0149-V010
- DJR-149-25; source 621; A: BAL-0149; L: BAL-0149-V010
- DJR-149-26; source 621; C: BAL-0149-V010
- DJR-149-38; source 622; A: BAL-0184; C: BAL-0184-V011
- DJR-149-39; source 622; A: BAL-0184; L: BAL-0184-V011
- DJR-149-40; source 622; A: BAL-0184; C: BAL-0184-V011
- DJR-149-47; source 623; A: BAL-0135; C: BAL-0135-V003
- DJR-149-48; source 623; A: BAL-0135; L: BAL-0135-V003
- DJR-149-49; source 623; A: BAL-0135; C: BAL-0135-V003
- DJR-150-09; source 625; C: BAL-0140-V014
- DJR-150-10; source 625; A: BAL-0140; C: BAL-0140-V014
- DJR-150-11; source 625; A: BAL-0134, BAL-0140; C: BAL-0134-V010, BAL-0140-V014
- DJR-150-12; source 625; A: BAL-0134, BAL-0140; L: BAL-0134-V010, BAL-0140-V014
- DJR-150-13; source 625; A: BAL-0134, BAL-0140; C: BAL-0134-V010, BAL-0140-V014
- DJR-150-44; source 628; A: BAL-0165; C: BAL-0165-V013
- DJR-150-45; source 628; A: BAL-0165; C: BAL-0165-V013
- DJR-150-46; source 628; A: BAL-0165; L: BAL-0165-V013
- DJR-150-47; source 628; A: BAL-0165; C: BAL-0165-V013
- DJR-150-48; source 628; A: BAL-0165; C: BAL-0165-V013
- DJR-150-59; source 629; A: BAL-0169; C: BAL-0169-V010
- DJR-150-60; source 629–630; A: BAL-0124, BAL-0169; C: BAL-0124-V010, BAL-0169-V010
- DJR-150-61; source 630; A: BAL-0124, BAL-0169; L: BAL-0124-V010, BAL-0169-V010
- DJR-150-62; source 630; A: BAL-0124, BAL-0169; C: BAL-0124-V010, BAL-0169-V010
- DJR-151-32; source 634; A: BAL-0180; C: BAL-0180-V006
- DJR-151-33; source 634; A: BAL-0180; L: BAL-0180-V006
- DJR-151-34; source 634; A: BAL-0180; C: BAL-0180-V006
- DJR-151-37; source 634; A: BAL-0155; C: BAL-0155-V013
- DJR-151-38; source 634–635; A: BAL-0155; L: BAL-0155-V013
- DJR-151-39; source 635; A: BAL-0155; C: BAL-0155-V013
- DJR-151-43; source 635; A: BAL-0162; C: BAL-0162-V013
- DJR-151-44; source 635; A: BAL-0150, BAL-0162; L: BAL-0162-V013; C: BAL-0150-V011, BAL-0162-V013
- DJR-151-45; source 635; A: BAL-0150, BAL-0162; L: BAL-0150-V011; C: BAL-0162-V013
- DJR-152-03; source 636; A: BAL-0156; C: BAL-0156-V015
- DJR-152-04; source 636; A: BAL-0156; C: BAL-0156-V015
- DJR-152-05; source 636; A: BAL-0156; L: BAL-0156-V015
- DJR-152-10; source 637; A: BAL-0168; C: BAL-0168-V006
- DJR-152-11; source 637; A: BAL-0168; L: BAL-0168-V006
- DJR-152-12; source 637; A: BAL-0168; C: BAL-0168-V006
- DJR-152-22; source 638–639; A: BAL-0180; C: BAL-0180-V007
- DJR-152-23; source 639; A: BAL-0180; L: BAL-0180-V007
- DJR-152-24; source 639; A: BAL-0180; C: BAL-0180-V007
- DJR-153-09; source 641–642; A: BAL-0138; C: BAL-0138-V004
- DJR-153-10; source 642; A: BAL-0138; L: BAL-0138-V004
- DJR-153-11; source 642; A: BAL-0138; C: BAL-0138-V004

- DJR-153-39; source 645; C: BAL-0140-V013
- DJR-153-40; source 645; A: BAL-0140; L: BAL-0140-V013
- DJR-153-41; source 645; A: BAL-0140; C: BAL-0140-V013
- DJR-153-42; source 645; A: BAL-0140; C: BAL-0140-V013
- DJR-154-36; source 649–650; A: BAL-0161; C: BAL-0161-V006
- DJR-154-37; source 650; A: BAL-0161; L: BAL-0161-V006; C: BAL-0161-V006
- DJR-154-38; source 650; A: BAL-0161; C: BAL-0161-V006
- DJR-154-40; source 650; C: BAL-0154-V010
- DJR-154-41; source 650; A: BAL-0154; L: BAL-0154-V010
- DJR-156-01; source 655; A: BAL-0171; C: BAL-0171-V008
- DJR-156-02; source 655; A: BAL-0171; L: BAL-0171-V008
- DJR-156-03; source 655; A: BAL-0137, BAL-0171; C: BAL-0137-V001, BAL-0171-V008
- DJR-156-04; source 655; A: BAL-0137; L: BAL-0137-V001
- DJR-156-05; source 655; A: BAL-0122, BAL-0127, BAL-0137; C: BAL-0122-V001, BAL-0122-V004, BAL-0127-V007, BAL-0137-V001
- DJR-156-06; source 655–656; A: BAL-0122, BAL-0127, BAL-0137; L: BAL-0122-V001, BAL-0122-V004, BAL-0127-V007; C: BAL-0137-V001
- DJR-156-07; source 656; A: BAL-0122, BAL-0127, BAL-0137; L: BAL-0137-V001; C: BAL-0122-V001, BAL-0122-V004, BAL-0127-V007
- DJR-156-08; source 656; A: BAL-0137; C: BAL-0137-V001
- DJR-156-09; source 656; A: BAL-0135, BAL-0137, BAL-0141, BAL-0142; L: BAL-0137-V001, BAL-0141-V008; C: BAL-0135-V015, BAL-0137-V001, BAL-0142-V006
- DJR-156-10; source 656; A: BAL-0135, BAL-0137, BAL-0141, BAL-0142; L: BAL-0135-V015, BAL-0142-V006; C: BAL-0137-V001, BAL-0141-V008
- DJR-156-11; source 656; A: BAL-0135, BAL-0137, BAL-0141, BAL-0142; C: BAL-0135-V015, BAL-0137-V001, BAL-0141-V008, BAL-0142-V006
- DJR-156-12; source 656–657; A: BAL-0137; C: BAL-0137-V001
- DJR-156-13; source 657; A: BAL-0137; C: BAL-0137-V001
- DJR-156-21; source 657; A: BAL-0137; C: BAL-0137-V001
- DJR-156-22; source 657–658; A: BAL-0137; C: BAL-0137-V001
- DJR-156-23; source 658; A: BAL-0137; C: BAL-0137-V001
- DJR-156-24; source 658; A: BAL-0137; L: BAL-0137-V001
- DJR-156-25; source 658; A: BAL-0137; C: BAL-0137-V001
- DJR-156-26; source 658; A: BAL-0137; C: BAL-0137-V001
- DJR-157-38; source 664; A: BAL-0133; C: BAL-0133-V007
- DJR-157-39; source 664; A: BAL-0133; L: BAL-0133-V007
- DJR-157-40; source 664; A: BAL-0133; C: BAL-0133-V007
- DJR-159-13; source 671; A: BAL-0137; C: BAL-0137-V002
- DJR-159-14; source 671; A: BAL-0137; L: BAL-0137-V002
- DJR-159-15; source 671; A: BAL-0137; C: BAL-0137-V002
- DJR-159-18; source 671; A: BAL-0122; C: BAL-0122-V001
- DJR-159-19; source 671; A: BAL-0122; L: BAL-0122-V001
- DJR-159-20; source 671; A: BAL-0122; C: BAL-0122-V001
- DJR-159-45; source 674; A: BAL-0122; C: BAL-0122-V004
- DJR-159-46; source 674; A: BAL-0122; L: BAL-0122-V004
- DJR-159-47; source 674; A: BAL-0122; C: BAL-0122-V004
- DJR-160-05; source 675; A: BAL-0128; C: BAL-0128-V005
- DJR-160-06; source 675; A: BAL-0128; L: BAL-0128-V005
- DJR-160-07; source 675; A: BAL-0128; C: BAL-0128-V005
- DJR-160-08; source 675; A: BAL-0128; C: BAL-0128-V005
- DJR-160-11; source 676; A: BAL-0123, BAL-0138; C: BAL-0123-V011, BAL-0138-V005

- DJR-160-12; source 676; A: BAL-0123, BAL-0138; L: BAL-0123-V011, BAL-0138-V005
- DJR-160-13; source 676; A: BAL-0123, BAL-0138; C: BAL-0123-V011, BAL-0138-V005
- DJR-160-14; source 676; A: BAL-0137, BAL-0138; C: BAL-0137-V005, BAL-0138-V005
- DJR-160-15; source 676; A: BAL-0137, BAL-0138; L: BAL-0137-V005; C: BAL-0138-V005
- DJR-160-16; source 676; A: BAL-0137, BAL-0138; C: BAL-0137-V005, BAL-0138-V005
- DJR-160-30; source 678; A: BAL-0155; L: BAL-0155-V014
- DJR-160-40; source 679; A: BAL-0122, BAL-0137; C: BAL-0122-V001, BAL-0137-V005
- DJR-160-41; source 679; A: BAL-0122, BAL-0137; L: BAL-0122-V001, BAL-0137-V005
- DJR-160-42; source 679; A: BAL-0122, BAL-0137; C: BAL-0122-V001, BAL-0137-V005
- DJR-160-43; source 679; A: BAL-0137; C: BAL-0137-V005
- DJR-160-44; source 679; A: BAL-0137, BAL-0150; L: BAL-0150-V012; C: BAL-0137-V005
- DJR-160-45; source 679; A: BAL-0150; C: BAL-0150-V012
- DJR-160-46; source 679; A: BAL-0150; C: BAL-0150-V012
- DJR-161-19; source 682; A: BAL-0152; L: BAL-0152-V009
- DJR-161-20; source 682; A: BAL-0152; C: BAL-0152-V009
- DJR-161-21; source 682; A: BAL-0152; C: BAL-0152-V009
- DJR-161-22; source 682; A: BAL-0152; C: BAL-0152-V009
- DJR-161-23; source 682; A: BAL-0152; C: BAL-0152-V009
- DJR-161-24; source 682; A: BAL-0137, BAL-0152; L: BAL-0152-V009; C: BAL-0137-V011, BAL-0152-V009
- DJR-161-25; source 682; A: BAL-0137; L: BAL-0137-V011
- DJR-161-26; source 682–683; A: BAL-0137; C: BAL-0137-V011
- DJR-161-28; source 683; A: BAL-0127; C: BAL-0127-V002
- DJR-161-29; source 683; A: BAL-0127; L: BAL-0127-V002
- DJR-161-30; source 683; A: BAL-0127; C: BAL-0127-V002
- DJR-162-01; source 685; A: BAL-0158; C: BAL-0158-V006
- DJR-162-02; source 685–686; A: BAL-0158; L: BAL-0158-V006
- DJR-162-03; source 686; A: BAL-0158; C: BAL-0158-V006
- DJR-162-15; source 687; A: BAL-0162; C: BAL-0162-V012
- DJR-162-16; source 687; A: BAL-0162; L: BAL-0162-V012; C: BAL-0162-V012
- DJR-162-17; source 687; A: BAL-0162; C: BAL-0162-V012
- DJR-162-38; source 689; A: BAL-0127; C: BAL-0127-V004
- DJR-162-39; source 689; A: BAL-0127; C: BAL-0127-V004
- DJR-162-40; source 689; A: BAL-0127; L: BAL-0127-V004
- DJR-162-41; source 689; A: BAL-0127; C: BAL-0127-V004
- DJR-163-01; source 690; A: BAL-0191; L: BAL-0191-V006
- DJR-163-02; source 690; A: BAL-0191; C: BAL-0191-V006
- DJR-163-03; source 690; A: BAL-0191; C: BAL-0191-V006
- DJR-163-11; source 691; A: BAL-0127; C: BAL-0127-V003, BAL-0127-V006
- DJR-163-12; source 691; A: BAL-0127; L: BAL-0127-V003, BAL-0127-V006
- DJR-163-13; source 691; A: BAL-0127; C: BAL-0127-V003, BAL-0127-V006
- DJR-163-37; source 694; A: BAL-0145; C: BAL-0145-V015
- DJR-163-38; source 694; A: BAL-0145; L: BAL-0145-V015
- DJR-163-39; source 694; A: BAL-0145; C: BAL-0145-V015
- DJR-164-07; source 695; A: BAL-0198; C: BAL-0198-V008, BAL-0198-V009
- DJR-164-08; source 695; A: BAL-0198; L: BAL-0198-V008, BAL-0198-V009; C: BAL-0198-V008, BAL-0198-V009
- DJR-164-09; source 695; A: BAL-0198; C: BAL-0198-V008, BAL-0198-V009
- DJR-164-10; source 695; A: BAL-0198; C: BAL-0198-V008, BAL-0198-V009

- DJR-164-16; source 696; C: BAL-0151-V011
- DJR-164-17; source 696; A: BAL-0151; L: BAL-0151-V011
- DJR-164-18; source 696; C: BAL-0151-V011
- DJR-164-28; source 697; A: BAL-0153; C: BAL-0153-V008
- DJR-164-29; source 697; A: BAL-0153; C: BAL-0153-V008
- DJR-164-30; source 697; A: BAL-0153
- DJR-164-32; source 697–698; C: BAL-0145-V016
- DJR-164-33; source 698; A: BAL-0145; L: BAL-0145-V016
- DJR-164-34; source 698; A: BAL-0145; C: BAL-0145-V016
- DJR-165-23; source 702; A: BAL-0180; C: BAL-0180-V007
- DJR-165-24; source 702; A: BAL-0180, BAL-0189; L: BAL-0180-V007
- DJR-165-25; source 702; A: BAL-0133, BAL-0180, BAL-0189; L: BAL-0189-V006; C: BAL-0133-V005, BAL-0180-V007
- DJR-165-26; source 702; A: BAL-0133, BAL-0189; L: BAL-0133-V005
- DJR-165-27; source 702; A: BAL-0133, BAL-0189; C: BAL-0133-V005
- DJR-165-34; source 703; A: BAL-0122; C: BAL-0122-V001
- DJR-165-35; source 703; A: BAL-0122; L: BAL-0122-V001
- DJR-165-36; source 703; A: BAL-0122; C: BAL-0122-V001
- DJR-165-45; source 704; A: BAL-0164
- DJR-165-46; source 704; A: BAL-0164; L: BAL-0164-V011
- DJR-166-01; source 704; A: BAL-0164
- DJR-166-05; source 704; A: BAL-0168; C: BAL-0168-V007
- DJR-166-06; source 704–705; A: BAL-0168; L: BAL-0168-V007
- DJR-166-07; source 705; A: BAL-0168; C: BAL-0168-V007
- DJR-166-08; source 705; A: BAL-0168
- DJR-166-09; source 705; A: BAL-0104, BAL-0168, BAL-0189
- DJR-166-10; source 705; A: BAL-0104, BAL-0168, BAL-0189
- DJR-166-11; source 705; A: BAL-0104, BAL-0168, BAL-0189; C: BAL-0189-V006
- DJR-166-12; source 705; A: BAL-0104, BAL-0189
- DJR-166-13; source 705; A: BAL-0189
- DJR-166-23; source 706; A: BAL-0164
- DJR-166-24; source 706–707; A: BAL-0164; L: BAL-0164-V016
- DJR-166-25; source 707; A: BAL-0164
- DJR-166-39; source 708; A: BAL-0104; L: BAL-0104-V011
- DJR-166-40; source 708; A: BAL-0104; C: BAL-0104-V011
- DJR-166-41; source 708; A: BAL-0104; C: BAL-0104-V011
- DJR-167-01; source 709; A: BAL-0191; L: BAL-0191-V007
- DJR-167-02; source 709; A: BAL-0191; C: BAL-0191-V007
- DJR-167-03; source 709; A: BAL-0143, BAL-0191; C: BAL-0143-V006, BAL-0143-V007, BAL-0191-V007
- DJR-167-04; source 709; A: BAL-0143, BAL-0191; L: BAL-0143-V006; C: BAL-0143-V007, BAL-0191-V007
- DJR-167-05; source 709; A: BAL-0143, BAL-0191; L: BAL-0143-V007; C: BAL-0143-V006, BAL-0191-V007
- DJR-167-06; source 709–710; A: BAL-0191; C: BAL-0191-V007
- DJR-167-07; source 710; A: BAL-0191; C: BAL-0191-V007
- DJR-167-16; source 710; A: BAL-0167; C: BAL-0167-V007
- DJR-167-17; source 710–711; A: BAL-0167; L: BAL-0167-V007
- DJR-167-18; source 711; A: BAL-0167; C: BAL-0167-V007
- DJR-167-26; source 711; C: BAL-0140-V013
- DJR-167-27; source 711–712; A: BAL-0140; L: BAL-0140-V013

- DJR-167-28; source 712; A: BAL-0136, BAL-0198; C: BAL-0136-V006, BAL-0140-V013
- DJR-167-29; source 712; A: BAL-0136, BAL-0198; L: BAL-0136-V006; C: BAL-0140-V013
- DJR-167-30; source 712; A: BAL-0136, BAL-0198; C: BAL-0136-V006, BAL-0140-V013
- DJR-167-31; source 712; A: BAL-0136, BAL-0140, BAL-0198; C: BAL-0136-V006, BAL-0140-V013
- DJR-167-40; source 713; A: BAL-0149, BAL-0153; C: BAL-0149-V011, BAL-0153-V008
- DJR-167-41; source 713; A: BAL-0149, BAL-0153; L: BAL-0149-V011; C: BAL-0153-V008
- DJR-167-42; source 713; A: BAL-0149, BAL-0153; C: BAL-0149-V011, BAL-0153-V008
- DJR-167-53; source 714; A: BAL-0159; L: BAL-0159-V005; C: BAL-0159-V006
- DJR-167-54; source 714; A: BAL-0159; L: BAL-0159-V006; C: BAL-0159-V005
- DJR-167-55; source 714–715; A: BAL-0159; C: BAL-0159-V005, BAL-0159-V006
- DJR-168-13; source 716; A: BAL-0126; C: BAL-0126-V004
- DJR-168-14; source 716; A: BAL-0126; L: BAL-0126-V004
- DJR-168-15; source 716; A: BAL-0126; C: BAL-0126-V004
- DJR-168-18; source 716; A: BAL-0144; C: BAL-0144-V007
- DJR-168-19; source 716; A: BAL-0144; L: BAL-0144-V007; C: BAL-0144-V008
- DJR-168-20; source 716–717; A: BAL-0144; L: BAL-0144-V008; C: BAL-0144-V007
- DJR-168-21; source 717; A: BAL-0144; C: BAL-0144-V007, BAL-0144-V008
- DJR-168-22; source 717; A: BAL-0160
- DJR-168-23; source 717; A: BAL-0160; L: BAL-0160-V007
- DJR-168-24; source 717; A: BAL-0160; C: BAL-0160-V007
- DJR-168-28; source 718; C: BAL-0145-V016
- DJR-168-29; source 718; A: BAL-0145; L: BAL-0145-V016
- DJR-168-30; source 718; C: BAL-0145-V016
- DJR-168-39; source 719; A: BAL-0198; C: BAL-0198-V010
- DJR-168-40; source 719; A: BAL-0198; L: BAL-0198-V010; C: BAL-0198-V010
- DJR-168-41; source 719; A: BAL-0198; C: BAL-0198-V010
- DJR-168-42; source 719; A: BAL-0199; L: BAL-0199-V013; C: BAL-0199-V013
- DJR-168-43; source 719; A: BAL-0199; C: BAL-0199-V013
- DJR-168-44; source 719; A: BAL-0199; C: BAL-0199-V013
- DJR-168-45; source 719–720; A: BAL-0199; C: BAL-0199-V013
- DJR-168-46; source 720; A: BAL-0145; C: BAL-0145-V017
- DJR-168-47; source 720; A: BAL-0145; L: BAL-0145-V017
- DJR-168-48; source 720; A: BAL-0145; C: BAL-0145-V017
- DJR-168-49; source 720; A: BAL-0192; C: BAL-0192-V009
- DJR-168-50; source 720; A: BAL-0192; L: BAL-0192-V009
- DJR-168-51; source 720; A: BAL-0192; C: BAL-0192-V009
- DJR-169-01; source 720; A: BAL-0198
- DJR-169-02; source 720; A: BAL-0136, BAL-0198; C: BAL-0136-V006
- DJR-169-03; source 720; A: BAL-0136, BAL-0198; L: BAL-0136-V006
- DJR-169-04; source 720–721; A: BAL-0136, BAL-0198; C: BAL-0136-V006
- DJR-169-05; source 721; A: BAL-0198
- DJR-169-10; source 721; A: BAL-0183; C: BAL-0183-V005
- DJR-169-11; source 721; A: BAL-0183; L: BAL-0183-V005
- DJR-169-12; source 721; A: BAL-0183; C: BAL-0183-V005
- DJR-169-25; source 722; A: BAL-0137; C: BAL-0137-V001
- DJR-169-26; source 722; A: BAL-0137; L: BAL-0137-V001
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