Burton The Anatomy of Melancholy Diotimos Lexicon Batch 3

A word focused companion to the supplied sixth edition text

This volume contains 97 main articles and 1365 explained supporting vocabulary records, with 1052 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.

Batch 1 and Batch 2 references lead to their earlier volumes and are labelled with their 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.

Find your way

- Articles by subject
- Alphabetical main articles
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- Passages and reading routes

There are also 5 supplementary notes continuing earlier articles, with 13 of the supporting records. These notes are separate from the main-article count.

- Supplementary notes to earlier articles

Articles by subject

Love, desire and historical sexual physiology

Love (BAL-0200); Heroical love (BAL-0201); Lust and lusty (BAL-0209); Impotent (BAL-0210); Sodomy (BAL-0214); Cupid (BAL-0216); Green sickness (BAL-0217); Matrix and mother (BAL-0218); Satyriasis and priapism (BAL-0219); Seed (BAL-0220); Self love (BAL-0221)

Beauty, appearance, art and dress

Beauty (BAL-0202); Art and artificial (BAL-0206); Favour and feature (BAL-0207); Tires and weeds (BAL-0213); Lodestone and adamant (BAL-0215); Antick (BAL-0222); Brave (BAL-0223); Fulsome (BAL-0224); Glass (BAL-0225); Homely (BAL-0226); Proper (BAL-0227)

Courtship, speech and social performance

Courtship and wooing (BAL-0203); Kissing and embracing (BAL-0204); Dancing (BAL-0205); Mistress (BAL-0208); Bawd (BAL-0211); Quean and slut (BAL-0212); Carriage (BAL-0228); Complement (BAL-0229); Gifts and liberality (BAL-0230); Occasion and opportunity (BAL-0231); Pathetical (BAL-0232); Still (BAL-0233)

Marriage, kinship and household relationships

Marriage (BAL-0234); Celibacy and vows (BAL-0235); Adultery (BAL-0236); Affinity and consanguinity (BAL-0237); Dowry and jointure (BAL-0238); Gossip (BAL-0239); Inseparable and individual (BAL-0240); Liberty and servitude (BAL-0241); Parents and children (BAL-0242); Wittal and cuckold (BAL-0243)

Social passions, moral response and evaluation

Ambition (BAL-0244); Covetousness (BAL-0245); Envy, malice and hatred (BAL-0246); Curiosity (BAL-0247); Dissimulation (BAL-0248); Emulation (BAL-0249); Fame and reputation (BAL-0250); Fond (BAL-0251); Generous (BAL-0252); Indifferent (BAL-0253); Make away (BAL-0254); Nice (BAL-0255); Revenge (BAL-0256); Shame (BAL-0257)

Rank, livelihood, patronage and public speech

Poverty and riches (BAL-0258); Honour and nobility (BAL-0259); Abdicate (BAL-0260); Abraham men (BAL-0261); Ambodexter (BAL-0262); Apologize (BAL-0263); Baffle (BAL-0264); Bewray (BAL-0265); Censure (BAL-0266); Church patronage (BAL-0267); Clerk (BAL-0268); Clown (BAL-0269); Collogue (BAL-0270); Commodity (BAL-0271); Counterfeit (BAL-0272); Entertain (BAL-0273); Estate (BAL-0274); Exhibition (BAL-0275); Fustian and bombast (BAL-0276); Humane learning (BAL-0277); Idiot (BAL-0278); Legal evidence (BAL-0279); Living and preferment (BAL-0280); Parasite (BAL-0281); Parrhesia (BAL-0282); Plausible (BAL-0283); Proletary (BAL-0284); Silly (BAL-0285); Suit (BAL-0286); Tax (BAL-0287); Temporize (BAL-0288); Usury (BAL-0289)

Commonwealth, government and public order

Commonwealth (BAL-0290); Policy (BAL-0291); Utopia (BAL-0292); Civil and barbarous (BAL-0293); Law and justice (BAL-0294); Manure (BAL-0295); War and peace (BAL-0296)

Alphabetical main articles

- Abdicate · BAL-0260
- Abraham men · BAL-0261
- Adultery · BAL-0236
- Affinity and consanguinity · BAL-0237
- Ambition · BAL-0244
- Ambodexter · BAL-0262
- Antick · BAL-0222
- Apologize · BAL-0263
- Art and artificial · BAL-0206
- Baffle · BAL-0264
- Bawd · BAL-0211
- Beauty · BAL-0202
- Bewray · BAL-0265
- Brave · BAL-0223
- Carriage · BAL-0228
- Celibacy and vows · BAL-0235
- Censure · BAL-0266
- Church patronage · BAL-0267
- Civil and barbarous · BAL-0293
- Clerk · BAL-0268
- Clown · BAL-0269
- Collogue · BAL-0270
- Commodity · BAL-0271
- Commonwealth · BAL-0290
- Complement · BAL-0229
- Counterfeit · BAL-0272
- Courtship and wooing · BAL-0203
- Covetousness · BAL-0245
- Cupid · BAL-0216
- Curiosity · BAL-0247
- Dancing · BAL-0205
- Dissimulation · BAL-0248
- Dowry and jointure · BAL-0238
- Emulation · BAL-0249
- Entertain · BAL-0273
- Envy, malice and hatred · BAL-0246
- Estate · BAL-0274
- Exhibition · BAL-0275
- Fame and reputation · BAL-0250
- Favour and feature · BAL-0207
- Fond · BAL-0251
- Fulsome · BAL-0224
- Fustian and bombast · BAL-0276
- Generous · BAL-0252
- Gifts and liberality · BAL-0230
- Glass · BAL-0225
- Gossip · BAL-0239
- Green sickness · BAL-0217

- Heroical love · BAL-0201
- Homely · BAL-0226
- Honour and nobility · BAL-0259
- Humane learning · BAL-0277
- Idiot · BAL-0278
- Impotent · BAL-0210
- Indifferent · BAL-0253
- Inseparable and individual · BAL-0240
- Kissing and embracing · BAL-0204
- Law and justice · BAL-0294
- Legal evidence · BAL-0279
- Liberty and servitude · BAL-0241
- Living and preferment · BAL-0280
- Lodestone and adamant · BAL-0215
- Love · BAL-0200
- Lust and lusty · BAL-0209
- Make away · BAL-0254
- Manure · BAL-0295
- Marriage · BAL-0234
- Matrix and mother · BAL-0218
- Mistress · BAL-0208
- Nice · BAL-0255
- Occasion and opportunity · BAL-0231
- Parasite · BAL-0281
- Parents and children · BAL-0242
- Parrhesia · BAL-0282
- Pathetical · BAL-0232
- Plausible · BAL-0283
- Policy · BAL-0291
- Poverty and riches · BAL-0258
- Proletary · BAL-0284
- Proper · BAL-0227
- Quean and slut · BAL-0212
- Revenge · BAL-0256
- Satyriasis and priapism · BAL-0219
- Seed · BAL-0220
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- Suit · BAL-0286
- Tax · BAL-0287
- Temporize · BAL-0288
- Tires and weeds · BAL-0213
- Usury · BAL-0289
- Utopia · BAL-0292
- War and peace · BAL-0296
- Wittal and cuckold · BAL-0243

Related titles and topics

These routes lead to explained sections or supplementary notes. They do not add main articles or claim that an editorial title is an exact source form.

- Actuality → Actuality; supplementary note to earlier article · BAL-0056
- Art → Art and artificial; earlier title · BAL-0206
- Artificial → Art and artificial; earlier title · BAL-0206
- Catoptrics and perspectives → Glass; earlier title · BAL-0225
- Desperate → Desperate; supplementary note to earlier article · BAL-0076
- Divorce → Marriage; explained subsection · BAL-0234
- Divorce and separation → Marriage; explained subsection · BAL-0234
- Epichairekakia → Envy, malice and hatred; earlier title · BAL-0246
- Feral → Feral; supplementary note to earlier article · BAL-0095
- Judicial and judicious → Judicial and judicious; supplementary note to earlier article · BAL-0042
- Scruple → Scruple; supplementary note to earlier article · BAL-0053
- Separation → Marriage; explained subsection · BAL-0234

Love

Entry BAL-0200

The word

Love is the governing word for a field that includes natural attraction, animal attachment, human affection, erotic passion and love of God. These are not interchangeable meanings. Burton makes their differences depend on the object loved, the faculty involved, the manner of loving and the presence of excess or deficiency. His opening survey also preserves disagreement over whether love is desire, the enjoyment that follows desire, or the affection maintaining a union after desire has been satisfied. The following places select significant senses and argumentative changes rather than enumerate every occurrence.

“Sensible love” means the love of sentient animals. “Rationall Love” is connected with knowledge and intellect; “dilection” is affection, included among the dispositions of charity. “Heroicall Love” names a particular erotic category whose apparently noble title Burton challenges. None of these narrower expressions makes sexual desire the universal meaning of love.

In the work

The opening definitions deliberately resist easy consolidation. In DJR-108-28 Burton reports Leone Ebreo treating desire as the wider category, but also distinguishing the desire for an absent good from enjoyment of a present one: “Desire wisheth, Love enjoyes.” The following accounts associate love with an activity of mind, appetite and delight. Scaliger then objects that appetite disappears when its object is possessed, whereas love remains. His alternative makes love an affection that either unites us with the beloved object or perpetuates that union (DJR-108-29–31). This is a real difference about what continues after satisfaction, not a collection of equivalent definitions.

The object varies too. Burton says that it is good, beautiful or pleasing, but immediately allows what merely “seems to be good” to the person attracted (DJR-108-32–35). The qualification matters: an explanation of what someone pursues is not a moral endorsement of the pursuit. The same breadth lets love encompass wisdom, money, friends, children and bodily beauty. Under the three object-categories “Profitable, Pleasant, Honest,” useful love includes health, wealth and honour, while pleasurable love includes friends, children and women; love of honourable things concerns virtue and wisdom (DJR-109-28–30). The categories overlap with different moral descriptions, and Burton calls some pursuit of usefulness ambition or greed rather than love.

Before adopting a working division, Burton assembles rival schemes. At DJR-108-42 he places “Amor & amicitia,” love and friendship, beside the Greek verbs “φιλεῖν,” to love as a friend, and “ἐρᾶν,” to love erotically, and an inherited physiology of brain and liver. His report of Ficino’s two Venuses initially opposes a love that raises the soul to a lower one that draws it down. Yet the continuation expressly says “both are good in their own natures”: procreation is as necessary as discovering truth, and the lower love is called bad because of its misuse and diversion of attention (DJR-108-43–44). Burton marks the end of this account as Ficino’s. The distinction should not be reduced to an absolute condemnation of bodily love. A further scheme attributed to Lucian contrasts unstable, sea-born lust with a “golden chain” descending from heaven, whose inspired rapture

draws souls towards incorruptible beauty (DJR-108-47–49). The edition leaves this Lucian attribution and intermediary unresolved.

Other divisions change the organizing question. The Augustinian material describes good creatures as capable of being loved well or badly and virtue as love rightly ordered (DJR-108-45–46). The subsequent threefold scheme concerns God, neighbour and world. Love proceeds from God as its means and reason, with God in conformity to his will, and to God as its final rest; a neighbour may be a fellow traveller, but is not the ultimate resting place; the world may lead the mind towards its Creator without becoming its final end (DJR-109-02–04). These are directions and ends of love, not three degrees of sexual attraction. Burton's text attributes the scheme to Augustine; the edition records uncertainty about that transmitted attribution.

Burton eventually chooses Leone Ebreo's division into natural, sentient and rational love to avoid confusing divine love with burning lust (DJR-109-05). Natural love embraces the attraction of a lodestone, the movement of elements and reported affinities of plants, all within the historical natural philosophy being described (DJR-109-06–08). Sentient love then receives five explanations. Mating pleasure, preservation of offspring and likeness of kind are followed by acquired familiarity, such as a dog raised with a lion and bear, and by nurturing across species, such as a hen raising ducklings (DJR-109-09–14). The continuation therefore extends animal attachment beyond reproduction and similarity alone.

"Amor cognitionis," rendered love arising from knowledge, and "Intellectivus amor," intellectual love, introduce the rational category (DJR-109-15). Burton calls it proper to human beings and immediately discusses its appearance in God, angels and humans. His movement between human faculties and theological levels remains part of the account. The intervening theology distinguishes love within the Trinity, naming the Holy Spirit as the love of Father and Son, from God's love towards creatures in creation, redemption and providence (DJR-109-17–21). God loves through his own goodness rather than because humans are beautiful or meritorious. Here Homer's "golden chain" means every creature's attachment to and dependence on the Creator; it is not simply the earlier image of a soul's inspired ascent (DJR-109-22). Angels and living souls love one another and extend prayer and care towards believers on earth (DJR-109-23–24). When he turns specifically to human love, Burton reports Valesius's account of appetite and reason affecting the heart, with the sensitive faculty generally overruling reason, within the inherited physiology of brain and liver (DJR-109-25–30). Charity subsequently combines the useful, pleasant and honourable and includes piety, dilection, benevolence and friendship (DJR-111-16–18). Burton's further claim that charity can be properly practised only by a regenerate Christian belongs to his theology.

The later treatments give the breadth a practical argumentative consequence. Burton calls disordered erotic love burning lust, yet immediately admits honourable natural attraction and praises loving marriage (DJR-115-01–06). At the other end of the Third Partition, to be "perfectly inamoured" means the future fullness of love for God, the supreme good, beyond the present glimpse of divine beauty (DJR-151-44–45). The original margin at DJR-151-45 asks, under Leone Ebreo's name, whether human happiness finds its fulfilment in knowing God or loving him; the body instead joins beholding and loving in fruition. The question and the body's combined account retain their distinct forms. The continuation makes other good things lovable for God's sake rather than simply excluding them (DJR-152-01). Love of God presupposes knowledge, faith and hope, is accompanied by humility and patience, and becomes visible in obedience and works of mercy towards neighbours (DJR-152-10–12). But Burton immediately says actual practice falls short of that conditional ideal: spiritual love is "too defective," worldly love excessive, and

neighbours often loved only for self-interest (DJR-152-13–15). The erotic and divine passages thus need their own objects, conditions and purposes preserved.

Places to Read

- DJR-108-27–35 (pp. 411–412): love's place among the passions, rival definitions, Scaliger's objection and the qualification of apparent good
- DJR-108-42–49 (pp. 413–414): love and friendship, the two Greek verbs, Ficino's qualified two-love scheme, ordering of love and the attributed Lucian golden chain
- DJR-109-02–08 (pp. 414–415): God, neighbour and world; the chosen threefold division; natural attraction and reported plant affinities
- DJR-109-09–15 (pp. 415–416): all five causes of sentient love, followed by knowledge-based or rational love
- DJR-109-17–24 (p. 416): Trinitarian and creature-directed divine love, creation, redemption, providence, unmerited love, the chain of dependence and angelic concern
- DJR-109-25–30 (pp. 416–417): human love, appetite and reason, and the useful, pleasant and honourable objects
- DJR-111-16–18 (p. 426): charity combines the three object-categories and includes dilection and other virtuous dispositions
- DJR-115-01–06 (pp. 442–443): the attack on heroical love's title and the concession to honourable natural and married love
- DJR-115-25 (p. 444): disordered love distinguished from the preceding praise of marriage
- DJR-151-44–45 (p. 635): divine beauty and the future fullness of being in love with God
- DJR-152-01 (pp. 635–636): the corrupted will and the proper ordering of other goods towards God
- DJR-152-10–15 (pp. 637–638): love's infused disposition, knowledge, faith, hope, commandments and duties of mercy, followed by the accusation of deficient spiritual and excessive worldly love

In this edition

"Sensible love" → "Sentient love" (DJR-109-09); "dilection" → "affection" (DJR-111-17); "Heroicall Love" → "heroic love" (DJR-115-01); "perfectly inamoured" → "perfectly in love" (DJR-151-45); "love presupposeth knowledge, faith, hope" → "love presupposes knowledge, faith and hope" (DJR-152-11). These exact pairs retain love while clarifying a sensory capacity, an unfamiliar noun, a disputed historical title, a theological state and a theological construction. The last rendering supplies the conjunction and within the list.

The definition of love as maintaining union at DJR-108-31 is preserved as an alternative, not silently merged with desire. In "Amor cognitionis" → "love arising from knowledge" (DJR-109-15), arising from makes explicit the relation that the modern text assigns to the Latin genitive; there is no separate Latin verb meaning arise. The Greek infinitives at DJR-108-42 receive their own friendly and erotic glosses. The Latin pair and the Greek pair should not be treated as mechanically aligned in their printed order.

The original and marginal layers sometimes differ. At DJR-108-45 the body says two cities make two loves, while the margin says two loves make two cities; the edition preserves both directions. At DJR-151-45 the original's "seem him" is read as see him in the modern biblical sentence. In the original margin N12018, "Deo cognoscendo an amando" offers knowing God or loving him as alternatives within a question; the full supplied note translation retains that it is disputed which fulfils human happiness. Such qualifications

concern the supplied edition. They do not certify independent collation of the ancient, medieval or early modern works Burton names.

See also

- Heroical love (BAL-0201; Batch 3): the particular erotic category and its disputed definitions
- Jealousy (BAL-0007; Batch 1): the related disorder commonly located after marriage
- Charity (BAL-0168; Batch 2): the Christian integration of love of God and neighbour
- Friendship (BAL-0156; Batch 2): affection and companionship beyond erotic attachment
- Appetite (BAL-0049; Batch 1): the faculty and desire against which love is defined
- Pleasure (BAL-0150; Batch 2): one of love’s objects and its different sensory forms
- Sympathy and antipathy (BAL-0103; Batch 1): the natural attractions and repulsions included in natural love
- Self love (BAL-0221; Batch 3): love directed towards oneself

Heroical love

Entry BAL-0201

The word

Heroical love is Burton’s historical category for erotic passion treated in relation to melancholy. The adjective can evoke high birth or noble spirit, but it does not guarantee that Burton approves of the passion. “Knight melancholy” belongs to the same vocabulary. “Ilishi” and “Elishi” are the distinct printed forms in his Avicenna citations; “Amoreos” is attributed to Gerardus de Solo. These forms are retained as transmitted names rather than standardized into a reconstructed medical term. The selected passages trace the name, classification, definitional disputes and important treatment qualifications, not every repetition.

In the work

Burton first locates love melancholy among disorders commonly included in head melancholy, then reserves it and several related kinds for the Third Partition (DJR-027-51 –53). His syntax puts “this last” after lycanthropy, but the names Amoreos and knight melancholy and the promised Third Partition discussion identify the return to love melancholy. The synopsis distinguishes love before marriage, called heroical melancholy, from jealousy after marriage (DJR-107-06). This is an organizing distinction. When introducing jealousy later, Burton says heroical love commonly precedes marriage and jealousy usually follows it, retaining ordinary rather than exceptionless application (DJR-144-07).

The detailed section initially explains the title through those who are said to suffer: gallants, noblemen and generous, meaning noble, spirits. Its placement of the affected part in the liver belongs to the inherited physiology (DJR-113-01–02). Burton subsequently interrupts any easy praise. The name is too honourable, he says; burning lust would be more fitting for the disordered passion (DJR-115-01). Yet the immediately following concession admits honourable natural attraction, and his praise of married love allows tranquillity, contentment and lasting affection when the spouses live lovingly (DJR-115-02–24). It is therefore the excessive, wandering love newly specified at DJR-115-25 that becomes the subject of the pathological discussion, not every form of love between men and women.

Social rank explains the name without limiting the sufferers to a class. Burton says love rages among all ranks and conditions, while being especially evident among the young, vigorous, richly fed and idle. He then attributes “Amor nobilis,” noble love, to Savonarola because noble men and women are commonly affected (DJR-115-47–48). The distinction is between general reach and marked frequency, not between an illness confined to nobles and a different experience for everyone else. The physicians’ flattering name and the theologians’ burning lust expose competing ways to characterize the same subject.

The medical definitions themselves are not unanimous. Avicenna’s Ilishi is reported as melancholy distress or anguish in which a man persistently considers his mistress’s beauty, bearing and manners. Savonarola’s separately identified addition emphasizes the eager wish to obtain or enjoy her; hunters occupied by their sport and misers by wealth provide analogies for the preoccupation (DJR-115-49). Arnald’s definition then combines “continuall cogitation” with confidence or hope of obtaining the desired object. The

commentator’s objection is crucial: continual thought is a symptom rather than the defining genus, because hatred can also occupy the mind, and desire may continue without hope (DJR-115-50–51). A summary that defines lovesickness simply as hopeful preoccupation would erase the explicit dispute.

“An amor sit morbus,” whether love is a disease, introduces another question rather than a settled assertion (DJR-115-52). Burton reports Pollux affirming sickness, Arnald questioning the name and favouring bodily over mental disorder, and other authorities calling it a raging disease of mind, madness or a melancholic passion. He chooses to follow the physicians who treat it separately as a kind of melancholy and investigate causes, symptoms and cures (DJR-115-53–54). The historical category is assembled through that decision amid disagreement; it should not be equated without qualification with a present-day diagnosis.

The parts affected are also disputed, so the early liver account is not the final word. Arnald places the disorder in the front of the head through lack of moisture, but his commentator rejects that view. Lange connects eyes, spirits, imagination, liver and heart; Bernard of Gordon distinguishes an immediate seat or cause in the testicles from an antecedent liver cause. Ficino favours blood, while Freitag allows heart, liver, brain and blood (DJR-115-55–61). Burton’s own preference is the brain, through impaired imagination, supported by Jason Pratensis. “Imaginatio læsa” names that impaired faculty. The following sentence qualifies the joint disorder of imagination and reason: if the passion is violent or long established, both are affected, first one and then the other (DJR-115-62–64). These rival causes, principal seat and sequence belong to historical physiology.

The signs likewise require their qualifications. Bodily paleness, thinness, dryness and hollow eyes draw support from poets and physicians, including an Ilishi citation (DJR-126-20–22). Stories of changed pulse and blushing when a beloved appears or is named lead to the disputed “pulsus amatorius,” lover’s pulse: Vallés denies that love has such a distinctive diagnostic pulse, while Avicenna, Gordon and Struś support the inference (DJR-126-49–52). Mental symptoms vary between joy and distress. Burton calls them almost endless, allows occasions of intense happiness and says suffering predominates; later he acknowledges that love can also produce courage, liberality and courtesy, reporting that it is difficult to decide whether its total harm exceeds its good (DJR-127-35–37; DJR-131-50–52). The catalogue cannot be reduced to a uniform pathological profile.

“Prognosticks of Love Melancholy” concerns expected outcomes. Poetic claims that herbs cannot cure love are first reported as some people’s opinion; Burton then reserves the question of cure for its own discussion (DJR-133-29–30, 40). The ensuing predictions of madness and death are qualified: if passion continues, if relief is not obtained, or “nisi succurratur,” unless help is given (DJR-133-45–48). When the cure section begins, Burton explicitly replies that the condition can be helped if taken in time and describes the different rules supplied by his authorities (DJR-134-05–07). The condition, the named speaker and the later answer prevent literary incurability from becoming his final medical verdict.

Treatment references preserve a similarly varied account. Music, merriment, singing and dancing may intensify one lover’s passion while relieving another’s, so Burton requires attention to the person’s differing symptoms (DJR-134-37). The later Elishi citation belongs to an attributed aversion treatment, instructing old women to repeat sordid stories; the preceding passage’s insults and menstrual-cloth tactic are part of that historical prescription (DJR-135-54–56). Elsewhere the Avicennian cure is lawful union

according to the parties' desires (DJR-140-11). Burton's own conclusion calls marriage the last and best refuge once doubts and obstacles are removed and both people wish it (DJR-143-48). These passages describe his historical therapeutic argument, including coercive and demeaning assumptions in some cited methods; they are not medical advice.

Places to Read

- DJR-027-51–53 (pp. 35–36): early medical classification; Ilishi, Amoreos and knight melancholy; the subject reserved for the Third Partition
- DJR-107-05–07 (unnumbered [403], Third Partition synopsis): the branches for pleasurable and honourable objects, with heroical melancholy before marriage and jealousy after it
- DJR-113-01–02 (p. 433): the section title, liver physiology and noble-rank explanation of heroical
- DJR-115-01–25 (pp. 442–444): criticism of the title, sustained concession to natural and married love, and the return to excessive passion
- DJR-115-47–64 (pp. 445–447; printed page 446 is misprinted 246 in the margin): general reach, the noble title, Avicenna and Arnald, the commentator's objections, disagreement about disease, competing affected parts and the qualified brain account
- DJR-126-20–22 (p. 503): bodily signs, poetry and the Avicennian Ilishi citation
- DJR-126-49–52 (p. 505): pulse case-stories and the explicitly disputed diagnostic inference
- DJR-127-35–37 (p. 509): alternation of joy and distress in the catalogue of mental symptoms
- DJR-131-50–52 (p. 532): favourable changes and the harm-versus-good question
- DJR-133-29–30, 40, 45–48 (pp. 541–542): reported incurability, conditional outcomes and need for help
- DJR-134-05–07 (pp. 544–545): the explicit timely-treatment answer and opening regimen
- DJR-134-37 (pp. 547–548): the same entertainments can intensify or relieve passion in different sufferers
- DJR-135-54–56 (p. 554): the aversion-treatment context of Elishi and its cited authorities
- DJR-140-11 (p. 574): the attributed Avicennian cure by lawful union according to the parties' wishes
- DJR-143-48 (pp. 588–589): Burton's concluding proposal of marriage, qualified by both desires and cleared obstacles
- DJR-144-07 (p. 591): commonly and usually qualify the temporal relation between heroical love and jealousy

In this edition

"Knight melancholy" → "knight's melancholy" (DJR-027-52); "Heroical" → "heroic" within the synopsis's phrase "heroic melancholy" (DJR-107-06); "Heroicall Love" → "heroic love" (DJR-115-01); "Ilishi" → "Ilishi" (DJR-115-49); "Elishi" → "Elishi" (DJR-135-55); "Heroicall love causing Melancholy" → "Love melancholy" in the section heading (DJR-113-01). The heading condenses the explicit causal formulation into the subject-name. In the synopsis, Mel. supplies melancholy, so the whole two-word modern name must not be assigned to Heroical alone. Where the prose disputes the title, retaining heroic preserves that dispute.

The unchanged Avicennian spellings record the supplied text’s transmission, not a verified reconstruction of Avicenna’s terminology. “Amor nobilis” → “noble love” assigns love to amor and noble to nobilis; the social explanation comes from the following sentence. “An amor sit morbus” → “whether love is a disease” retains the question’s force. At DJR-115-50–51 the modern text also keeps the objection to hopeful continual thought instead of converting an attributed definition into Burton’s final conclusion.

See also

- Melancholy (BAL-0001; Batch 1): the broader historical medical category
- Love (BAL-0200; Batch 3): the wider natural, rational and divine senses
- Jealousy (BAL-0007; Batch 1): the associated passion commonly following marriage
- Mistress (BAL-0208; Batch 3): the beloved as the object of sustained thought
- Music and harmony (BAL-0148; Batch 2): the variable effects of music on passion
- Dancing (BAL-0205; Batch 3): entertainment that may intensify or relieve love melancholy
- Green sickness (BAL-0217; Batch 3): the adjacent historical category named in the earlier article

Beauty

Entry BAL-0202

The word

Beauty is what appears pleasing, admirable and worthy of love. Burton also uses *fair*, comeliness, grace and Latin forms such as *forma* for related qualities, but he does not confine beauty to a face or even to visible bodies. Music, buildings, animals, landscapes, mathematics, virtue and God can be beautiful. Apparent beauty also matters: what moves a lover need not be judged beautiful by everyone else. His early comparison of books with beauty makes differing taste a model for differing readers' responses.

In the work

The introductory account connects beauty with goodness while expressly allowing the good as it appears to a particular desirer. It then places competing explanations side by side. One, attributed to Plato, describes beauty as living radiance flowing from goodness through ideas, seeds, reasons and shadows towards the union of minds. Here *reasons* means formative or intelligible principles. Others define beauty as the perfection of a composition through symmetry, measure, order and arrangement of parts. Grace is the comeliness proceeding from beauty; the two work so closely together that their effects can be difficult to distinguish. The proportional account and the account of radiating goodness should remain distinct.

The channels and objects likewise vary. Forms of beauty reach eyes and ears or are conceived within the soul. A local sensory distinction assigns beauty and grace to sight and hearing, pleasure to the remaining senses. Hence music stands beside houses, gardens, fields, hawks and horses. Beauty of body, soul and virtue opens another distinction: inward excellence is seen by the mind, not simply by bodily eyesight. In the praise of mathematical study, *pulchritudo* names an intellectual beauty set above the display of wealth. Burton adds his own delight in surveying, maps, models and sundials; his later warning against overworking the mind keeps the praise within limits. The later praise of moral beauty includes rival interpretations of Christ's beauty as bodily, spiritual or both. Burton's story of a woman kissing an unattractive sleeping man illustrates reverence for the soul, though the edition records doubts about the anecdote.

In the causes of love melancholy, sight is the usual beginning, not an invariable prerequisite. Description, reputation and reading can precede it. Callisthenes desires Leucippe after hearing of her; a speaker in Lucian is moved by reading Xenophon's Panthea; Castiglione's women imagine beauty in a man they have not met. Burton calls this fashioning a beauty for oneself. The rays, wounds and magnetic attractions that follow describe beauty's alleged operation; the account of how it reaches or bewitches the soul belongs with Fascination.

The encomium celebrates power more readily than moral authority. Beauty may not be the highest good yet often triumphs over the highest. People allegedly serve the beautiful more willingly than they command others; Burton extends the example to attractive people who are otherwise vicious. Beauty becomes a dowry, an inheritance and a recommendation. The gathered philosophical names also disagree in valuation: a privilege of nature stands beside a silent fraud, *still rhetorick* or silent persuasion, a

kingdom without guards and a tyranny over tyrants. These sayings illuminate attraction's authority; they are not interchangeable neutral definitions.

The account of bodily form moves between whole and part. Every part must contribute to perfection, Burton says with a version of Seneca; yet the face commonly determines the judgment and may captivate despite imperfections elsewhere. *Arx formæ facies* makes the face beauty's citadel. The following catalogue permits individual features to inspire love by themselves. Nor does attraction always follow the polished courtly ideal: Burton describes preferences for rugged faces and humble workers as well as elegant courtiers. His examples carry historical class, racial and bodily stereotypes, rather than establishing a universal ranking of appearances. Art adds another variable. Natural beauty can shine even in beggar's clothes, yet Burton judges artificial adornment more effective in the circumstances he describes. That comparison concerns the force of provocation; the ensuing discussion also allows decent, fitting ornament. Nor does beautiful appearance necessarily arouse lust: Burton distinguishes an eye from its lascivious use, and reports, with "if we may believe," that the beauty of Christ and Mary moves observers towards chastity.

Beauty can also be proposed as a remedy. In the discussion of diversion, beautiful women's company and the sight of beauty are said to relieve fear, grief and melancholy in male sufferers. Burton does not give an undivided endorsement: he approves Cicero's mockery of Epicurus's profane medicine, yet reports Favorinus and Stobaeus as highly approving, while most of the more permissive physicians allow it in certain cases, especially for such patients. The Menelaus and Helen example is mythic, while reports about Epicurus retain explicit doubts about their sources. The subsequent Fonseca proposal invokes sexual pleasure and pressure regardless of willingness; it cannot be reduced to harmless recreation. These are disputed historical prescriptions, not medical advice.

The attempted cure deliberately reverses the praise. A lover may recover judgment through absence and find the once-perfect object changed only in his own perception. Burton asks whether other observers agree, and whether clothing or distance has produced the effect. When the imagined lover insists that the beloved is truly perfect, Burton grants the premise for argument's sake and asks how long it will last. *Bonum fragile*, a fragile good, becomes Venetian glass, a flower, a bubble and a winter-stripped tree. The accompanying attacks on women's bodies, ageing and character are devices of this historical dissuasion, not neutral descriptions or advice. The edition also identifies a material misrepresentation: the cited Pausanias story does not support Burton's allegation of Ariston's wife's depraved character.

Jealousy and marriage choice give beauty another changing value. Even beauty existing chiefly in a husband's imagination can become a cause of suspicion: he assumes everyone must desire the woman as he does. The later marriage advice rejects beauty or wealth as the sole standard. A joke recommends an unattractive wife as protection against adultery, then immediately gives a counterexample; the opposite, wealth-only extreme is also condemned. *Statam formam* proposes moderate beauty. Burton approves moderation but, between the extremes and with other advantages equal, personally prefers beauty and expressly leaves others free to differ. His conclusion returns to upbringing and, above all, character. The surrounding attacks on beautiful and unattractive women are polemical generalizations, not established properties of either group.

That attack does not exhaust the book's beauty. The religious discussion contrasts mutable created beauties with an inexhaustible divine vision, of which earthly splendours are only shadows. Here increasing sight increases love without weariness; the present

life offers a glimpse, the future life full enjoyment. The beauty dismissed as fragile in one argumentative setting and the divine beauty praised in another have different objects and purposes.

Places to Read

- DJR-005-09–11 (pp. 9–10): variable judgment and books compared with beauty.
- DJR-081-08–10 (p. 280) and DJR-082-21–22 (p. 286): mathematical beauty, Burton's delight in practical studies, and the later warning against mental overwork.
- DJR-085-35–40 (pp. 302–303): beauty as an attributed remedy, Cicero's endorsed objection, qualified medical approval and the coercive sexual continuation.
- DJR-108-32–41 (pp. 412–413): apparent good; radiance and proportion as different accounts; forms received by eyes, ears and mind; bodily, moral and divine objects.
- DJR-110-39–43 (pp. 423–424): inward excellence, the doubtful reverential-kiss anecdote, and rival interpretations of Christ's beauty.
- DJR-117-01–17 (pp. 452–453): opportunity, sight and its exceptions; imagined beauty, the encomium's qualified ranking, arts, nature and service to attractive people.
- DJR-117-28–31 (pp. 454–455): beauty as dowry and authority; contrasting philosophical names, including silent rhetoric.
- DJR-119-01–19 (pp. 461–463): the converted woman-hater and overpowering beauty; whole composition, the face's usual priority, and particular features. N09105 records the altered Seneca quotation.
- DJR-119-36–39 (p. 464): alternative attractions and the social and bodily stereotypes in Burton's examples.
- DJR-120-21–29 and DJR-121-04 (pp. 469–470, 473): nature and art, enhanced provocation, and the concession for decent ornament.
- DJR-135-43–45 (pp. 552–553): the changed lover's judgment after separation, and the historical cure argument.
- DJR-136-45–51 (p. 558): questioning the lover's standard, comparisons and the degrading counterportrait.
- DJR-137-20–34 (p. 560): perfect beauty provisionally granted; fragile goods, fleeting appearance, moral qualities and the beholder's weakness.
- DJR-137-41–49 (pp. 561–562): art and nature cannot preserve appearance indefinitely; the winter-tree image and bodily dissuasion.
- DJR-144-09–10 (p. 591), DJR-145-57–64 (p. 601), and DJR-150-32–45 (pp. 627–628): beauty in jealousy, the husband's projected judgment, successive marriage-choice counsels and the final priority of character.
- DJR-151-41–45 (p. 635): created splendour contrasted with divine beauty, glimpsed now and fully enjoyed hereafter.

In this edition

"Lively shining" becomes "living radiance"; "reasons" becomes "formative principles," supported by the marginal Latin. "Species of beauty" becomes "Forms of beauty," and *fair* can become "fine" when it qualifies houses. These choices prevent everyday modern senses from narrowing the philosophical account. "Still rhetorick" becomes "silent rhetoric"; still describes silence, not duration.

The mathematical Latin *Talis est Mathematum pulchritudo* becomes "Such is the beauty of mathematics"; Burton's ensuing "excellency of these studies" is a separate English restatement. Likewise, *statam formam* means moderate beauty. Burton's following

“middle size” becomes “middling sort”: the degree of attractiveness is at issue, not medium height.

The edition preserves disagreements between Burton’s compilation and its cited sources. His positive definition attributed to Plato is not the ending of Hippias Major, which remains unresolved. In the Seneca passage, *universa facies* means the whole appearance: Burton prints *dedit*, gave, where the consulted Senecan text has *abstulit*, took away. His version says the whole lends distinction to parts, while his English stresses their harmony. Neither should be silently replaced by the other. The edition also preserves the difference between “most part the infirmity of the beholder,” rendered “chiefly the weakness of the beholder,” and an absolute claim that beauty is nothing but illusion. For divine beauty, “indefatigable” becomes “inexhaustible,” explained by the beholder’s never becoming weary.

See also

- Love (BAL-0200; Batch 3): Beauty as an object across different kinds of love.
- Fascination (BAL-0089; Batch 1): The alleged transmission of beauty through sight.
- Pleasure (BAL-0150; Batch 2): The local distinction between sensory pleasure and beauty.
- Favour and feature (BAL-0207; Batch 3): Countenance, bodily form and particular appearances.
- Art and artificial (BAL-0206; Batch 3): Cultivation, adornment and natural beauty.
- Kissing and embracing (BAL-0204; Batch 3): Reverence for inward beauty and the shrine of kisses.
- Imagination (BAL-0002; Batch 1): The absent or verbally represented beloved.
- Virtue (BAL-0117; Batch 2): The distinction between bodily attraction and moral excellence.

Courtship and wooing

Entry BAL-0203

The word

To woo is to seek another person’s affection or agreement to a relationship; Burton prints forms including *wooe*, *woed* and *woing*. A *sutor* is a suitor. To *prefer their suites* is to advance their courtship, while to *make sute* is to initiate an approach. To court can also figure as a gallant social accomplishment without implying a marriage proposal. Courtship employs speech and signs: *becks* are nods or beckoning gestures, and *courting eyes* can solicit without words. *Opportunity and importunity* join access and favourable occasion with persistent solicitation.

In the work

Courting appears among fashionable accomplishments as well as formal amorous pursuits. Scholars are mocked for being unable to court a gentlewoman, although the Themistocles margin answers that missing fashionable skills need not exclude practical ability. Elsewhere the gentleman who courts his mistress in broken French exemplifies accomplishments valued above learning; Burton immediately excepts worthy, learned patrons. In his reported national contrasts, paying court to another man’s wife can even be socially unreproached attention. It is not by itself proof of a marriage proposal or adultery. This differs from the later condemnation of husbands courting and dallying with other women before their wives. The contrasting national claims remain Burton’s reports, not established characteristics of whole peoples.

Burton moves from beauty perceived at a distance to closer encounters: meetings, conversation, gestures, kisses and shared activities. A passage attributed to Achilles Tatius represents the process as a series of devices for testing another’s reactions. The actual sequence treats apparent lack of resistance as an opening for more contact. This is a literary technique under description, not a sound rule of consent. Burton elsewhere exposes a related misreading himself: the foolish lover interprets an ordinary smile or courteous words as proof that the woman is willing and receptive towards him.

Opportunity is more than a free moment. Living in the same street or household makes repeated contact possible, and limited alternatives can direct affection towards people previously disliked or overlooked. Burton illustrates the claim with romances and Benedick and Beatrice; he expressly defends fiction as observing the passions. The Ismene–Ismenius scene makes the woman an active participant, speaking through her eyes, smiles, shared cup and touch. In another example a mutual backward glance starts an acquaintance. The assertion that cohabiting young people almost inevitably fall in love is qualified by almost and especially by idle, comfortable households; it remains Burton’s rhetorical explanation, not a statistical finding.

Restrictions on access shape the reported conduct. Burton contrasts opportunities in Italy and Turkey with freer northern sociability, using broad historical generalizations. He permits greeting kisses, conversation, play, music, dancing and tavern visits when conducted modestly: *modo absit lascivia*, provided there is no lewdness. He interprets the Fathers’ prohibitions as attacking drunken and disorderly abuse. Jerome’s banquet scene then displays the dangers he means, with people enticing or being enticed in turn. The

account therefore combines permission for social meeting with warnings about particular conduct.

Courtship can also become a staged performance. Hero and Leander communicate by nods, smiles, hand-pressure and pleas; Galatea initiates a pastoral exchange with an apple. Burton then gathers the convention that apparent resistance conceals desire. Its presence in a poem cannot make actual refusal consent. The Lucretia material shows calculated withholding, fictitious wealthy rivals and manufactured gifts designed to sharpen a suitor’s eagerness. Burton recasts Philinna’s conduct in Lucian as calculated jealousy; the edition notes that her original explanation concerns retaliation for Diphilus’s attentions to another woman. He endorses Ampelis’s jealous-love maxim, but the edition also records the dialogue’s questioning response and violence, which his paraphrase suppresses. These are historically situated representations of manipulation, not reliable tests of love.

Promises can be equally theatrical. Wealth, pedigree, servants, clothing and imagined luxuries furnish a role the pursuer plays. Burton’s Volpone example presents extravagant promises without the intention to fulfil them, while the Lucretia merchant compares verbal persuasion with conjuring and siegecraft. His Jupiter–Juno narrative includes attempted sexual force before the promise of marriage; it cannot be reduced to an uncomplicated successful suit. The point of these examples is often deception and vulnerability, even when Burton’s manner imitates the language of instruction. The unit beginning *res est operosa* has a further difficulty: its printed Latin calls deception laborious, but the following English says it is easy. The contradiction belongs to the supplied text.

Burton distinguishes illustration from proof at important moments. Asked whether the hermit and disguised devil story is true, he declines to decide and says it serves his explanation. The Petronian widow story likewise enters as a morally significant tale, although the edition shows that Burton moves a maid’s quoted verse into the soldier’s wooing and combines different stages of persuasion. The examples cannot simply be read as observed social history.

Wooing can also be redirected as a proposed cure. After the campaign of disparagement, Burton recommends arranging for the sufferer either to be courted or to court someone else, so that affection takes another direction. His English includes either sex, although the preceding Latin specifies another woman to be introduced. Jason Pratensis supports redirection, while Valesius proposes diminishing attachment by dividing it among several. The adjoining literary illustrations and proposed alternatives do not prove efficacy; the edition identifies Burton’s altered Lucian example and his selective use of Jerome. These are historical strategies, not present-day advice.

Wooing may fail. The later impediments include unequal affection, parental and legal restrictions, poverty and women’s inability to speak first without shame. The imagined unmarried woman wishes to initiate a suit but feels forbidden to do so. A short verse gives a different obstacle plainly: the young man woos, and the woman says she does not love him. Nor does the proverb praising quick wooing remove the need for knowledge: Burton immediately requires that the parties know each other sufficiently. His final marriage recommendation specifies both their desires. Against this stands the earlier dissuasive pun *wooing woing*, which makes pursuit into woe. These belong to different stages of an argumentative debate.

The vocabulary finally extends beyond human courtship. God woos through beauty, gifts and promises; Scripture becomes a love letter inviting its readers to him. The person

addressed is not initiating this particular suit: the divine lover seeks a response. The later declaration that God himself woos the reader continues that devotional application.

Places to Read

- DJR-046-33–35 (p. 129) and DJR-049-17–20 (p. 141): courting as a social accomplishment; N03401's practical-ability counterargument and the explicit worthy-patron exception.
- DJR-120-35–38 (pp. 470–471): ordinary smiles and the lover's mistaken inference of willingness.
- DJR-122-17–38 (pp. 480–482): approaches and access, romance examples, household opportunity, national comparisons, modest sociability and Jerome's banquet warning.
- DJR-123-49–52 (pp. 487–488): Hero and Leander's sequence and Burton's defence of literary examples; N09522 distinguishes stages and speakers in the Petronian widow story.
- DJR-124-01–20 (pp. 488–490): tokens, the apple, coyness, fictitious rivals and jealousy; the notes qualify Burton's readings of Lucian.
- DJR-124-24–30 (pp. 490–491): combined enticements, resistance and tales, ending in Burton's explicit suspension of judgment about the hermit story's truth.
- DJR-125-01–30 (pp. 494–496): lying promises, coercion in the Jupiter narrative, the Latin–English contradiction at DJR-125-16–17, pretended status, broken oaths and extravagant wooing.
- DJR-135-51–56 and DJR-136-01–10 (pp. 553–554), with DJR-136-16 (p. 555): the disparagement campaign followed by passive or active replacement wooing, divided attachment and literary examples. N10654 preserves the Latin–English gender difference; N10669 and N10682 identify the altered or selective examples.
- DJR-138-13–15 (pp. 564–565): the dissuasive marriage argument and wooing–woe pun.
- DJR-140-16–21 (pp. 574–575): modesty, inability to initiate a suit and the woman's unspoken desire.
- DJR-140-26–34 (p. 575): unreciprocated love and the woman's explicit refusal at DJR-140-33.
- DJR-141-27–33 (source leaf unnumbered PDF689 and p. 578): the altered Acontius–Cydippe example, short wooing, and the condition that the parties know each other.
- DJR-143-48 (pp. 588–589): the concluding marriage cure specifies both parties' desires.
- DJR-145-08–11 (p. 597) and DJR-146-19–21 (p. 603): socially unreproached paying court in a reported national custom, contrasted with condemned courting and dallying.
- DJR-151-35–37 (p. 634): God's wooing and Scripture as a love letter; N12002 identifies the printed *up* and the modern repair *us*.
- DJR-152-08–09 (p. 637): the devotional invitation, God himself wooing, and the requested response.

In this edition

"Opportunity to wooe" becomes "opportunity to court"; "the more eagerly he woed me" becomes "the more eagerly he courted me." The merchant's "manner of woing" is rendered by a clause saying he courted the speaker through music, banquets and poems. "To prefer their suites" becomes "to further their courtship." These are pursuit terms, not promises of success. "Wooing woing" becomes "wooing is woeing," making the pun legible.

The replacement-courtship construction keeps its alternatives: *to be woed* becomes “to be courted,” while *woe* becomes “court.” Helpers arrange the situation; the person suffering may receive an approach or make one. The Latin’s feminine replacement and the following English “him or her” are not silently made identical.

At DJR-125-16 the modern column translates the printed *res est operosa* literally as “is a laborious business,” then preserves Burton’s contrary English gloss at DJR-125-17. The note reports Ovid’s different wording with a negative. No negative should be supplied silently to Burton’s Latin. At DJR-151-36, by contrast, the modern column explicitly repairs “he wooes up” to “He woos us,” as the context and the preceding divine subject require. The two treatments have different textual purposes: preserving a meaningful contradiction and identifying an evident local printing error.

See also

- Love (BAL-0200; Batch 3): The broader passion and the divine extension of wooing.
- Beauty (BAL-0202; Batch 3): The attraction preceding or accompanying an approach.
- Kissing and embracing (BAL-0204; Batch 3): Bodily gestures and their qualified uses.
- Dancing (BAL-0205; Batch 3): Sociability, display and qualified recreation.
- Gifts and liberality (BAL-0230; Batch 3): Tokens, expense and efforts to win favour.
- Bawd (BAL-0211; Batch 3): Procurement and intermediaries.
- Mistress (BAL-0208; Batch 3): The beloved addressed by the suitor.
- Jealousy (BAL-0007; Batch 1): Manufactured rivalry and suspicious interpretation.
- Marriage (BAL-0234; Batch 3): Mutual desire and impediments to union.

Kissing and embracing

Entry BAL-0204

The word

Kissing and embracing can express sexual attraction, fellowship, homage, courtesy or acceptance. Burton's older *colling*, its variant *coiling*, and *clipping* mean embracing. Their local company matters: an affectionate clasp may be part of a lover's pursuit, a wife's welcome or the outward performance of friendship. The Latin *osculum charitatis*, "the kiss of charity," names Christian fellowship. *Officious* kisses are dutiful or courteous, not meddlesome.

In the work

The extended account of kisses begins by treating them as powerful incitements. Burton compares kissing to a song's recurring refrain, an assault, infection and fire. *Proœmium aut anticœnium*, "a prelude or appetizer," gives it a preparatory role: a kiss may awaken desire for something further. Other quotations make it continually renewable, so that pleasure starts again rather than reaching a final end. These are literary and moral representations, not clinical claims about the transmission of illness.

The metaphors also change value. In the account attributed to Castiglione, lovers exchange hearts and spirits through their lips; the union is said to be more of mind than body. *Ambrosian kisses* then summon divine sweetness, nectar and honey. Yet Burton turns immediately to the bitter aftertaste of aloes, gall and hellebore. The Catullan comparison belongs to a stolen kiss and its hostile aftermath, as the edition explains. Lines attributed to Buchanan ask why soft arms and deceitful kisses lure the speaker into a trap. The sweetness of a gesture does not settle its sincerity or consequences.

Burton expressly limits the denunciation. There are honest kisses, he says: charitable, friendly, modest, dutiful and ceremonial ones. Kissing and embracing are gifts of nature; the acts he is censuring are excessive and lascivious. He then invokes severe theological claims in an escalating conditional question about immodest behaviour. Those compressed claims must not be treated as a universal doctrine that every marital kiss is sinful. The edition points out that Aquinas distinguishes intention and denies that kissing and touching are mortal sins in themselves; the sweeping Ledesma claim remains unverified. Burton himself breaks off the excursion and restates his aim: to trace the progress of burning lust.

The gestures have different roles elsewhere in that progress. Familiarity, conversation, kissing and colling allegedly turn initial dislike into affection, illustrated by Burton's version of Benedick and Beatrice. The earlier courtship instructions attributed to Achilles Tatius treat a woman's lack of marked resistance as a cue for further approach. That is the literary stratagem being reported; it does not establish consent. In the symptoms, a lover repeatedly returns to kisses when words fail. In the catalogue of extravagant names, *suaviolum*, literally little kiss, becomes an endearment bestowed upon the beloved; in the verses attributed to Marullus, *meum* supplies my. In the attempted cure by separation, authorities advise avoiding kisses and then every reminder of the beloved. Finally, the marriage argument welcomes a wife's clipping and ends by requiring union according to both parties' desires.

Embracing is also proposed as a remedy. In the earlier discussion of recreation, bodily embraces join the sensory pleasures attributed to Epicurus as means of banishing grief. Burton endorses Cicero’s objection to this medicine. He reports Favorinus and Stobaeus as highly approving, while most of the more permissive physicians allow it in certain cases, especially for such patients. The continuation attributes to Fonseca a proposal involving sexual pleasure and pressure regardless of willingness. These are competing historical opinions about treatment.

Nor does every kiss in the book belong to erotic pursuit. A reported woman explains her kiss of an unattractive sleeping man as reverence for the beauty of his soul. Burton names her Magdalen and him Alanus; the edition identifies the better-known Margaret–Chartier anecdote and records doubts about its chronology. The jealousy discussion permits greeting kisses under the condition of no indecency, and an unverified St Francis anecdote illustrates a charitable interpretation of familiar kissing. These passages challenge the jealous observer’s automatic inference of sexual wrongdoing.

The prefatory satire supplies less benign social uses: a prince kisses a pope’s toe in a hostile picture of submission, worshippers kiss *Paxes*, ritual peace objects, and a false friend kisses a hand while wishing its owner harm. Burton’s religious and political evaluations belong to his polemic. The original marginal proverb “Kissing goes by favour” transfers the distribution of kisses to honours and offices: Burton consoles rejected candidates by saying that these are not always awarded for merit. His natural philosophy transfers kissing and embracing to plants: neighbouring olive and myrtle clasp roots and branches, while palms allegedly bend together and farmers carry kisses between them. The imagery interprets reported natural affinity through lovers’ gestures. At the devotional end of the work, embracing becomes willing acceptance of divine love, and God’s own embrace figures the welcome offered to sincere penitents.

Places to Read

- DJR-009-10–11 (pp. 28–29): papal homage and ritual kissing of pax objects in Democritus Junior’s hostile catalogue.
- DJR-011-01–03 (p. 37): the hand-kiss of a professed friend concealing hostility.
- DJR-085-35–40 (pp. 302–303), including original margin N06312: bodily embraces in a disputed remedy, Cicero’s endorsed objection, differing approvals and the coercive sexual continuation.
- DJR-096-03–06 (p. 350), especially original margin N07166: the proverb transfers kissing by preference to honours and offices; its explanation is editorial gloss.
- DJR-109-06–08 (p. 415): natural sympathy and olive–myrtle embraces, with the limits of the reported authorities.
- DJR-110-39–43 (pp. 423–424): spiritual beauty and the doubtful anecdote of a reverential kiss.
- DJR-113-27–30 (pp. 435–436): trees represented as lovers and farmers carrying kisses between palms.
- DJR-119-18–19 (p. 463): the lip as *suaviorum delubrum*, a shrine of kisses, followed by revealed and hidden kisses.
- DJR-122-17–21 (pp. 480–481): courtship stratagems, proximity, kissing and colling; fiction offered as an observation of passion.
- DJR-123-27–44 (pp. 485–486): assault and prelude, repeated kisses, spiritual mingling, sweetness and bitterness, deception and harm.
- DJR-123-45–51 (pp. 486–488): the explicit concession for virtuous kisses, excessive acts, conditional theological claims, and return to Hero and Leander’s courtship.

- DJR-124-39–42 (p. 492): kisses and embraces within the Dionysus–Ariadne performance, whose spectators infer real affection.
- DJR-127-01–05 (p. 506): continual kissing as a reported sign; *coiling* means embracing.
- DJR-129-75–79 (p. 522): little kiss as a pet name; the Marullus attribution remains unresolved, and the following Rodomont example's tender language does not exhaust its coercive narrative.
- DJR-135-01–04 (pp. 549–550): avoidance of kisses expands into avoidance of reminders in the historical treatment of love melancholy.
- DJR-143-46–48 (pp. 588–589): a wife's *clipping* and the concluding appeal to both partners' desires.
- DJR-145-08 and DJR-145-12–14 (p. 597): reported social customs, greeting kisses and the explicit condition against indecency.
- DJR-148-47–49 (p. 618): charitable interpretation contrasted with punitive jealousy; the Francis anecdote remains unverified.
- DJR-152-08–10 (p. 637): embracing divine love as wholehearted acceptance.
- DJR-168-37–39 (p. 719): God's figurative embrace of the sincerely repentant.

In this edition

"Conference, kissing, colling" becomes "talking, kissing, embracing"; "kissing and coiling" likewise becomes "kissing and embracing." "The clipping of a wife" becomes "a wife's embrace." These translations recover a shared bodily sense without conflating every context. The distinct phrase "kiss coming and going" becomes "kisses on arrival and departure."

The Latin images retain their component meanings. In *suaviorum delubrum*, shrine belongs to *delubrum* and of kisses to *suaviorum*. In *proœmium aut anticœnium*, the two nouns offer different comparisons, prelude and appetizer. In *libenter amplexatur*, "he gladly embraces him," gladly comes from *libenter*; the subject and object are supplied from the divine welcome of the penitent. The edition independently renders that Latin phrase and retains Burton's following English explanation, "he will receive him." In *Meum suaviolum*, "My little kiss," the possessive is separate from the diminutive. The marginal proverb about favour is retained in the note rather than translated in the main column. Its notes also keep doubtful sources visible rather than silently making Burton's theological or anecdotal compilations exact.

See also

- Love (BAL-0200; Batch 3): Natural, human and divine uses of affection.
- Heroical love (BAL-0201; Batch 3): The gestures as causes, symptoms and objects of avoidance.
- Beauty (BAL-0202; Batch 3): Attraction to a face, a feature or spiritual excellence.
- Courtship and wooing (BAL-0203; Batch 3): The sequence of approaches and responses.
- Dancing (BAL-0205; Batch 3): Performed kisses and the spectators' response.
- Jealousy (BAL-0007; Batch 1): Suspicion and charitable interpretation.
- Marriage (BAL-0234; Batch 3): The welcomed embrace within the concluding argument.
- Charity (BAL-0168; Batch 2): The Christian kiss and divine welcome.
- Favour and feature (BAL-0207; Batch 3): Personal preference in the allocation of honours and offices.

Dancing

Entry BAL-0205

The word

Dancing names patterned bodily movement, but Burton's uses range from recreation and erotic spectacle to reported illness and the figurative movement of heavenly bodies. The phrase *dance attendance* means waiting upon someone, not moving to music. His moral argument turns on circumstances: *honest disport* is innocent amusement, and *tempestively* means at a suitable time. The act's name alone does not determine its value.

In the work

The medical survey's *Chorus sancti Viti*, or St Vitus's dance, describes people allegedly unable to stop dancing until cured or dead. Burton gathers accounts of prolonged dancing, music and strong companions hired to accompany sufferers, and visits to the saint for relief. His confident claim of relief is qualified by the marginal wording "usually." This historical grouping should not be equated with a single present-day diagnosis. It differs from voluntary recreation and from the moral language of lasciviousness, although Paracelsus's reported name calls it a lascivious dance.

In the discussion of exercise, dancing appears with singing, masques, mumming and plays. Burton approves their timely and moderate enjoyment and challenges severe authorities by asking what kind of dance they condemn. Abolishing good use because of abuse would resemble prohibiting wine because some become drunk. His discussion of religious superstition later again places dancing among lawful delights, with Plato's divine companions leading dances as relief from human toil.

The love discussion initially sounds very different. Dancing is a powerful device for intensifying passion, an *Incitamentum libidinis*, "an incitement to lust," attributed to Petrarch. Condemnatory maxims and stories accumulate. Xenophon's performance of Dionysus and Ariadne makes the mechanism concrete: the performers exchange kisses and embraces as their dance requires, the audience believes them genuinely in love, and desire spreads to spectators. The reported audience inference is part of the scene's effect, not proof of the performers' private feelings. Burton's version also broadens the response: the edition notes that Xenophon distinguishes Socrates and other walkers from those hurrying home.

The argument then changes speakers. An imagined reader objects that these are abusive dances, not grounds for condemning the best sort of pleasure. Burton replies explicitly that he does not condemn dancing. With Plutarch and Lucian he praises recreation, exercise, graceful gestures and pleasure for performers and spectators. Gregory's refusal to attend a wedding applies to a particular old, gouty bishop; it is not an absolute prohibition. Burton interprets Sallust's criticism of Sempronia as criticism of excess. The edition qualifies that interpretation: Sallust describes an accomplishment exceeding what he considers respectable for a woman.

The conditional approval is detailed. Dances should be becoming, dignified and modest, held in daylight, with suitable company and at fitting times. An elaborate dance adapted from Apuleius supplies a positive picture of coordinated turns and formations. Burton calls it a *Greek Galiard*, although the marginal source calls it a Pyrrhic dance. The playfulness expands into astronomy: sun, moon, planets and *Maculæ*, "spots," dance in

different arrangements, with the sun imagined as a musician. These are reported historical descriptions and cosmic imagery; the thirty-three Bourbonian planets and the two Austrian bodies at Saturn remain unresolved in the edition.

Biblical dancers and dignified public figures support permission, but the educational example creates another limit. Burton combines Plato's provisions for young people to meet and see one another with naked exercise, then endorses Christian critics of such exposure. His final verdict preserves both sides: sober, modest, timely dancing recreates body and mind; unchaste abuse excites lust. The Christian and pagan labels belong to his polemical judgment, not to a demonstrated description of every dance in either culture.

Dancing also belongs to lovers' acquired accomplishments and communal holidays: Burton pictures sweethearts meeting after evensong and dancing around the maypole. Yet association with love gives it no fixed therapeutic effect. In the cure discussion, music, merriment, singing and dancing aggravate some lovers' passion while relieving others. The historical physician must distinguish responses. In another register, the courtesan Ampelis advises making a suitor *dance attendance*: waiting outside is a calculated frustration, not a dance lesson.

Places to Read

- DJR-022-35–37 (pp. 10–11): St Vitus's dance, reported prolonged dancing and relief; N01530 qualifies the body's certainty.
- DJR-080-12–18 (p. 276): conditional recreation, challenges to compressed prohibitions, good use versus abuse, and communal festivities.
- DJR-124-17–20 (pp. 489–490): Ampelis's courtship tactics and the idiom *dance attendance* at DJR-124-19.
- DJR-124-31–45 (pp. 491–493): the accusation, stories and authorities; DJR-124-39–42 describes the Dionysus–Ariadne performance and its spectators.
- DJR-124-46–51 (p. 493): the imagined objection, Burton's explicit reply, limited censure and conditions of approval.
- DJR-124-52–57 (pp. 493–494): dance formations, cosmic dancing, biblical examples and expansive praise; the notes qualify the historical sources and astronomical identifications.
- DJR-124-58–60 (p. 494): Plato's dancing schools, the objection to exposure, and Burton's conditional final judgment.
- DJR-132-24–30 (pp. 535–536): lovers' accomplishments, artistic and mythic dancing, and holiday meetings after evensong.
- DJR-134-37 (pp. 547–548): the same entertainment may worsen or relieve passion, according to the person's symptoms.
- DJR-160-44–45 (p. 679): dancing among lawful delights and Plato's divine companions as relief from toil.

In this edition

"Let him dance attendance" becomes "let him wait on you." The idiom means wait upon; "you" supplies the object from the person addressed in the courtship advice. "An honest disport" becomes "an innocent amusement," preserving the moral sense of *honest*. In the Latin conditions at DJR-124-51, *tempestive* contributes "at a fitting time"; the translation supplies "dances" as the understood subject and "in the presence of" to construe the surrounding genitives. The related English "if tempestively used" becomes "and practised at the proper time," with its condition carried forward from "when."

The edition records changes of scope in Burton’s authorities. His absolute-sounding Cicero maxim compresses a qualified remark, just as his Augustine comparison abridges a particular Sabbath criticism. The “Greek galliard” is Burton’s familiarizing name, not an exact equivalent of the marginal Pyrrhic dance. At DJR-124-58 the body’s Republic and margin’s Laws 10 do not locate the meeting passage: the note identifies Laws 6.771e–772a and distinguishes the related Republic argument. These qualifications preserve the texture of Burton’s compilation without treating every cited claim as independently established.

See also

- Exercise (BAL-0140; Batch 2): The bodily and mental place of recreation.
- Recreate (BAL-0146; Batch 2): Restoration through lawful pleasure.
- Music and harmony (BAL-0148; Batch 2): Musical effects and the harmony of celestial motions.
- Courtship and wooing (BAL-0203; Batch 3): Attention, display and the waiting suitor.
- Kissing and embracing (BAL-0204; Batch 3): The gestures represented in the dance.
- Heroical love (BAL-0201; Batch 3): Symptoms and differing responses to remedies.
- Religion and superstition (BAL-0078; Batch 1): The polemic against denying lawful delights.

Art and artificial

Entry BAL-0206

The word

Art can mean deliberate skill, an organized discipline or a skilled method of proceeding. Its scope is much wider than the fine arts. Artificial commonly describes what is produced, arranged or altered by skill, but its medical use can mean acquired through circumstances rather than innate. The word therefore does not by itself assert that something is false or feigned. The specialized phrase “artificial Sines and Tangents” means logarithmic sines and tangents. These selected attestations retain the significant contextual differences rather than impose one modern equivalent everywhere.

In the work

The early account of melancholy makes the acquired sense indispensable. Burton excludes the creatures and substances said to be melancholy by nature and turns to “that artificial”: the condition seen when a plant wastes after transplantation. The continuation adds a caged bird, separated animals and dogs grieving for masters (DJR-012-38–39). Artificial here concerns the origin of a change in circumstances; it does not accuse the plant or animal of simulation. The medical age discussion makes a related distinction between the natural melancholy associated with old age and an “artificial Malady,” or acquired disease, said to be more frequent in middle life. Burton immediately reports authorities who exclude neither young nor old (DJR-027-26). At DJR-027-32–34 artificial also enters a disputed classification of immaterial or acquired melancholy located in bodily spirits, beside the discussion of material humours. These are historical classifications, developed more fully under Adventitious.

Skill can also improve material conditions. Dutch reclaimed land survives through “artificial inventions,” the engineered devices Burton praises against English neglect (DJR-014-04–05). Natural fertility, he later argues with Botero, is insufficient without “Art and Industry.” A distinction attributed to Aristotle separates natural resources such as land and mines from manufactured goods and coins (DJR-014-12). Artificial thus marks productive human work, with no necessary implication of deceit. The same made or arranged sense extends into cookery, prepared baths and modified air: complex dishes are compounded, baths are prepared, and a room’s warmth, moisture, fragrance and light are altered by human means (DJR-034-45–46; DJR-071-32–34; DJR-077-17–19). Their purposes and evaluations differ, even where the underlying contrast with nature agrees.

The landscape example supplies a particularly concrete corrective to the modern suggestion of falsity. “Artificiall Wildernesses” are planted areas within gardens, listed beside bowers, mounts, thickets, groves, lawns and water features. Their intended wild appearance is designed; their trees and recreational use are real (DJR-078-34–35). Likewise, “artificiall works” in galleries are works of craftsmanship that can absorb the spectator’s attention. The following reflection allows that such curiosities may lose their appeal while still defending the pleasure they presently afford (DJR-080-33–35). In mathematical study, the adjective becomes more technical: Gunter’s artificial sines and tangents are logarithmic tables, praised for performing through addition and subtraction calculations previously requiring multiplication and division (DJR-082-10).

Deliberate artifice can involve deception, but that meaning requires its setting. The “artificial invention” at DJR-084-33 is a contrivance within Burton’s proposed historical treatment of delusion. The ensuing stories stage apparent evidence, such as a serpent secretly placed in a basin for a woman who thinks she has swallowed one (DJR-084-34–38). The false presentation belongs to this method; it is not the meaning of every artificial thing in the book. These are reported historical therapies, not guidance to reproduce them.

The beauty discussion places art and nature in direct competition. Natural beauty, Burton concedes, can shine even through a beggar’s clothing, like a jewel on a dungheap; Chariclea in Heliodorus supplies the example. Yet he states that artifice has greater force as people actually use it (DJR-120-21–22). He adduces Léry’s comparison between habitual nakedness in Brazil and elaborate European clothing, then concludes that outward ornaments provoke more powerfully than nature alone (DJR-120-25–28). The point concerns enhancement and the production of desire, not merely whether a painted face is authentic. Burton’s account and cited judgments about women and cultures remain historical arguments, not standards adopted by this lexicon.

The noun changes scope in the account of symptoms. When lovers’ mental states are so diverse that “no Art” can encompass them, art means an organized discipline capable of collecting and explaining knowledge (DJR-127-36). Near the close of the book, “art, and industry” instead names skill and effort directed towards the care of a distressed person: diverting attention, restoring the mind through recreation, and drawing on friends and advisers (DJR-169-27–29). Enhancement, systematized knowledge and practical method remain related kinds of human skill without becoming one undifferentiated sense.

A more technical psychological use precedes these examples in the account of understanding (DJR-026-29–31). Art belongs among durable intellectual habits, available to be used at will and acquired through instruction, learning and practice, rather than among passing acts. Burton reports competing enumerations and then an Aristotelian distinction between prudence directed to action and art directed to making. The latter wording requires a textual qualification: the supplied modern text restores the missing art-clause from the earlier edition, while the 1651 original retains only the fragment “to fabricate.”

Places to Read

- DJR-012-37–39 (p. 46, preliminary discourse): circumstantial melancholy in a transplanted plant, confined animals and grieving dogs
- DJR-014-03–05 (p. 52, preliminary discourse): the context of Dutch drainage devices and the criticism of neglected resources
- DJR-014-12 (p. 53, preliminary discourse): skill and industry; natural resources and manufactured wealth
- DJR-026-29–31 (pp. 28–29, First Partition): art as an acquired intellectual habit; N01771 identifies the earlier-witness support for the restored making-clause
- DJR-027-25–27 (p. 33, First Partition): acquired disease, age and the competing generalizations about susceptibility
- DJR-027-32–34 (pp. 33–34): artificial in the disputed classification of immaterial melancholy
- DJR-034-45–46 (p. 72): compounded and prepared dishes within Burton’s critique of elaborate cookery
- DJR-071-32–34 (pp. 237–238): prepared baths, natural baths, recipes and reservations about therapeutic boasting

- DJR-077-17–19 (p. 263): ventilation, artificially modified air and its historical regimen
- DJR-078-33–35 (p. 269): planted wildernesses among designed recreational landscapes
- DJR-080-33–35 (p. 278): works of craftsmanship and the temporary but effective pleasure of curiosities
- DJR-082-09–11 (p. 285): mathematical recreation and Gunter’s logarithmic tables
- DJR-084-33–38 (p. 298): therapeutic contrivance and the sequence of staged-deception anecdotes
- DJR-120-21–28 (pp. 469–470): nature, adornment, Chariclea and the argument that artifice intensifies attraction
- DJR-127-35–37 (p. 509): no discipline can encompass the diversity of lovers’ mental symptoms
- DJR-169-27–29 (pp. 722–723): skill and effort in redirecting distress, supported by friends and professional counsel

In this edition

“arti an naturæ” → “art or to nature” (DJR-120-22); “no Art” → “no discipline” (DJR-127-36); “art, and industry” → “skill and effort” (DJR-169-28). The first retained pair is a component span within the full question about whether beauty owes more to art or nature: arti and naturæ are both dative complements of the Latin verb debeat, while the first English to occurs immediately before the quoted modern span. In the last pair, skill renders art and effort renders industry. Neither discipline nor skill should be treated as a uniform replacement in every context.

“artificial” → “brought about by circumstances” (DJR-012-38); “artificial Malady” → “acquired disease” (DJR-027-26); “artificiall Wildernesses” → “planted wildernesses” (DJR-078-34). The first modern sentence also repeats the understood subject melancholy. The acquired sense distinguishes circumstance from natural constitution; the planted sense distinguishes designed landscape from unmanaged growth. Both inherited contrasts remain, rather than being absorbed into the beauty discussion.

“artificial inventions” → “ingenious devices” (DJR-014-04), “artificiall works” → “works of craftsmanship” (DJR-080-33) and “artificial Sines and Tangents” → “logarithmic sines and tangents” (DJR-082-10) demonstrate further contextual choices. The mathematical equivalent is a specialized sense, whereas ingenious and craftsmanship describe skilled production. The source’s dates and abbreviated authorities remain those of the supplied edition; the terminology does not establish independent verification of every reported device, recipe or cure.

See also

- Adventitious (BAL-0065; Batch 1): the fuller acquired-versus-natural medical distinctions
- Cause (BAL-0058; Batch 1): how circumstances and interventions produce changes
- Gardens and walks (BAL-0155; Batch 2): the recreational setting of planted wildernesses
- Air (BAL-0121; Batch 2): the historical regimen of modified air
- Baths and bathing (BAL-0136; Batch 2): prepared and natural baths in their therapeutic argument
- Remedy by diversion (BAL-0163; Batch 2): skilled direction of attention and the reported contrivances
- Beauty (BAL-0202; Batch 3): natural attraction and deliberate enhancement

- Science (future article): organized knowledge and disciplines
- Experimental (BAL-0112; Batch 2): experience, trial and reported experiments
- Herbal (BAL-0113; Batch 2): a specialized field of practical learning
- Emblem (future article): images as bearers of meaning
- Exhibition (BAL-0275; Batch 3): provision and support in its different contexts
- Curiosity (BAL-0247; Batch 3): elaborate or ingenious objects and inquiry

Favour and feature

Entry BAL-0207

The word

“Feature” can name bodily form, including a whole body, or the beauty of that form. “Favour” can mean appearance or looks; “out of favour” may therefore describe loss of beauty. The family also has separate social senses: approval or influential standing, affectionate reception in courtship, and a “favour” worn as a love-token. These selected significant uses distinguish appearance, affection and status rather than treating every occurrence as a reference to a face.

In the work

The frontispiece poem’s “features” are the bodies of cats and dogs dissected by Democritus, not individual facial traits (DJR-170-04). When Burton reports Giraldi’s nine beautiful, sweet-voiced attendants, “feature” expresses excellence of form (DJR-086-14). Their proposed connection with the nine Muses belongs to an antiquarian story, within a defence of decent music and entertainment. The same physical breadth remains when Burton praises a horse’s form before arriving at human “comeliness of person” (DJR-117-14; DJR-117-15). Ephemerus’s challenge to admirers of other women and the Petronian lover’s claim that no words suffice extend this sense into the hyperbole of courtship (DJR-129-43).

Appearance and rank are coordinated, not collapsed, in Charlemagne’s attachment to a woman of “mean favour and condition” (DJR-126-08). Her looks are ordinary and her standing humble. In the ensuing legend the attachment passes from corpse to bishop and then to a lake with an enchanted ring (DJR-126-09; DJR-126-10). The story’s supernatural explanation matters: the passage does not establish a historical psychological finding about attraction. The contrary image of lost appearance occurs when Burton argues against beauty’s permanence. Even a composite ideal woman cannot withstand sickness, injury, childbearing, care and time; to “wax out of favour” is to lose beauty (DJR-137-41; DJR-137-42; DJR-137-43). Its severity belongs to that dissuasive rhetoric.

The Bacon quotation in the margin at DJR-120-21 separates features from colour and then ranks graceful motion above features. It helps explain why appearance is more than a static complexion. Elsewhere, however, favour concerns a person’s reception: the crowd applauds whoever a great person commends and reverses its verdict in disgrace (DJR-011-05). In courtship, gaining favour can mean gaining affectionate attention, illustrated by a look, smile or kiss in Burton’s hostile account of alternately forthcoming and reserved women (DJR-124-08; DJR-124-09). The ensuing Lucretia and Philinna stories concern manipulated access and jealousy; the edition notes that Burton reshapes Philinna’s retaliation as calculation (DJR-124-10; DJR-124-11; DJR-124-12; DJR-124-13; DJR-124-14; DJR-124-15). Such reception, like possession of a token, does not in itself establish consent to further intimacy. Favour can also be an object. The catalogue’s “Favours” are signs of affection (DJR-124-01); a lover may wear one on his arm, hat, finger or breast, while treating the beloved’s portrait and belongings like relics (DJR-130-55; DJR-130-56; DJR-131-01).

Places to Read

- DJR-170-04 (unnumbered preliminary matter, scan p. 8): The introductory image uses features for animal bodies; unnumbered preliminary scan pagination.
- DJR-011-05 (p. 37): Social favour and disgrace organize the satirical crowd’s changing verdict.
- DJR-086-13 (p. 304): Context: music, feasting and courtship in the account of English entertainment.
- DJR-086-14 (p. 304): Excellent feature in Giraldi’s reported story of nine attendants; note distinguishes the antiquarian explanation from established mythic history.
- DJR-086-15 (p. 304–305): Continuation: princely entertainments broaden the comparative setting.
- DJR-117-14 (p. 453): Feature is a horse’s fine bodily form in the catalogue of natural beauty.
- DJR-117-15 (p. 453): Comeliness of person is the human object of attraction.
- DJR-117-16 (p. 453): Continuation: the beautiful are contrasted with objects of social resentment, in a claim attributed to Calcagnini.
- DJR-120-21 (p. 469): Original Burton margin quotes Bacon’s ranking of favour, colour and movement.
- DJR-124-01 (p. 488): Favours as objects or signs among courtship enticements.
- DJR-124-08 (p. 488): Marlovian warfare imagery introduces the hostile account of courtship.
- DJR-124-09 (p. 488): Favour as affectionate reception, illustrated by a look, smile or kiss.
- DJR-124-10 (p. 488): Lucretia’s report of calculated difficulty and heightened attraction.
- DJR-124-11 (p. 488–489): The suitor is denied access and kisses despite his gifts.
- DJR-124-12 (p. 489): A fictitious rival’s present is staged through a servant.
- DJR-124-13 (p. 489): The speaker describes the deception’s effect.
- DJR-124-14 (p. 489): Philinna’s favour as access; the note distinguishes Lucian’s retaliation from Burton’s recasting.
- DJR-124-15 (p. 489): Continuation generalizes quarrels and reconciliation.
- DJR-126-08 (p. 501): Favour and condition distinguish looks from rank in the Charlemagne legend.
- DJR-126-09 (p. 501): Continuation: the ring transfers the legendary attachment to the bishop and lake.
- DJR-126-10 (p. 501): Continuation: the Aachen residence completes the legend’s explanation.
- DJR-129-43 (p. 520): Two literary examples of feature as beauty or overall appearance.
- DJR-130-55 (p. 528): Context: the Horatian token taken from arm or finger.
- DJR-130-56 (p. 528): A favour worn as a love-token; portrait and belongings treated as relics.
- DJR-131-01 (p. 528): Continuation: the absent beloved’s familiar places receive the same attachment.
- DJR-137-41 (p. 561): Context: the hypothetical composite of ideal beauties.
- DJR-137-42 (p. 561): Out of favour means loss of beauty in the dissuasive catalogue.
- DJR-137-43 (p. 561): Continuation: loss of grace and fashion extends the hostile rhetoric.

In this edition

The supplied rendering gives “most excellent feature” as “exceptional beauty” (DJR-086-14), “comeliness of person” as “good looks” (DJR-117-15), and the horse’s “excellent feature” as “fine form” (DJR-117-14). The opening plural “features” becomes “bodies” (DJR-170-04). Together these renderings keep the breadth of physical form visible. At DJR-129-43, the two literary applications become “beauty” and “lovely appearance”.

“Mean favour and condition” becomes “ordinary looks and humble standing” (DJR-126-08): ordinary looks belong to favour, humble standing to condition. “Wax out of favour” becomes “lose so much of her beauty” (DJR-137-42): out of favour names the state of diminished pleasing appearance, while wax supplies growing or becoming. The rendering expresses their combined change without endorsing Burton’s judgement. The marginal Bacon wording remains an original English quotation with explanatory apparatus, rather than a separately translated body sentence (DJR-120-21). “In favor” retains the social “in favour” (DJR-011-05), while a worn “favour” becomes a “love-token” (DJR-130-56).

See also

- Beauty (BAL-0202; Batch 3): The wider argument about bodily beauty and attraction.
- Honest (BAL-0165; Batch 2): Different values of outward appearance, dignity and moral worth.
- Pleasure (BAL-0150; Batch 2): Pleasure in forms, voices and other perceived qualities.
- Gifts and liberality (BAL-0230; Batch 3): Material signs and gifts in courtship.

Mistress

Entry BAL-0208

The word

A “mistress” or “Mistris” is often the woman someone loves or courts. The word alone does not decide whether the relationship is adulterous; a wife can herself be her husband’s mistress. Other uses name a female household superior, a teacher, or a woman respectfully addressed by title. Burton also personifies melancholy as his mistress. This article selects significant senses and contexts rather than every occurrence.

In the work

The medical definition attributed to Avicenna makes the “Mistris” the object of unremitting attention to beauty, gesture and manners; Savonarola adds eager desire to obtain or enjoy her (DJR-115-49). The preceding passage explains the physicians’ terminology, while the next reports a disputed definition involving confidence or hope of attainment (DJR-115-48; DJR-115-50). The noun identifies the beloved, not the diagnostic category and not the couple’s legal status.

The unassigned couplet about “a mistress yet to come” presents desire before its object is known (DJR-120-14). Its sequel matters: Burton distinguishes natural and chaste love from the burning, disordered passion he is examining (DJR-120-13; DJR-120-15). The servant metaphor is more explicit when Castiglione’s lover submits his thoughts and acts to his mistress’s wishes, with Xenophon’s Cyrus supplying the image of bonds stronger than iron (DJR-130-01). Cicero’s adjacent question asks whether a man commanded by a woman is free (DJR-130-02). That body passage says woman, not mistress; its relevance is the argument about mastery of the passions. Conversely, Bacon’s three ages make a wife the young man’s mistress, the middle-aged man’s companion and the old man’s nurse (DJR-142-59).

Authority need not be erotic. The chaplain’s “Lady Mistress” is the lady of the household on which his livelihood depends (DJR-047-15; DJR-047-16). In Aristaenetus’s story an enslaved maid addresses her violent mistress, arguing that ownership of her body cannot command her soul’s attachment (DJR-141-01). A different authority belongs to poverty, called “the mistress of philosophy” in a consolatory praise of its lessons (DJR-090-33; DJR-090-34; DJR-090-35). The original margin’s “Mistress Dorothy Burton” is simply a respectful identification of Burton’s mother (DJR-105-30). His subsequent reservations about one of her remedies do not alter the title’s meaning (DJR-105-31).

At the work’s opening, the author tentatively calls the illness “my Mistris melancholy”, setting that relationship beside a counselling nymph and an evil spirit (DJR-003-08). The question expresses a troubled intimacy with the condition that drives him to write and study medicine (DJR-003-07; DJR-003-09). It makes the erotic and authoritative resonances available without turning melancholy into a literal woman.

Places to Read

- DJR-003-07 (p. 5): Writing as relief supplies the autobiographical context.
- DJR-003-08 (p. 5): Melancholy tentatively personified as mistress, counsellor or harmful spirit.

- DJR-003-09 (p. 6): Continuation: medical reading is linked to the author’s own affliction.
- DJR-047-15 (p. 131): Lady Mistress means the lady of the household supporting the chaplain.
- DJR-047-16 (p. 132): Continuation: adapted Juvenal depicts expulsion of the dependent.
- DJR-090-33 (p. 324): Context: unrecognised benefits of poverty.
- DJR-090-34 (p. 324): Mistress means teacher in the praise of poverty; original marginal parallels remain distinct.
- DJR-090-35 (p. 324–325): Continuation voices and challenges poverty’s social shame.
- DJR-105-30 (p. 394–395): Original marginal note on p. 395 names Mistress Dorothy Burton; the body spans pp. 394–395.
- DJR-105-31 (p. 395): Continuation: Burton first doubts, then reconsiders her spider amulet.
- DJR-115-48 (p. 445–446): Context: the physicians’ naming of heroic or noble love; continuation p. 446 is misprinted 246.
- DJR-115-49 (p. 446): The mistress in the Avicennian definition; p. 446 is printed 246, as the marginal notes specify.
- DJR-115-50 (p. 446): Continuation: a further definition and its commentator’s objection.
- DJR-120-13 (p. 468): Magnetic attraction introduces the lyric.
- DJR-120-14 (p. 468): Unassigned couplet about a beloved still unknown.
- DJR-120-15 (p. 468): Continuation distinguishes chaste love from disordered erotic passion.
- DJR-130-01 (p. 523): The lover as his mistress’s servant; Castiglione and Xenophon supply distinct authorities.
- DJR-130-02 (p. 523): Contextual phrase: Cicero’s woman who rules the lover; no mistress-token in the body.
- DJR-141-01 (p. 577): The enslaved maid’s address to her household mistress and claim to inward freedom.
- DJR-142-59 (p. 585): A wife is a young man’s mistress in Burton’s adaptation of Bacon.

In this edition

The paired text retains “his Mistris” as “his mistress” (DJR-115-49), and “a mistress yet to come” as “a mistress still to come” (DJR-120-14). The contextual gloss must therefore supply the historical breadth that spelling modernization alone cannot show. “A woman domineers” becomes “a woman rules him” (DJR-130-02); this remains a separate phrase about rule, not an unattested mistress-token in that passage.

Other renderings disambiguate the noun directly: “his Lady Mistress” becomes “the lady of the house” (DJR-047-15), and “the mistress of philosophy” becomes “the teacher of philosophy” (DJR-090-34). The respectful title is preserved only in the original marginal identification, without a separate modern-body counterpart (DJR-105-30). The original body’s page 446 at DJR-115-49 is printed 246 according to its notes; the reading route records that qualification. The supplied notes identify sources but leave several underlying editions uncollated; this article follows the supplied Burton text and apparatus.

See also

- Heroical love (BAL-0201; Batch 3): The reported definitions of lovesickness in which the beloved is named.
- Dowry and jointure (BAL-0238; Batch 3): Marriage arrangements and property should not be inferred from mistress alone.
- Quean and slut (BAL-0212; Batch 3): The different sexual stigma in quean and the rendering mistress in the Heloise passage.
- Liberty and servitude (BAL-0241; Batch 3): Household authority, servitude and the lover’s claimed loss of freedom.
- Appetite (BAL-0049; Batch 1): Desire and its objects.
- Dotage (BAL-0066; Batch 1): Excessive attachment and its satirical description.

Lust and lusty

Entry BAL-0209

The word

“Lust” can mean desire or appetite generally, specifically sexual desire, or pleasure and delight. The verb in “lust after” means crave. “Lusty” and “lustie” often mean vigorous or robust; sexual appetite is not automatically part of that adjective’s definition. “Salacity” and the Latin “salacitatem” name sexual appetite. These are selected significant uses, with each construction’s local force kept distinct.

In the work

Burton’s account of weariness with pleasure describes people trapped in repetitive pursuit: like a horse in a mill or a dog in a wheel, they return to what no longer satisfies them (DJR-052-06; DJR-052-07). Their “lust” is the desire that worldly delights fail to satisfy, before the comparison turns to the still greater misery of bondage (DJR-052-08). The verb can take a plainly nonsexual object: those who “lust after” money crave wealth in the scriptural condemnation of covetousness (DJR-043-34; DJR-043-35; DJR-043-36). A third force occurs in Chaucer’s couplet: Troilus is “in lust and in quiet”, in pleasure and peace with Criseyde (DJR-143-51). Burton places it amid imagined happy unions, but the cited lovers are not thereby married in Chaucer’s narrative (DJR-143-50; DJR-143-52).

The regimen’s “very lusty” is a bodily qualification. Montalto permits an exception to his restriction on sexual activity for those who are vigorous and full of blood; another cited writer forbids it to labourers (DJR-072-05; DJR-072-06; DJR-072-07). Burton later insists that neither extreme is good and the middle cannot easily be determined. The strong and well-fed are contrasted with people of cold, dry constitution who cannot endure the exertion without harm, even if strongly inclined to it (DJR-072-10; DJR-072-11). Desire, capacity and permissible activity therefore remain separate within his historical physiology.

The sparrows supply the more specifically sexual word “salacity”: Burton reports that frequent sexual expenditure shortens their lives (DJR-072-08; DJR-072-09). This is an inherited physiological claim, not an established account of avian longevity. In the later classification of love, young and vigorous people are said to display the passion most evidently, though Burton first includes every rank and condition (DJR-115-47). Theologians’ “burning lust” then contrasts with physicians’ heroic or noble terminology (DJR-115-48). A hostile marriage catalogue makes the distinction within one clause: being lusty means vigorous, while the further word lascivious supplies the accusation of excessive sexual appetite (DJR-139-13).

Places to Read

- DJR-043-34 (p. 114): Context: covetousness as source of public and private wrongdoing.
- DJR-043-35 (p. 114): Verbal lust after money, rendered crave.
- DJR-043-36 (p. 114): Continuation defines the immoderate desire of gain.
- DJR-052-06 (p. 152): Senecan statement of tedium precedes Burton’s expanded English.
- DJR-052-07 (p. 152): Unsatisfied lust means appetite or desire amid worldly pleasures.

- DJR-052-08 (p. 152): Continuation extends the argument from tedious pleasure to bondage.
- DJR-072-05 (p. 240): The caution and exceptional conditions governing the regimen.
- DJR-072-06 (p. 240): Very lusty means vigorous in Montalto’s conditional recommendation.
- DJR-072-07 (p. 240): Continuation distinguishes cold/dry constitution and students.
- DJR-072-08 (p. 240): Moderation and preservation of seed introduce the excess argument.
- DJR-072-09 (p. 240): Latin salacitatem and English salacity in the reported sparrow example.
- DJR-072-10 (p. 240): Strong and lustie; the elusive middle course and differing capacities.
- DJR-072-11 (p. 240): Continuation distinguishes strong inclination from ability to sustain exertion.
- DJR-115-47 (p. 445): Young and lusty are especially evident cases, after the claim of general reach.
- DJR-115-48 (p. 445–446): Burning lust is the theologians’ designation; continuation p. 446 is misprinted 246.
- DJR-139-13 (p. 569): Vigour and the additional charge of lasciviousness remain distinguishable.
- DJR-143-50 (p. 589): The sequence of imagined romance unions introduces the Chaucer couplet.
- DJR-143-51 (p. 589): Lust means pleasure; the note identifies the actual book-ending and the lovers’ unmarried status.
- DJR-143-52 (p. 589): Continuation returns to the comfort of lovers who do marry.

In this edition

“Their lust could never be satisfied” becomes “their desires could never be satisfied” (DJR-052-07), while “they that lust after it” becomes “those who crave it” (DJR-043-35). Chaucer’s “in lust and in quiet” is “in pleasure and at peace” (DJR-143-51). The supplied note corrects Burton’s marginal description of this couplet as the poem’s conclusion: it closes book 3.

“Very lusty” becomes “very vigorous” (DJR-072-06), and the later “yong and lusty” becomes “young and vigorous” (DJR-115-47). “Their salacity, which is very frequent” becomes “their very frequent sexual activity” (DJR-072-09). Activity is the translator’s contextual expression of appetite in repeated exercise, not the whole lexical definition of salacity. The preceding Latin “parùm vivaces ob salacitatem” is separately rendered “short-lived because of their lust”; it should not be collapsed into Burton’s expanded English. Salacitatem is the accusative after ob, “because of”; the modern possessive “their” is supplied from the sparrows named in the surrounding sentence. These historical medical passages do not supply present-day sexual-health advice.

See also

- Appetite (BAL-0049; Batch 1): The general faculty and objects of appetite.
- Concupiscence (BAL-0050; Batch 1): Desire and morally evaluated concupiscence.
- Luxurious and riot (BAL-0128; Batch 2): Excessive pleasure, expenditure and riot.
- Venery (BAL-0134; Batch 2): Sexual activity in Burton’s historical regimen.
- Impotent (BAL-0210; Batch 3): Desire can coexist with inability or loss of self-command.

- Pleasure (BAL-0150; Batch 2): The distinct pleasure-sense of lust.

Impotent

Entry BAL-0210

The word

“Impotent” and its family concern a lack of power or control, but the missing power must be identified locally. “Impotentem” and “impotency” can describe ungovernable desire or loss of self-command; elsewhere impotence is bodily, intellectual, administrative or specifically sexual incapacity. The adverb “impotently” can mean uncontrollably. These selected uses retain the distinctions rather than making the familiar sexual sense universal.

In the work

In the preliminary catalogue love is madness, hell and an incurable force. The formulation attributed to Seneca, “impotentem & insanam libidinem”, is followed by Burton’s English “an impotent and raging lust” (DJR-018-16). Both characterize desire that escapes control, after the preceding claim that love and wisdom do not coexist (DJR-018-15). The problem here is not insufficient desire or sexual incapacity. The same lack of self-command appears in the lover whom Vives would recall home through diversions (DJR-134-35). Burton has just questioned an extreme remedy, and subsequently warns that music and pleasure can aggravate some people while relieving others (DJR-134-34; DJR-134-36; DJR-134-37). His unreciprocated lover likewise loves “most impotently”, uncontrollably (DJR-140-24).

The commonwealth scheme uses “impotent” for people unable to support themselves by work (DJR-016-40). The continuation separates unmarried institutional recipients from married infirm or impoverished people helped through grain, rent, pensions or money, and then distinguishes those able to work (DJR-016-39; DJR-016-41; DJR-016-42). Later the destitute themselves protest that powerless people without resources cannot apply advice designed for those who possess them (DJR-092-01; DJR-092-02). This is a sustained objection, not an assertion that poverty merely results from bad self-government.

Sexual capacity is relevant in two distinct ways. The regimen describes cold, dry bodies unable to endure exertion without harm, even though strongly inclined to it (DJR-072-10; DJR-072-11). In the jealousy discussion the meaning is narrower: inability to perform the duties owed to a wife becomes a proposed occasion of the husband’s suspicion (DJR-145-22). A legal maxim is turned into a joke about giving each person their due. The old-man and young-wife examples then intensify the gendered rhetoric (DJR-145-23; DJR-145-24; DJR-145-25; DJR-145-26; DJR-145-27; DJR-145-28). His fear of replacement is not evidence of actual infidelity.

Other constructions specify other powers. Fracastorius’s “confirmed Impotency” concerns established inability to exercise understanding, distinguished from temporary effects of wine or drugs (DJR-022-21; DJR-022-22). “Impotentia gubernandi” names inability to govern within the political-body diagnosis (DJR-013-10). A powerless military company can be transformed by desperate courage, a limited concession within the later approach to religious despair (DJR-163-29; DJR-163-30; DJR-163-31).

Places to Read

- DJR-013-10 (p. 47): Latin inability to govern, within a catalogue of political grievances.

- DJR-016-39 (p. 65): Context: charity that leaves recurrent poverty’s causes unchanged.
- DJR-016-40 (p. 65): Impotent means unable to work in the proposed maintenance scheme.
- DJR-016-41 (p. 65): Continuation distinguishes provision for married infirm people and work for the able.
- DJR-016-42 (p. 65): Social-justice argument for supporting worn-out labourers.
- DJR-018-15 (p. 72): Context: love opposed to wisdom in the preliminary satire.
- DJR-018-16 (p. 72): Latin and English formulations of ungovernable desire; Seneca attribution remains textually uncollated.
- DJR-022-21 (p. 9): Definition of madness supplies the immediate subject.
- DJR-022-22 (p. 9): Confirmed Impotency: lasting intellectual incapacity, qualified by age and duration.
- DJR-072-10 (p. 240): Context: stronger constitutions and the difficult middle course.
- DJR-072-11 (p. 240): Inability to sustain sexual exertion, despite possible strong inclination.
- DJR-092-01 (p. 331): The destitute speaker’s objection: powerless and without resources.
- DJR-092-02 (p. 331): Continuation: appeals to the rich are rebuffed.
- DJR-134-34 (p. 547): Burton questions extreme proposed remedies as mad medicine.
- DJR-134-35 (p. 547): Vives’s lover loses self-command and is to be recalled through diversions.
- DJR-134-36 (p. 547): Continuation: change of emotional course and pleasant companionship.
- DJR-134-37 (p. 547–548): Essential qualification: entertainment helps some but worsens others.
- DJR-140-24 (p. 575): Impotently means uncontrollably in unreciprocated love.
- DJR-145-22 (p. 598): Explicit sexual incapacity and the husband’s suspicion.
- DJR-145-23 (p. 598): The following poetic example is attributed to Gallus; the supplied note identifies Maximianus.
- DJR-145-24 (p. 598): The rejected old lover’s complaint.
- DJR-145-25 (p. 598): Humoral age difference and Chaucer’s January.
- DJR-145-26 (p. 598): Fear of cuckoldry, not proof of it.
- DJR-145-27 (p. 598): Rhetorical generalizations about age and marriage intensify the suspicion.
- DJR-145-28 (p. 598): The hostile universal claim is attributed and remains a stereotype.
- DJR-163-29 (p. 693): Definition of despair introduces the limited military exception.
- DJR-163-30 (p. 693): Impotent company means powerless military group.
- DJR-163-31 (p. 693): Virgil’s paradox of hopeless courage follows.
- DJR-163-37 (p. 694): The later restriction to despair concerning God, attributed to Zanchi.

In this edition

“Impotentem & insanam libidinem” is rendered “ungovernable and insane desire”, while Burton’s separate “an impotent and raging lust” becomes “an uncontrolled and raging lust” (DJR-018-16). Ungovernable belongs to impotentem, insane to insanam and desire to libidinem. The supplied note preserves Burton’s Seneca attribution while leaving its precise wording uncollated.

Elsewhere the equivalents follow the specified incapacity: “unable to work” (DJR-016-40), “an established incapacity” (DJR-022-22), “lacking the strength” (DJR-072-11), “powerless” (DJR-092-01; DJR-163-30), and “lack of self-control” (DJR-134-35). At DJR-145-22, “impotence” is appropriate because Burton explicitly introduces the sexual marital obligation. These are explanations of a historical text and its medical and social assumptions, not present-day clinical or legal guidance. In “a confirmed Impotency”, Impotency contributes incapacity and confirmed contributes established; the Latin margin N01494 specifies inability to exercise understanding properly.

See also

- Concupiscence (BAL-0050; Batch 1): Desire that exceeds self-command.
- Will and nill (BAL-0052; Batch 1): Willing, resisting and control of action.
- Madness (BAL-0067; Batch 1): The definition of madness and established intellectual incapacity.
- Venery (BAL-0134; Batch 2): Sexual exertion and bodily capacity in historical regimen.
- Jealousy (BAL-0007; Batch 1): Suspicion arising from perceived sexual inadequacy.
- Hospital (BAL-0118; Batch 2): Institutional provision in the commonwealth scheme.

Bawd

Entry BAL-0211

The word

A “Bawd” or “Baud” is a procurer, someone arranging or facilitating sexual encounters; a “pander” has a related intermediary role. The noun is not restricted to women. “Bawdry” or “baudery” names the practice, and a “Bawdy house” is a brothel. The eye and clothing can be called bawds metaphorically because they facilitate attraction. The related adjective has a distinct foul or dirty sense in “bawdy hands”. “Bawdy” can also mean sexually indecent or obscene, as in “bawdy verses” (DJR-161-63). These are selected significant uses and contexts, not a complete concordance.

In the work

The preliminary attack on a Jesuit pairs “a notorious Bawd” with a fornicator: procurement and participation are separate charges, set against professions of chastity, poverty and fasting (DJR-009-12; DJR-009-13; DJR-009-14). The target is male. Its force is religious polemic, not neutral information about a religious order. A different male example, Plautus’s Ballio, welcomes insults and so exemplifies shamelessness rather than vulnerability to disgrace (DJR-040-35). Procurement also enters the assault on inherited nobility: Burton alleges that pandering to powerful men can win promotion and found a distinguished lineage (DJR-088-22; DJR-088-23; DJR-088-24).

The love-cause subsection first marks a change of means. When lovers cannot succeed by themselves, they turn to intermediaries, preparations and finally the Devil (DJR-125-53; DJR-125-54; DJR-125-55). Burton reapplies Petronius’s image of Croton’s hunters and prey to urban procurement, then calls bawdry an art or liberal science, with Lucian as the stated but unlocated authority (DJR-125-56; DJR-125-57; DJR-125-58). The alleged network includes nurses, old women, letter-carriers, beggars, medical practitioners and religious figures. Secret signs, “Stenography, Polygraphy” and “Nuntius Animatus” extend the repertoire of communication; magnetic transmission is specifically reported as rejected by Cabeus (DJR-125-59). This qualification prevents a list of purported devices from becoming Burton’s unqualified endorsement of every device.

Philippa’s alleged help to Joan of Naples and Myrrha’s nurse are examples of the assistant who obtains access the lover lacks (DJR-125-60). Celestina’s maxim and the enclosed woman’s talkative visitor continue that theme; the supplied note distinguishes Aelred’s recluse from Burton’s broader nunnery description and Augustine attribution (DJR-125-61). The Petronian vegetable seller illustrates deception of the prospective customer: the lost man thinks her a “wise woman”, someone with uncanny knowledge, until he realizes she has led him to a brothel (DJR-125-62). Burton then alleges husbands act as procurers for their wives, and uses Plautus’s harbour servants to show how newcomers’ names can be obtained to simulate acquaintance (DJR-125-63; DJR-125-64). “Factors” are agents in that recruiting system. Their promises, conversation, gifts and opportunities become nets, siege weapons and “glew or lime” trapping the mind’s wings (DJR-125-65; DJR-125-66). The claims that even exemplary chaste figures could not escape are rhetorical exaggerations.

The next movement attacks access obtained through medicine and religion. Burton alleges that certain practitioners facilitate encounters with drugs and reproductive

interventions, sometimes participating themselves; these are claims about misconduct and supposed powers, not established medical effects (DJR-125-67; DJR-125-68). The Latin and English Pluto couplets intensify the accusation separately (DJR-125-69; DJR-125-70). Service may be for oneself, for hire or both; “auricular confession” means private confession spoken to a priest, here included among the alleged opportunities for abuse (DJR-125-71). Chaucer’s “limiter”, a friar authorized to beg in a district, becomes a sexual threat in the compressed quotation (DJR-125-72). Burton mixes allegations of feigned possession with Boccaccio’s fictional abbess, then the story of Paulina deceived into believing her sexual visitor is Anubis (DJR-125-73; DJR-125-74). The disguised Jesuits who supposedly “inescate” young women catch them with bait; Burton qualifies the wardrobe allegation with his condition that certain reports be believed (DJR-125-75). The polemical conclusion and transition to philters retain the distinction between human brokerage and alleged magical means (DJR-125-76; DJR-126-01).

Before that subsection, the eye is called “the first bawde”: looks and smiles serve as a dialogue between Euryalus and Lucretia before speech (DJR-120-31; DJR-120-32; DJR-120-33). Clothing similarly becomes “the greatest bawd” by preparing an attractive exterior, but Burton immediately allows customary, becoming dress (DJR-121-02; DJR-121-03; DJR-121-04). Neither object literally operates a brothel. Conversely, the cooks’ “bawdy hands” are foul hands, clarified by the margin as unwashed after defecation (DJR-090-19); the adjective need not imply procurement or even a sexual act.

The adjective also condemns sexual indecency. In the account of Petronius’s death, Burton calls the entertainment “bawdy verses and scurrile songs” (DJR-161-63). This intensifies the preceding quoted Latin’s light poems and easy verses. The surrounding attack treats rejection of religious counsel as impiety; the next movement introduces a milder class of hesitant believers (DJR-161-62; DJR-161-64; DJR-162-01).

Places to Read

- DJR-009-12 (p. 29): Religious polemic immediately before the Jesuit accusation.
- DJR-009-13 (p. 29): Bawd and fornicator distinguish procurement from participation; original marginal accusations remain unverified.
- DJR-009-14 (p. 29): Continuation intensifies the polemical charge of hypocrisy.
- DJR-040-35 (100 [PDF200]): Baud: Ballio as a comic model of shamelessness, with the full original marginal exchange.
- DJR-088-22 (p. 314): Context: ancestral pride challenged by a redirected Virgil quotation.
- DJR-088-23 (p. 314–315): Baudery and bawd connect noble origins with procurement and favour.
- DJR-088-24 (p. 315): Continuation alleges dishonourable promotion.
- DJR-090-19 (p. 323): Bawdy hands means foul hands; the original margin specifies unwashed hands after defecation.
- DJR-120-31 (p. 470): Context: poetic power ascribed to the eyes.
- DJR-120-32 (p. 470): The eye is the first bawde, arranging attraction before words.
- DJR-120-33 (p. 470): Continuation: silent rhetoric and the eyes as channels of desire.
- DJR-121-02 (p. 473): Context: a Sidney couplet transferred to apparel.
- DJR-121-03 (p. 473): Dress as the greatest bawd within snare imagery.
- DJR-121-04 (p. 473): Essential qualification: becoming customary clothing is accepted.
- DJR-125-53 (p. 498): Subsection heading joins procurers and love potions as causes.
- DJR-125-54 (p. 498): Escalation from human intermediaries to magical means.
- DJR-125-55 (p. 498): Adapted Virgil turns Juno’s vow into the lovers’ plural resolve.

- DJR-125-56 (p. 498): Petronius’s legacy-hunters at Croton are reapplied to procurement.
- DJR-125-57 (p. 498): Bawdry as art or liberal science; named intermediary roles.
- DJR-125-58 (p. 498): Plautine insult amplifies the alleged abundance of tricks.
- DJR-125-59 (p. 498): Secret communication, named writing arts and title; Cabeus’s rejection of magnetic communication.
- DJR-125-60 (p. 498–499): Philippa and Myrrha’s nurse as assistants; marginal verse misattributed to Catullus is identified as Tibullus by the edition.
- DJR-125-61 (p. 499): Celestina and the enclosed woman; the note identifies Aelred behind Burton’s Augustine attribution.
- DJR-125-62 (p. 499): Petronian brothel episode; wise woman is the narrator’s mistaken divinatory expectation.
- DJR-125-63 (p. 499): A husband as bawd in Burton’s allegation about Venice and Zante.
- DJR-125-64 (p. 499): Plautine harbour agents identify a newcomer in order to feign acquaintance.
- DJR-125-65 (p. 499): Factors recruit travellers; nets, baits and siege imagery exaggerate their power.
- DJR-125-66 (p. 499): Birdlime catches the mind’s wings; infernal images extend the charge.
- DJR-125-67 (p. 499–500): Medical and religious facilitators; alleged interventions and occasional participation.
- DJR-125-68 (p. 500): Professional access to private spaces under the stated cover of treatment.
- DJR-125-69 (p. 500): Latin couplet says monk and old woman dare more than Pluto.
- DJR-125-70 (p. 500): Burton’s separate English restatement of the Pluto couplet.
- DJR-125-71 (p. 500): Own benefit, hired service or both; auricular confession among alleged access routes.
- DJR-125-72 (p. 500): Chaucer’s limiter replaces supernatural beings as sexual danger.
- DJR-125-73 (p. 500): Alleged possession tricks and Boccaccio’s comic abbess; sources and alterations distinguished.
- DJR-125-74 (p. 500): Paulina deceived into believing Mundus is Anubis.
- DJR-125-75 (p. 500): Inescate and disguise; the wardrobe claim is explicitly conditional on reports.
- DJR-125-76 (p. 500): The anti-Jesuit conclusion returns to the opposition between profession and conduct.
- DJR-126-01 (p. 500): Continuation distinguishes procurement from supposed philters and magical siege engines.
- DJR-161-62 (p. 685): Context: the polemical picture of people rejecting religious teaching.
- DJR-161-63 (p. 685): Bawdy means sexually indecent; Burton intensifies Tacitus’s light poems and easy verses.
- DJR-161-64 (p. 685): Continuation condemns the portrayed impiety.
- DJR-162-01 (p. 685): The following movement introduces a milder class of hesitant believers.

In this edition

“Notorious Bawd” is rendered “notorious procurer” (DJR-009-13), preserving the intermediary role and its application to a man. Ballio’s “Baud” becomes “pimp” (DJR-040-35); “bawdry” becomes “procuring” (DJR-125-57), and “baudery” becomes

“pimping” (DJR-088-23). The metaphorical eye and clothing are “go-between” (DJR-120-32; DJR-121-03), whereas “Bawdy house” becomes “brothel” (DJR-125-62). “Bawdy hands” becomes “foul hands” (DJR-090-19).

The supporting terms likewise need local scope. “Factors” becomes “agents” (DJR-125-65); “glew or lime” becomes “glue or birdlime” (DJR-125-66); “auricular confession” is “private confession” (DJR-125-71); “limiter” is “begging friar” (DJR-125-72); and “inescate and beguile” is “bait and deceive” (DJR-125-75). The literal title “Nuntius Animatus” becomes “the Animated Messenger”, while its intended work remains unidentified (DJR-125-59). The supplied apparatus identifies several mistaken or transformed citations, without establishing the generalized polemical allegations as historical events.

“Bawdy verses and scurrile songs” becomes “bawdy verses and coarse songs” (DJR-161-63). Bawdy means sexually indecent or obscene here; scurrile supplies coarse. The preceding Latin “levia carmina & faciles versus” is separately rendered “light poems and easy verses”. Burton’s English is a stronger characterization, not a literal gloss of levia.

See also

- Quean and slut (BAL-0212; Batch 3): Quean can name a prostitute; that role differs from a procurer.
- Philters (BAL-0006; Batch 1): Supposed love potions remain distinct from human intermediaries.
- Fascination (BAL-0089; Batch 1): Eyes, attraction and fascination.
- Art and artificial (BAL-0206; Batch 3): Clothing’s deliberate enhancement and Burton’s qualification of its use.
- Honour and nobility (BAL-0259; Batch 3): Procurement in the attack on the origins of rank.
- Empiric (BAL-0108; Batch 2): The disparaging medical-practitioner label in the procurement catalogue.

Quean and slut

Entry BAL-0212

The word

“Slut” can mean a dirty or slovenly woman; the plural “sluts” can describe slovenly people more generally. “Sluttishness” is slovenliness. “Quean” is an abusive label whose force ranges from a despised woman or hussy to a sexually disreputable woman or, in specified settings, a prostitute. These historical insults do not make identical accusations, and their selected uses must retain the speaker and context. Latin meretrix, literally a prostitute or whore, can also be transferred to a nonhuman object in a disparaging metaphor.

In the work

In the unhappy-marriage catalogue, a slut and a harlot are separate items: the former chiefly alleges slovenliness, the latter sexual misconduct (DJR-055-36). Burton frames this hostility with a statement that marriage can be honourable and happy when partners agree. The continuation moves through incompatible marriages to women’s suffering, including the reported distress of a woman married against her will (DJR-055-37; DJR-055-38; DJR-055-39; DJR-055-40; DJR-055-41; DJR-055-42; DJR-055-43). A later argument against marriage similarly distinguishes the slovenly wife from the proud or wanton one, finding an objection to each imagined alternative (DJR-139-08; DJR-139-09; DJR-139-10). The vocabulary belongs to that rhetorical catalogue, not a classification of women accepted by this lexicon.

The dirt-sense is wider than a sexual insult. “Sluttishness” describes collective urban neglect that allegedly makes pleasant air putrid (DJR-037-05; DJR-037-06; DJR-037-07). Lovers who were “Grobians and sluts” become neat and fashionable, where the plural covers slovenly people (DJR-132-01). Wives described as slatterns at home but angels abroad are accused of uneven grooming; Burton grants some freedom while still placing the burden of pleasing and silence on them (DJR-150-60).

Heloise’s reported preference for Abelard makes a deliberately sharp contrast between personal attachment and rank. The Latin “meretrix” is whore; Burton’s English says she would rather be his vassal and “Quean” than the world’s empress or “Queen” (DJR-129-62). The near-sound contrasts sexual and social disgrace with sovereignty. It is a declaration of preferred attachment, not evidence that Heloise was a prostitute. The surrounding poetic sequence stresses the beloved’s unique value (DJR-129-61; DJR-129-63). Elsewhere quean can function more broadly: the Petronian Fortunata is a despised woman whose wealth brings elevation (DJR-052-40), while a grotesque portrait piles quean among insults the lover overlooks and only then says she may be unchaste (DJR-129-30; DJR-129-31; DJR-129-32; DJR-129-33).

A brothel setting makes the prostitute-sense explicit in Petronius’s deceived traveller (DJR-125-62), as does Nevizzano’s paradoxical proposal that a jealousy-prone man marry a woman whose occupation he already knows (DJR-149-45). The most consequential causal discussion says women can be driven to prostitution by husbands who deny food, clothes and support; ill-treatment and the husband’s example are also named (DJR-150-53; DJR-150-54; DJR-150-55). Retaliation is developed separately when Burton asks why a husband demands fidelity he does not practise. He explicitly says blaming the

husband does not excuse the wife, and tells him to reform himself first (DJR-148-39; DJR-148-40; DJR-148-41). These arguments should survive alongside the insulting terminology.

The Latin phrase “meretrix medicorum”, the physicians’ whore, is applied to urine as a supposedly deceptive guide to diagnosis (DJR-099-19). Burton invokes Forestus and other physicians in this attack on medical uncertainty. The following argument continues the criticism before Burton expressly distinguishes abuse from use and honours medicine (DJR-099-20; DJR-099-21; DJR-099-22; DJR-099-23; DJR-099-24). The metaphor concerns diagnostic unreliability within that debate; it does not name an actual woman.

Places to Read

- DJR-037-05 (p. 83): Context: the relative merits of urban situations and air.
- DJR-037-06 (p. 83): Sluttishness is the inhabitants’ alleged slovenliness and urban dirt.
- DJR-037-07 (p. 83): Continuation returns from human neglect to weather.
- DJR-052-40 (p. 156): Quean as contemptuous social designation of Fortunata; the note distinguishes elevation from death.
- DJR-055-36 (p. 168): Slut and harlot are distinct items; harmonious marriage is praised first.
- DJR-055-37 (p. 168): Hostile wife imagery continues with biblical and comic examples.
- DJR-055-38 (p. 168): Unequal ages and mutual dislike.
- DJR-055-39 (p. 168): Rosamond’s complaint about unwanted intimacy is applied to unhappy marriage.
- DJR-055-40 (p. 168): Explicit turn to women’s suffering.
- DJR-055-41 (p. 168): Latin complaint of the coerced daughter.
- DJR-055-42 (p. 168): Separate English restatement of the daughter’s distress.
- DJR-055-43 (p. 168–169): Reported forced marriage and its tragic consequences; underlying Platter case remains uncollated.
- DJR-099-19 (p. 364): Meretrix medicorum: urine as the physicians’ whore, a metaphor for diagnostic unreliability.
- DJR-099-20 (p. 364): The attack continues through errors in diagnosis and reported preference for experience.
- DJR-099-21 (pp. 364–365): Reported specialization and charitable practice continue the comparison.
- DJR-099-22 (p. 365): Burton limits the attack and distinguishes medical abuse from use.
- DJR-099-23 (p. 365): He expressly praises medicine as a noble and divine science.
- DJR-099-24 (p. 365): He honours physicians and medicine, completing the reply.
- DJR-125-62 (p. 499): Queans are prostitutes in the Petronian brothel narrative.
- DJR-129-30 (p. 519): The hostile bodily portrait begins.
- DJR-129-31 (p. 519): Continuation of the grotesque observer’s catalogue.
- DJR-129-32 (p. 519): Slut and quean in the caricature; sexual dishonesty is separately qualified as possible.
- DJR-129-33 (p. 519): Poetic confirmation that a lover can delight in apparent faults.
- DJR-129-61 (p. 521): The beloved’s preferred attachment in the preceding poetic sequence.
- DJR-129-62 (p. 521): Heloise: Latin meretrix and English Quean/Queen, attachment against imperial status.
- DJR-129-63 (p. 521): Continuation parallels the preference over Jupiter.
- DJR-132-01 (p. 534): Sluts are slovenly people transformed by love into careful dressers.

- DJR-139-08 (p. 569): Context: a Juvenalian comparison of wives.
- DJR-139-09 (p. 569): Slut means slovenly, separate from wantonness.
- DJR-139-10 (p. 569): Continuation condemns both cosmetics and absence of cosmetics.
- DJR-148-39 (p. 617): The husband's own infidelity is challenged.
- DJR-148-40 (p. 617): Ariostan verse supplies deprivation and withdrawal of affection as context.
- DJR-148-41 (p. 617–618): Burton explicitly limits his defence and tells the husband to reform first.
- DJR-149-45 (p. 623): Quean means prostitute in a reported paradoxical proposal against jealousy.
- DJR-150-53 (p. 629): Husbands instructed to support wives and permit reasonable freedom.
- DJR-150-54 (p. 629): Queans by compulsion: deprivation, ill-treatment and retaliatory conduct.
- DJR-150-55 (p. 629): Continuation warns against the opposite extreme of indulgence.
- DJR-150-60 (p. 629–630): Sluts at home contrasts with public finery; limited freedom and gendered silence remain.

In this edition

"A slut" becomes "a slattern" (DJR-055-36), and "if she be a slut" becomes "if she is slovenly" (DJR-139-09). "Grobians and sluts" becomes "ill-mannered or slovenly" (DJR-132-01): the two source nouns contribute different qualities. "Sluttishness" becomes "slovenliness" in the civic-air passage (DJR-037-06).

"His Quean" becomes "his mistress" in the English Heloise restatement, while the preceding Latin meretrix is separately rendered "whore" (DJR-129-62). The stronger stigma and quean/queen wordplay therefore need explanation; the softer English equivalent does not erase them. Burton's irregular Latin tuæ is retained by the source. "Turn queans by compulsion" becomes "are driven to prostitution" (DJR-150-54), keeping coercive circumstances explicit; the brothel's "queans" are "prostitutes" (DJR-125-62). Different contexts do not justify treating every quean-token as an occupational statement.

"Meretrix medicorum" becomes "the physicians' whore" (DJR-099-19): meretrix supplies whore, and the genitive plural medicorum means of physicians. Burton's following English "the most deceitfull thing of all" remains a separate characterization. Deceitfulness is the local implication of the metaphor, not the literal definition of meretrix.

See also

- Bawd (BAL-0211; Batch 3): The intermediary role of a bawd differs from the prostitute-role specified in some quean passages.
- Mistress (BAL-0208; Batch 3): Mistress as beloved, and its contextual use for Heloise's stigmatized bond.
- Sodomy (BAL-0214; Batch 3): Other condemnatory sexual labels also require historical scope and attribution.
- Honest (BAL-0165; Batch 2): Honest can concern chastity or moral standing.
- Wittal and cuckold (BAL-0243; Batch 3): Jealous suspicion and cuckoldry within the marriage arguments.
- Venery (BAL-0134; Batch 2): The wider vocabulary of sexual activity.

Tires and weeds

Entry BAL-0213

The word

“Tires” and “tyres” are forms of attire: clothing or adornments. Local context may specify headdresses, especially when tires occur beside coronets or in “head tire”. “Weeds”, and singular “weed”, can mean clothes. A “tire-woman” dresses or adorns another person. The selected passages keep ordinary dress, headwear, splendour and humble clothing distinct. The fuller form attires can also figure youth and beauty as clothing supplied by nature.

In the work

Dress participates in the transmission of fashion and social judgement. The courtiers who imitate rulers’ gestures also follow their “fashions in tires”; the examples make imitation an act of flattery (DJR-011-04; DJR-011-05). Cyrus’s “gay tyres” provide the more magnificent appearance that can win deference (DJR-052-41). Burton extends the privileges of wealth to those who merely seem rich, and follows with the spectator who mistakes fine clothing for high social standing (DJR-052-40; DJR-052-42).

Chariclea’s “beggers weeds” supply the opposite exterior. Her beauty is said to shine through impoverished dress like a jewel on a dungheap (DJR-120-22). Burton uses the example in a comparison of nature and art: he grants natural beauty’s persistent power, then judges deliberate enhancement more effective as it is actually used. The preceding paragraph joins clothing and ornaments with gestures and circumstances as enticements (DJR-120-21). The garments are literal clothing; the jewel supplies the simile.

Clothing is figurative in the “best attires Of youth and beauty”: nature dresses people in their own youth and beauty, rather than putting material garments on them (DJR-120-51). This unattributed English couplet follows the account of gestures and appearance and leads into Burton’s addition of art and deception to natural attraction (DJR-120-50; DJR-120-52; DJR-120-53). The natural adornment differs both from literal beggar’s clothes and from manufactured ornaments.

The clothing catalogue requires a narrower gloss for some tires. Placed beside coronets, they are headdresses, within an accumulation of precious stones, fabrics and accessories (DJR-121-05). The following attack on novel headwear and prolonged dressing brings appearance together with sound, movement and perfume (DJR-121-06; DJR-121-07). Yet Burton has just admitted becoming, customary clothing as appropriate to person and station (DJR-121-04). His English adaptation of Ovid adds the exotic headdress that wins the spectator, while the actual woman appears the smallest part of the display (DJR-121-18; DJR-121-19). Cornelia’s visitor likewise values her “head tire” above health; Burton’s speculative caricature is contrasted with Cornelia’s children as her jewels and followed by an appeal to decent, necessary use of wealth (DJR-121-43; DJR-121-44; DJR-121-45).

Tires can also be finery as a whole. In the reported Florentine wedding story, the husband judges his wife very differently in daylight “without her tires” (DJR-122-34; DJR-122-35; DJR-122-36). The hostile judgement belongs to that story’s husband, not the lexicon. The agent-noun appears when Venus acts as Aeneas’s “tire-woman”, dressing and adorning him for Dido; Burton then compares a Roman imperial display, with a family confusion

noted by the edition (DJR-132-10; DJR-132-11; DJR-132-12). The same beggar's clothing has a contrary rhetorical use when Burton asks the lover to imagine the beloved in "a base beggers weed": a deliberately degrading thought experiment meant to undo admiration, followed by increasingly repulsive imagined conditions (DJR-136-47; DJR-136-48; DJR-136-49; DJR-136-50). This does not contradict the garment-sense, although it opposes Chariclea's beauty shining through rags. Finally, "a mourning weed" supplies an austere exterior beneath which lust may hide in the attack on hypocrisy (DJR-163-15; DJR-163-16; DJR-163-17). Clothing neither guarantees inward worth nor invariably signifies seductive luxury.

Places to Read

- DJR-011-04 (p. 37): Tires are dress in the courtly imitation catalogue.
- DJR-011-05 (p. 37): Continuation: social approval follows powerful opinion.
- DJR-052-40 (p. 156): Context: the social authority conferred by wealth.
- DJR-052-41 (p. 156): Cyrus's gay tyres and judgement by the appearance of riches.
- DJR-052-42 (p. 156): Continuation: fine clothes can mislead about actual rank.
- DJR-120-21 (p. 469): Artificial enhancements supplement natural attraction; Bacon's margin distinguishes features, colour and motion.
- DJR-120-22 (p. 469): Chariclea's beggar's weeds in the nature/art comparison; the precise Heliodorus passage remains uncollated.
- DJR-120-50 (p. 471): Gestures and outward appearance are presented as powerful enticements.
- DJR-120-51 (p. 471): Youth and beauty are nature's figurative attires in an unattributed English couplet.
- DJR-120-52 (p. 471): Angerianus's attributed line continues attraction through bodily features and movement.
- DJR-120-53 (pp. 471–472): Art and deception are added to natural beauty in Burton's argument.
- DJR-121-04 (p. 473): Qualification allowing becoming customary clothing.
- DJR-121-05 (p. 473): Tires specifically mean headdresses in the accessory catalogue.
- DJR-121-06 (p. 473): New-fashioned tires, costly grooming and trapping imagery.
- DJR-121-07 (p. 473–474): Continuation: sound, motion and scent in a fictional attraction.
- DJR-121-18 (p. 475): Ovid's Latin on elaborate adornment precedes Burton's verse.
- DJR-121-19 (p. 475): Strange tire as exotic headdress, added in the English expansion.
- DJR-121-43 (p. 477): Plainness and modesty preferred as ornaments.
- DJR-121-44 (p. 477): Head tire in the Cornelia anecdote and its speculative hostile portrait.
- DJR-121-45 (p. 477–478): Continuation advocates decent dress and necessary uses of wealth.
- DJR-122-34 (p. 482): Context: torchlight and concealment of imperfections.
- DJR-122-35 (p. 482): Tires are the finery removed in the reported wedding anecdote.
- DJR-122-36 (p. 482): Continuation generalizes courtship conditions and preserves divergent body/marginal versions.
- DJR-132-09 (p. 534): Venus prepares her son Aeneas to appear before Dido, supplying the referent of modern his.
- DJR-132-10 (p. 534): Virgil's Venus adorns Aeneas before Dido.
- DJR-132-11 (p. 534): Tire-woman means dresser; the following imperial example confuses family relations.

- DJR-132-12 (p. 534): Continuation returns to lovers’ preparations through Polyphemus.
- DJR-136-47 (p. 558): Context: the lover is urged to question the senses and compare appearances.
- DJR-136-48 (p. 558): Beggar’s weed is imagined poor clothing in the degrading counter-attraction exercise.
- DJR-136-49 (p. 558): The imagined degradation continues through a reported purging episode.
- DJR-136-50 (p. 558): Further imagined conditions aim to undermine admiration.
- DJR-163-15 (p. 691): Outward beauty versus inward foulness.
- DJR-163-16 (p. 691): Mourning weed is sombre clothing in the hypocrisy argument.
- DJR-163-17 (p. 691): Continuation asks how inward hypocrisy can be judged.

In this edition

“Fashions in tires” becomes “fashions in dress” (DJR-011-04); “gay tyres” becomes “magnificent dress” (DJR-052-41); “beggers weeds” becomes “beggar’s clothes” (DJR-120-22). Gay supplies the splendour, while tyres supplies clothing. The two components should not be collapsed into a special definition of tyres.

The catalogue’s tires are “headdresses” (DJR-121-05), the “strange tire” is an “exotic headdress” (DJR-121-19), and “head tire” is “headdress” (DJR-121-44). The broader “without her tires” is “without her finery” (DJR-122-35). “Tire-woman” becomes “dresser” (DJR-132-11); “a base beggers weed” becomes “a poor beggar’s dress” (DJR-136-48); and “mourning weed” becomes “mourning dress” (DJR-163-16). The original Ovid quotation and Burton’s expanded English remain independent passages; the headdress added in his verse is not silently put into Ovid’s Latin.

“Their best attires Of youth and beauty” becomes “the finest clothes Of youth and beauty” (DJR-120-51): attires supplies clothes, best supplies finest, and the clothing is figurative. In the full tire-woman construction, “she was the tire-woman her self” becomes “she herself acted as his dresser”; his is supplied from the Aeneas context (DJR-132-09; DJR-132-10; DJR-132-11).

See also

- Habit and disposition (BAL-0061; Batch 1): Habit can itself mean outward dress in the social examples.
- Brave (BAL-0223; Batch 3): Splendid appearance and clothing in brave and bravery.
- Homely (BAL-0226; Batch 3): Plain or unadorned appearance.
- Art and artificial (BAL-0206; Batch 3): The comparison of natural beauty and deliberate enhancement.
- Glass (BAL-0225; Batch 3): Mirrors and the practices of appearance.

Sodomy

Entry BAL-0214

The word

“Sodomy” and “buggery” are overlapping historical labels for condemned sexual acts. Their range here does not correspond neatly to a single modern act or sexual orientation. In the central sequence, the Pauline quotation and following examples concern sexual conduct between males (DJR-114-24; DJR-114-25; DJR-114-26; DJR-114-27); the other catalogues do not delimit the acts so precisely. “Sodomite” and “Sodomites” accuse people of such conduct; the Latin forms include “Sodomiæ”, “Sodomia” and “Sodomitæ”. The labels must retain their historical condemnation and each passage’s particular targets and authority.

In the work

The extended Latin catalogue first gives alleged human–animal unions and fabulous births, then turns to intercourse with human beings under “peccatum Sodomiæ” (DJR-114-25). The preceding quotation expressly speaks of men with men, and the following examples allege male attachments; the general word human in the Latin transition should not obscure that local context (DJR-114-24; DJR-114-26; DJR-114-27). Centaurs and woodland spirits are fabulous products of the story, not biological findings. The surrounding sequence moves from biblical condemnation to accusations about Greeks, Italians, Africans, Asians and classical figures (DJR-114-22; DJR-114-23; DJR-114-24; DJR-114-26; DJR-114-27). These are heterogeneous mythic, literary and polemical materials. The supplied note particularly cautions that Alcibiades’ failed attempt to seduce Socrates in Plato illustrates Socrates’ self-command, rather than proving Burton’s hostile reading (DJR-114-26).

Calling sodomy the Romans’ Diana turns the accusation into a charge of idolatrous devotion (DJR-114-28). The ensuing reproductive metaphors and allegations about husbands, Italians, clergy and Poliziano maintain the polemical escalation (DJR-114-29; DJR-114-30; DJR-114-31). Burton then expressly says he uses Bale’s words for the sexual catalogue applied to religious houses: its “Sodomitæ” occurs among overlapping insults, rather than providing a precise classification (DJR-114-32). The following paragraphs extend the attack and add more labels (DJR-114-33; DJR-114-34). In the preliminaries, the singular accusation against Socrates likewise belongs to a hostile compilation, not established biography (DJR-007-20; DJR-007-21; DJR-007-22).

The English pair “sodomy, buggery” appears after the account, attributed to Giovio, of selecting and conscripting girls for rulers and nobles. The argument is that this provision still fails to restrain the alleged conduct (DJR-116-32; DJR-116-33; DJR-116-34). Elsewhere plural sodomies and buggeries are charged against monks and friars, and the reversed pairing belongs to an assertion that rash celibate vows generate diseases and crimes (DJR-063-14; DJR-063-15; DJR-063-16; DJR-142-10; DJR-142-11; DJR-142-12; DJR-142-13). Those causal claims remain Burton’s historical anti-celibacy argument, not medical findings or independently verified institutional histories.

A different use occurs in consolation to someone acknowledging an offence. Sodomy is one named offence whose public memory will supposedly be displaced by new scandal (DJR-097-28; DJR-097-29; DJR-097-30; DJR-097-31; DJR-097-32). Burton challenges

faultless accusers and unequal punishment, but ends by urging repentance, forgiveness, amendment and reform (DJR-097-33; DJR-097-34; DJR-097-35; DJR-097-36; DJR-097-37; DJR-097-38). Consolation is not acquittal. Finally, the “incestious Sodomites” of the gods catalogue are mythic beings declared unworthy of worship in a Christian argument associated with Mornay. Their crimes, occupations and human weaknesses form that polemic, continued through Lucian, Pliny and Diagoras (DJR-158-11; DJR-158-12; DJR-158-13; DJR-158-14).

Places to Read

- DJR-007-20 (p. 20): Context: hostility to the supposed wisdom of philosophers.
- DJR-007-21 (p. 20–21): Sodomite is an accusation against Socrates in Burton’s hostile compilation.
- DJR-007-22 (p. 21): Continuation of the attack on philosophical reputation.
- DJR-063-14 (p. 205): Context: enforced continence and the anti-celibacy argument.
- DJR-063-15 (p. 205): Plural sodomies and buggeries amid anti-monastic allegations; marginal medical and polemical authorities.
- DJR-063-16 (p. 205): Continuation of the historical argument about enforced restraint.
- DJR-097-28 (p. 356): The speaker acknowledges wrongdoing and its shame.
- DJR-097-29 (p. 356–357): Public remembrance and the passage of time.
- DJR-097-30 (p. 357): New events displace older scandal.
- DJR-097-31 (p. 357): Sodomy among named offences in consolation against lasting public shame.
- DJR-097-32 (p. 357): Continuation of the consolation.
- DJR-097-33 (p. 357): The accusers’ own faults are invoked.
- DJR-097-34 (p. 357): Unequal punishment of poor and powerful.
- DJR-097-35 (p. 357): Latin bird-catching analogy for selective punishment.
- DJR-097-36 (p. 357): Burton’s separate English restatement of the bird analogy.
- DJR-097-37 (p. 357): Universal fallibility does not remove moral judgement.
- DJR-097-38 (p. 357): Explicit repentance, forgiveness, amendment and reform.
- DJR-114-22 (p. 440): Destruction of cities, including Sodom, in the rhetoric of lust’s effects.
- DJR-114-23 (p. 440): Disease and disaster catalogue supplies the condemnatory frame.
- DJR-114-24 (p. 441): Scriptural accusation precedes the extended Latin catalogue.
- DJR-114-25 (p. 441): Peccatum Sodomiæ after alleged unions and fabulous births; broad accusations against peoples.
- DJR-114-26 (p. 441): Accusations concerning classical figures; the note distinguishes Plato’s actual Alcibiades episode.
- DJR-114-27 (p. 441): Literary, biographical and polemical claims are mixed.
- DJR-114-28 (p. 441): Sodomia as the Romans’ Diana: a hostile idol metaphor.
- DJR-114-29 (p. 441): Sowing on rocks and ploughing sand continue the hostile fertility imagery.
- DJR-114-30 (p. 441): Allegations about husbands, Italians and clergy remain attributed.
- DJR-114-31 (p. 441): The Poliziano anecdote is another unverified allegation.
- DJR-114-32 (p. 441): Latin Sodomitæ in Burton’s expressly acknowledged quotation of Bale.
- DJR-114-33 (p. 441): The attack extends from religious houses to social elites.
- DJR-114-34 (p. 441–442): Further sexual labels continue the heterogeneous catalogue.
- DJR-116-32 (p. 449–450): Rulers and magnates introduce the claim about numerous partners.

- DJR-116-33 (p. 450): Sodomy and buggery paired after the reported conscription of girls.
- DJR-116-34 (p. 450): Rich, idle, well-fed youth and the difficulty of chastity.
- DJR-142-10 (p. 581): Context: the disputed merits of celibate vows.
- DJR-142-11 (p. 581): Reversed buggery/sodomy pairing among allegedly consequent diseases and crimes.
- DJR-142-12 (p. 581): Bale’s Catalogue of Sodomites and an unverified allegation; body and margin disagree numerically.
- DJR-142-13 (p. 581): Continuation of the anti-vow polemic and its attributed theological claim.
- DJR-158-11 (p. 666): Context: the Christian attack on pagan representations of divinity.
- DJR-158-12 (p. 666): Incestious Sodomites is an accusation against mythic gods, with Mornay cited.
- DJR-158-13 (p. 666): Human weakness supplies further arguments against their divinity.
- DJR-158-14 (p. 666): Lucian, Pliny and Diagoras continue the attack on idolatry.

In this edition

“Peccatum Sodomiæ” becomes “the sin of sodomy” (DJR-114-25): peccatum supplies sin and Sodomiæ the genitive of sodomy. “Diana Romanorum Sodomia” becomes “Sodomy is the Romans’ Diana” (DJR-114-28), preserving the idol metaphor. Latin “Sodomitæ” becomes “sodomites” within Bale’s explicitly attributed catalogue (DJR-114-32).

“Sodomy, buggery” remains “sodomy, buggery” (DJR-116-33); the plural forms at DJR-063-15 and reversed order at DJR-142-11 likewise remain visible. “Incestious Sodomites” becomes “incestuous sodomites” (DJR-158-12): incestious contributes an additional accusation, not a definition of Sodomites. The translation keeps historically charged terms with contextual explanation rather than silently replacing their overlap by a modern taxonomy.

See also

- Quean and slut (BAL-0212; Batch 3): Other disparaging sexual labels require local scope and attribution.
- Venery (BAL-0134; Batch 2): The broader historical vocabulary of sexual acts.
- Continence (BAL-0135; Batch 2): Enforced continence and the arguments against celibate vows.
- Religion and superstition (BAL-0078; Batch 1): Polemical claims about pagan gods and religious institutions.

Lodestone and adamant

Entry BAL-0215

The word

A “lodestone”, also “loadstone” or “load-stone”, is a naturally magnetic stone. “Adamant” can likewise mean a magnet, but it can also name diamond or a substance proverbial for extreme hardness. “Adamantine” may therefore mean magnetic, unbreakable or unyielding, according to context; the Latin “adamantinum” describes the unbreakable marriage bond. Attraction, hardness and firmness must be distinguished. The related magnetic vocabulary can also describe supposed sympathetic action or transmission at a distance. The article selects their significant literal and figurative uses rather than every occurrence.

In the work

The literal magnet supplies analogies before it becomes a lover’s image. Nutrition draws food as a lodestone draws iron, within the distinction of attraction, retention and digestion (DJR-024-25; DJR-024-26; DJR-024-27). Natural philosophy then calls the stone’s attraction a form of love, alongside elemental motion and plant affinities (DJR-109-06; DJR-109-07). Other claims remain tentative or contradictory: the polar rock is a question in Burton’s imaginary journey, followed by rival explanations of compass variation (DJR-072-13; DJR-072-14; DJR-072-15). Cabeo’s reported powers include restored youth from swallowing pieces and melancholy from carrying the stone; Burton leaves experience to decide (DJR-100-31; DJR-100-32; DJR-100-33). These passages do not establish medicinal efficacy.

Magnetic language also extends to supposed action by sympathy. “Magneticall medicines” becomes “sympathetic remedies” in the account of attempted magical cures for love; Burton says such means are not permitted and calls the ensuing prescriptions absurd (DJR-139-49; DJR-139-50; DJR-139-51; DJR-139-52; DJR-139-53; DJR-139-54). Earlier weapon-salve healing is disputed by named writers, then explained through imagination and belief (DJR-039-26; DJR-039-27; DJR-039-28; DJR-039-29; DJR-039-30). Purported magnetic communication supplies a different application among secret messages, expressly rejected as false by Cabeus (DJR-125-58; DJR-125-59; DJR-125-60). These uses should not be reduced to either a physical stone or the attractive charm of a beloved.

The economic lodestone is industry. The Low Countries’ prosperity is traced to trade and work rather than fertile soil or mines, with a continuation extending the image to cultivation of barren ground (DJR-014-16; DJR-014-17; DJR-014-18; DJR-014-19; DJR-014-20). In the treatment of affection, profit and generosity become magnets commanding attachment (DJR-109-32; DJR-109-33; DJR-109-34). Eloquence, intelligence and integrity also draw favourable attention, and virtue’s enduring attraction is contrasted with youthful beauty’s fading power (DJR-110-27; DJR-110-50). The same image reaches devotional exhortation when repentance draws God’s mercy amid medical and protective metaphors (DJR-166-43; DJR-166-44; DJR-166-45).

Honourable natural love has an “adamantine” quality here meaning magnetic, explained again as “magnetique vertue” (DJR-115-02; DJR-115-03; DJR-115-10). Beauty is love’s lodestone and can supposedly draw admirers across great distances by reputation alone

(DJR-117-28; DJR-118-25). Lucian’s beauty draws the spectator as an adamant draws iron; the neighbouring Medusa and basilisk comparisons supply different fabulous effects (DJR-119-03; DJR-119-04; DJR-119-05). Later, even an absent beloved draws the gaze towards her door or window (DJR-127-17; DJR-127-18; DJR-127-19).

Burton’s magnet is not uniformly an emblem of destructive passion. The hidden lodestone in a beautiful woman culminates an argument about inborn attraction, but its continuation explicitly restricts the concession to natural and chaste love (DJR-120-12; DJR-120-13; DJR-120-14; DJR-120-15). The earlier Phaedrus–Lysias example uses magnetized material to explain unequal reciprocal attraction; the supplied note distinguishes Burton’s concluding direction from Ficino’s (DJR-120-10; DJR-120-11). Natural beauty’s power is subsequently enhanced by artifice and circumstances (DJR-120-21; DJR-120-22). Being touched by love’s lodestone can mean the lover’s alternating emotions and predominant sorrow, or the acquisition of music, poetry and other accomplishments (DJR-127-50; DJR-127-51; DJR-127-52; DJR-132-23; DJR-132-24; DJR-132-25).

Hardness supplies a separate line of use. Cardano’s allegedly unlucky carried “Adamant” belongs to a list of stones, with diamond or exceptionally hard stone as its historical sense; the claimed effects remain reported beliefs (DJR-056-32; DJR-056-33; DJR-056-34). Angeriano’s Caelia is harder than adamant in the rejected lover’s Latin complaint, followed by Burton’s independently compressed English verse (DJR-140-33; DJR-140-34; DJR-140-35; DJR-140-36). Lucian’s “adamantine” attack on superstition is correspondingly unyielding (DJR-158-11; DJR-158-12; DJR-158-13; DJR-158-14).

The marriage bond makes the argumentative contrast decisive. In the twelve propositions attributed to Jacobus de Voragine, Latin “adamantinum” praises conjugal love’s unbreakable bond; Burton’s English list separately calls it “adamantine” (DJR-143-20; DJR-143-21; DJR-143-22; DJR-143-23; DJR-143-24; DJR-143-25; DJR-143-26; DJR-143-27; DJR-143-28). Burton then announces a counter-parody and turns the same enduring bond into hopeless imprisonment: there is no loosening it (DJR-143-29; DJR-143-30; DJR-143-31; DJR-143-32; DJR-143-33). The adjective’s sense stays firm while its evaluation reverses. His conclusion recognizes the competing arguments and nevertheless recommends taking the chance of marriage (DJR-143-34; DJR-143-35; DJR-143-36; DJR-143-37).

Places to Read

- DJR-014-16 (p. 53): Context: the Low Countries’ cities and trades.
- DJR-014-17 (p. 53–54): Industry as the chief lodestone drawing commerce; source span 53–54.
- DJR-014-18 (p. 54): Natural resources contrasted with prosperity.
- DJR-014-19 (p. 54): Industry, government and commerce conclude the comparison.
- DJR-014-20 (p. 54): Load-stone generalizes industry’s attraction and productive cultivation.
- DJR-024-25 (p. 20): Nutrition’s subordinate faculties introduce the analogy.
- DJR-024-26 (p. 20): Literal lodestone draws iron, compared with drawing food into the stomach.
- DJR-024-27 (p. 20): Digestion is distinguished from attraction and retention.
- DJR-039-26 (p. 95): Imagination and expectation introduce the alleged cures.
- DJR-039-27 (p. 95–96): Magnetically cured describes disputed sympathetic weapon-salve healing.

- DJR-039-28 (p. 96): Burton invokes imagination and belief; body and marginal credulity readings differ.
- DJR-039-29 (p. 96): Patient confidence continues the explanation.
- DJR-039-30 (p. 96): Imagination is then said to affect other bodies as well as one's own.
- DJR-056-32 (p. 171–172): Context: miscellaneous historical causes of mental disturbance.
- DJR-056-33 (p. 172): Adamant among allegedly unlucky carried stones; Cardano and original marginal claim.
- DJR-056-34 (p. 172): Continuation returns to terrifying sights and mythic examples.
- DJR-072-13 (p. 240–241): The hawk comparison opens Burton's playful imaginary journey.
- DJR-072-14 (p. 241): A supposed polar rock of lodestone is queried as an explanation of the compass.
- DJR-072-15 (p. 241): Competing theories of compass variation prevent treating the proposal as settled.
- DJR-100-31 (p. 370–371): Reported powers of jewels precede the lodestone.
- DJR-100-32 (p. 371): Cabeo's contradictory opinions about rejuvenation and melancholy; experience is to decide.
- DJR-100-33 (p. 371): Continuation returns to other supposed medicinal stones.
- DJR-109-06 (p. 415): Magnetic attraction classified as natural love in inanimate things.
- DJR-109-07 (p. 415): Plant sympathy and antipathy extend the historical explanation.
- DJR-109-32 (p. 417): Patronage and profit command affection.
- DJR-109-33 (p. 417): Profit's lodestone and the attraction of generosity.
- DJR-109-34 (p. 418): Poetic continuation about gifts and gods.
- DJR-110-27 (p. 422): Eloquence and other personal graces draw favourable attention.
- DJR-110-50 (p. 424): Virtue's enduring attraction differs from fading youthful beauty.
- DJR-115-02 (p. 442): Adamantine means magnetic in the concession of natural honourable love.
- DJR-115-03 (p. 442): Continuation exaggerates the alleged universality of love's power.
- DJR-115-10 (p. 443): Magnetique vertue names a magnetic force in the attributed Fonseca account.
- DJR-117-28 (p. 454): Beauty as love's lodestone and substitute dowry.
- DJR-118-25 (p. 458): Beauty's reputation draws travellers; literary and mythic illustrations.
- DJR-119-03 (p. 462): The preceding example challenges confidence in self-restraint.
- DJR-119-04 (p. 462): Adamant is a magnet; original Latin margin independently supplies adamantem.
- DJR-119-05 (p. 462): Plautine lover's madness follows the magnetic and mythic comparisons.
- DJR-120-10 (p. 468): Ficino's exchanged spirits introduce Phaedrus and Lysias.
- DJR-120-11 (p. 468): Magnetized material illustrates unequal attraction; the note preserves a directional discrepancy.
- DJR-120-12 (p. 468): Blindness question and hermit anecdote precede the hidden magnet.
- DJR-120-13 (p. 468): Hidden lodestone in a beautiful woman.
- DJR-120-14 (p. 468): The unattached lover seeks an unknown future beloved.
- DJR-120-15 (p. 468): Essential qualification: natural and chaste love differs from the excessive passion.

- DJR-120-21 (p. 469): Natural beauty’s magnetic power intensified by artifice and circumstances.
- DJR-120-22 (p. 469): Nature and art compared through Chariclea’s unadorned beauty.
- DJR-125-58 (p. 498): The preceding poetic insult frames the catalogue of secret practices.
- DJR-125-59 (p. 498): Magnetical communication is explicitly rejected as false by Cabeus.
- DJR-125-60 (p. 498–499): The catalogue turns from secret transmission to a procuring assistant.
- DJR-127-17 (p. 507): Mutual looking introduces the gaze catalogue.
- DJR-127-18 (p. 507): Adamant attracts the gaze to the beloved’s window even in her absence.
- DJR-127-19 (p. 507): Further literary examples of fixed attention.
- DJR-127-50 (p. 510): Comic uncertainty after promised marriage.
- DJR-127-51 (p. 510): Being touched by love’s Load-stone produces alternating actions and predominant sorrow.
- DJR-127-52 (p. 510): Catullus’s prayer for release, misattributed to Ovid in the margin.
- DJR-132-23 (p. 535): Fashion’s studied exactness introduces cultivated accomplishments.
- DJR-132-24 (p. 535): Love’s lodestone teaches music, poetry and other accomplishments.
- DJR-132-25 (p. 535–536): Mercury’s learning for Philology continues the productive account.
- DJR-139-49 (p. 572): Magical causation and proposed magical cure are attributed to named writers.
- DJR-139-50 (p. 572): Magneticall means sympathetic in an expressly disapproved remedy catalogue.
- DJR-139-51 (p. 572): The catalogue supplies historical aversion prescriptions, not present advice.
- DJR-139-52 (p. 572): The blood-remedy report differs from its cited historical parallel.
- DJR-139-53 (p. 572): Attributed talismanic claims continue.
- DJR-139-54 (p. 572): Burton turns to explicitly fabulous literary remedies.
- DJR-140-33 (p. 575): The rejected suitor introduces the complaint.
- DJR-140-34 (p. 575): Latin adamante as a hard substance in Angeriano’s catalogue.
- DJR-140-35 (p. 575): Burton’s separate English verse has adamants, not magnets.
- DJR-140-36 (p. 575): Rejected gifts continue the complaint.
- DJR-143-20 (p. 586): Attribution of twelve pro-marriage propositions to Jacobus de Voragine.
- DJR-143-21 (p. 586): Latin propositions begin with household means.
- DJR-143-22 (p. 586): Comfort and companionship prepare the bond maxim.
- DJR-143-23 (p. 586): Latin adamantinum praises the unbreakable bond.
- DJR-143-24 (p. 587): Latin propositions conclude with historical arguments about children and celibacy.
- DJR-143-25 (p. 587): Burton’s separate English list begins; the note records a printed reversal.
- DJR-143-26 (p. 587): English comfort and companionship propositions.
- DJR-143-27 (p. 587): English adamantine bond as a benefit.
- DJR-143-28 (p. 587): English list concludes.
- DJR-143-29 (p. 587): Burton expressly announces the counter-parody as an exercise.
- DJR-143-30 (p. 587): The first benefits are reversed.
- DJR-143-31 (p. 587): The companionship arguments become hostile complaints.

- DJR-143-32 (p. 587): The unbreakable bond now means hopeless entrapment.
- DJR-143-33 (p. 587): The hostile counter-list ends.
- DJR-143-34 (p. 587–588): Burton recognizes arguments on both sides and recommends taking the chance.
- DJR-143-35 (p. 588): Senecan invitation supplies the following poetic argument.
- DJR-143-36 (p. 588): Explicit recommendation to marry while able and vigorous.
- DJR-143-37 (p. 588): Choose a beloved: the concluding invitation continues.
- DJR-158-11 (p. 666): Context: representations of pagan gods.
- DJR-158-12 (p. 666): Charges against the gods' moral worth.
- DJR-158-13 (p. 666): Human weakness further challenges divinity.
- DJR-158-14 (p. 666): Adamantine means unyielding in the characterization of Lucian.
- DJR-166-43 (p. 708): Repentance and trust introduce the consolation.
- DJR-166-44 (p. 708): Repentance as a lodestone attracting divine mercy.
- DJR-166-45 (p. 708): Salvation and restoration continue the devotional argument.

In this edition

"Their chiefest Lodestone" becomes "the chief magnet" (DJR-014-17), and "as an adamant doth iron" becomes "like a magnet drawing iron" (DJR-119-04). The original margin's Latin "adamantem" also names the iron-drawing magnet; it has no separately corresponding modern-body rendering. At DJR-115-02, "adamantine" becomes "magnetic"; in "magnetique vertue", magnetic belongs to magnetique and force to vertue (DJR-115-10). In "some secret loadstone in a beautiful woman", loadstone supplies the figurative attraction and secret supplies hidden (DJR-120-13). "Magneticall medicines" becomes "sympathetic remedies": the adjective gives the supposed mode of action and medicines gives remedies (DJR-139-50).

"Vinculum Conjugalis charitatis adamantinum" becomes "The bond of conjugal love is unbreakable" (DJR-143-23): adamantinum contributes unbreakable, vinculum bond, and Conjugalis charitatis of conjugal love. Burton's separate English "The band of Conjugal love is adamantine" receives the same rendering (DJR-143-27). The counter-parody retains unbreakable and adds the impossibility of loosening (DJR-143-32); its negative evaluation must survive beside the favourable maxim. Elsewhere "adamantine persequutor" is "unyielding assailant", with the adjective and agent-noun making distinct contributions (DJR-158-14). Latin "adamante" and English "adamants" remain independent hard-substance examples (DJR-140-34; DJR-140-35).

See also

- Sympathy and antipathy (BAL-0103; Batch 1): Natural attraction and repulsion, including the stone's supposed love of iron.
- Fascination (BAL-0089; Batch 1): Visual attraction and theories of exchanged spirits remain distinct from the magnetic comparison.
- Glass (BAL-0225; Batch 3): Optical devices and sight, preserving the inherited Glass route.
- Beauty (BAL-0202; Batch 3): Beauty's natural and cultivated attractive powers.
- Gifts and liberality (BAL-0230; Batch 3): Profit, benefaction and gifts as incentives to attachment.

Cupid

Entry BAL-0216

The word

Cupid is the named personification of erotic Love. The Latin Cupido and the English Cupid allow the argument to make desire into an acting figure with parents, a body, weapons, servants and victims. Porus and Penia give him a genealogy of abundance and poverty; youthful nakedness, blindness and a quiver make his properties visible. Plural Loves or Cupids can represent distinct attachments or enticements. These figures are used argumentatively and poetically; Burton does not maintain one consistent genealogy or iconographic system.

In the work

The pedigree passage deliberately gathers alternatives. After primordial parentage and the story of Iris and the West Wind, Burton retells the Porus–Penia banquet narrative attributed to Socrates in Plato. The edition’s note identifies major differences from the Platonic account: Burton makes Porus encounter Penia while walking and makes Venus attend Love, rather than Love attend Aphrodite. The article follows Burton’s actual version while keeping those differences visible. His direction to Ficino concerns an allegorical interpretation; it is not evidence that every detail just narrated reproduces Plato or Ficino exactly (DJR-113-04–09).

The interpreted body is equally purposeful. Youth signifies the susceptibility of the young; a soft, fair, plump form signifies those readily captivated. Nakedness means openness and simplicity of true affection. The quiver signifies the power to strike, while blindness explains failure to discriminate between targets. Burton attributes this scheme to Phornutus and others. The later proverb changes the function of blindness: Cupid’s followers cannot judge clearly, and the margin compares love with a glass that makes things appear fairer than they are. The earlier indiscriminate striker and the later deceived lover are related but distinct uses of the attribute (DJR-113-10; DJR-129-28).

The divine ruler serves claims about domination. Verse makes even Jupiter unable to restrain Cupid. Burton distinguishes possessing something from ruling it, then has Juno call Jupiter Cupid’s spinning plaything. Venus cannot control her own son even by threats against bow and wings or by punishment. Cupid’s boast about riding lions extends the figure’s power to beasts. Yet these claims of universal rule are not exceptionless propositions across the work: Minerva and the Muses resist the arrows in a later Lucianic report, and the courtesan’s combined enticements fail against the steadfast Christian in another reported story (DJR-113-16–21; DJR-113-39; DJR-115-05; DJR-124-26).

Cupid’s equipment also turns visible beauty into an agency of capture. Hair becomes his nets and nesting wood; eyes become arrows in the comparison attributed to Scaliger. The “divers Loves” passage broadens the devices to torches, golden apples, darts, traps and snares, carried by figures of different ages and sexes. Burton says some interpret these as multiple affections or enticements: what fails alone may succeed jointly. The following story of resistance prevents the metaphorical siege from guaranteeing conquest. The supplied notes also distinguish Burton’s unresolved Philostratus attribution from the partial parallel in Propertius (DJR-119-31–32; DJR-119-47; DJR-124-24–26).

Cupid can also conceal injury behind apparent tenderness. Venus's warning about her runaway son makes his tears deceptive, his smiles a stronger reason to flee, and his offered kisses poisonous. The source route runs through Moschus, Poliziano's Latin and a mythographic citation; Burton's following English stanza is a separate rendering. Although he applies the warning after a hostile comparison about women's tears, the continuation expressly assigns such guile to men and women alike (DJR-125-48–53). A different transfer makes the lover's wounded heart "Cupids quiver": the victim's heart now holds the arrows rather than the god merely carrying their case. The surrounding account calls love a consuming fire. It subsequently borrows Jupiter's thunderbolts for Cupid to figure a sudden, unseen wound, then presents Cupid blowing coals beneath a pot whose evaporating contents image the lover's consumption. The temple images remain unverified; the alleged dissection comes through Hoffmann and is not established as Plato or history. Burton's "belike" also makes the link from that story to the emblem conjectural. The edition locates related pot emblems but leaves his numbering unresolved (DJR-128-44–46, 54–56, 62–65).

Other features explain love's effects rather than its capture. Cupid dances, oversees dancers and appears in festive descriptions. Burton combines stories about nectar colouring a rose, the wedding with Psyche, and artistic representations; his handling of Callistratus and Daedalus is qualified in the edition's notes. The old lover's dancing then leads to the fable of Cupid and Death exchanging arrows. The exchange is a playful explanation of youthful death and old-age desire, not a medical cause. Its concluding verse strengthens old to dying. A feather from Cupid's wings becomes the poet's pen, another playful explanation of the intimate relation between love and literary invention (DJR-132-27–36; DJR-133-06–08).

The same imagery can undo desire. Ovidian verse says that removing idleness ruins Cupid's arts and extinguishes his torches. Burton's contending Cupids exemplify one attachment displacing another; the source note distinguishes his interpretation from Pausanias's Love and Love Returned. The Love of Forgetfulness puts burning torches into water. The surrounding springs and rivers are reported remedies, and Burton expressly retains an "if" before valuing their powers. His final joke about lovers rebelling against Cupid adapts the literary torment of Cupid in Ausonius rather than prescribing an action (DJR-134-07–10; DJR-136-16–20; DJR-139-63–68).

The two darts give the family its sharpest account of disappointed desire. A sharp golden arrow creates attraction; a blunt leaden arrow repels it. Burton uses the opposition to explain chains in which one person loves someone who dislikes them, while that person desires a third who rejects them in turn. The image supports unequal directions of desire, not a promise that a chosen person will reciprocate. The Latin contrasts "this" leaden dart with "that" golden one (DJR-140-25–27).

Places to Read

- DJR-113-04–11 (p. 434): Alternative genealogies, the Porus–Penia story, related union myths and interpreted attributes. Notes N08563 and N08567 distinguish Burton's versions from the supplied Platonic comparisons.
- DJR-113-16–21 (p. 435): Cupid's mastery of the gods, Jupiter as a whirligig and Venus's unsuccessful discipline; original marginal voices remain distinct from Burton's paraphrase.
- DJR-113-39 (p. 436): Lucian's Cupid boasts that he rides lions; note N08612 preserves Burton's Latin version.

- DJR-115-05 (pp. 442–443): Minerva and the Muses as exceptions to the arrows; note N08724 qualifies Burton’s compression of Lucian.
- DJR-119-31–32 (p. 464): Hair, adornment and Cupid’s nets; note N09132 supplies the attributed Latin image.
- DJR-119-47 (p. 465): Eyes as Cupid’s arrows, attributed to Scaliger; the attached margin instead quotes Propertius.
- DJR-124-24–26 (p. 490): Combined attractiveness, the diverse personified Loves, and the following story in which resistance succeeds.
- DJR-125-48–53 (p. 498): Venus’s warning about Cupid’s tears, smiles and kisses, through Moschus/Poliziano and Burton’s separate English; the conclusion includes reciprocal male and female deception.
- DJR-128-44–46 (pp. 514–515), DJR-128-54–56 (p. 515), and DJR-128-62–65 (p. 516): the wounded heart as Cupid’s quiver, lightning injury and the tended fire; notes distinguish unverified image/dissection reports, the conjectural link and related emblems.
- DJR-129-28 (p. 519): Blind Cupid and blind followers; note N10062 supplies the misleading-glass image.
- DJR-132-27–36 (pp. 536–537): Dancing Cupid, myth and representation, the older dancer and the exchange of arrows with Death; the final verse says dying, not merely old.
- DJR-133-06–08 (p. 539): Love poetry, Cupid’s attendants and the wing-feather imagined as a poet’s pen.
- DJR-134-07–10 (p. 545): Occupation against Cupid’s arts; the note preserves the printed artes against the consulted Ovidian reading.
- DJR-136-16–20 (p. 555): The opposing Cupids and displacement of one love by another, with qualifications to Burton’s Pausanias and Ciceronian framing.
- DJR-139-63–68 (p. 573): Love of Forgetfulness, reported waters, the surviving conditional doubt and the literary joke of rebellion against Cupid.
- DJR-140-25–27 (p. 575): The golden and leaden darts in the argument about unreturned love.

In this edition

Cupido becomes Cupid in the Latin verse. Porus’s bounty is rendered abundance; Penia retains the explicit Poverty gloss. Naked and the quiver retain their stated allegorical meanings. The English “divers Loves” becomes “various Loves,” keeping the plural personifications rather than reducing the passage to several definitions of love. “Cupids wherlegigg” → “Cupid’s whirligig” preserves Jupiter’s role as the object being turned.

“Cupidinis artes” contributes “Cupid’s arts”: the possessive belongs to the figure and arts names his devices. The editor notes that the consulted Ovidian text has a different noun, but the modern column translates Burton’s printed reading. “Amor Lethes” → “a Love of Forgetfulness” explains the figure’s name without correcting the temple’s printed name. “fugat hoc, facit illud amorem” → “This drives love away; that creates it” retains the opposing demonstratives and their agents. “Cupids quiver” → “Cupid’s quiver” retains the transferred arrow-case in the complete comparison with a lover’s heart. “Take heed of Cupids tears” contributes “beware Cupid’s tears” within a reordered verse sentence: the modern line moves the condition about prudence before the warning. The two verse versions of the warning remain separately aligned. These are selected significant personifications and uses, not a catalogue of every decorative Cupid reference.

See also

- Love (BAL-0200; Batch 3): Love’s wider definitions and divisions.
- Heroical love (BAL-0201; Batch 3): Erotic love as melancholy, beyond the poetic personification.
- Daemon and genius (BAL-0084; Batch 1): The distinct historical meaning of a great daimon or spirit.
- Simulacra (BAL-0038; Batch 1): Images, likenesses and their effects.
- Glass (BAL-0225; Batch 3): The misleading glass as an image of distorted judgment.

Green sickness

Entry BAL-0217

The word

Green sickness is a historical disease-name, retained in this edition rather than replaced by a present-day diagnosis. Its local editorial note identifies the older name with chlorosis. In Burton’s sentence, however, what matters is the placement of young women’s weakness and wasting within an account of failed nourishment. The adjacent Cacexia, explained as an evil habit, means a poor bodily condition: habit here is the body’s state, not a repeated action. The comparison joins two historical labels without making them interchangeable.

In the work

The relevant sentence belongs to the bodily symptoms of love melancholy. After the quoted lover’s neglect of food and health, Burton names Jason Pratensis as the authority for a causal chain: distraction of the spirits prevents the liver from turning nourishment into blood; the bodily members consequently lack sustenance, become weak, and waste away. Green sickness then appears as a frequent consequence in young women, alongside cachexia in men. The word “often” limits the claim. This is the explanatory physiology of the passage, not advice about a modern patient (DJR-126-29–30).

The garden comparison makes the imagined process visible. Limbs wither like herbs deprived of rain in May. The first-person garden belongs to the Pratensis material transmitted by Burton: the Latin quotation in Burton’s note N09764 likewise speaks of “horto meo,” “my garden.” It should therefore not be made, without qualification, into an observation of Burton’s own garden. The analogy concerns the lack of nourishing supply, not a botanical identification of the disease. The following still-and-tears comparison changes the image from wasting to visible emotional discharge (DJR-126-30–32).

This article selects the narrow green-sickness passage and its explanatory comparison. Other occurrences of cachexia in the work belong to wider lists of bodily disorders; they do not enlarge the source’s green-sickness account into a general history of chlorosis.

Places to Read

- DJR-126-29 (p. 503): Neglect of food and health supplies the immediate symptom context.
- DJR-126-30 (p. 503): The named condition, its comparison with cachexia, and Pratensis’s blood-making explanation; Burton note N09764 preserves the garden simile in Latin, while editor note N09765 supplies the chlorosis identification.
- DJR-126-31 (p. 503): The following liquid-from-a-still verse begins a different comparison.
- DJR-126-32 (p. 503): The still image is applied to a lover’s tears.

In this edition

The pair “green sickness” → “green sickness” preserves the historical name. “a Cacexia or an evil habit to men” becomes “and men cachexia, or a poor bodily condition”: the modern phrase makes the coordination explicit and replaces the misleading everyday

sense of habit with bodily condition. The liver clause is likewise kept as an attributed historical account. The editor’s identification “chlorosis” belongs to note N09765, not to Burton’s original sentence. The source’s sole retained green-sickness context does not establish an equivalence with any one modern diagnosis.

See also

- Matrix and mother (BAL-0218; Batch 3): The womb and the historical disorder called the mother.
- Humoral qualities (BAL-0023; Batch 1): The older physiological qualities that frame bodily explanation.
- Heroical love (BAL-0201; Batch 3): The broader account of love melancholy.
- Blood and sanguine (BAL-0024; Batch 1): Blood and its physiological functions.

Matrix and mother

Entry BAL-0218

The word

Matrix and mother can mean the womb. The phrase “the mother” also names a disorder historically attributed to that organ; “fits of the mother” names its attacks. These anatomical and pathological uses need separate explanation. In the Latin “uteri labiorum,” uteri means “of the womb” and labiorum “of the lips,” but the whole expression refers locally to the genital opening. The anatomical language is not precise enough to replace every occurrence with the modern uterus.

In the work

The anatomical catalogue explicitly pairs “Matrix or Wombe.” Burton places it among parts capable, when disordered, of causing melancholy; Arculanus’s quoted generalization extends the possibility to any part. A nearby marginal reference likewise includes the womb among origins of the illness. This is a map of historical humoral causation, not an assertion that the organ necessarily produces melancholy (DJR-057-02–03).

When Burton reports Melanchthon’s view that hypochondriacal melancholy is as common in men as “the mother” in women, the term names the female comparison. Fear, grief or sudden mental disturbance may initiate the illness, especially in already poorly disposed bodies. The next passage invokes Melanchthon’s own suffering and then a separate patient of Montanus: that patient, not Melanchthon, is the subject of the final report about mental symptoms bringing on the illness (DJR-057-41–42).

A more specific mechanism locates putrefied blood in the seminal vessels and womb and connects retained semen or altered menstrual blood with melancholy. This is attributed to Vega and Arculanus. Yet elsewhere the same organ is only one disputed candidate: some physicians identify womb, others heart or stomach, and Crato declares the symptoms too ambiguous to establish the affected site. The confident causal catalogue and the admission of diagnostic uncertainty both belong to Burton’s compilation (DJR-057-11; DJR-062-11–12).

In the account of unmarried women, nuns and widows, the womb and harmful menstrual blood are assigned the originating bodily cause, while the brain is affected through communication with another part, “by consent,” rather than by a disorder originating in the brain itself. The following paragraph does not leave every case inside this bodily mechanism: it allows widows’ care and sorrow after a sudden change in their accustomed lives and says that other women are not excluded. The comparative claim is that the condition is more common in certain groups, not that it is confined to them (DJR-062-28–31).

The symptoms of the melancholy assigned to unmarried women, nuns and widows include a dry constriction of the throat, rising vapours, palpitation and faintness. The Latin says that the condition can scarcely be distinguished from suffocation of the womb; Burton’s English calls it “like fits of the mother.” Both formulations preserve a comparison. They should not be replaced by a confident identification with one modern disease. The preceding description emphasizes intermittent attacks, and the following paragraph

continues the attributed medical list rather than introducing a new diagnosis (DJR-062-32 –DJR-063-02).

The organ-targeted herbal catalogue also places the womb among body parts to which particular plant powers are ascribed; the list records historical treatment claims without establishing their efficacy (DJR-100-05–07).

Two marginal uses show how far the older anatomical concept extends. In the material quoted from Weyer, matrix is linked with the brain by nerves as part of a theory of maternal impressions; the claim remains a historical explanation, not evidence of maternal responsibility for bodily differences in children. In the argument about nourishment by smells, matrice names the womb supposedly moving up or down in response to an odour. Burton presents that example in a note to his report of Ficino's disputed reasoning (DJR-039-17; DJR-105-16).

The later "lips of the womb" passage belongs to a controversy over supposed proofs of virginity. Burton first reports critics of tests based on a membrane or bleeding, then defenders who accuse those critics of favouring women. Boncialus's reported claim about medicines producing constriction supplies a further reason such a sign would be uncertain. The accusation that women deceive examiners belongs to the cited voice and its assumptions. Nothing in this dispute authorizes a reliable test of sexual history; the local anatomical phrase must be read within the argument being transmitted (DJR-147-36 –40).

Finally, Schenck's example of a jealous woman with repeated fits gives "the Mother" a place in the prognostics of jealousy. Burton explains the supposed change through disturbed humours and imagination. This is an attributed case, while the neighbouring summaries show the range of destructive actions and fears he has gathered; it does not establish that the jealous woman's suspicion was true (DJR-148-12–13).

Places to Read

- DJR-039-16–18 (p. 94): Maternal-impression examples and their supposed mechanism; matrix occurs in Weyer's Latin quotation in Burton note N02777. The neighbouring claims remain attributed historical theories.
- DJR-057-02–03 (p. 174): Matrix or womb among bodily parts that may cause melancholy when disordered; the following authorities extend the humoral account.
- DJR-057-11 (p. 175): Vega's and Arculanus's attributed putrefaction and retained-matter mechanisms; note N04253 supplies the Latin utero alongside the seminal vessels.
- DJR-057-41–42 (p. 177): Melanchthon's comparison between men's illness and the disorder called the mother; the continuation distinguishes his experience from Montanus's patient.
- DJR-062-11–12 (p. 199): Disputed womb, heart and stomach diagnoses, followed by a warning that fear and sorrow are not universal symptoms.
- DJR-062-28–DJR-063-02 (pp. 202–203): The originating womb/menstrual-blood account, sympathetic effects on the brain, changed circumstances of widows and the intermittent symptom account; the dry-throat construction and qualified resemblance to suffocation of the womb; the full preceding marginal quotation is preserved in note N04697.
- DJR-100-05–07 (p. 368): The womb in the organ-targeted herbal catalogue and the transition to remedies for particular diseases.
- DJR-105-16–17 (p. 393): The disputed question of nourishment by smell, the womb example in Burton note N07949 and the following Democritus anecdote.

- DJR-147-36–40 (pp. 611–612): Alleged proofs of virginity, objections and defenders, then the lips-of-the-womb constriction and literary digression. Burton notes N11661–63 accompany the medical claim; editor note N11664 qualifies the anatomy.
- DJR-148-12–13 (p. 614): The jealousy-case catalogue and Schenck’s reported woman with fits of the Mother; disturbed humours and imagination supply Burton’s causal frame.

In this edition

“Matrix or Wombe” → “matrix or womb” retains the explicit anatomical synonym. “the mother” becomes “the disorder called ‘the mother’” in the modern comparison: disorder called is explanatory supply. In the actual modern body the quotation marks around the name are double. “fits of the mother” → “fits of the womb” at the symptom comparison, while “fits of the Mother” → “fits of the mother” retains the historical name in the jealousy case. These differing choices distinguish an explained organ-name from a retained disease-name.

“uteri labiorum” contributes “of the lips of the womb” to the larger phrase about constriction. It is not an isolated nominative phrase, and the modern word-order reverses the order of the two Latin genitives. The note explains why this wording does not identify the site as the anatomical uterus. The marginal forms matrix and matrice have their own supplied note translations and are kept distinct from the continuous English body.

See also

- Hypochondria (BAL-0018; Batch 1): The abdominal regions and their historical pathology.
- Green sickness (BAL-0217; Batch 3): Another historically gendered disease-name.
- Maternal impressions (BAL-0098; Batch 1): The larger account of maternal imagination.
- Jealousy (BAL-0007; Batch 1): Suspicion and its alleged bodily consequences.

Satyriasis and priapism

Entry BAL-0219

The word

Satyriasis and priapism are neighboring historical medical terms with different objects. Satyriasis names excessive or uncontrolled male sexual desire; priapism names a persistent erection. Burton prints Satyriasis and Priapismus, later satyriasis and priapismus, while the medical chapter-title uses the inflected forms Satyriasi and Priapismo after de, “on” or “concerning.” Their juxtaposition never by itself makes desire and erection the same phenomenon.

In the work

The earliest significant pairing belongs to the treatment of sexual abstinence among causes of melancholy. Burton reports the belief that retained generative fluid could corrupt and emit harmful vapours to the heart and brain. Galen’s claim is qualified: the fluid is kept too long, and the change occurs in some people. Mercurialis is then cited for melancholy, priapism and satyriasis among the supposed consequences. The surrounding cases concern interruption or omission of intercourse, and Burton extends the account to monks, widows and unmarried women through further authorities. These are historically attributed causal explanations, not present medical guidance (DJR-036-11–13).

A different argumentative use appears in the survey of symptoms. Priapismus occurs among conditions reported alongside headache and epilepsy in Mercurialis’s cases. Burton uses such mixed lists to show the difficulty of assigning symptoms neatly to kinds. His continuation is an essential qualification: all the listed symptoms are not found in a single person; some belong to different people or different times. The list therefore cannot support a composite diagnosis made by collecting everything Burton names (DJR-061-27–29).

In the cure of love melancholy, the phrase “de Satyriasi & Priapismo” identifies subjects treated by medical writers. Burton has just named foods and plants thought to reduce sexual desire and told the story, attributed to Aelian, of Athenian women using an herb during the Thesmophoria. The chapter reference extends this bibliographic direction. It does not state that the festival participants suffered either named male condition. The very next paragraph allows a contrary regimen for those physically weakened and despairing, so the preceding discussion should not be flattened into a universal prescription (DJR-134-30–32).

Two earlier marginal citations already connect this medical vocabulary with anti-monastic accusations: the visibly abbreviated “cap. de Satyr. et Priapis.” and the reference “Mercurialis cap. de Priapismo.” Both are bibliographic appeals, not proof of the surrounding charges (DJR-063-14–16; DJR-114-33–35).

The later catalogue changes the terms’ rhetorical setting. In attacking compulsory religious celibacy, Burton places them among illnesses, sexual acts, moral accusations and crimes supposedly produced by rash vows. The medical names retain their distinct meanings, but the accumulated list serves his Protestant polemic. His citations of scandalous stories and his representation of defenders of vows are not independent proof of the accusations. He answers the position he attributes to those defenders with Paul’s preference for marriage over burning desire, then claims marriage as Christian liberty.

That sequence explains why the terms occur here without adopting his causal indictment of religious communities (DJR-142-09–19).

Places to Read

- DJR-036-11–13 (p. 79): Abstinence and retained generative fluid in the attributed causal explanation; the qualification “in some parties” limits the claim, and the continuation extends the argument to monks, widows and unmarried women.
- DJR-061-27–29 (p. 197): Priapismus in the mixed-symptom catalogue; the surrounding argument resists rigid classification, and the final paragraph expressly denies that every listed symptom occurs in one person.
- DJR-063-14–16 (p. 205): The abbreviated medical citation in Burton note N04717 accompanies the polemic against enforced continence; the final couplet suspends the discussion.
- DJR-114-33–35 (pp. 441–442; note N08697 on p. 442): The Mercurialis chapter citation is attached to another sexual-polemical catalogue; the adjoining material remains attributed report.
- DJR-134-30–32 (p. 547): The chapter phrase “de Satyriasi & Priapismo” follows purported desire-reducing plants and the Thesmophoria story; the next paragraph makes an exception for people weakened and despairing.
- DJR-142-09–19 (p. 581): The two conditions enter the anti-celibacy catalogue at DJR-142-11, whose note N11168 cites Mercurialis. The following scandal account has discrepant numbers in body and margin; Burton then represents Bellarmine’s opposing position, answers it with the Pauline marriage argument, and concludes with Christian liberty.

In this edition

“de Satyriasi & Priapismo” → “On Satyriasis and Priapism” is a phrase-level alignment: de supplies “On,” the conjunction supplies “and,” and the nouns name different conditions. “satyriasis, priapismus” → “satyriasis, priapism” modernizes the latter form while retaining the former. In the earlier mixed-symptom passage, “with head-ach, Epilepsie, Priapismus” becomes “with headache, epilepsy and priapism.” These choices preserve the list construction; they do not assert equivalence between the conditions or verify Burton’s historical causal claims. The editorial explanations make the semantic distinction explicit.

See also

- Venery (BAL-0134; Batch 2): The broader historical discussion of sexual activity and abstinence.
- Seed (BAL-0220; Batch 3): Generative fluid and the retained-seed explanation.
- Celibacy and vows (BAL-0235; Batch 3): The religious-vow controversy that supplies the later polemical context.
- Melancholy (BAL-0001; Batch 1): The difficulty of arranging mixed symptoms.

Seed

Entry BAL-0220

The word

Seed is a family of reproductive, botanical and figurative senses. In the anatomy it means generative material; in discussions of retention the modern column often specifies semen. Spermatical describes parts supposedly formed directly from seed, while spermatick elsewhere describes people producing or containing much of it. Seed-veins names the older anatomical category of seminal vessels, not the fluid carried in them. Botanical seeds are what is sown or used as a plant ingredient. The image also supplies seedbeds, germs of fire, formative principles and a scriptural sowing comparison. The locally female sperma must not be silently converted into an exclusively male substance.

In the work

The anatomical division classifies uniform parts as seed-derived or fleshy. The following definition says the former are generated directly from seed and includes bones, cartilage, ligaments, membranes, nerves, arteries, veins, skin, fibres and fat. Yet the later description says fat is formed from the thickest, oiliest blood; flesh too is formed from blood. The lexicon preserves this tension rather than repairing Burton’s compilation into a seamless system. The developmental use is distinct from the definition of reproduction: the vegetative faculty produces another like itself through seed, thereby preserving the species. Burton announces three subordinate operations but names only the conversion of nourishment into seed (DJR-023-38–40; DJR-023-47; DJR-024-34–35).

Seed can carry an argument about what parents transmit. In the survey of opinions about the rational soul, one party holds that body and soul are propagated together through seed, like one candle lit from another. The opening “Some holde” and the continuing survey of contrary positions keep this a reported theory. Fernel’s quoted account of inheritance then makes the parents’ seed, especially the father’s, determine the resulting tissues and carry disease to the child. The surrounding comparisons extend inherited qualities to appearance and even dispositions; those sweeping claims belong to Burton’s authorities and their historical reasoning. Favorinus’s argument about wet-nursing uses seed as the comparator for milk’s supposed power to transmit bodily and mental qualities (DJR-026-02–04; DJR-032-36–41; DJR-050-26–27).

The agricultural image has social consequences. Burton compares changes of crop seed with a supposed providential renewal and purification of nations. Elsewhere the farmer’s selection of good seed leads through animal breeding to the claim that people should be selective about parenthood. The preceding proposal restricts marriage to parents considered sound in body and mind, and the continuation reports killing disabled children. These are the coercive implications of the source’s analogy, not conclusions licensed by the word seed itself (DJR-032-47; DJR-033-19–21).

In the account of melancholy, generative matter can allegedly become harmful through retention, putrefaction or scorching. Burton attributes the claim that natural seed turns poisonous to Galen and expressly limits it to prolonged retention in some people. Vega and Arculanus are later cited for putrefied blood in seminal vessels and womb, altered menstrual blood and retained semen. The later treatment of regimen supplies an important restraint: sexual activity is not a general answer to melancholy. The purported

excess of seed must be established as a cause, or another stated exception must apply. The next authority narrows permission further to people described as vigorous and full of blood. These are arguments within historical medicine, not instructions for treatment (DJR-036-11–13; DJR-057-11; DJR-072-04–06).

In the erotic section, Gordonius and Ferrand invoke abundance or minute particles in generative fluid, while Guaineri emphasizes the hot constitution of the testicles. Burton's spermatick is therefore a local characterization of abundant production, not a synonym of the seed-derived tissue category. The female sperma in a later purported cure is another indispensable distinction: the unnamed physician's account presumes female generative seed. The same paragraph separately names lettuce and sorrel seed as botanical materials. The word's reproductive and plant senses coexist without being interchangeable (DJR-116-12; DJR-116-19–20; DJR-134-42–44).

The generative vocabulary also reaches beyond human reproduction. The Latin marginal spermatis ranarum denotes frogspawn, paired with the English body's frogs spawn in a preparation attributed to Quercetan. In the woman's reported regimen, semen lactucæ et acetosæ instead means lettuce seed and sorrel seed, distinct from the female sperma mentioned in the same paragraph (DJR-106-07; DJR-134-42).

The medicinal catalogue makes the contrast particularly clear. One passage says certain plants suppress semen; its Latin names vines while its English names chaste tree. A nearby list names actual plant seeds among roots, flowers and leaves used in preparations. Their reported powers are not thereby established. In the account of maturation, by contrast, a seed's fitness for sowing defines ripeness, with no sexual sense intended (DJR-024-27–29; DJR-100-03–05; DJR-100-08).

Figurative growth is equally important. The seminarium stultitiæ is an internal seedbed of folly whose growth depends on being stirred or encouraged. The seeds of fire picture a potential for heat and frenzy in a humoral account. The seeds in Burton's Platonist definition of beauty belong to the transmission of form and radiance, alongside ideas, formative principles and shadows; they are not semen or garden seeds. Finally the scriptural seed-and-sower allusion appears among passages that frighten anxious readers. Burton's following explanation criticizes misconceived predestination and excessive speculation; the failed seed is not his personal sentence of exclusion upon the reader (DJR-008-06; DJR-065-11–13; DJR-108-35–37; DJR-164-29–31).

The figurative family is not uniformly harmful. Wine is called hilaritatis dulce seminarium, a sweet seedbed of cheerfulness, before Burton reports the interpretation of Helen's nepenthe as wine alone. The source note distinguishes this interpretation from Homer's mixture of a drug with wine. In a different theoretical register, semina rerum names hidden seeds of things that the alleged demonic agents gather and apply to matter. The supplied Augustine comparison explains that such agents work upon existing created nature; their role is not creation (DJR-067-40–42; DJR-104-21–23).

These are selected significant uses. Ordinary repetitions in lists of plant ingredients are represented by the preparation passage rather than reproduced as a separate concordance.

Places to Read

- DJR-008-06 (pp. 22–23): The seedbed of folly; Burton note N00439 gives the Castiglione attribution and the conditional growth image.
- DJR-023-38–40 (p. 15): Seed-derived tissues, their explicit definition and the bone example.

- DJR-023-47 (p. 16): Fat and flesh are described as derived from blood, retaining a tension with the earlier list.
- DJR-024-27–29 (pp. 20–21): Botanical seed, ripeness and the wider account of transformation by natural heat.
- DJR-024-34–35 (p. 21): Reproduction through seed, the incompletely enumerated operations, and the surrounding vegetative faculties.
- DJR-026-02–04 (p. 26): The reported seed-propagation theory of body and soul; the argument is attributed to one party in a survey.
- DJR-032-36–41 (p. 61): The reproductive material as carrier of constitution, illness, resemblance and dispositions in the cited theories.
- DJR-032-47 (p. 62): Changing agricultural seed supplies Burton's analogy for a supposed renewal of nations.
- DJR-033-19–21 (p. 64): Crop and animal selection applied to reproduction, with the restrictive and violent consequences visible in context.
- DJR-036-11–13 (p. 79): The attributed retained-seed explanation, including prolonged retention and the limitation to some people.
- DJR-050-26–27 (p. 146 [sequence; printed 142]): Seed is the comparator in Favorinus's claims about milk and inherited qualities.
- DJR-057-11 (p. 175): Seed-veins, retained semen, menstrual blood and the supposed morbid humour; note N04253 retains the Latin anatomical and causal account.
- DJR-065-11–13 (p. 213): Seeds of fire in a conditional humoral prognosis, with the surrounding disease-progression claims.
- DJR-067-40–42 (p. 220): Hidden seeds of things in the attributed account of demonic effects; note N04955 distinguishes the Augustine parallel from creation.
- DJR-072-04–06 (pp. 239–240): The anecdote followed by Burton's caution, causal conditions and further restrictions on the proposed sexual regimen.
- DJR-100-03–05 (pp. 367–368): Alleged plant powers and the reproductive sense of semen/seed; note N07502 records the Latin/English plant-name disagreement.
- DJR-100-08 (p. 368): Botanical seeds among the plant parts and preparations in the borage/bugloss catalogue.
- DJR-104-21–23 (p. 390): Wine as a seedbed of cheerfulness and the attributed wine-only interpretation of Helen's nepenthe.
- DJR-106-06–08 (p. 397): Frogspawn in the reported facial-redness preparation; spermatis ranarum occurs in Burton note N08017.
- DJR-108-35–37 (pp. 412–413): Seeds in the attributed Platonist radiation of beauty, beside the alternative account by proportion.
- DJR-116-12 (p. 448): Theories assigning erotic passion to imagination, wind, seed or spirits.
- DJR-116-19–20 (pp. 448–449): Spermatick, the reported physiological explanations and Burton's qualified generalization about those aptest to love.
- DJR-134-42–44 (p. 548): Female generative sperma alongside botanical seed in the historical remedy catalogue; note N10548 marks the unidentified case.
- DJR-164-29–31 (p. 697): The sower image among scriptural passages, followed by the explanation of readers' terror and speculative misreading.

In this edition

"Spermatical" contributes "derive from seed" in the full contrast between seed-derived and fleshy parts. The next definition makes the implied parts explicit. "Seed-veins" → "seminal vessels" modernizes an anatomical name; "seed too long detained" → "semen retained too long" specifies the reproductive fluid. The accompanying melancholy can

mean the alleged morbid humour, not solely the illness. “very spermatick and full of seed” is expanded as “who produce much semen and are full of it,” preserving the later adjectival sense.

The rendering of sperma as “her seed” in the female case retains the historical account rather than imposing a male definition; her comes from the already identified patient. Botanical “seeds” remains “seeds.” In the herbal-power passage, “vites & nymphea semen extinguunt” → “vines and water lilies extinguish semen” translates the printed Latin separately from Burton’s English mention of chaste tree. The disagreement remains visible.

“seminarium stultitiæ” → “a seedbed of folly” gives a growing-place, not an educational institution. The fire passage translates seminarius ignis as “a seed-bearing fire” before retaining Burton’s “the very seeds of fire”; the two constructions are not identical. In the beauty passage “seeds” remains “seeds,” while “formative principles” translates the separate word reasons. These phrase boundaries prevent one prominent English equivalent from swallowing its neighbours’ meanings.

See also

- Maternal impressions (BAL-0098; Batch 1): A different theory concerning the mother’s imagination.
- Venery (BAL-0134; Batch 2): Sexual activity and the conditional debate about regimen.
- Matrix and mother (BAL-0218; Batch 3): The womb and older reproductive anatomy.
- Satyriasis and priapism (BAL-0219; Batch 3): The distinct conditions listed in the retained-seed account.
- Humoral qualities (BAL-0023; Batch 1): Heat, cold and the bodily constitution.

Self love

Entry BAL-0221

The word

Philautia is the Greek-derived name for self-love. Burton glosses it in the heading itself and treats it here as conceited self-admiration, in company with pride, vainglory and excessive delight in praise. The Latin cæcus amor sui means “blind love of oneself”: cæcus supplies blindness, amor love and sui the reflexive object. Self-conceit names an inflated estimate of one’s own worth; a self-conceit of sanctity is the particular belief that one’s holiness deserves admiration.

Self-conceited can also mean dogmatically confident in one’s own judgment, rather than simply delighted with one’s worth. The related marginal adjective philauti means self-loving people; it is a Greek-derived Latin plural, whereas Philautia names the passion.

In the work

Burton’s survey of harmful desires announces self-love beside greed, ambition, excessive study and erotic attachment. The dedicated subsection then makes its stealth the main danger. A person may withstand money, gifts and bodily appetite yet succumb to the wish to be admired for that very resistance. In the maxim attributed to Cyprian, gluttony fails to conquer, but self-love succeeds. The net and arrow comparisons make the pleasant experience into an attack, while the next paragraph says its victims may not recognize their need of a remedy (DJR-043-18–20; DJR-045-11–14).

The argument distinguishes what comes from within from what comes from others. Inwardly, an exaggerated estimate of one’s abilities, beauty, virtue, learning, birth or good fortune makes people admire and applaud themselves like Narcissus. They then overvalue their own productions and disparage other people’s, even when those others are superior. The first-person plural matters: Burton repeatedly says “we.” The earlier satire likewise makes those who call others fools expose their own pride. The reader is invited to recognize the shared defect, not merely identify a ridiculous outsider (DJR-011-26; DJR-045-19–20).

Burton’s reduction of fame provides a corrective to this inflated estimate. Even supposing a person is famous locally, a city is small beside a kingdom and the world; the subsequent extension to inhabited stellar systems is explicitly conditional and attributed to what some maintain. Fame is also brief and locally distributed: Robin Hood in Sherwood can be as renowned as Caesar in Rome. Brasidas’s mother supplies another rebuke, acknowledging that Sparta has better men than her son. These comparisons challenge imagined uniqueness rather than denying that anyone can possess real ability (DJR-045-40–44).

The paradox of humility is the decisive qualification. People who renounce titles, offices and public praise may become proud of their renunciation. Burton cites Augustine on boasting more vainly of contempt for vainglory, then describes an inward conceit of holiness. Plain clothing can become another conspicuous performance of distinction. His extension of the charge to monks, hermits and anchorites belongs to his polemical argument; the logically important point is that outwardly rejecting applause does not necessarily end inward self-admiration. Seneca’s warning against conspicuous austerity closes this inward account (DJR-045-45–47).

The following passage changes agency: the chief battering engine now comes from flatterers, whose excessive praise acts upon its recipients. This transition prevents self-love from becoming the only cause of every reaction to applause. The later remedial heading names self-love again; the counsel urges examination of why one is disturbed and whether the supposed occasion is real, alongside the use of countervailing virtues. That counsel belongs to Burton’s moral therapy and follows his recognition that humility itself can be performed for praise (DJR-045-48; DJR-095-33–36).

A further branch of the family concerns certainty about opinions. Burton calls some astrological physicians “too peremptory and self-conceited”, yet qualifies his verdict as his own thought and immediately asks whether he is competent to judge the controversy. The criticism is therefore accompanied by a check on his own authority. In the religious discussion, being “self-conceited” means firmly confident in inherited beliefs: resistance to persuasion and persecution becomes a practical reason some states permit freedom of conscience. This is his explanation of toleration, not proof of the sweeping legal survey that follows. A later pastoral exhortation uses the same adjective for refusing counsel; Burton urges listening to capable advisers and says their help may relieve distress. These are historical arguments about judgment and advice, distinct from a present-day diagnosis (DJR-069-07–09; DJR-161-02–04; DJR-169-29–31).

The marginal philauti adds a grammatical route to the Greek-derived family. In the note attributed to Felix Platter, self-loving people stand beside the ambitious, angry and covetous in a claim that excessive desire harms imagination. The original Latin and the supplied English within the note are its evidence; the word does not occur in that paragraph’s English body (DJR-043-27–29, N03123).

Places to Read

- DJR-011-26 (p. 40): Pride and self-conceit recoil upon those who call others fools; the satirical speaker includes himself in the shared fault.
- DJR-043-18–20 (p. 112 [122]): Self-love within the selective survey of excessive desires and neighbouring ambition.
- DJR-043-27–29 (p. 113): the consequence of excessive ambition and Platter’s marginal philauti; the note carries the self-loving adjective.
- DJR-045-11–14 (p. 121): Philautia in the heading, blind self-love, the conquered resister of gluttony, and the danger of failing to recognize the passion.
- DJR-045-19–20 (pp. 121–122): Active inward self-estimation, Narcissus and the disparagement of other people’s works.
- DJR-045-40–44 (p. 124): The limited reach and duration of fame; conditional cosmological comparisons, local renown and Brasidas’s mother.
- DJR-045-45–48 (pp. 124–125): Pride in humility, self-conceit of holiness and conspicuous austerity; the transition to externally supplied flattery. Note N03323 preserves Burton’s Seneca reference while the editor distinguishes the checked Letter 5 parallel from the printed Letter 13.
- DJR-069-07–09 (pp. 226–227): the astrological controversy, dogmatic confidence and Burton’s subsequent questioning of his own competence.
- DJR-095-33–36 (pp. 347–348): Self-love in the remedial heading, examination of the occasion of distress and philosophical preparation.
- DJR-161-02–04 (p. 680): confidence in inherited religion as a practical explanation of toleration; distinguish this rationale from the unverified breadth of the following survey.
- DJR-169-29–31 (pp. 722–723): the historical call to disclose distress and accept advice, with the adjective negated and the benefit expressed as may.

In this edition

“Philautia, or Self-love” → “Self-love” reduces the heading’s two equivalent expressions to one; it does not omit an additional distinct passion. “cæcus amor sui” → “blind love of oneself” preserves the reflexive object and the metaphor of blindness. In the maxim, “Quem non gula vicit, Philautia superavit” becomes “Self-love has conquered the man whom gluttony did not defeat,” retaining the contrast between two agents and the force of the negation.

“a self-conceit of sanctity” → “a conceit of holiness” keeps the particular inward claim without repeating the Greek-derived name. The point of the example is not that holiness means pride, but that a claim to holiness can become material for self-congratulation. The modern account of outward austerity preserves Burton’s moral charge while its note corrects his Seneca locator separately from the original wording.

“Too peremptory and self-conceited” → “too dogmatic and too pleased with their own opinions” (DJR-069-08) gives each adjective its contribution. At DJR-161-03, “self-conceited” contributes “confident in their own opinions”; the modern “so” comes from the surrounding degree construction. At DJR-169-30, “convinced of his own judgment” remains under the instruction not to be so. The note pair philauti → “self-loving” (N03123) aligns a Latin adjective with its editorial note translation, not with an invented English-body equivalent.

See also

- Love (BAL-0200; Batch 3): The wider family of objects and kinds of love.
- Carriage (BAL-0228; Batch 3): Outward conduct as an imperfect sign of inward disposition.

Antick

Entry BAL-0222

The word

An *antick* can be a grotesque figure or fanciful design, a fantastic conception, or a performer embodying such a figure. As an adjective it makes a picture or idea grotesque; the plural *Anticks* names the figures themselves. The theatrical sense is explicit in Burton’s opening “antick or personate actor”: the comic performer and the actor assuming a character are related descriptions, not two modern words for a prank. Nor is every invented grotesque intrinsically harmful. The surroundings determine whether novelty attracts a foolish spectator, imagination produces art, or a frightening image distresses its supposed observer.

In the work

The book begins by making its author an object of theatrical curiosity. An imagined reader asks what comic or masked actor has intruded under Democritus’s name. Burton answers the challenge rather than reporting an actual stage performance. Soon afterwards, the “antick picture” in a painter’s shop becomes an analogy for literary reception: vain readers stop before the grotesque and neglect the judicious work. His immediate target is the appetite for arresting titles and novelty, not a general ban on imaginative painting.

In the account of the faculties, poets’ and painters’ “Anticks” demonstrate imagination’s force. Ovid’s house of Sleep and Psyche’s palace in Apuleius are retained as examples of creative invention. The same paragraph first describes monstrous images arising in melancholy, especially after a terrifying impression, but it does not reduce artistic making to illness. Its assertion that human imagination is governed by reason is expressly weakened to what should be the case. The later discussion extends imaginative construction to waking painters, makers of machines and mathematicians. Its claim that corrupted imagination produces every vice is attributed to “some”; the surrounding explanation of visions also combines imagination with demonic deception rather than simply abolishing supernatural agency.

The symptom catalogue supplies a more distressing use: “Antick, phantasticall conceipts” are imagined ideas or presences that people may fear, hear or think they see. The shifts between imagining, supposing and perceiving matter. They do not establish that the feared beings exist. In the optical discussion, by contrast, the apparent grotesques have an external contrivance: concave and cylindrical mirrors reflect a frightening image from another room. Agrippa’s accompanying note calls such representations lifeless. The continuation doubts a particular feat attributed to Roger Bacon because his optical writings do not contain it; it then says deception is mostly in the brain while still allowing the devil a role. An optical explanation of this example is therefore not Burton’s universal explanation of apparitions.

Finally, “Anticks” can be people reduced by satire to grotesque performers. In the attack on elaborate dress, men who strut and dance are compared to actors, butterflies, apes and grotesques. Burton intensifies Seneca’s complaint about bodily refinement with a gendered reproach. The word here evaluates social display, not an artistic object or a clinical symptom.

The spelling “Antiques” returns in the religious-despair catalogue: sufferers imagine themselves damned and encounter grotesque shapes among terrifying sights and sounds. “As they suppose” and “to their thinking” frame this account of their experience; its language of possession remains part of Burton’s historical religious-medical explanation rather than a verified supernatural event (DJR-168-22–24).

Places to Read

- DJR-001-01–02 (p. 1): the reader’s challenge to the disguised author and Burton’s reply; the actor sense opens the book.
- DJR-003-01–03 (p. 5): fanciful titles, the painter’s grotesque, and the contrast with judicious work.
- DJR-025-18–20 (pp. 23–24): imagination among the internal senses; artistic grotesques, the two literary examples, and the qualification about reason’s control.
- DJR-039-12–14 (pp. 93–94): visions, waking invention and fear; distinguish Burton’s comparison from the theory attributed to “some”.
- DJR-059-31–33 (pp. 186–187): variable imagined objects and persistent anxious thoughts around the fantastic conceits.
- DJR-064-27–29 (pp. 210–211): contrived appearances, mirror grotesques and Agrippa’s lifeless images; Bacon’s unverified feat and the ensuing qualifications.
- DJR-121-36–38 (p. 476): perfume, affected movement and costly clothes frame the satirical comparison of men to grotesques.
- DJR-168-22–24 (p. 717): return from the preceding digression to religious distress, the variant Antiques and the qualification of the sufferers’ experience; the continuation describes their sense of unbearable suffering.

In this edition

The old entry’s three translation pairs retain their distinct constructions: “antick picture” becomes “grotesque picture” (DJR-003-02), “Anticks” becomes “grotesques” (DJR-025-19), and the complete phrase “Antick, phantasticall conceipts” becomes “grotesque, fantastic ideas” (DJR-059-32). The last pair translates both adjectives and the noun, not *Antick* alone. “Antick or personate actor” is “comic or masked actor” at the opening; the two adjectives contribute comic appearance and assumed role respectively. The reflected figures and the satirical human comparison likewise use “grotesques”. These contextual equivalents preserve a family of figures, performances and imaginings without replacing it everywhere with amusing behaviour.

The predecessor also referred to Admire (LEX_008), a deferred legacy entry with no assigned Batch 3 destination.

See also

- Art and artificial (BAL-0206; Batch 3): Emblem, the old related heading, is treated within Art and artificial.
- Imagination (BAL-0002; Batch 1): The faculty that invents and recalls fantastic figures.
- Fustian and bombast (BAL-0276; Batch 3): The satirical criticism of over-elaborate literary display.
- Glass (BAL-0225; Batch 3): Mirrors, optical devices and apparent figures.

Brave

Entry BAL-0223

The word

Brave often means splendid, fine or impressive; *bravery* can mean finery, and *brave array* splendid clothing. These appearance senses are prominent in Burton, but they do not exhaust the family. The adjective can praise courage, achievement or personal quality, and *bravely* can commend conduct. It can also carry ironic praise. The object, speaker and argumentative turn decide whether the word admires splendour, acknowledges merit, or exposes a false standard of worth.

In the work

The appearance examples bring social judgment into focus. A writer who is not rich, highly placed, “polite and brave” is dismissed as a dunce however qualified he may be. Burton protests against that judgment; he does not recommend fine clothes as evidence of learning. The preceding comparisons oppose content to its wrapping: the metal to its stamp and the contents to their cup. In the envy discussion, another person’s “bravery” is resented or mocked alongside good fortune. Burton’s hostile generalization about women belongs to his polemic. His example of Salonina’s conspicuous journey adapts Tacitus, whose resentment belongs to towns and colonies rather than specifically to Roman ladies. The finery is the object of envy, not proof that its wearer has injured the spectators.

The verse contrast between the drunken flatterer in “brave array” and the ragged scholar makes the same outward splendour an emblem of unjust rewards. The English stanza is Burton’s adaptation after a Latin poem, not a word-for-word restatement of every Latin detail. Its continuation explains why students are drawn to more profitable professions. A different kind of splendour appears in “brave heats”, the brilliant inspirations Burton includes among the literary ornaments he says he avoids. His ornate denial makes the claim of unstudied plainness itself a performance.

Military contexts require particular care. “Brave men at arms” names courage within a reported vocabulary of praise that Burton says is wrongly bestowed on violent men. Immediately before, he has expressly commended courage in a wise man; the attack is on false honour, not a denial that courage exists. In the next paragraph, soldiers “marching bravely on” advance splendidly, with banners, glittering armour, plumes and music. This parade is compared to Darius’s army approaching defeat. Splendid display and valour are therefore distinguishable even within the same passage.

The apparent commendation of heavy drinkers as “brave men” is openly ironical. The comparison makes them worse than wine casks; drunken Silenus was “no braver”. The ensuing “brave examples” are fine precedents only in the corrupted judgment that makes drunkenness honourable. Burton borrows a Plautine exchange about a soldier losing his weapons and applies its excuse by precedent to drinking. By contrast, “brave exploits” in the discussion of emulation are genuinely heroic deeds: honourable rivalry and restrained ambition are explicitly allowed. “Brave Souldiers, Senators, Scholars” likewise extends fine or distinguished quality beyond martial courage, while the Brasidas example denies that famous people monopolize it.

Conduct can receive its own qualified praise. Alexander “carryed himself bravely” in avoiding the sight of Darius’s wife. Here the point is admirable restraint, although Burton

admits intemperance in other matters and conjectures his motive with “belike”. Neither splendid clothing nor battlefield courage supplies the immediate meaning.

Places to Read

- DJR-005-13–15 (p. 10): readers judge the writer’s status and appearance; Burton’s protest and reply frame “polite and brave”.
- DJR-005-24–26 (p. 12): the unassisted writer’s professed plainness and the ornate catalogue containing “brave heats”.
- DJR-010-02–05 (pp. 32–33): real courage allowed, false military honour criticized, and the splendid march followed into danger and forgotten fame.
- DJR-035-14–18 (pp. 73–74): ironic fine fellows, Silenus, and fine precedents within the attack on gluttony and drinking honours.
- DJR-041-09–11 (pp. 101–102): finery as an object of envy, with the adapted Salonina example and the distinction between injury and resentment.
- DJR-041-18–20 (p. 103): professional antagonism qualified by honourable emulation, heroic deeds and restrained ambition.
- DJR-045-42–45 (p. 124): the limited reach of fame, fine soldiers and scholars, and Brasidas’s mother’s reply; contempt for fame is then also qualified.
- DJR-047-31–33 (pp. 133–134): Latin poem, Burton’s English stanza with the flatterer’s splendid clothes, and the material incentives governing study.
- DJR-135-14–16 (pp. 550–551): relapse through sight contrasts with Alexander’s qualified restraint and Cyrus’s refusal to look.

In this edition

The inherited pairs preserve the appearance senses precisely: “polite and brave” → “polished and splendid” (DJR-005-14), “bravery” → “finery” (DJR-041-10), and “brave array” → “splendid clothes” (DJR-047-32). The first pair is a two-adjective construction; *brave* supplies “splendid”, not “polished”. The complete phrases “brave heats” and “brave exploits” become “splendid bursts of inspiration” and “heroic deeds”.

Context prevents a single substitution from working everywhere. “Brave men at arms” remains “brave men-at-arms”, but “marching bravely on” is rendered as the clause “They march splendidly onward”, with the subject supplied from the ongoing description. “Yet these are brave men” becomes “Yet these are fine fellows!”, preserving irony; the comparative “braver” becomes “finer”. “He carryed himself bravely” is “he behaved admirably”, preserving the limited praise of conduct. These are selected local values, not a rule that the historical word never means courageous.

See also

- Honest (BAL-0165; Batch 2): Honourable and outwardly respectable qualities also need local distinction.
- Tires and weeds (BAL-0213; Batch 3): Clothing and ornamental dress.
- Envy, malice and hatred (BAL-0246; Batch 3): Resentment directed at another person’s finery.
- Fame and reputation (BAL-0250; Batch 3): Acclaim, forgotten merit and false honour.
- War and peace (BAL-0296; Batch 3): The military setting of courage and splendid display.

Fulsome

Entry BAL-0224

The word

Fulsome, also printed *fulsom*, means foul, offensive, repulsive or nauseating in these passages. The nouns *fulsomeness* and *fulsomness* name the disagreeable quality. Smell, taste, bodily matter, social contempt and the loss of erotic attraction give the word different applications. It does not simply mean abundant: a passage can mention an enormous quantity, or compare large medicines with a small preparation, while *fulsome* itself expresses disgust.

In the work

Burton’s imagined commonwealth places trades with offensive smells in remote streets so that they do not trouble other inhabitants. The medical account of air likewise describes a “stinking fulsom smell” from marshes, drains or decaying matter, attributing the connection with disease to named ancient and modern physicians. These are historical proposals and causal beliefs. The adjective identifies the sensory nuisance; it does not by itself establish the claimed disease mechanism.

The “fulsome stuffe” vomited by Katherine Gualter belongs to Cornelius Gemma’s extraordinary narrative. Burton reports vast quantities and many foreign objects, along with Gemma’s claim to have seen the events with horror. The continuation says medicine failed and she was left to the clergy. The story’s claimed witnessing must remain distinct from independent clinical verification. In the account of baths, “that fulsomeness of sweat” is the offensive quality to be washed away, but “belike” makes Burton’s explanation of their purpose conjectural. His report of Gillius and Turkish bathing customs does not warrant silently strengthening that conjecture into an established motive.

Disgust can be a judgment attached to a person or profession. The surgeon called “fulsome” is one item in a catalogue of derogatory occupations, meant to show the absence of contentment or security. In the love discussion, the “fulsome knaves” are rustic pastoral figures who are said to smell of horse dung. Yet the sentence grants that even they are instantly inspired if they taste love’s liquor; their country festivities and gifts stand beside the more elaborate entertainments of elite lovers. The insulting label does not cancel that comparison.

The word’s polarity must also be checked. In the consolation for melancholy, Burton uses Erasmus’s painful stone illness as an analogy: it was not offensive or “fulsom” to onlookers. The denial helps distinguish the sufferer’s own pain from a visitor’s fear or disgust. Burton’s accompanying grouping of diseases mixes contagion, appearance and company; it should not be converted into a modern medical classification.

Medical controversy gives disgust a polemical use. The “fulsome” potions are the rivals’ remedies as derided in reported Paracelsian boasts. Burton then says both sides are extreme. Elsewhere the “fulsomness of the taste” is a practical objection a historical preparation is said to mitigate. The former is competitive invective, the latter a sensory qualification; neither lexical example supplies present-day treatment advice. Finally, in the disenchanting catalogue of fading beauty, those once admired are predicted to grow “fulsome” and stale. The surrounding hypothetical composite grants every imaginable

perfection before asserting its vulnerability to time and misfortune. Here repulsion or cloying loss of appeal belongs to Burton's gendered rhetoric of disillusionment, not necessarily to a literal bad smell.

A more specific food-and-drink value occurs when Burton calls beer before the use of hops "thick and fulsome": the second adjective means heavy or cloying, beside the separate claim of thickness. His explanation credits hops with thinning and cleansing within the herbal catalogue; it remains his historical account of beer and medicine. The spelling "fullsome" also occurs in "fullsome crudities", foul undigested matter, in the bodily symptom catalogue. Crudities names insufficiently digested substances, while the adjective adds offensiveness. The preceding paragraph expressly denies that fear and sorrow appear in every case (DJR-062-12–15; DJR-100-15–17).

Places to Read

- DJR-016-22–24 (p. 63): occupational organization in the imagined commonwealth, including separation of trades offensive in smell.
- DJR-031-24–26 (pp. 53–54): Gemma's extraordinary case, the foul matter, claimed witnessing and transfer from physicians to clergy.
- DJR-037-01–03 (p. 83): climatic distinctions and the attributed association of foul-smelling air with disease.
- DJR-043-04–06 (pp. 110–111): professional discontent and the derisive catalogue that calls a surgeon disgusting.
- DJR-062-12–15 (pp. 199–200): variable historical bodily symptoms, fullsome crudities and the explicit denial that fear and sorrow are universal.
- DJR-071-38–40 (p. 238): reported bathing customs and the expressly conjectural explanation about offensive sweat.
- DJR-098-25–27 (p. 361): consolation, the negated description in Erasmus's example, and suffering contrasted with its effect on others.
- DJR-100-15–17 (p. 369): the herbal catalogue's hop passage and beer described as thick and cloying; the note distinguishes both kinds of bile in the margin from all choler in the body.
- DJR-100-39–42 (pp. 371–372): Paracelsian boasts against repulsive potions, followed by Burton's criticism of both extremes.
- DJR-101-31–33 (p. 376): upward-purging medicines, nauseating taste and disagreement over the attributed operation of the substance.
- DJR-133-12–14 (p. 540): poetic inspiration extended from famous lovers to the disparaged rustics and their own festivities.
- DJR-137-39–44 (p. 561): a hypothetical perfect beauty followed by the rhetoric of change, lost attraction and repulsion.

In this edition

"Fulsome stuffe" becomes "foul matter" (DJR-031-25). "That fulsomeness of sweat" becomes "the offensive sweat" (DJR-071-39): the translation turns an abstract quality into an adjective, without making *fulsomeness* another name for sweat. The parallel "fulsomness of the taste" becomes "its nauseating taste" (DJR-101-32). In the professional stereotype the adjective is "disgusting"; among the rustic lovers, "fulsome knaves" becomes "foul fellows". The latter preserves a social insult as well as a sensory judgment.

The broader construction matters where "fulsom" occurs under "not" (DJR-098-26): the modern sequence "nor repulsive, ghastly, disgusting or terrifying to onlookers" retains that negation. "Grow fulsome" in the fading-beauty catalogue contributes "become

repellent”. The changing English equivalents follow the target and tone of the disgust rather than imposing either abundance or excessive praise on all the passages.

“Fullsome crudities” → “foul undigested matter” keeps the adjective distinct from the digestive noun (DJR-062-13). “Thick and fulsome” → “thick and cloying” preserves two different qualities of the beer (DJR-100-16).

See also

- Air (BAL-0121; Batch 2): The historical argument about offensive air.
- Homely (BAL-0226; Batch 3): Plainness or over-familiarity differs from repulsiveness.
- Paracelsian (BAL-0110; Batch 2): The medical factional setting of the attack on rival potions.

Glass

Entry BAL-0225

The word

Glass and its spellings *glasse* and *glas* can name a mirror, the material itself, a vessel or an optical instrument. The immediate construction decides: a glass lowered at an oracle is a mirror; Galileo's glass is a telescope; a glass holding a lamp is a container. The material's transparency, colour and brittleness support different comparisons. A *looking-glass* is a mirror, including when a person, book or mental representation is figuratively made to reflect something else.

The merged subject **Catoptrics and perspectives** retains a distinct place within this family. *Perspectives* can mean optics, the inquiry into sight, or writings on it; elsewhere the same form names optical instruments. *Catoptricks* concerns reflected images. *Perspective glasses* can be left broadly as optical devices when the passage does not identify a type. *Perspective pieces*, by contrast, are depicted scenes arranged in perspective, not pieces of glass. Burning glasses concentrate light; multiplying glasses repeat images; concave and cylindrical glasses shape reflections. These related words cannot all be replaced by mirror or telescope.

In the work

The old Glass article's central example remains the spring near Ceres' temple. Burton reports a mirror lowered on a thread to learn the outcome of disease, then places it beside another oracle and concludes that ordinary people have been deceived about future events. His Pausanias margin independently names the mirror in Latin. The procedure is divination, not an examination whose efficacy the lexicon accepts. A later erotic catalogue describes the wish to see a future husband's image in a mirror, expressly conditional on whether magic can achieve it.

Mirrors also expose or flatter appearance. In the Acco anecdote a truthful reflection occasions distress, while Burton conjectures that she normally used flattering mirrors: his "belike" must survive, along with the fact that this is a learned story rather than an independently verified case. Lais dedicates her mirror to Venus because she cannot bear her altered appearance. The exact intermediary behind Burton's Latin remains unresolved. Neither story warrants his surrounding generalizations about women. A different broken-mirror anecdote makes reflection an image of retaliation: Praxiteles destroys one disliked face and immediately sees many in the fragments, just as one injury produces more enemies. Its source and identification remain unverified. Nearby, the compound "Glass-mans" identifies a husband's trade: worker or dealer in glass. His wife's distress is attributed to his saying he would remarry if she died, in an uncollated Platter case; the occupation does not establish any causal property of glass.

The material can furnish a historical symptom without being a reflective device. People are reported to believe themselves entirely glass and refuse others' approach; Laurentius is later credited with knowing such a person in France. Burton's catalogue varies the imagined materials and creatures, and supplies no modern diagnostic label. Red glass has another function: an observer sees everything through its colour. Burton uses that optical comparison for attributed humoral accounts of altered perception. The brain compared to a concave mirror belongs to this explanatory sequence, with images awkwardly located in

both brain and eyes. Near the close of the work he repeats the brain–mirror analogy with “may” and “almost”, then retains bounded demonic agency and mixed remedies. The natural explanation does not erase that historical theological qualification.

The spelling “prospectives” already names perspective views in the scholarly defence: quoting his elder brother, Burton invokes Braun’s love of maps and views as an analogy for his own studies. The optical subsection begins much earlier with sight as the subject of “Perspectives”. Reception and emission theories are posed as questions; several attached citations stand beside mismatched names, which the edition does not silently reorder. In the later account of strange sights, Burton places ordinary tricks, poor sight, lost sleep and natural effects beside dark-room projection and shaped mirrors. The Agrippa margin insists that the apparent demons are lifeless images. Burton says Bacon is reported to have made his own image walk in the air, but immediately adds that this is not found in Bacon’s optical writings. He then allows both mainly internal deception and the devil’s intervention. A marginal citation to Pena’s preface to Euclid’s catoptrics enters a separate dispute about refraction and the supposed cosmic element of fire; citing optics is not the same as settling that dispute.

Telescopic sight has its own evidential complications. A Galileo-like instrument appears beside Lucian’s imaginary wings in a conditional voyage through the heavens. Later telescopes are invoked for stars, planetary companions and uneven lunar terrain. Burton’s margin makes the narrower first-person assertion that he himself saw some of Jupiter’s companions through an eight-foot glass. That witness should not be expanded into his observing every phenomenon in the body: the editor distinguishes Saturn’s apparent companions from moons, and Kepler’s speculation about Mars and Venus from Burton’s claim of an observation. Nor do luminous planets or their satellites establish inhabitants. The land-and-sea interpretation of the moon remains an early inference, with Burton’s express condition about believing Galileo. An earlier English margin turns the telescope in another direction: love and hate resemble its opposite ends, enlarging or diminishing the same person’s worth.

Optical things can delight as well as deceive. Perspective glasses join paintings, coins and antiquities in the recreational gallery, where no single instrument is securely specified. The following paragraph admits that such pleasures can fade. Scenes in perspective belong to paintings and to Burton’s retelling of Achilles’ shield; the editor notes that the Homeric scene also intensifies anger, whereas Burton stresses consolation. The later catalogue distinguishes burning glasses, multiplying glasses and other perspective instruments, but combines them with reported wonders and promises that are not all established achievements. In the erotic comparison, a burning glass gathers sunlight to a point as eyes supposedly direct rays of love; Philostratus’s mistress’s eyes become two such glasses. This is literary and historical explanation, not a physical claim adopted by the lexicon.

The related form “glased” means fitted with glass in the Venetian palaces, contrasted with windows explicitly without glass and with paper-covered windows. Burton’s regional examples concern ventilation; they do not establish a uniform design throughout the countries named. Containers and fragile objects should remain visible beside optics. Burgravius’s alleged life-indicating lamp is kept in a glass vessel; the next paragraph calls his treatises fanciful and monstrous. The familiar glass of water in the quarrelling-household anecdote contains no special medicine: Burton expressly attributes the effect to silence, while imposing that silence unequally on the wife. Cupping glasses are historical medical cups, with or without skin incisions, credited with redirecting humours. Their alleged efficacy is not current advice. Fragility supplies another moral image: beauty is a Venetian glass quickly broken. Cotys’s destruction of fragile gifts anticipates

anger at their accidental loss; the located Plutarch account has decorated earthenware where Burton writes glasses, and that discrepancy must remain.

Figurative mirrors do not all distort. Rulers are a mirror because subjects learn from and imitate them: Burton's political argument adapts Shakespeare's Lucrece without naming him. An enticing story, true or invented, lets readers inspect past actions; Burton's own jealousy discussion aims to show readers their errors. Gregory's scriptural mirror enables self-examination. In the Plutarch marriage comparison, however, the wife mirrors the husband's face and feelings: Burton's language of mutual love does not equalize the duties. Love's flattering mirror may weaken through absence, while his religious polemic calls superstition a distorting mirror of religion. Finally, scriptural figures offer some resemblance of divine beauty, and clear glass describes the heavenly city's radiance. Burton explicitly denies that the divine reality is no fairer than these created comparisons; the images enable limited apprehension rather than a complete likeness.

Places to Read

- DJR-006-18–20 (p. 16): prospective views in Braun's scholarly interests, quoted from William Burton to defend the author's studies.
- DJR-011-01–03 (p. 37): the English telescope margin compares love's magnification and hatred's diminution, amid hypocrisy and unequal judgments.
- DJR-013-20–22 (pp. 48–49): rulers as mirrors or examples for subjects, with the unattributed Shakespeare adaptation and the political application of parental-example verse.
- DJR-025-08–10 (p. 22): sight, optical inquiry and the reception/emission question; note the mismatched citation attachments.
- DJR-055-07–09 (p. 166): anxiety about the future, the mirror oracle and Latin Pausanias margin, followed by another attributed polemic about divination.
- DJR-056-05–07 (p. 169): unkind words and the glassworker's wife; the reported remarriage is conditional and the Platter case remains uncollated.
- DJR-056-20–23 (pp. 170–171): appearance, Acco's truthful and conjectured flattering mirrors, Lais's dedication and the adapted poetic continuation.
- DJR-058-29–31 (p. 181), with DJR-060-32–34 (p. 193): imagined glass bodies among varied reported fears and transformations; Laurentius's personal voucher remains a report.
- DJR-064-18–20 (pp. 209–210), and DJR-064-25–30 (pp. 210–211): brain and tinted-glass comparisons, sleep loss, optical devices, catoptrics, lifeless images, the Bacon qualification and continuing natural/demonic explanations.
- DJR-074-23–25 (pp. 250–251): refraction and the cosmic fire dispute, with the abbreviated Catoptrics citation in the margin.
- DJR-074-35–DJR-075-04 (pp. 251–252): hypothetical aerial travel, Galileo's telescope and competing astronomical questions.
- DJR-075-16–19 (p. 254): planetary companions and speculative inhabitants, including Burton's narrower eight-foot-telescope witness and the editorial distinction between observation and inference.
- DJR-075-30–35 (pp. 255–256): qualified lunar observations, the reported ecclesiastical condemnation and rival systems; the broader astronomical controversy is not resolved by the word glass.
- DJR-077-15–17 (pp. 262–263): window glass expressly absent or fitted, Venice's glazed palaces and the limits of the regional ventilation account.
- DJR-080-32–43 (pp. 278–279): optical objects in the gallery, temporary pleasure, scenes in perspective, the adapted Achilles consolation and narrative as a mirror.

- DJR-081-36–38 (p. 283): Scripture’s medical and mirror analogies, the Latin Gregory margin and the turn to intellectual occupations.
- DJR-082-01–10 (pp. 284–285): optical instruments and promises, burning and multiplying glasses, the glass vessel of the alleged blood lamp, and Burton’s subsequent scepticism.
- DJR-097-17–19 (p. 356): multiplying injuries and the broken-mirror anecdote; patience is urged conditionally.
- DJR-098-05–07 (p. 359): preventive restraint, Cotys’s fragile gifts and the allowance for moderate resistance; note glasses versus the source’s earthenware.
- DJR-103-06–08 (p. 383): cupping glasses among historical forms of bloodletting, with and without scarification.
- DJR-115-19–21 (pp. 443–444): marital agreement and the unequal mirror prescription attributed to Plutarch.
- DJR-119-14–16 (p. 463), with DJR-119-61–63 (p. 466): concentrated sunlight as an erotic comparison and the mistress’s eyes as burning glasses; note the distinct body and marginal wording.
- DJR-129-27–29 (p. 519): love’s blindness and the English marginal false-glass comparison.
- DJR-132-48–50 (p. 538): the conditional desire for a future husband’s mirror image within an erotic catalogue.
- DJR-136-08–10 (p. 554): removal and absence proposed to weaken love’s flattering mirror, with the recast Lucian example.
- DJR-137-25–28 (p. 560): Venetian glass as fragile beauty in the disenchanting argument.
- DJR-144-07–09 (p. 591): Burton’s jealousy discussion as a corrective mirror.
- DJR-150-60–62 (pp. 629–630): glass of water, silence rather than medicinal ingredients, and the unequal household injunction.
- DJR-151-38–41 (pp. 634–635): scriptural mirror and clear glass, qualified by the inadequacy of created comparisons; the erroneous Revelation locator remains recorded.
- DJR-152-30–32 (p. 640): superstition called religion’s distorting mirror within Burton’s sweeping polemic.
- DJR-169-01–04 (pp. 720–721): the repeated brain–mirror analogy, possible natural causes, bounded demonic power and mixed remedies.

In this edition

The inherited oracle pair remains “A glass let down by a thred” → “a mirror was lowered on a thread” (DJR-055-08). Mirror identifies the reflective object; the modern supplies a finite passive for the original compressed participial phrase. The three inherited optical pairs also remain: “Perspectives” → “optics” (DJR-025-09), “Catoptricks” → “catoptrics” (DJR-064-28), and “perspective glasses” → “optical glasses” (DJR-080-33). The discipline, the reflected-image art and the unspecified objects remain distinct. The former article Catoptrics and perspectives is preserved within this article rather than silently discarded.

Elsewhere context permits a more specific rendering: “a Galilies glass” → “a telescope like Galileo’s”; “Concave and Cylinder glasses” → “concave and cylindrical mirrors”; “kept in a glasse” → “kept in a glass vessel”. “Perspective pieces” becomes “scenes in perspective”. The brain comparison uses the short spelling “glas”, while “they are all glasse” becomes “They believe they are made entirely of glass”: believe and made of are contextual supplies, not words concealed inside glass. The ordinary mirror, the material and the reported belief therefore have separate routes.

Modifiers retain their own work. True and flattering qualify mirrors; false becomes distorting in the religious metaphor; Venice becomes Venetian in the fragile-object image. The already-English margins on the telescope's two ends, Burton's eight-foot instrument and love's false glass have no separate paired modern body translation. Their compact entries quote the original margin and expressly supply an explanatory English gloss. Latin mirror and abbreviated Catoptrics routes point instead to the original notes and their labelled editorial translations.

See also

- Species in perception (BAL-0037; Batch 1): Theories of visible forms in the inquiry into sight.
- Fascination (BAL-0089; Batch 1): Historical claims about visual influence.
- Divination (BAL-0092; Batch 1): The mirror oracle and prospective-spouse divination.
- Lodestone and adamant (BAL-0215; Batch 3): Natural powers, attraction and the inherited related subject.
- Art and artificial (BAL-0206; Batch 3): Skilled visual contrivance and pictorial representation.
- Antick (BAL-0222; Batch 3): Grotesque figures produced by optical effects.

Homely

Entry BAL-0226

The word

Homely means plain, unadorned, humble or familiar, with its local object deciding the value. *Homely attired* and *homely outside* describe plain dress or a shabby appearance; *homely stuffe* is humble equipment. Applied to writing, the word can suggest an unpolished style or familiar, everyday material. *Homeliness* is plainness. A further sense emerges in kisses and embraces: intimate familiarity, marked as excessive when the phrase says “too homely”. None of these passages needs a modern sense of comfortable domestic cosiness. Plain or shabby clothing need not imply a judgment on the wearer’s natural features.

In the work

The poverty discussion supplies the old entry’s central examples. Philopoemen is set to chop wood because he is plainly dressed; Terence receives a low place at Caecilius’s table because of his shabby appearance; Dante is refused a seat at a feast because his clothes are poor. The point is the social failure to recognize merit beneath modest clothing. The editorial notes preserve two important limits to Burton’s compression: Philopoemen was the general, although Burton calls him an orator, and Terence’s source continues with recognition of his talent and an invitation to dine. The nearby account of Terence’s miserable withdrawal likewise selects one disputed version from the biography. These are examples as Burton deploys them, not three unqualified historical demonstrations.

Consolation reverses the scorn attached to plain possessions. The poor man’s wooden and earthenware “homely stuffe” is contrasted with the rich man’s gold and silver: Burton claims safety for the former and fear of poison for the latter. That contrast serves the argument for contentment rather than neutrally describing every household. Later a staged poor speaker says he is “clad homely” and asks whether this makes him worse or contemptible. Plainness here is precisely what the reply refuses to treat as disgrace.

Writing can also be homely. Burton runs together hostile judgments of Seneca as a “homely shallow writer” to demonstrate that even a distinguished author cannot please all readers. The phrase belongs to the disparaging account he is rehearsing. At the opening of the love partition he himself admits material that is “more homely, light, or comicall”, associated with the theatre, marketplace, street and tavern. He asks that it be interpreted generously. Familiar matter and a supposedly shallow intellect are therefore distinct local uses, even though both can be opposed to elevated literary expectations.

Léry’s reported comparison of Brazilian nakedness and European clothing uses “homeliness” for unadorned simplicity. The quoted argument says elaborate outfits provoke desire more strongly, while expressly allowing the Brazilian women equal natural beauty. It would reverse that qualification to translate their plainness as ugliness. The label “Barbarian” belongs to the European observer’s language. Burton adopts the comparison for his larger claim that ornament intensifies attraction.

The kissing passage shifts from plainness to over-familiar intimacy. “Too homely kisses” follow a detailed account of erotic excess, but Burton has already denied that all kisses are improper, allowing charitable, friendly, modest and ceremonial kinds. His next paragraph conditionally invokes severe theological positions; the editor notes that his

compressed Aquinas claim omits the distinction between acts and intention, and that other citations need qualification. The later “homely embracings” occur in a hostile catalogue of dancing’s effects. This too is bounded by an explicit later objection and reply: Burton says he does not condemn dancing, and approves it when timely, moderate and sober. The intimacy described in the charge should not be turned into a universal rejection of kissing or dancing.

Places to Read

- DJR-005-17–19 (pp. 10–11): Seneca’s praise and hostile reception, including the plain, shallow writer description and Burton’s application to himself.
- DJR-053-47–50 (pp. 160–161): poverty, disputed Terence biography and the three examples of plain clothes misjudged; see the correction of Philopoemen’s profession and the source’s omitted reversal for Terence.
- DJR-090-19–21 (p. 323): costly excess contrasted with humble utensils and the consolatory claim of safety.
- DJR-090-42–44 (p. 325): the poor speaker’s plain clothing and challenge to social contempt, followed by intellectual rather than hereditary nobility.
- DJR-108-20–22 (p. 411): mixed literary matter and the appeal for a charitable reading of familiar or comic material.
- DJR-120-25–27 (pp. 469–470): Léry’s comparison, equal natural beauty and Burton’s conclusion about ornament.
- DJR-123-44–51 (pp. 486–488): proper kisses expressly allowed before excessive familiarity is condemned; conditional theological claims and the return to love’s progression.
- DJR-124-31–33 (p. 491), with DJR-124-46–52 (p. 493): familiar embraces in the hostile dance catalogue, qualified by the objection and Burton’s positive account of appropriate dancing.

In this edition

The inherited pairs “homely attired” → “plainly dressed” and “homely outside” → “shabby appearance” (DJR-053-49) make dress and outward presentation explicit. “Homely stuffe” → “humble utensils” (DJR-090-20) narrows the general noun to the household objects actually enumerated. “Am clad homely” → “dress plainly” (DJR-090-43) preserves the adverbial use in the poor speaker’s answer.

Literary “homely” becomes “plain” in the Seneca criticism but “homelier” in Burton’s description of familiar material. “Homeliness” becomes “simplicity” in Léry’s comparison. Finally, “too homely kisses” → “kisses too familiar” (DJR-123-47) and “homely embracings” → “familiar embraces” (DJR-124-32) preserve the intimacy sense. The first retains the explicit degree word “too”; the second depends on its accusatory context rather than containing that degree word itself.

See also

- Tires and weeds (BAL-0213; Batch 3): The plain clothing behind social judgments.
- Fulsome (BAL-0224; Batch 3): Offensiveness is distinct from plain appearance or familiar conduct.
- Brave (BAL-0223; Batch 3): Splendid dress supplies the contrasting valuation of appearance.

Proper

Entry BAL-0227

The word

Proper can mean handsome or well-formed; *propernes of person* names handsome bodily appearance. This is the old entry's central sense, and it must not be confused with moral correctness. Other significant uses mean suitable, belonging to someone or something, distinct, specifically characteristic, or strict in meaning. The relations matter: what is proper to both professions can belong to them jointly, while what a jealous lover wants proper to himself only is expressly exclusive. Applied to someone's eloquence, proper can also mean fine or accomplished, without describing bodily beauty.

In the work

A handsome man can be readily recognized and pointed out, while learning takes time to obtain and recognize. Burton places "a proper man" among visible or readily named advantages in defending the difficulty of scholarship. The edition identifies his adaptation of Seneca: the located passage contrasts the cost of learned distinction with goodness, while Burton's added costly clothes, curled hair and scent have a separate unresolved source. The bodily adjective itself certifies neither virtue nor intellectual achievement. Cymon provides a sharp demonstration: he is "a proper man of person" while still called a fool; manners and accomplishments come later in Burton's compressed tale. The note restores the violent sequel that his "valorous exploits" conceals.

The superlative "properest" reinforces bodily handsomeness in Burton's claim that ancient peoples elected their best-looking man as king. The attached evidence supports beauty among several Ethiopian qualifications, not his wider assertions about Indians and Persians; the ensuing Spartan anecdote also carries corrections. By contrast, "a proper man" in the praise of eloquence means a fine or accomplished speaker. Burton expressly says speech alone can attract listeners, so this use cannot be reduced to physical looks.

Loyola's "propernes of person" likewise belongs among worldly bodily advantages. After injury makes him less useful in warfare and court service, Burton says his turn to devotion gains more honour than sound limbs and handsome appearance would have gained. The surrounding consolatory examples oppose unattractive or impaired bodies to distinguished minds. The contrast is Burton's argument about worth; his abbreviated biographical sources are not all independently identified by the edition.

Suitability and belonging are already distinct in the defence of writing about melancholy. Bodily physicians apply "proper remedies", appropriate to their diseases, while the mixed subject is "proper to them both", pertaining to medicine and divinity together. Burton consequently claims an interest as a clergyman with medical inclinations, but expressly says he has studied theory without intending to practise. Belonging to a professional sphere does not itself confer a qualification or imply exclusive jurisdiction.

Medical classification supplies several other constructions. A "proper kinde of melancholy" is a distinct subtype in the historical account of retained discharges, not a good or handsome form of illness. Burton then urges compassion for conditions he presents as harder to avoid. The brain's "proper affection" is its own disorder, set against disturbance communicated by sympathy from other parts; affection here means disorder.

Neighbouring authorities disagree about heat and cold as causes, so the grammatical distinction should not be mistaken for a verified causal theory.

The remedy subsection returns to suitability: simples are “proper to” melancholy, and medicines are “properly applied” when used appropriately. A locality’s “proper remedies”, however, are its own remedies, in the attributed claim that nature supplies treatments fitted to local illnesses. “Our proper and domestick Physick” likewise means our own domestic medicines. Burton’s following conditional matters: if local substances are less powerful or suitable, perhaps imported medicinal plants can be cultivated locally. The vocabulary of local belonging does not establish native remedies’ universal superiority.

The plants’ “proper colours” supply a visual form of belonging: their own or natural colours, reproduced in a carefully engraved herbal. Burton’s praise of lifelike illustration is the immediate context, rather than therapeutic suitability.

In the preface, “properly or improperly” means strictly or loosely: Burton’s sweeping “tis all one” extends his argument across literal illness and figurative folly, rather than offering a clinical classification. Two technical uses concern classification rather than appearances. The jealousy synopsis contrasts “Proper” with “Improper”: strict erotic or marital jealousy is distinguished from extended uses concerning rulers, parents, friends and animals. This is not a contrast between morally good and bad jealousy. “Proper passion” names a characteristic property in the traditional logical example of human laughter; passion here is an attribute, not an emotion. Burton uses that example to separate ordinary smiling from contrived or misread erotic signals. The earlier “proper passion of Nobility”, attributed to Gordon, uses proper for characteristic but passion for the erotic affliction itself. It does not make that disease a logical property of every noble person: Burton’s sequence invokes conditional judgment and imagination, an almost in Savonarola’s accusation against religious orders, and then well-fed idlers of any station. Finally, his jealous lover’s wish to have another person “proper to himself only” makes the possessive sense explicitly exclusive. It describes the outlook being analysed, rather than granting ownership of another person.

Places to Read

- DJR-006-19–23 (p. 16): appropriate remedies, the subject belonging to both professions, and Burton’s disclaimer of medical practice.
- DJR-007-07–09 (pp. 18–19): strict and loose senses in the prefatory assertion that melancholy or folly touches everyone.
- DJR-047-06–10 (p. 131): scholarly ability and labour contrasted with readily identified bodily and social advantages; see the qualified Seneca attribution.
- DJR-056-56–59 (pp. 173–174), continuing at DJR-057-01 (p. 174): retained discharges as the historical explanation of a distinct subtype, followed by compassion and the next anatomical heading.
- DJR-057-05–07 (p. 174): competing organ explanations and the brain’s own disorder contrasted with physiological sympathy.
- DJR-081-05–07 (p. 280): illustrated travels, herbals and animals; plants depicted in their own natural colours.
- DJR-087-44–DJR-088-02 (pp. 312–313): appearance and intellectual worth; Loyola’s handsome appearance within the consolatory argument after injury.
- DJR-099-28–34 (pp. 365–366): therapeutic suitability, classification, and the attributed claim that each place has its own remedies.

- DJR-099-40–42 (p. 367): preference for domestic medicines qualified by possible cultivation of imported plants.
- DJR-107-16–18 (unnumbered [404], Third Partition synopsis): strict and extended senses of jealousy, not moral approval and disapproval.
- DJR-110-26–28 (p. 422): attracting qualities of body and mind, with the fine or accomplished speaker distinguished from bodily looks.
- DJR-116-41–43 (p. 450): the attributed characteristic affliction of nobles, conditional causal claims and the extension to other social stations.
- DJR-117-21–23 (p. 454): the handsomest ruler claim and the editorial limits on its historical evidence.
- DJR-120-34–36 (pp. 470–471): the logical property of laughter and the risk of reading ordinary smiles as invitation.
- DJR-131-65–67 (pp. 533–534), continuing at DJR-132-01 (p. 534): Cymon's looks distinguished from acquired manners; note the compressed violent sequel.
- DJR-144-08–10 (p. 591): jealousy's possessive demand for exclusive enjoyment and the related attributed definitions.

In this edition

The inherited pairs remain "a proper man" → "a handsome man" (DJR-047-08) and "propernes of person" → "handsome appearance" (DJR-088-01). The second translates the noun of comeliness and the bodily qualification together. "A proper man of person" similarly becomes "a handsome man in person" in Cymon's story.

Other constructions require other equivalents: "proper remedies" → "appropriate remedies"; "a proper kinde" contributes "a distinct kind"; "his proper affection" → "its own particular disorder". "Proper to this humor" is "suited to this humour", whereas "his proper remedies" in the geographical argument is "its own remedies". "Proper" in the synopsis is "in the strict sense", and "proper passion of a man" contributes "an attribute peculiar to human beings".

Where the translation makes a pronoun's antecedent explicit, that supply belongs to the whole construction. "Tis proper to them both" becomes "this subject belongs to both professions", expanding it and them from the preceding discussion. "To have it proper to himself only" becomes "to have that person exclusively to himself": proper and only jointly express exclusiveness, while that person supplies the antecedent of it. Neither phrase should be presented as a word-for-word equivalent of proper alone.

See also

- Honest (BAL-0165; Batch 2): Bodily beauty should not be confused with honest or honourable character.
- Complement (BAL-0229; Batch 3): Cymon's acquired social polish is distinct from his handsome appearance.
- Matrix and mother (BAL-0218; Batch 3): The anatomical and reproductive setting of the distinct medical subtype.
- Physick (BAL-0105; Batch 2): Appropriate remedies and the argument about medical practice.

Carriage

Entry BAL-0228

The word

Carriage commonly means conduct, behaviour, manner or bearing. The spelling *cariages* in the satirical catalogue has this sense. It can concern the whole person’s conduct, the visible manner in which someone presents themselves, or the expressive use of a bodily part. A separate concrete sense, carrying or transport, appears in the argument for navigable waterways. The verb’s underlying idea of carrying does not make every occurrence a reference to a wheeled vehicle.

In the work

“Endeavors, cariages” belongs to Burton’s catalogue of supposedly mad human activity: labours, books and undertakings lead into conduct, ignorance, actions and gestures. Behaviour supplies the local sense. Elsewhere the literal “carriage by waters” concerns transport costs, produce and market outlets. This economic passage is a genuine different use, not an exception to be forced into a moral definition.

Conduct can be regulated or merely displayed. A person’s “well composed carriage”, with moderation, helps explain why one bears a provocation that overwhelms another in Burton’s historical account. The surrounding passage makes bodily constitution and the strength of the disturbance relevant too; it does not turn composure into a universal cure. “Outward carriage”, however, may only seem humble while concealing pride. Burton’s attack on conspicuous austerity thus distinguishes bearing from inward motive. The attached Seneca note preserves Burton’s Letter 13 locator, while the editor identifies the adapted passage as Letter 5.1–2.

Two accounts warn against treating behaviour as a transparent diagnostic sign. Democritus’s laughter in solemn company leads the Abderites to suppose him mad and seek Hippocrates. The sentence reports their inference from his carriage. Later Burton says melancholy can scarcely be perceived in a person’s carriage while remaining an intolerable burden to that person. The continuation allows wisdom in other matters alongside a particular disordered belief. Observable manner, hidden suffering and the observer’s interpretation are kept distinct.

Social bearing can genuinely recommend someone: Atticus’s “sweet” carriage is his gracious manner, associated with affection across political divisions. In erotic exchange, however, courteous conduct may be mistaken for a stronger commitment. The suitor’s “ordinary carriage” toward everyone does not establish that he intends to marry the woman who reads it as devotion. Burton immediately broadens his accusation to deception by both sexes. Similarly, the “carriage” of an eye is its expressive use, which he distinguishes from the eye itself. The theological counterexample concerning the chaste beauty of Christ and Mary is reported with an express “if we may believe” qualification, rather than simply warranted by the lexical distinction.

The body’s carriage can be graceful movement. The dancers’ “comely carriage” appears in the positive account of a pleasing performance after Burton has answered objections and approved dancing when appropriate, moderate and sober. His Apuleius margin calls the dance Pyrrhic, while the English body calls it a Greek galliard. The bearing remains graceful in both. At the opposite pole, a sweet face with “bad carriage” is an example in

his hostile disenchantment of lovers: the following lack of upbringing makes the intended contrast one between looks and manners. The catalogue's accusations are Burton's rhetorical possibilities, not established facts about women.

Places to Read

- DJR-015-21–23 (pp. 58–59): neglected navigation, transport by water and lost economic outlets.
- DJR-018-32–34 (p. 74): the satirical catalogue of activities and behaviour, continuing into ostentatious building.
- DJR-023-15–17 (pp. 12–13): unequal resistance to provocation and well-composed conduct within historical melancholy causation.
- DJR-045-46–48 (pp. 124–125): inward pride, outward humility and Seneca's warning; then a change to praise supplied by others.
- DJR-046-38–40 (pp. 129–130): absorbed scholars and the observers' inference from Democritus's behaviour.
- DJR-061-07–09 (p. 195): varying symptoms, scarcely visible suffering and the coexistence of particular error with other wisdom.
- DJR-110-32–34 (pp. 422–423): virtue and gracious manner valued independently of wealth, with Atticus as the central example.
- DJR-120-28–30 (p. 470): studied bearing, the use of the eyes and the qualified theological contrast.
- DJR-120-48–50 (p. 471): pleasing manner and mistaken marriage expectations; the continuation accuses both sexes of deceptive display.
- DJR-124-46–52 (p. 493): the objection to blanket condemnation of dance, Burton's reply and the dancers' graceful bearing.
- DJR-137-51–53 (p. 562): the disenchanting contrast between a sweet face and bad manners, followed by an analogy applying unequal qualities to men and women.

In this edition

The predecessor's pair "endeavors, cariages" → "undertakings and conduct" (DJR-018-33) preserves two nouns: *endeavors* supplies undertakings and *cariages* conduct. In the economic passage, "carriage by waters" is instead "transport by water". "Outward carriage" becomes "outward bearing", while "well composed carriage" contributes the single noun "composure" within the fuller comparison with moderation.

The translation varies with the construction: Democritus's carriage is "behaviour"; Atticus's sweet carriage is a "gracious manner", with the degree expressed across the surrounding coordinated phrase; "carriage of" the eye becomes "how it is used". "Of comely carriage" is "graceful in bearing" and "bad carriage" is "bad manners". These shifts distinguish social conduct, physical bearing and expressive movement without pretending that each English phrase translates the isolated noun alone.

See also

- Conversation (BAL-0151; Batch 2): Social intercourse and behaviour.
- Complement (BAL-0229; Batch 3): Courteous performance can be part of someone's ordinary carriage.
- Self love (BAL-0221; Batch 3): The division between outward humility and inward pride.
- Commonwealth (BAL-0290; Batch 3): Transport by water belongs to the public economic argument.

Complement

Entry BAL-0229

The word

Complement has two important values here. It can mean a courtesy, polite observance, social grace or form of courtship; as a verb, it means to pay such attentions. It can also mean completion or fulfilment. The *complement of Love* in the religious discussion belongs to the second sense. Spelling alone does not decide which is intended, and the social sense need not consist of a spoken compliment. In *vulgar complement*, vulgar means ordinary or common, not indecent.

In the work

In the symptom catalogue, a “small complement” omitted can be taken as evidence of neglect. Burton describes an interpretation of an absent greeting, invitation or other mark of respect; he does not establish that the omission was meant to insult. The nearby description of someone disinclined to “vulgar complement” concerns ordinary courtesies. Its continuation allows depth, judgment and intelligence in people who appear withdrawn or foolish to observers. Later “small or no complement” accompanies reticence and preference for writing over speech. Burton says solitude can arise from both pleasure and fear, then gives more weight to fear and sorrow.

Social polish is not automatically virtue. In the satire of aristocratic accomplishments, “mimical and apish complement” is theatrical, imitative courtesy, offered among showy substitutes for real ability. Beauty’s admirers can also “complement and bow” as if a beautiful woman were a queen or goddess. The verb covers ceremonious attentions within a whole bodily performance of deference.

Courtship makes the risk of misreading that performance explicit. A woman takes a man’s “complements” and good behaviour as proof that he is in love and will marry her, although Burton says this is only his customary manner in such company. The next paragraph charges both sexes with deceit by outward show. The “common complement” of another passage is a usual form of courtship including extravagant promises and threats, inconsistent with the speaker’s changing attachments. Its concluding warning comes from Ariadne’s speech in Catullus; Burton turns a particular abandoned lover’s words into a general reproach.

The word can also name an actual spoken courtesy. In the wedding anecdote of Stratocles, a word, “some other Complement” and an idle question alternate with kisses. This is a courteous expression within the lovers’ conversation, rather than the whole performance of social manners. The exact Prodromos passage behind Burton’s citation remains uncollated.

The Cymon story grants polish a more positive place. Love supposedly teaches courtesy, propriety, complement, music and dancing to someone formerly represented as a boor. The acquired plural “complements” are gentlemanly social graces. Yet the editorial qualification is essential: Burton ends with transformation and “valorous exploits”, while Boccaccio’s tale continues through abduction, imprisonment and killings. Accomplished manners do not establish the harmlessness of the whole narrative. The preceding Leda story likewise presents a non-consensual act as ingenuity; the sequence is Burton’s rhetoric of love’s powers, not a neutral moral certification of them.

The religious “complement” changes the argument. Clothing the naked, visiting the sick, forgiving others and preserving peace are the completion of love expressed in action. The Latin formulation attributed to Clement names fulfilment and extension of love and friendship; Burton follows it with his own shorter English expression. He insists on love of God as the motive, excluding fear and worldly advantage, then immediately admits that “we” fall short in loving both God and neighbour. Completion is thus the declared standard, not a boast that the speaker or his community has already achieved it.

Places to Read

- DJR-059-14–16 (p. 185): suspicion, omitted courtesy and an interpretation of neglect that need not reflect an intended slight.
- DJR-059-23–25 (pp. 185–186): reluctance toward ordinary courtesies, followed by a defence of the intelligence hidden behind the outward appearance.
- DJR-059-40–42 (p. 188): reticence, little or no courtesy and the qualified explanation of solitude.
- DJR-088-32–34 (pp. 315–316): sarcastic noble accomplishments and theatrical courtesy, within the attack on mere display.
- DJR-117-30–32 (pp. 454–455): beauty’s supposed command and the verb for paying ceremonious attentions.
- DJR-120-48–50 (p. 471): polite manners mistaken for a marriage intention; the ensuing accusation concerns both sexes.
- DJR-125-41–43 (p. 497): inconsistent attachments, customary courtship performances and the Catullan warning.
- DJR-127-01–03 (p. 506): signs observed when lovers meet, and spoken courtesies alternating with kisses in the Stratocles example; both the Prodromos and Petronian source identifications retain editorial limits.
- DJR-131-65–67 (pp. 533–534), continuing at DJR-132-01 (p. 534): love’s purported ingenuity and civilizing power; Cymon’s social graces and the editor’s qualification concerning the violent sequel.
- DJR-152-11–13 (p. 637): love of God and neighbour, the Latin fulfilment/extension phrase, the separate English completion phrase, and the admission of failure.

In this edition

The inherited pairs preserve the fork in meaning: “small complement” → “small courtesy” (DJR-059-15), “vulgar complement” → “ordinary courtesies” (DJR-059-24), and “complement of Love” → “completion of love” (DJR-152-12). The negative construction around ordinary courtesy becomes “disinclined to”; it is not part of the isolated noun phrase. In the courtship passage at DJR-120-49, “only” is rendered by “simply” earlier in the modern sentence, while the noun phrase itself gives “courtesies and good manners”.

“Complements” becomes “social graces” in Cymon’s transformation. The verb “complement and bow” becomes “pay compliments and bow”, retaining its relation to the visible act. The Latin “amoris & amicitiæ impletionem & extensionem” is separately rendered “the fulfilment and extension of love and friendship”: amoris and amicitiæ supply love and friendship, impletionem and extensionem fulfilment and extension. Burton’s following English retains love but does not repeat friendship. Both constructions therefore remain visible rather than being made artificially identical.

See also

- Conversation (BAL-0151; Batch 2): Social intercourse and its formal observances.

- Charity (BAL-0168; Batch 2): The theological love completed through works of mercy.
- Carriage (BAL-0228; Batch 3): Outward conduct and the risk of inferring intention from it.

Gifts and liberality

Entry BAL-0230

The word

A gift may be something handed over, an ability or resource bestowed on someone, an official grant, or the right to make such a grant. Burton repeatedly makes these senses interact. The candidate with the “greatest gifts” is supposedly the most accomplished, yet the corrupt patron chooses whoever will give most. A benefactor may give freely while seeking something in return; the recipient’s gratitude may become dependence. Neither the thing given nor the size of the donation by itself settles its moral character.

Bounty and liberality name generosity; liberal and liberall can mean generous or free-handed. Their wider family also describes ample eating, comfortable upbringing, freely conceding or permitting, and the cultivated learning of the liberal sciences. A “liberal wit” is a cultivated, generous intellect. These uses must be distinguished locally: the liberal supper is plentiful, while the liberal science is a learned discipline. Burton’s juxtaposition of “generous” and “liberal” can likewise separate nobility of spirit from financial generosity.

Latin munus supplies gifts or benefits in the plural munera and muneribus, but also a requested favour and a duty or task. Donum, dona and donis are gift forms; donum Dei means God’s gift. Hamatis donis, “gifts with hooks in them,” pictures presents designed to entangle the recipient. Largitiones means gifts or distributions; munificentia generosity; munificus generous. Dotes can mean personal endowments or qualities, although its family also names a marriage portion. English donaries ranges from charitable donations to offerings dedicated at a shrine.

In the work

Endowments, distribution and appointment

The opening account of misery calls health, wealth, intelligence, learning and memory God’s good gifts. Their goodness does not guarantee their use: Burton’s argument is that resources intended to help can be turned against their possessors. Augustine’s reported confession supplies an example of gifts used without serving God’s glory. This is Burton’s theological and historical medical explanation, not a present-day attribution of illness to personal fault. Later, the gift of continence is expressly something not everyone possesses; Beza’s proposed prayer for it belongs to the discussion of people without the means to marry.

Theodoret’s differently distributed gifts of wealth and skill become an argument for interdependent occupations. Burton’s tapestry, musical and bodily comparisons defend social inequality, rather than merely celebrating everybody’s talents. Elsewhere, however, his projected commonwealth demands support for worn-out workers and condemns a system that lavishes gifts on idle beneficiaries. The marginal More quotation’s munera gives this criticism an exact lexical foothold. Neither passage should erase the other. Nor does a gift have to be prosperity: poverty is donum Dei when judged by the spiritually regenerate and contented person, although Burton immediately records the world’s contempt and poverty’s painful consequences. The Horatian distinction is between owning much and using the gods’ gifts wisely.

Official giving adds another set of relations. Dignities awarded “by gift” are grants in Burton’s proposed merit-rewarding polity. A position “in whose gift it was” lies within someone’s appointing power. In the Moronia tale the bishop chooses a deserving university scholar who has neither applied nor bought influence, only for Burton to withdraw the happy ending explicitly as pure fiction. It is an imagined reversal of the corrupt patron who calls the highest payer the man of greatest gifts. The attack itself has a boundary: Burton has just honoured many worthy patrons.

Generosity, obligation and calculation

Bounty and liberality can command “body and soul” because benefits attach the receiver to the giver. The extravagant account makes the beneficiary slave, vassal and creature of the patron; its continuation exposes the fragility of interested friendship. Once the meals and rewards cease, the friends disappear. Giovio’s reported memorial to Leo X offers a different reciprocity: a scholar without money can repay patronage by writing a life. His liberal wit gives what a cultivated mind can afford, while the Latin margin calls the biography a munus, a task undertaken.

Burton nevertheless preserves sincere generosity. After accusing benefactors of pursuing fame, spiritual merit or a convenient disposal of property, he expressly allows many people who give through compassion and virtue. The concession does not cancel his continuing suspicion of hypocrisy, but it prevents the suspicion from becoming a denial of all charity. His public institutions would be maintained according to need from the treasury, rather than depend on donaries restricted to a fixed number of recipients. That proposal also attacks the inadequate restitution of a donor who has first harmed far more people than he helps.

Giving has practical limits as well as motives. The attack on ruinous hospitality says that excess is not bounty: proper generosity remains commendable. The medical synopsis’s patient-bounty involves willingness to spend or recompense; the fuller discussion pairs resistance to miserly self-denial with a prohibition on physicians exploiting suffering for fees. These are features of Burton’s historical medical ethic. Another passage makes lavish reward depend on Leo X’s reported success at hunting, showing generosity varying with the giver’s mood. Praise of James VI and I as munificus and of his power to make others liberaliorem, more generous, belongs to royal encomium, not a measured assessment of expenditure.

Courtship gifts and hooked gifts

In courtship, gifts follow promises and oaths when words fail. Mythical gold and crowns become actual coins; Haedus’s largitiones extend the expenditure beyond the woman to attendants, servants and intermediaries. Yet payment never becomes a secure rule of success. In Lucretia’s reported tale, greater gifts bring worse treatment and no kiss; the supposedly competing count’s present is manufactured with her own money. Varthema’s reported encounter reverses the usual donor’s gender, making the Sultan’s wife offer gifts, and expressly ends with his refusal. The travel account and Burton’s alterations require attribution rather than adoption as independent testimony.

The favourable catalogue of love says that it can make the covetous liberal and magnificent, generous and lavish, after describing love’s many harms. The following uncertainty about whether love does more harm than good remains part of the assessment. Scipio’s return of a captive with muneribus, gifts, accompanies sexual restraint rather than purchase of her compliance. In the religious section, donis appears again in the image of God courting human beings by gifts and beauty. Its Christian

theological purpose differs from the corrupt seduction catalogue, although both use the language of attraction.

Hamatis donis makes concealed expectation visible. The bachelor's apparently enviable gifts come with hooks: the next paragraph specifies a man who is both childless and wealthy, and the subsequent account names people cultivating him to become heirs. Plautus's old man receives relatives' gifts in the same comic economy. The claim that gifts cease on marriage belongs to this anti-marriage case; Burton eventually recommends taking the chance of marriage. A related Senecan image denies that excessive gambling's winnings are gifts of fortune, calling them snares and, in Burton's separate English, bait. Here no human donor need be courting the winner: the danger lies in the attractive apparent benefit itself.

Wider uses of the family

Liberally may describe conceding a point or freely permitting a practice. In the latter use Burton reports arguments for polygamy and brothels, including other people's claims about bodily necessity; the word does not certify those claims. Its quantitative sense appears in eating freely and an ample supper. The supper discussion records disagreement and then privileges custom and individual experience, so it cannot be reduced to an unqualified dietary rule. Generously or genteelly being brought up concerns circumstances of upbringing and Burton's class hierarchy.

The liberal sciences cultivate the mind. An attack attributed to Canonhiero refuses medicine that standing because it is allegedly mercenary, but Burton later distinguishes abuse from use and honours medicine as a noble science. Calling procuring a liberal science transfers the title satirically; the Lucian attribution remains unlocated. Finally, devotional donaries are offerings at a shrine. Burton's comparison of ancient healing shrines with Loreto, and his later catalogue of dedicated gold, belong to religious polemic. The term identifies the gifts; it does not substantiate the associated allegations of fraud or demonic agency.

Places to Read

- DJR-001-07–DJR-001-09 (p. 2): Democritus's reported learning and marginal liberal studies; extraordinary biographical traditions remain reports.
- DJR-013-09–DJR-013-11 (pp. 47–48): The ruler's muneris is duty, within the attributed diagnosis of political misgovernment.
- DJR-016-06–DJR-016-08 (p. 61): Donaries as charitable gifts; public provision according to need replaces limited private collections.
- DJR-016-19–DJR-016-21 (p. 63): Dignities awarded by grant in Burton's proposed commonwealth, with merit and inherited rank distinguished.
- DJR-016-41–DJR-016-43 (pp. 65–66): Support for workers and the More margin's criticism of gifts lavished on idle beneficiaries.
- DJR-017-20–DJR-017-24 (p. 68): Commendable bounty and hospitality distinguished from extravagant consumption and financial ruin.
- DJR-018-19–DJR-018-21 (pp. 72–73): Liberal sciences as cultivated learning, amid a satirical attack on the wealthy.
- DJR-019-02–DJR-019-04 (p. 75): Liberally as freely conceding: Chrysippus's qualified sage against the claim of invulnerability.
- DJR-021-39–DJR-021-43 (pp. 5–6): God-given abilities and resources, their use and misuse, and the attributed Augustine example.

- DJR-023-04–DJR-023-06 (pp. 11–12): Marginal dotes as gifts of mind; Burton adds sorrow to the source's favourable Metellus portrait.
- DJR-035-35–DJR-035-37 (pp. 75–76): Eating liberally and the qualified Hippocratic comparison with an over-restricted regimen.
- DJR-037-19–DJR-037-21 (p. 85): Further marginal munere means a duty or occupation, within historical claims about idleness.
- DJR-044-32–DJR-044-38 (pp. 118–119): Conditional hunting generosity; gambling's apparent gifts of fortune become snares, with effects on dependants.
- DJR-049-08–DJR-049-10 (p. 140): Royal munificus and comparative liberaliorem in praise of James; the following paragraph acknowledges his death.
- DJR-049-19–DJR-049-23 (pp. 141–142): Worthy patrons expressly exempted before the greatest-gifts/highest-payment satire.
- DJR-052-17–DJR-052-23 (pp. 153–154): Poverty as God's gift under a specified religious valuation; the world honours the wealthy and liberall regardless of character.
- DJR-053-15–DJR-053-17 (p. 158): Liberally brought up as comfortable or genteel upbringing, with the adjacent class prejudice visible.
- DJR-067-03–DJR-067-05 (unnumbered Second Partition synopsis, scan p. 323): Unnumbered synopsis: patient-bounty among historical treatment duties.
- DJR-068-37–DJR-068-41 (pp. 225–226): Votive donaries at healing shrines and Burton's ensuing polemical comparison with Catholic devotion.
- DJR-069-08–DJR-069-10 (p. 227): Physicians' honesty and the condemnation of exploiting patients for payment.
- DJR-069-17–DJR-069-23 (pp. 227–228): The patient's cooperation, expenditure and disclosure; literary Abderite and biblical payment examples.
- DJR-071-19–DJR-071-22 (p. 236): Liberall supper as ample supper, with competing authorities and the appeal to custom and individual experience.
- DJR-080-35–DJR-080-37 (p. 278): The god's dona, Achilles's armour, in Burton's consolatory retelling, which differs from the wider Iliadic scene.
- DJR-082-12–DJR-082-14 (pp. 285–286): Dotes as a maiden's gifts in a verse-rearrangement exercise, not a marriage settlement.
- DJR-090-05–DJR-090-08 (p. 322): Wise use of the gods' gifts in Horace and Burton's separate English with singular God.
- DJR-093-07–DJR-093-11 (pp. 336–337): Differently distributed divine gifts and the argument for unequal, interdependent occupations.
- DJR-096-17–DJR-096-25 (pp. 351–352): The right of appointment, the imagined free gift to the scholar, and the explicit withdrawal of the happy tale as fiction.
- DJR-099-05–DJR-099-07 (p. 363): Reported denial of medicine's status as a liberal science; read with the subsequent defence.
- DJR-099-22–DJR-099-25 (p. 365): Burton distinguishes use from abuse and honours medicine after the preceding attacks.
- DJR-109-31–DJR-109-43 (pp. 417–418): Bounty and liberality as power over beneficiaries; Latin gift couplet, separate English, and the loss of interested friendship.
- DJR-111-07–DJR-111-09 (p. 425): Giovio's literary repayment: liberal wit, liberalis ingenii, and munus as a task rather than a present.
- DJR-112-18–DJR-112-23 (pp. 430–431): Suspicion of charitable motives qualified by explicit recognition of many sincere benefactors; literary fame and giving.
- DJR-124-10–DJR-124-13 (pp. 488–489): Lucretia's narrated manipulation: greater gifts earn less access and a rival's present is staged.

- DJR-125-25–DJR-125-28 (p. 496): Promises failing, gifts and bribes, mythical and monetary gold, and Haedus’s frequent largitiones.
- DJR-125-56–DJR-125-58 (p. 498): Procuring ironically called a liberal science; the Lucian attribution remains unlocated.
- DJR-131-29–DJR-131-32 (pp. 530–531): A woman offers gifts in the altered travel story; the borrowed Virgilian munus is a requested favour, and the traveller refuses.
- DJR-131-48–DJR-131-52 (pp. 531–532): Love’s qualified beneficial alterations: the covetous become liberal, while net harm or good remains uncertain.
- DJR-135-16–DJR-135-18 (p. 551): Scipio’s gifts to a returned captive within a catalogue of restraint; broader biographical details are not proved by the episode.
- DJR-139-31–DJR-139-45 (pp. 570–571): The wealthy childless bachelor, hooked gifts, legacy hunters and Plautine relatives; the ensuing anti-marriage complaint.
- DJR-141-51–DJR-141-53 (pp. 579–580): Not everyone has the gift of continence; Beza’s reported counsel amid impediments to marriage.
- DJR-142-29–DJR-142-31 (pp. 582–583): Liberally admitted as freely permitted, in attributed arguments about polygamy and brothels.
- DJR-143-34–DJR-143-36 (pp. 587–588): The later turn toward attempting marriage qualifies the earlier bachelor-privilege argument.
- DJR-150-54–DJR-150-56 (p. 629): Too liberal and a lavish allowance in Burton’s gendered warning, following criticism of husbands’ deprivation.
- DJR-151-34–DJR-151-37 (p. 634): Divine bounty and the donis image of God courting human beings, followed by Scripture as a love letter.
- DJR-158-25–DJR-158-27 (pp. 667–668): Donaries as dedicated offerings; uncollated quantities and the qualified source relation in the following sacrifice comparison.

In this edition

The edition preserves several important changes of construction. “In whose gift it was” becomes “who had the right to appoint to it,” an explanation of the whole idiom. “Extend their liberality” becomes “generously give”: the noun becomes an adverb while the act is made explicit. Liberally grants becomes freely concedes; liberally admitted becomes freely permitted. Neither use implies a material present. The upbringing and ample-supper renderings use generously or generous in different local senses.

The Latin gift quotations and Burton’s own English must be read separately. At DJR-109-34, Munera are gifts and deos gods; the following English makes them good turns and God. The paired modern column translates both versions separately. Likewise, the Horatian gods’ gifts at DJR-090-06 become God’s gifts in Burton’s own following stanza. The printed Horace reference and apparent Nor error remain matters of textual qualification, not grounds for removing the negative claim that possession alone fails to confer happiness.

Inflection does useful work. Donis and muneribus can express the means or object required by their construction; muneribus with uti is the gifts one uses. In hamatis donis, the hooks come from hamatis, not from donis alone. Liberaliorem contributes the comparative more generous; liberalis ingenii means of a generous mind. The favour requested as munus is another sense from the task in Giovio’s margin or the ruler’s duty. The supplied your in the Virgilian appeal comes from its address to the beloved, and his before gifts in the divine-courtship rendering comes from the giver and surrounding possessive construction. The original donaries receives either gifts or votive gifts according to its destination.

The compact routes retain selected significant uses rather than every recurrence of giving. Dotes connects this article to Dowry and jointure without restricting personal endowments to money; Generous develops the distinct nobility-of-spirit vocabulary, and Charity the fuller account of merciful love. Historical dietary, medical, religious and social claims remain attributed to Burton or his reported authorities. A citation or a narrative illustration does not authenticate its allegation, cure, quantity or moral generalization.

See also

- Charity (BAL-0168; Batch 2): Merciful love and sincere charitable action.
- Generous (BAL-0252; Batch 3): Nobility of spirit distinguished from financial liberality.
- Church patronage (BAL-0267; Batch 3): Rights of presentation, patronage and the sale of church appointments.
- Poverty and riches (BAL-0258; Batch 3): The valuation and distribution of material resources.
- Friendship (BAL-0156; Batch 2): Interested attachment and reciprocal friendship.
- Dowry and jointure (BAL-0238; Batch 3): Dos as marriage portion beside dotes as personal endowments.
- Patient (BAL-0107; Batch 2): The historical patient’s duties and expenditure.
- Marriage (BAL-0234; Batch 3): The bachelor-privilege argument and its later qualification.
- Commodity (BAL-0271; Batch 3): Benefit and self-interest as motives of attachment.

Occasion and opportunity

Entry BAL-0231

The word

Occasion can be a circumstance that prompts something, a cause or inducement, a favourable opening, or simply an incident. Its plural *occasions* can also mean affairs or matters requiring attention. *Opportunity* often names favourable access or a fitting time and place; in other passages it is the convenience of a location or the aptness of speech. Neither word necessarily means a ceremonial event, and opportunity is not restricted to a brief moment.

Opportune means convenient, suitable or timely; *opportunely* means at a fitting time or appropriately within an arrangement. Latin *opportunitas* names convenience, while forms of *opportunus* include *opportunaque*, useful things with and attached, *opportuna*, suitable or timely according to its construction, and *opportunum*, agreeing with a favourable time. Latin *occasio*, also printed *Occasio* and inflected *occasionem*, likewise ranges from favourable opportunity to a prompting circumstance.

Importunity is different: persistent urging or solicitation. In the courtship heading, opportunity supplies access and importunity supplies persistence. The words are paired because they can work together, not because they mean the same thing. Nor should occasion always be assigned a strictly weaker causal status than cause: Burton sometimes distinguishes disposition from its prompting occasion, but elsewhere explicitly calls an occasion a beginning or translates it through causes.

The similar forms do not all name persistence. English *importunely* and Latin *importune* can mean at an unsuitable time; Latin *importunus*, with the form *importuno*, can mean troublesome or unseasonable. Their medical settings distinguish these meanings from the persistent solicitation called importunity. English *importunate* is insistent, and the verb *importune* means press or urge; Latin *importunitate* likewise names insistence in its own construction.

In the work

The family reaches well beyond courtship. In the preface’s social criticism, taking away occasions means addressing the conditions that lead people into theft and begging rather than merely hanging offenders. Burton’s argument draws on More’s Utopia and blames bad government and a lack of occupational training. In the discussion of literary reception, an occasion is one opening among material, subject and influential recommendation that allows work to succeed. The Pliny passage is adapted from the introduction of a young advocate, and Burton’s named addressee, Trajan, differs from the compared letter’s Triarius. The practical maxim to seize opportunity makes a more general point about timing, illustrated by the Latin Opportunity who is bald at the back and cannot be caught once past.

Spatial convenience is equally important. Hormuz flourishes through the opportunity of its harbour, while settlements seek the advantage of rivers. The opportune harbours and markets of the civic discussions are conveniently situated; they need not be suddenly available. The medical discussion nevertheless asks whether a location convenient for navigation is also healthy. Corinth supplies a darker application of the same geographical sense: access for foreign visitors is joined to its sexual reputation in Burton’s compressed

account of Strabo and Gerbel. The Latin margin’s opportunitas is the place’s convenience, not a distinct theory of erotic desire.

Other occasions are things that demand attention or happen to someone. People with little employment have small occasions, little requiring them to act; Burton then reproaches even their inability to undertake ordinary tasks. This moralized account should not become a modern diagnostic judgment. Private people’s ordinary occasions in the sacrifice discussion are their everyday concerns. Randolotius, by contrast, is disturbed by an occasion while copying medical notes: the text leaves the incident unidentified. Its alleged consequences and remedy belong to an unverified historical report; the word cannot tell us what the disturbance was.

Medical uses repeatedly require their qualifications. Transitory melancholy comes with small occasions of sorrow, but that is the loosely named passing state. A reported definition of established melancholy has fear and sadness without an apparent occasion, meaning no apparent reason, not no possible cause; the next paragraph challenges that definition. Fracastorius distinguishes bodily disposition from the occasion prompting imagination, such as an altered sensory experience. Elsewhere, the disease takes its first occasion or beginning from troubling imaginings, and the Latin expressly compares this with a primary cause. Advice to remove object, cause and occasion can be categorical in Burton, although an adjacent account restricts a method to imaginings not long established. A further comparison of melancholy and despair makes the source boundary especially clear: Burton says melancholy may sometimes be a sufficient cause of terror of conscience, whereas the note reports Perkins allowing an occasion but no direct cause. Burton’s stronger formulation must not be silently attributed to Perkins. These are local variations within historical medicine, not one uniform modern causal model.

Timeliness is also conditional. Exercise is praised if opportunely used and condemned if ill-timed, violent or excessive. Opening windows opportune to the circumstances belongs to the same historical environmental regimen. A Latin medical margin even denies benefit from sexual activity when timely except for its specified cases. Suitable occupation in another Latin margin is something assigned to occupy and divert the mind. In the preface, useful things learned belong first to the adapted Giovio quotation, whose thirty-seven years are distinct from Burton’s own thirty. And when Burton says a subject will be treated more opportunely elsewhere, he means a more suitable place in his exposition. The contrary timing appears in importunely used bloodletting and Latin importune bathing: each means unsuitable timing rather than persistent requests. Importunus sudor is instead troublesome sweating, followed separately by Burton’s own unseasonable-sweat gloss; the next Latin margin has the same troublesome sense in an inflected form. These descriptions retain their historical medical setting without becoming a treatment catalogue.

The opportunity of speech is a particularly important abstraction. It means words fitted to the circumstances, not simply permission to talk. Burton invokes a reading of Homer’s nepenthe as timely consoling discourse, supported explicitly by Macrobius. The Odyssey itself describes a drug; the interpretation must not be confused with its literal narrative. Burton’s praise is of speech wisely administered at the proper time, and his following letter examples extend that argument to written consolation.

In love melancholy, opportunity is the access that lets attractions operate. One sentence makes time, place and accompanying enticements necessary; another says the favourable circumstances could each produce the effect by themselves. The later household account speaks of almost impossible resistance and of lovers compelled “as it were” by restricted choice. These rhetorical intensifications should not be forced into a consistent law of

necessity. The same work presents Socrates alone with Alcibiades, offered intimacy and actively rejecting it. Opportunity therefore does not itself entail consummation, still less consent. Importunity names the persistent solicitation joined to access, and the procurers' favourable timing is described in exaggerated claims, not recommended here as a tactic. Such pressure need not be erotic: importunate kings press Elisha, friends importune someone to marry, and the borrowed Latin defence of renewed writing describes being overcome by readers' insistence. The never-right-time reply to the friends belongs to the hostile marriage case, not the eventual conclusion.

Opportunities can be morally dangerous in other settings too. The wealthy person in the Theodoret passage is unhappy if also wicked because wealth supplies opportunities for wrongdoing; the poor person is happy if good. The moral conditions prevent a blanket equation of wealth with vice or poverty with virtue. Avoiding occasions in the love remedies means avoiding circumstances that intensify the passion, while the friend's possible relief remains only perhaps. In the religious polemic, Burton calls bodily and environmental conditions the Devil's opportunity and sole occasion, but has just distinguished moderate, seasonable fasting from excess. The demonological claim remains his, and the modern phrase very occasion does not explicitly retain sole as only. Finally, the biblical fall by occasion is rendered as being overtaken by a fault. Burton's appeal to gentle restoration is followed by exclusion and coercive measures; it cannot be isolated as an unrestricted policy of toleration.

Places to Read

- DJR-001-10–DJR-002-01 (pp. 2–3): Giovio's adapted useful learning and Burton's distinct autobiographical duration and scholarly aims.
- DJR-005-14–16 (p. 10): conditions of literary reception, occasion and Latin occasio, with the Pliny addressee and original argumentative setting corrected in N00259.
- DJR-010-19–21 (p. 35): social causes of theft and begging, More's prevention argument and criticism of punitive government.
- DJR-014-16–18 (pp. 53–54): opportune harbours and the commercial praise of industry in the Low Countries.
- DJR-014-31–33 (p. 55): Hormuz's favourable harbour, the neighbouring Mecca geography and Corinth's ports.
- DJR-016-03–05 (p. 61): convenient sites and markets in Burton's imagined commonwealth, with local exceptions retained.
- DJR-023-01–03 (p. 11): small occasions within transitory melancholy, expressly distinguished from the established condition.
- DJR-027-06–08 (p. 31): no apparent occasion in a reported definition, followed by explicit disagreement with its sufficiency.
- DJR-027-23–25 (p. 33): more opportunely as a more suitable place in the exposition, alongside historical claims about affected persons.
- DJR-036-19–23 (pp. 80–81): importunely and Latin importune as unsuitable timing, alongside duration, frequency and the express variation by presumed humoral constitution.
- DJR-037-04–06 (p. 83): river advantages contrasted with disputed healthfulness of sites and air.
- DJR-037-15–17 (pp. 84–85): opportunely timed exercise, its conditions and historical humoral explanation.
- DJR-037-21–23 (p. 85): occasions as matters demanding attention, and the mixture of moral blame and impaired activity.

- DJR-057-42–44 (p. 177): Randolotius’s unspecified disturbing incident and the limits of the reported case.
- DJR-062-12–15 (pp. 199–200): importunus sudor and marginal importuno in N04666, separately rendered from unseasonable sweat, with the preceding symptom-limit qualification.
- DJR-064-02–04 (p. 207): bodily disposition versus prompting occasion, the Latin Occasio Imaginationis in N04742, and successive attributed explanations.
- DJR-072-05–07 (p. 240): the negative and conditional force of timely opportuna in N05285, within historical sexual-medical restrictions.
- DJR-077-12–14 (p. 262): timely window-opening, environmental conditions and differing authorities; site is a separate editorial repair.
- DJR-078-08–10 (p. 266): necessary and suitable tasks in the Rhazes margin N05730 and moderate exercise in its continuation.
- DJR-083-12–14 (pp. 290–291): first occasion or beginning and the primary-cause comparison in Latin N06111.
- DJR-084-07–09 (p. 295): restricted reported cure, then stronger claims about removing object, cause and occasion.
- DJR-084-19–24 (pp. 292 [296]–297): timely consoling speech, the attributed nepenthe interpretation and letters as relief, with N06200–N06201.
- DJR-085-15–17 (p. 300): importunate kings as insistent petitioners in the biblical music example, distinct from the neighbouring historical cure claims.
- DJR-090-04–06 (p. 322): opportunities for injustice, the wicked-rich and good-poor qualifications, and attributed moral consolation.
- DJR-098-15–18 (p. 360): the practical maxim, occasion/opportunity pairing and bald-backed Latin Opportunity in N07370.
- DJR-108-12–15 (p. 410): importunitate in the borrowed defence of renewed writing and the limits of the autobiographical adaptation.
- DJR-116-23–25 (p. 449): Corinth’s convenient position, Latin opportunitas in N08843 and the historical limits of the sexual and geographical generalizations.
- DJR-117-01–03 (p. 452): opportunity as a stated condition for attractions to operate, followed by the conjectural Kornmann/Lucian relation.
- DJR-120-20–22 (p. 469): the stronger claim for circumstances sufficient in themselves, and Burton’s qualified discussion of art and nature.
- DJR-122-16–19 (p. 480): importunity distinguished from opportunity, proximity, restricted choice and as it were necessity.
- DJR-122-29–33 (pp. 481–482): almost impossible resistance, household and romance examples, and opportunity personified in Abelard’s retrospective story.
- DJR-125-64–66 (p. 499): calculated timing, opportunum tempus in N09705 and hyperbolic claims about procurers’ powers.
- DJR-134-49–56 (p. 549): avoiding aggravating circumstances, perhaps relief from a friend and the repurposed Plautine appeal.
- DJR-135-18–21 (p. 551): resistant examples, especially Socrates’s unaccepted opportunity, and the distinction between avoiding and moderating passion.
- DJR-136-14–16 (p. 555): changing lovers, smiling Latin occasion in N10679 and the unresolved allocation of marginal sources.
- DJR-139-23–25 (pp. 569–570): friends who importune marriage and the hostile never-right-time reply.
- DJR-143-34–36 (pp. 587–588): the later qualified decision to risk marriage, preventing the hostile reply from becoming the final conclusion.
- DJR-156-01–08 (pp. 655–656): fasting, explicit moderation and timing qualifications, and the polemical opportunity/sole occasion given to the Devil.

- DJR-158-16–18 (pp. 666–667): ordinary occasions as private concerns in the sacrifice polemic, with body/margin discrepancies preserved.
- DJR-161-21–25 (p. 682): fall by occasion in the misnumbered Galatians citation, gentle restoration and the ensuing coercive qualifications.
- DJR-164-10–12 (pp. 695–696): serious grounds of despair, bodily instruments, interaction with melancholy and the difference between Burton's sufficient cause and Perkins's occasion/no-direct-cause distinction in N12914.

In this edition

"Take away the occasions" becomes "remove their causes": their is supplied from theft and begging. "The occasion of the phantasy" becomes "the occasion that prompts the imagination", with that prompts making the genitive-like relation explicit. "Without any apparent occasion" becomes "for no apparent reason", retaining apparent. These renderings should not be combined into a claim that every occasion is either wholly noncausal or a sufficient cause.

"The opportunity of the haven" becomes "its conveniently placed harbour", turning an abstract relation into a qualified noun phrase; "opportunity of speech" becomes "speech suited to the occasion". The first concerns location, the second aptness. "If opportunely used" becomes "taken at the right time", a participial qualification expressing the original condition rather than an unconditional endorsement. "Have small occasions" becomes "little demanding their attention", and the incident in Randolotius's account remains unspecified.

The Latin alignments preserve components and additions. In "Post est occasio calva" → "Opportunity is bald at the back", post supplies at the back and calva bald. In "loci mira opportunitas" → "the place's remarkable convenience", mira supplies remarkable. "Necessaria & opportuna" → "necessary and suitable tasks" supplies tasks from the work context. "multa opportunaque didici" becomes "I learned much that was useful", consolidating the coordinated adjectives and leaving the enclitic and unexpressed. The separate negative "nec opportuna prodest" remains a denial of benefit even when timely.

"Importunity and opportunity" distinguishes persistence from access. The erotic examples retain unless, almost and as it were, while Socrates's refusal supplies a consequential contrast. The religious fragment with sole occasion is recast with very occasion and a supplied grammatical subject; the difference in exclusive force is made explicit. "Fall by occasion" is aligned as a whole construction with being overtaken by a fault, not indexed as proof that occasion alone means fault.

"Unadvisedly, importunely, immoderately used" preserves three distinct criticisms as "used without judgement, at an unsuitable time or to excess". In the Latin bath sentence, the English shares uses them across the coordinated branches, so the short importune alignment is not a standalone clause. "Importunus sudor" → "troublesome sweating" keeps the Latin adjective and noun distinct from Burton's subsequent English gloss. In the despair comparison, "this upon great occasion" → "despair fears on serious grounds" supplies despair from this and repeats the shared fears; occasion supplies grounds, not the seriousness or the fear.

See also

- Cause (BAL-0058; Batch 1): Causal classifications and their local qualifications (external volume).

- Accident (BAL-0060; Batch 1): Circumstance, incident and accompanying condition (external volume).
- Remedy by diversion (BAL-0163; Batch 2): Historical redirection of thought and activity (external volume).
- Intention and remission (BAL-0164; Batch 2): Intensification and relaxation of passions (external volume).
- Courtship and wooing (BAL-0203; Batch 3): Persistent solicitation and enabling circumstances in courtship.
- Gifts and liberality (BAL-0230; Batch 3): Gifts and inducements among the means of approach.

Pathetical

Entry BAL-0232

The word

Pathetical, also *patheticall*, means impassioned, full of feeling, or emotionally affecting. It may describe a speaker's force of feeling or the ability of a speech or representation to move someone else. *Pathetically* means movingly, in a manner that appeals to feeling. These uses do not require pitiable inadequacy. Their emotional power can be admired, distrusted or mocked according to the argument.

In the work

The inherited example is Scaliger's "pathetical protestation": so delighted by poetry, he declares that he would rather have written twelve lines of Lucan or a particular Horatian ode than be emperor of Germany. Protestation is an emphatic declaration, not a complaint. Burton places the outburst beside the pleasures of study and the metaphorical riches of recovered Greek learning. His note identifies Horace's Ode 3.9, but neither the twelve Lucan lines nor the precise Scaliger passage is established by the supplied citation.

Theseus's "patheticall prayers" similarly express strong desire: at the first sight of Helen, he imagines himself supremely happy if he can possess her and prays to that end. The theatrical example turns from a speaker's passion to its effect on spectators. In Burton's account of Euripides' Andromeda at Abdera, Perseus's "pathetical love speeches" seize the audience; almost everyone continues repeating the invocation of Cupid in iambics, like people who cannot stop singing a new street tune. The singular "pathetical love speech" resumes the recurrent words. The edition identifies a consequential omission: Lucian's account includes fever after summer heat and the course of its aftermath, whereas Burton foregrounds the love speeches. His further suggestion that this prompted Aristotle's restriction is marked by "belike". Emotional performance is Burton's emphasis, not an independently established sole medical cause.

A lover's "patheticall adjuncts" are passionate descriptions added to the beloved: the catalogue joins them to inflated epithets, diminutives and pet names. Here emotional intensity can encourage excess rather than sober appraisal. When Burton calls Lucian's Europa scene a "Pathetical Love passage", however, he praises an affecting literary representation full of divine attendants, music and movement. The festive presentation does not remove the abduction: the modern text names it, and the note distinguishes Lucian's plural Loves from Burton's redistributed roles and single Cupid.

The adverb in the marriage argument is a further test of the distinction between moving expression and conclusive truth. Burton praises twelve considerations attributed to Jacobus de Voragine as delivered "pathetically", alongside force, clarity and elegance. Their ensuing Latin and English versions remain separate. He then answers them with a point-by-point counter-parody and acknowledges that authorities argue both ways. A moving presentation can therefore deserve rhetorical praise while still receiving an answer; the word does not settle the marriage controversy.

Places to Read

- DJR-081-10–12 (pp. 280–281): pleasures of study, Scaliger’s preference for authorship over empire, and Gerbelius’s metaphorical riches; the notes identify the Horatian ode while leaving other locators unresolved.
- DJR-118-53–55 (p. 460): fascination at beauty’s appearance, Theseus’s impassioned prayers and the following passionate response to Venus’s image.
- DJR-123-23–27 (pp. 485–486): the effect of amorous reading and performance, the Abdera anecdote and its omitted fever context, and Burton’s conjectural Aristotle connection. The adjacent Martial Latin and Burton’s English differ in permission versus prohibition.
- DJR-129-74–77 (p. 522): exaggerated praise of beauty, passionate descriptions, diminutives and fond names.
- DJR-132-28–30 (p. 536): festive mythological scenes, the emotionally affecting Europa passage and the association of Cupid with dancing; the notes distinguish representation from the abduction depicted.
- DJR-143-19–34 (pp. 586–588): the moving twelve-part case for marriage, distinct Latin and English lists, the counter-parody and the admission of arguments on both sides.

In this edition

“Pathetical protestation” → “passionate declaration” (DJR-081-11) preserves the intensity of Scaliger’s preference without introducing pitiable failure. “Patheticall prayers” becomes “impassioned prayers”. The phrase “pathetical love speeches of Perseus” is reordered as “Perseus’s impassioned speeches of love”, while its later singular becomes “that impassioned love speech”.

“Patheticall adjuncts” becomes “passionate description”: the English collective singular gathers the original plural descriptive additions. “Pathetical Love passage” becomes “moving love passage”, and “pathetically” becomes “movingly”. The renderings distinguish passionate utterance and an affecting literary effect without forcing every example into either sorrow or praise.

See also

- Action (BAL-0056; Batch 1): Action can concern performance and its force.
- Cupid (BAL-0216; Batch 3): Cupid’s invocation in the theatrical anecdote.
- Fustian and bombast (BAL-0276; Batch 3): Inflated epithets beside passionate descriptions.
- Marriage (BAL-0234; Batch 3): The marriage arguments praised for their moving expression.

Still

Entry BAL-0233

The word

Still very often means continually or always. It can also mark continuation in an existing state, expressed by remain. It can also mean also or further when adding a topic, or nevertheless when retaining a circumstance despite a contrast. A separate adjective or adverbial complement means stationary, quiet or silent, with the precise force determined by the activity; quiet need not imply comfort or well-being. *Still rhetorick* is silent eloquence; *still running* means continuously flowing, not motionless. The single-l spelling *stil* carries the temporal sense too. Finally, a *still* is a distilling apparatus, a concrete noun distinguished by its construction.

In the work

The inherited examples make the central contrast especially clear. The man in Platter's story imagines Aristophanes' frogs continually croaking inside him; Burton uses his ensuing medical study as an analogy for his own work. The case remains an attributed report, not a verified diagnosis. England's "still running rivers" likewise continue flowing while navigation is obstructed. Burton criticizes their lost use for transport, then concedes his country's wealth and security. The obstruction does not turn running water into still water.

The lover's heart is "still with her" because thought remains occupied by the beloved even in absence. The surrounding poetic claims are extravagances, not literal physiological assertions. The single-l "stil" appears in praise of a wife who is always the same in sickness and health. Burton extends that constancy to a historical allusion to widow-burning which does not distinguish willingness from coercion; the continuation also acknowledges good and bad husbands. A less emotionally charged construction introduces the author himself: he lives still a college member, meaning that his status continues despite limited preferment.

Stationary still belongs to a different comparison. Sailors move while the land stands still; Burton uses their apparent view of receding land to criticize people who locate their own changes in the world around them. A person who "sits still shaking" supplies a finer distinction: the person stays inactive despite shivering, so still cannot exclude every physical movement. In the later household anecdote the wife holds water still in her mouth. Burton expressly attributes the result to silence rather than a special medicine, while assigning restraint unequally to the wife during her husband's anger.

Silence and tranquility also need local distinction. Beauty's "still rhetorick", attributed to Carneades, persuades without speech, as Burton immediately explains. By contrast, angling is "still and quiet" beside the exertion and danger of hunting or hawking: walking and birdsong remain part of its pleasure. Burton is answering a dismissal of fishing which the editor identifies as a position in Plutarch's dialogue, rather than the author's unqualified verdict. A "still, poor and contented life" is similarly tranquil, not necessarily mute. It belongs to Burton's English adaptation of Poliziano, whose preceding Latin differs in several details; the next sentence makes the person's recognition of contentment conditional.

Quiet has a less reassuring medical use in “still dotage”: quiet mental derangement in the historical account attributed to Rodericus following Aretaeus. Burton expressly says this condition comes and goes in fits, so still cannot mean continual there. The neighboring account acknowledges widows’ changed circumstances as well as bodily explanations; the terminology does not provide a present-day diagnosis.

Two short constructions give different adverbial senses. “Next to Sorrow still I may annex” adds a further topic, fear, and the modern accordingly uses also. The ensuing examples are reported beliefs in omens, not proof of prediction. Elsewhere fertile regions and deserts are “still in the same latitude”: nevertheless at the same latitude despite their climatic contrast. Burton proceeds from travellers’ reports to local terrain and exposure, rather than making duration the point of still.

The distilling still supplies an independent concrete image. After an attributed account of lovers’ wasting, drops from a still are compared with tears drawn out by Cupid’s fire. The intervening Latin says liquid drips from enclosed fire. Its verb *stillat* means drips; it should not be mistaken for the English temporal adverb merely because the printed forms resemble each other. The physiology remains historical, the verse fragment untraced, and the application a literary image.

Places to Read

- DJR-002-03–05 (p. 3): Burton’s continuing college membership within his self-description of income, scholarship and detachment.
- DJR-003-08–10 (pp. 5–6): continually croaking imaginary frogs, Platter’s reported case and Burton’s reason for medical reading.
- DJR-011-19–21 (p. 39): moving sailors and stationary land as an analogy for self-deception, continued into reciprocal national prejudices.
- DJR-014-04–06 (p. 52): continuously flowing rivers, obstructed transport and the concession to national prosperity.
- DJR-037-22–24 (pp. 85–86): seated inactivity despite shivering, changed circumstances and Burton’s moralized account of idleness.
- DJR-054-51–DJR-055-02 (p. 165): the transition from sorrow to an added discussion of fear and reported ominous events.
- DJR-062-31–DJR-063-01 (pp. 202–203): quiet mental derangement within an attributed historical account, expressly intermittent despite some prolonged symptoms.
- DJR-074-03–05 (p. 248): contrasting climates at the same latitude, qualified travel reports and local explanations.
- DJR-078-27–29 (pp. 268–269): the objection to fishing and Burton’s reply; tranquil recreation need not exclude walking, birdsong or an unsuccessful catch.
- DJR-090-50–52 (p. 326): distinct Latin and English poems on a tranquil life, followed by conditional recognition of contentment.
- DJR-117-29–31 (pp. 454–455): beauty’s persuasive silence among attributed philosophical sayings and qualified explanations.
- DJR-126-28–33 (p. 503): historical wasting account, the distilling apparatus, the Latin dripping line and Cupid’s tears.
- DJR-131-07–09 (p. 529): the lover’s persistent thoughts and extravagant poetic claims concerning the absent beloved.
- DJR-142-63–DJR-143-02 (p. 585): constant marital devotion, the qualified historical widow-burning comparison, Alcestis, and the turn to good and bad husbands.
- DJR-150-60–62 (pp. 629–630): water held still in the mouth; Burton makes silence rather than the water the operative part of an unequal household instruction.

In this edition

The inherited pairs remain “still crying” → “continually crying” (DJR-003-09), “still running rivers” → “ever-flowing rivers” (DJR-014-05), “still rhetorick” → “silent rhetoric” (DJR-117-30), and “his heart is still with her” → “his heart is always with her” (DJR-131-08). Continually, ever-flowing and always preserve temporal persistence; silent preserves absence of speech. Running contributes flowing in the river phrase, while still supplies its continuity.

“I live still a Collegiat student” becomes “I remain a member of the college”, a construction-level rendering rather than a direct equation of still with the whole sentence. “Sits still shaking” becomes “sits shivering”; still has no separately expressed modern counterpart there. The noun in “drops from a still” remains still and is explained as an apparatus. The adjacent Latin dripping sentence and Burton’s separate English comparison remain distinct. “Still I may annex” → “I may also place” supplies the additive sense; “and still in the same latitude” → “and still at the same latitude” retains the concessive wording. In “still dotage” → “quiet mental derangement”, still supplies quiet and dotage supplies the historical mental description, whose intermittence is explicit. Present and Happily remain future-entry references inherited from the earlier article.

See also

- Sleep and waking (BAL-0145; Batch 2): The inherited Waking reference: temporal persistence differs from wakefulness.
- Cupid (BAL-0216; Batch 3): Cupid’s fire in the distillation comparison.
- Commonwealth (BAL-0290; Batch 3): The political criticism of neglected river transport.
- Present (future article): The inherited temporal-vocabulary reference; no current article is assigned.
- Happily (future article): The inherited adverb reference; no current article is assigned.

Marriage

Entry BAL-0234

The word

Marriage names both the marital relationship and the state of life into which the partners enter. Burton also uses matrimony and wedlock, wedding for the act or celebration, and match for a proposed or accomplished pairing. These words do not themselves tell us whether a union is happy, coerced, mercenary or lawful. His argument repeatedly supplies those judgements separately. Marry can mean enter marriage, but a father who will not “marry his son” will not arrange the son’s marriage. Over-match means arrange a marriage above someone’s social rank. Wed is the ordinary verb; wiving is taking a wife.

The learned vocabulary likewise needs local distinctions. Nuptiall love and conjugall love are marital love, though the first can include affection with marriage in view. Latin matrimonium and conjugium name marriage; connubia is a plural for marriage or marital union. Greek συζυγία names marriage as a yoked union. Uxor is wife, maritus husband, and conjux a spouse, here sometimes specifically a wife. In one Propertius quotation Conjugium instead stands for the husband himself. The word for the relationship has been transferred to a partner.

Betroth means pledge in marriage; Rebecca’s spousals are her betrothal. A Bride can still be looking for a husband, so the title does not always prove that a ceremony has already occurred. Bridegroom is the male wedding partner. Latin sponsa is a bride, sponsumq; futurum a promised future husband, but sponsi in the Penelope comparison means suitors. Nubilis puella is a girl or young woman of marriageable age; nuptæ means married women, whereas nuptiæ means marriage or weddings. Nubere is conventionally the woman’s marrying verb, while uxor mihi ducenda est means “I must take a wife.” Burton can exploit that gendered idiom to picture a domineering wife’s husband as her bride.

Divorce and divorcement concern ending or legally separating a marital relationship; the passages do not provide a uniform legal definition of the resulting status. Sue for a divorce means seek it, not already possess a decree. Repudiavit describes rejecting a wife and can name an act that the quoted source explicitly condemns as unlawful. Latin divortium is wider: triste divortium is death’s sorrowful parting from possessions, pleasures and friends. Likewise conjugatione can mean a mingling of honey and gall, without any marriage at all. The family’s significant uses are selected here; ordinary repeated spouses and weddings are not a complete concordance.

In the work

A good condition, an unhappy relationship

Burton first ranks unfortunate marriage among the distressing circumstances that cause melancholy. The same sentence calls marriage honourable, divinely instituted and potentially a great happiness, if the partners agree and live as they should. The adverse condition is disagreement or an unsuitable match. Although the ensuing catalogue begins by vilifying wives, it explicitly turns the complaint around: the same can be said of women married to unsuitable men. The forced-marriage stories are illustrations of misery, not a direction to compel an unwilling partner. Nor are every reported case and its medical

consequences independently established. This distinction between a praised institution and harmful relationships governs much of the later dispute.

The account of nuptiall love repeats the conditional praise. It includes people loving with marriage in view and promises peace when they live without quarrelling. Its philosophical analogy makes woman’s desire for man like matter’s desire for form; its immortality is the human race’s continuation through generation. Neither claim establishes a present-day medical or social rule. Conjugall love “should” remain constant: one flesh should become one mind, with common wishes and refusals. The examples give affection to both spouses, including love enduring into old age, but they also retain hierarchy. The wife’s duty to mirror her husband’s feelings is not an equal distribution of emotional authority. Elsewhere friendship is said to perfect the humankind that married love produces, so marital love is not invariably given supremacy over every other bond.

Marriage has public as well as private functions, and the public proposals can conflict with the defence of affection. In the imagined commonwealth, Burton sets minimum ages, allows dispensation, postpones remarriage after a spouse’s death, removes poverty as a barrier, and then says people should be compelled rather than hindered. He excludes people under categories of disability and supposed hereditary disease. The marginal Aristotle ages do not match the actual recommendation identified by the source note, even though they repeat Burton’s figures. Later he rejects the violent measures attributed to ancient Scotland as unsuitable for Christians, yet still condemns unrestricted permission to marry under his historical account of heredity. These are coercive proposals and reported precedents, not evidence of a consistent modern principle of free choice or a verified account of the cited laws.

Arguing against marriage, then answering the argument

The extensive anti-marriage performance cannot safely be detached from its voices and reversals. Burton begins with a barrage of misogynist authorities, but disclaims an attack on all women, says men are worse, and invites the reader to substitute men for women in the hostile picture. Some borrowed material is less straightforward than his presentation: the source note observes that the omitted continuation of the Romaunt passage condemns the charges as slander. His “wedding is undoing” sequence is introduced by “some say”; the wasting-fever wife is a hostile metaphor, not a medical definition. He admits that he has no personal marital experience and can produce poetical arguments on either side.

The rhetoric alternates between wanting marriage and fearing its consequences. Terence’s anxious bridegroom-to-be is followed by bachelors who long to marry and a literary Vestal envying married women. Birdcages, traps and lost liberty then make marriage look like imprisonment. When Burton announces his return to sober earnest, he still immediately denies that marriage itself is evil or troublesome: a virtuous, concordant couple can be happy. The carnal man’s objection is to an exclusive, lasting bond. Imagined alternatives include polygamy and Irish divorcement, with an expressly doubted Roman precedent; the source note distinguishes Caesar’s reported proposed privilege from Burton’s claim of an enacted law. These are not established permissions offered to the reader.

The pun “conjugium but conjurgium” turns marriage into quarrelling when either partner is irreligious, inconstant or discordant. The reed and fern illustrate incompatibility, while the lottery odds are rhetorical rather than measured chances of marital success. Wealth and poverty, good qualities and bad, are all turned into grounds for objection in the next catalogue. A wealthy wife is accused of purchasing authority over her husband; the

marginal nubere joke pictures him as the bride of his own wife. Scheraeus's mixed Greek and Latin complaint calls his συζυγία oppressive because of supposedly Xanthippe-like behaviour. Quarrelsomeness comes from that qualification, not from the Greek word's basic meaning.

The praise of single life also has limits. Burton can imagine voluntary unmarried communities and the attractions of leisure, while exposing the supposed advantages enjoyed by a rich childless person as the attentions of inheritance-hunters. He does not treat all unmarried people as either saints or happy beneficiaries. When the argument turns towards marriage, he cites Beroaldo's reported change of mind after marrying Camilla, rejects condemning everyone for the faults of a few, and offers good husbands as well as good wives. The Ovid line with paucorum warns against spreading a few people's blame to all; the source note distinguishes Ovid's feminine form from Burton's printed wording. The claim of reciprocal devotion remains a literary and argumentative claim: legendary sacrifices and travellers' accounts are not verified demonstrations of every custom described.

The most revealing reversal is the twelve-point praise attributed to Jacobus de Voragine and its Anti-parodia. A wife preserves property, shares adversity, eases solitude and enlarges kinship; the adamantine bond is therefore a blessing. Burton's counter-parody, expressly undertaken as an exercise, makes her spend the property, worsen adversity and turn the same unbreakable bond into a trap. The Latin list, Burton's English list and the opposing English list are distinct texts. Even the laudatory list contains a serious source problem: its first English point prints "none" to preserve wealth, where its Latin and argument require someone; the supplied modern text openly corrects that error. The list's alleged Mosaic punishment of childlessness is also unreferenced. Burton eventually says that some partners are good and some bad, so one must take the chance. The exercise explains the contradiction without making every hostile proposition his final conclusion.

The last remedy and its obstacles

The final marriage remedy is introduced only after other measures have failed. The medical authorities' confident language must be read with that condition. Savonarola's marginal nuptiæ is preceded by "if nothing else"; Arculanus adds "if possible." The vena Hymenæa, Hymen's vein, turns marriage into a bloodletting conceit, not a literal anatomical location or a treatment instruction. Avicenna's reported recovery from wasting involves arranging a union according to promise and law; Burton's expanded body also names the parties' desires and wishes, custom and legal form. These historical reports do not demonstrate that marriage invariably cures illness, nor do they erase the other person's will.

Burton's first obstacle is that the parties themselves may not agree. He then discusses parental refusal, law, money and the convention that a woman must not openly woo. Daphne's refusal of Hymen, love and connubia supplies a literary case of rejecting marriage. The later counsel is to disentangle oneself and let an unattainable beloved go. Only after that does Burton explicitly suppose mutual love and turn to obstructive parents. His father who will not marry his son is refusing to arrange a match; the daughter treated like an empty boat is an image of coercive disposal, not a grant of parental ownership.

Even this defence of affection is qualified. Parents should not compel or impose a match, but Burton subsequently approves the Ambrosian counsel that a woman leave the choice of husband to her parents and appear desired rather than desiring. The legal claim that a

daughter over twenty-five may marry beneath her rank is introduced only if Nevizzano is not misleading the reader. Its marginal Latin says without the father's knowledge, while the body says against parental consent. Those formulations must remain distinct, and neither is present-day legal guidance. Burton attacks mercenary matches, forced unions and over-matching for status, but his examples do not consistently establish free choice: the source note says his account of Danaus's daughters reverses who chose, and Dido's description of the cave union as marriage is subsequently disputed by Aeneas.

Material obstacles are not waved away. Apprentices, servants and scholars may face conditions or loss of livelihood; Beza's treatise on divorce is cited here for praying for continence when the means to marry have been removed. Predictions of celibacy from the stars are then called conjectures that incline rather than compel. Burton says marriage may be preferable for the soul, yet present worldly circumstances may require calming desire and remaining single. His following attack on compulsory religious celibacy is a distinct polemic, with attributed and often unverified accusations; it does not revoke every preceding qualification. The alternative catalogue of plural marriage and brothels ends by calling such arrangements generally disapproved and unlawful, then returns to encouraging marriage.

When marriage is finally called the last and best refuge again, the obstacles are supposed removed, both parties desire it, and no other remedy remains. If everyone is content, the Banes may be published and the match celebrated. The Epithalamium and invocation of Hymen give the close the form of a comedy ending in a wedding. Wishes for mutual love, children, lasting resources and affection into old age are wishes, not guarantees. The romance catalogue also joins couples whose literary stories do not all end in an undisputed legal marriage. The exuberant closure should therefore be read with its conditions rather than as a universal prescription.

A later passage supplies a particularly important limit to reproductive arguments. Burton quotes a condemnation of unions undertaken for lust without the hope of children, contrasting matrimonium with concubium. Immediately afterwards he expressly allows old people to wed for mutual companionship, help and comfort. This parenthesis prevents the earlier condemnation from becoming a definition that excludes every non-procreative marriage. His attributed remarks about repeated weddings, the alleged Tiberian prohibition and his attacks on unequal ages are themselves historically qualified. In the religious-love section he again calls marriage good and necessary: the fault there is disordered attachment that excludes love of God, not the married state itself.

Divorce and separation

The divorce passages distinguish threats, repudiation, legal difficulty and a reluctantly proposed last resort. Philip's rejection of his Danish wife is narrated with uncertain motives. The original Latin margin says the reason was uncertain and calls his act plainly unlawful and unbecoming a king; the supplied note also corrects the relationship and chapter number attributed to William of Newburgh. Repudiavit therefore cannot be treated as proof of a lawful divorce. Likewise the jealous husband who announces that he will be divorced at once is speaking inside a description of abuse, apology and renewed violence. His accusation of infidelity is not established by his shouting it. The later accounts of arbitrary marital power and divorce are presented under the tyranny of jealousy and retain their unverified national generalizations.

When Burton asks whether seeking divorce could relieve jealousy, he first says that it is difficult because the alleged adultery cannot be clearly proved. His rhetoric initially treats cunning concealment as the explanation, but the ensuing exchange challenges the

premise itself. A suspicious husband's objection about paternity and disgrace is followed by the question whether he is sure. Prematurity, resemblance and suspicious circumstances do not automatically establish adultery in this argument. Burton also asks whether the husband's misconduct helped cause the crisis, then expressly refuses to excuse her by accusing him: if both are wrong, the husband should begin by reforming himself. The quoted "chast wedlocks laws" belong to that reciprocal argument, not a blanket permission for either spouse's infidelity.

The final practical sequence tries prevention, kinder treatment, the removal of occasions of jealousy and reconciliation through friends or arbitrators. Reports of reconciliation stones and astrological devices are not thereby verified; the seal remedy is described as something foisted upon the reader. Only if the proposed course is unacceptable and no other remedies are available does Burton say the parties must, in the last place, sue for divorce. He immediately adds that it is difficult to obtain and not altogether suitable. The passage offers no full account of grounds, procedure, remarriage or the distinction between kinds of decree, so this article does not manufacture one.

Filesac's reported objection is counterfactual: if certain laws associated with Constantine, Theodosius and Valentinian were used in Burton's time, there would be almost innumerable unmarried women and men. No precise legal citations or provisions are supplied, and the number is an argumentative exaggeration rather than a measured outcome. Viduas here includes women left without husbands; it need not mean widows bereaved by death. Burton's own English restates the Latin more freely as almost no married couples remaining. He then says to try the earlier remedies again. The grotesque self-injury exemplum and the undisclosed remedy supposedly to be whispered are rhetorical continuations, not sound treatment proposals or an identifiable instruction that this lexicon supplies. Thus divorce remains a named possibility under restrictive conditions and immediate reservations; the ending is neither an absolute ban nor an unqualified recommendation.

Marriage language beyond the institution

The wider family shows why the words must be read locally. Paracelsus's admirers are said to be betrothed to wisdom, if their followers are to be believed. Trees "marry one another," and the spring lyric has birds mate: these are personifications of generation. The Song of Solomon becomes an Epithalamium for Christ and the Church, with the Church his Spouse or bride. Hymenæus is a wedding song in the festive description of Europa's abduction, a presentation that does not establish her consent. Elsewhere war replaces wedding songs with cries and wedding torches with burning towns. The shared language makes the contrast vivid without turning war into a wedding. Finally, the mingling of honey and gall and death's sorrowful parting demonstrate that joining and separation are broader ideas than marriage and divorce. Their exact Latin forms therefore receive distinct explanations rather than inheriting the institution's definition.

Places to Read

- DJR-011-21–23 (pp. 39–40): The bride-preference comparison in reciprocal prejudice: the dogmatist will not allow each person a separate preference; the Atticus attribution remains untraced.
- DJR-017-03–07 (p. 66): The imagined polity's age rules, dispensation, remarriage interval, financial provision, compulsion and exclusions; the marginal Aristotle discrepancy and uncollated legal comparisons remain visible.

- DJR-019-05–07 (p. 75): Betrothed to wisdom and the Latin marginal dedication, qualified by if the disciples are to be believed.
- DJR-023-09–11 (p. 12): Apuleius’s marginal mingling of honey and gall: joining as mixture rather than marriage; the supplied note locates Florida 18.
- DJR-033-18–25 (pp. 64–65): Historical hereditary arguments about spouse selection; Burton rejects violent reported measures for Christians yet advocates more control over marriage.
- DJR-050-02–04 (sequence pp. 143–144): Penelope’s suitors as idle consumers in the university polemic; retain these sequence labels rather than silently converting them to ordinary printed page numbers.
- DJR-055-10–12 (p. 166): Fear of death and triste divortium, the sorrowful separation from worldly possessions, pleasures and friends.
- DJR-055-34–45 (pp. 168–169): Unhappy marriage as a cause of distress, conditional praise of the institution, unequal and forced matches, and the explicit reversal from husbands’ grievances to wives’ grievances.
- DJR-056-01–02 (p. 169): Continuation of household discord and comparison of grievances, completing the earlier marriage discussion.
- DJR-079-20–22 (pp. 271–272): Nuptials as wedding celebrations among pleasurable things to read about; Modius’s exact collection remains unverified.
- DJR-087-01–05 (p. 308): Repeated honey-and-gall mixture, then the sufferer’s replacement of wedding songs and torches by war’s cries and flames, followed by Burton’s consolatory reply.
- DJR-111-28–30 (p. 427): Married love generates humankind while friendship perfects it; the preference for friendship is attributed and conditional.
- DJR-113-28–30 (p. 436): Trees said to marry: botanical personification, with the preceding palm-sex discrepancy and uncollated authorities retained.
- DJR-114-01–13 (pp. 438–440): Reported supernatural unions, the ring pledged to Venus, wedding-night consummation and eventual release; the wider argument acknowledges dissent and relies on stories rather than verified supernatural events.
- DJR-114-33–36 (pp. 441–442): Busbecq’s reported disguised marriage between women, within Burton’s hostile sexual catalogue; no modern identity or independent authentication is inferred.
- DJR-115-01–26 (pp. 442–444): Nuptial and conjugal love, enduring affection, husband/wife terms, asymmetric household images, and the distinction between ordered marital love and its excesses.
- DJR-115-43–47 (p. 445): The attack on older women’s remarriage and betrothal; the supplied note explains the praise of widowly devotion omitted from Burton’s Pliny presentation.
- DJR-132-01–03 (p. 534): Nubilis puella and the Venetian Bride/Novitsa still seeking a husband; studied courtship appearance, without an established ceremonial account.
- DJR-132-28–30 (p. 536): Hymenæus as a wedding song in the stylized abduction of Europa, with the source note’s redistribution of Lucian’s performers.
- DJR-137-08–12 (p. 559): Philip’s repudiation, uncertain motives, the original margin’s condemnation and the next account’s criticism; matches as marriages founded on ulterior motives.
- DJR-138-01–13 (pp. 563–564): Opening attack on women, its selected literary evidence and disclaimers; the source note records the Romaunt continuation’s condemnation of the slander.
- DJR-138-14–43 (pp. 564–566): Wedding/undoing wordplay, Burton’s lack of marital experience, the male and female desires to marry, and the anti-marriage trap imagery and expressly comic exaggeration.

- DJR-138-44–63 (pp. 566–568): The denial that marriage itself is evil, hypothetical plural marriage and divorce, reciprocal faults, marriage rites, and the conjugium/conjurgium pun with rhetorical odds.
- DJR-139-01–24 (pp. 568–569): Arguments turning every circumstance into a marital difficulty; wealthy-wife authority and the marginal reversal of the conventional nubere idiom.
- DJR-139-25–46 (pp. 570–571): Single-life attractions and difficulties, voluntary communities, inheritance-hunters, and Scheraeus's Greek/Latin complaint about marriage.
- DJR-140-01–16 (pp. 573–574): Marriage as last resort, Hymen's figurative vein, the conditional medical margins, Avicenna's promise-and-law union, and the initial possibility that the parties themselves do not agree.
- DJR-140-17–41 (pp. 574–575 and the unnumbered verso after 575): Restrictions on women's wooing, social impediments and unreciprocated literary love; Daphne's refusal of Hymen and connubia.
- DJR-140-42–75 (unnumbered verso after 575; p. 576; unnumbered verso after 576): The pursuit and refusal examples lead to the explicit counsel to disentangle oneself and let an unattainable beloved go; retain the unnumbered leaves in the route.
- DJR-140-76–89 (unnumbered verso after 576 and p. 577): The new supposition of mutual love, parental financial obstruction, causative marry, coercive disposal of children, and the restrictions on Burton's criticism of parental severity.
- DJR-141-01–23 (p. 577 and unnumbered PDF688–PDF689): The prohibition on compelled matches, qualified early-marriage and legal arguments, knowledge versus consent, and Burton's immediate endorsement of parental choice and female reserve.
- DJR-141-24–39 (unnumbered PDF689 and p. 578): Prospective husband in the altered Acontius oath, hasty unions including the disputed Dido marriage, and source reversals in examples of supposedly free choice.
- DJR-141-40–53 (pp. 578–580): Disproportionate and over-matched unions, livelihood restrictions, and Beza's On Divorce cited for continence when marriage is materially unavailable; the incomplete margin remains uncertain.
- DJR-142-01–08 (pp. 580–581): Astrological predictions reduced to conjectures, freedom rather than compulsion, and the explicit spiritual/worldly distinction in the counsel about marrying.
- DJR-142-09–35 (pp. 581–583): The anti-celibacy polemic, attributed accusations and numerical exaggerations, then the alternatives of polygamy and brothels and their subsequent rejection in favour of encouraging marriage.
- DJR-142-36–58 (pp. 583–584): The Epicurean crowd's money pun, perpetual suitors, Beroaldo's reported recantation, and the warning against condemning all for a few, including the paucorum/paucarum note.
- DJR-142-59–65 (p. 585): The favourable wife-and-husband ideal and exemplary devotion; keep literary and reported evidence distinct from independently verified customs.
- DJR-143-01–19 (pp. 585–586): Good husbands as well as wives, marriage's public and generational benefits, and the attributed immortality and imperial-bulwark arguments.
- DJR-143-20–34 (pp. 586–588): The twelve-point Latin praise, Burton's separate English, the openly declared counter-parody and final willingness to take the risk; identical adamantine firmness is valued oppositely.
- DJR-143-35–54 (pp. 588–589): Qualified encouragement, birds mating in the spring lyric, both lovers' desires and absent alternatives, the banns, romance/comedy closure, epithalamium and Hymen invocation.

- DJR-143-55–75 (pp. 589–590): Wedding blessings and the separate Latin/English bride-and-bridegroom poems, continuing into mutual affection and old age; the wished-for separation of souls is from bodies, not a divorce.
- DJR-147-07–14 (pp. 608–609): The jealous husband's threat of immediate divorce amid abuse, apology and renewed suspicion; his allegation is not proof or a decree.
- DJR-147-34–41 (pp. 611–612): Anatomical Hymen and marginal hymenis, with medical authorities rejecting alleged virginity tests, the opposing reply, and Burton's subsequent dismissal of other tests as absurd.
- DJR-147-48–51 (p. 613): Reported arbitrary marital authority and national comparisons, explicitly concluded as the tyranny of jealousy rather than approved practice.
- DJR-148-33–52 (pp. 616–618): The difficulty of proving alleged infidelity, proposed divorce, the husband's imagined objections, reciprocal responsibility, and Burton's later question whether the suspicion is certain at all.
- DJR-150-01–15 (pp. 624–625): Preventing jealousy through spouse selection and the polemic against unequal ages; repeated-marriage sayings and their attributed sources do not establish a simple universal age rule.
- DJR-150-16–33 (pp. 625–627): The matrimonium/concubium condemnation immediately qualified by permission for old-age companionship, mutual help and comfort, followed by arguments about equality and character.
- DJR-151-01–16 (pp. 630–632): The full final sequence: gentler treatment, mediation, disputed devices, conditional last-resort divorce, Filesac's counterfactual objection and return to earlier remedies, ending the jealousy discussion.
- DJR-151-37–39 (pp. 634–635): Epithalamium and Spouse in the Christian allegory of Christ and the Church, with the composite Song of Solomon wording identified.
- DJR-152-02–04 (p. 636): Gwalther's warning against disordered worldly attachment expressly preserves marriage as good and necessary.
- DJR-158-35–37 (p. 669): Conjugium as the dead husband in Propertius's literary picture of wives competing to follow him in death; Burton's fearful account and unresolved geographical transitions remain qualified.

In this edition

The paired text often modernizes the marital family directly: matches becomes marriages, spousals betrothal, nuptials weddings, conjugall married, and Banes marriage banns. Some alignments require a larger construction. "Marry his son" becomes "arrange his son's marriage"; over-match unfolds the social-rank relation; "aske their Banes" becomes "publish their marriage banns." In the Venetian description, Bride still looks for a husband and nubilis means marriageable. Novitsa is the term actually supplied there, without an independently established account of its ceremony or costume.

The two kinds of rites must not be collapsed. In the Venus-and-ring legend, performing nuptiall rites means consummating the marriage; in the discordant-spouses passage, neglecting marriage rites means neglecting marital vows or obligations. Venus's claimed betrothal is part of the reported supernatural tale. Burton also uses the Latin marriage verb in Busbecq's story of a woman who disguised herself as a man and married another woman. The article preserves the story's attribution and the source wording without authenticating the event, supplying a modern identity, or deriving a general legal rule from it.

Latin role and wordplay depend on construction. Uxor addresses a wife; maritus names a husband; conjux can name either spouse but has a female referent in the Lavinia and concordant-household examples. Conjugium exceptionally names the husband in the

Propertius couplet about widows following husbands in death. The literary claim is preserved as such, with its disputed citation. Nubere conventionally describes the bride's marrying, which is why the husband's refusal to nubere to his own wife is a joke about subordination. Nuptæ, married women, differs from nuptiæ, weddings or marriage; sponsi can be suitors rather than husbands. The promised sponsumq; futurum belongs to Burton's altered Acontius oath, not an exact reproduction of the woman's unwitting vow in Ovid.

The modern "wedlock but deadlock" reproduces a pun, while conjugium and conjurgium literally contrast marriage with quarrelling. In συζυγία ob Xantipismum, only the Greek noun supplies marriage; the Latin phrase supplies the Xanthippe-like behaviour. The adamantine bond remains unbreakable in both the praise and its counter-parody, with the evaluation reversed. The edition translates the Latin praise separately from Burton's English and transparently repairs the first English item's printed none. It likewise preserves paucorum rather than silently replacing it with Ovid's paucarum. These distinctions matter because a polished modern sentence can otherwise conceal a source variation or argumentative reversal.

The final divorce paragraph keeps the Latin statement about unmarried women and men separate from Burton's stronger English paraphrase about almost no married couples. The conditional laws are unidentified in sufficient legal detail; the supplied note does not verify their provisions. Repudiavit is rejection, with unlawfulness explicitly stated in its own margin; triste divortium is a sorrowful parting from worldly goods. The wedding god Hymen and the figurative vena Hymenæa differ from anatomical Hymen at DJR-147-37. There Burton cites authorities who reject the membrane or bleeding as sufficient proof of virginity, then reports others defending the test. The marginal hymenis is the anatomical noun in the genitive. This is a contested historical testing claim, not a validated means of determining sexual history. All historical medical, sexual, religious and legal claims here describe Burton's arguments and sources; they are not contemporary advice or adopted accusations.

See also

- Love (BAL-0200; Batch 3): The broader divisions and objects of love.
- Heroical love (BAL-0201; Batch 3): The historical lovesickness for which marriage is proposed as a qualified last remedy.
- Jealousy (BAL-0007; Batch 1): Suspicion, proof and the jealous husband's changing claims; external-volume treatment.
- Celibacy and vows (BAL-0235; Batch 3): Voluntary single life, compulsory celibacy and vows.
- Adultery (BAL-0236; Batch 3): Marital fidelity, sexual wrongdoing and the distinction between allegation and proof.
- Affinity and consanguinity (BAL-0237; Batch 3): Relations created by marriage and relations of blood.
- Dowry and jointure (BAL-0238; Batch 3): Portions, property and the financial pressure on matches.
- Liberty and servitude (BAL-0241; Batch 3): Marital bondage imagery and the different senses of liberty.
- Parents and children (BAL-0242; Batch 3): Parental control, consent and the marriage of children.
- Wittal and cuckold (BAL-0243; Batch 3): The cuckold label and its sometimes doubtful application.

- Consent and essence (BAL-0063; Batch 1): Agreement and assent, distinct from the historical medical sense of consent.
- Venery (BAL-0134; Batch 2): Historical sexual regimen and its limits.
- Continence (BAL-0135; Batch 2): Sexual self-restraint when marriage is unavailable.
- Friendship (BAL-0156; Batch 2): The comparison between marital generation and friendship’s perfecting role.

Celibacy and vows

Entry BAL-0235

The word

Celibacy here concerns unmarried status, its chosen or imposed continuance, and the vows and institutions that may regulate it. It is not identical with continence, the capacity or practice of sexual restraint. A bachelor, printed Batcheler, Batchelors and batchelours, is an unmarried man; single life is unmarried life. Latin cælebs can apply to a woman as well as a man, and cælibes viros can include men left unmarried after divorce. Neither word by itself proves that a person has never married or has made a religious vow. Cælibatum names the unmarried condition; Votum cœlibatus specifies the vow of celibacy.

Virginity brings another distinction. Burton can praise sexual untouchedness as a religious condition while moving freely between it and unmarried life. The terms are not safely interchangeable in every passage. His medical virgines can be rendered unmarried women, while Innuptæ explicitly means unmarried. Nuns are women in a vowed religious community, not simply another name for every maiden or widow. Chastity can also be fidelity within marriage. The present family therefore concentrates on status, vows and restrictions; it does not duplicate every example of sexual restraint or every literary virgin.

Monastique, Monastick and monasticall concern monastic or monastery-like life. They can describe Burton’s college retirement and a proposed communal residence without establishing that every resident has vowed religious celibacy. Monasteries are religious houses, sometimes specifically women’s convents; monks are male members of such communities. Latin monachatus is the monastic state, whereas English monkery disparagingly names monastic practices. Votaries, Latin votarii or votarios, are people bound by religious vows.

A vow is a solemn promise, and to vow can mean make one. It may concern religious abstinence, fidelity to a spouse or an ordinary promise in courtship. Vowed can instead mean solemnly asserted or assured. Latin votum and vota also cover wishes, desires and prayers; voverat may mean had prayed for. Votivi describes things promised or performed in fulfilment of vows, including public games. These related uses require their own local explanations, rather than an automatic route from every vot- form to monastic celibacy.

In the work

Status, choice and the uses of a house

Unmarried status does practical work outside the controversy about vows. In Burton’s imagined welfare scheme, single people unable to work are to receive institutional maintenance; the next paragraph gives different relief to married infirm people. In the Muses’ poverty story, Buchanan’s Calliope remains cælebs because she lacks a dowry. The female subject makes unmarried a better definition than bachelor. Burton’s separate English couplet calls her a maid. His later complaint that bachelors want marriage and married men want bachelorhood runs both ways, even when the existing wives are otherwise admirable. These are social conditions and reported preferences, not necessarily religious commitments.

Burton twice describes his own college life as monastic and calls himself a bachelor. His claim to stand apart from women's sexual troubles is theatrically unstable: after promising silence he immediately speaks again, attacking parents, guardians and institutions that prevent supposed relief. The self-description must nevertheless remain distinct from the religious vows he attacks. Nor does his criticism entail rejection of every religious house. In the discussion of solitude he condemns enforced withdrawal, yet objects to indiscriminate destruction of abbeys. Some buildings and revenues, he argues, could have supported men and women who did not wish or were not suited to marry, allowing education, useful study, companionship and devotion. Such residents would be neither solitary nor idle in the harmful senses he has been criticizing. The favourable example of some truly devoted monks matters.

A related proposal appears inside the praise of single life: a benefactor might establish a monastic college for women who are poor, unhappy, disappointed in love or otherwise willing to remain unmarried. Burton's harsh descriptions of age and appearance are part of his social vocabulary; they do not erase the stated willingness. Elsewhere he rejects the assumption that only beautiful women are suitable for marriage, after reporting daughters being placed in convents. His body's account of changing their names and the traveller's marginal account run in opposite directions and cannot be fused into one verified custom. The monastic image also changes with its argument. A monk compared to a fish out of water supports withdrawal for contemplation in consolation for imprisonment; the proverb that despair makes the monk pictures withdrawal after frustrated worldly hopes. Neither is a universal biography of religious people.

Praise, satire and limits

The extended defence of single life first makes the bachelor his own master, free from dependants and household restraints. This is an idealizing comparison, not a factual statement that all unmarried people have no responsibilities. Praise of virginity follows, with Jerome's contrast between marriage filling the earth and virginity filling Paradise. Daphne's evergreen laurel becomes a moral allegory of enduring virginity. The shortened Catullus flower comparison remains incomplete; the modern supplies its understood flower rather than inventing a complete quotation. Burton's claim of religious merit is pointedly qualified by if you will believe a Papist. He also admits loneliness and the absence of a spouse's care, before arguing that company and occupation can supply alternatives.

The praise then turns satirical. The rich bachelor's apparently devoted friends bring gifts because they hope to inherit. The resulting welcome cannot simply be counted as disinterested esteem. Later, Horace's claim that nothing is better than single life is only half the original comparison: the supplied source note explains that the unmarried person, in turn, praises marriage. Burton's pro-marriage argument reverses the earlier valuation. A supposed condemnation of bachelorhood is introduced by belike, marking an inference; the severe assertion that one cannot live or die properly without a wife is attributed to Witzel. The numbered reasons favouring marriage include an unsupported claim that Mosaic law curses celibacy. Burton then experiments with an opposing counter-parody. He subsequently calls both marrying and living single hazardous, before recommending marriage only with the lovers' desires, cleared obstacles and no other remedy. These shifts must remain visible rather than being flattened into a settled rule for all unmarried people. The Table's praise of single life and virginity points specifically to page 570, where both the encomium and its satire can be read.

Enforced vows, bodily claims and the argument from liberty

The early attack grows from historical reproductive medicine. Burton and his authorities explain some illnesses through retained generative fluid, suppressed menstruation or omitted sexual intercourse; the Galenic statement is qualified as applying to some people. His later class contrast between idle noblewomen and working women and his claim that marriage relieves certain unmarried women belong to the same historical framework. They are not established present-day consequences of abstinence. His term inforced temperance means compelled sexual continence. The catalogue that joins illness to alleged rape, infanticide and other offences in religious communities crosses from medical speculation into anti-monastic accusation. Citations to physicians, Chemnitz and Bale do not independently prove either the causal theory or the offences. In the earlier Jesuit attack, Vow virginity similarly states the professed commitment before a polemical allegation of hypocrisy.

The later marriage debate distinguishes several kinds of constraint. College rules, service, customary tenure and financial dependence can obstruct marriage without a religious vow. Burton admits that some people technically have a choice, but presents loss of livelihood as making it desperate. He cites Beza’s advice to pray for continence when the means of marriage are unavailable. The Latin margin’s clear cælibatum denotes that unmarried condition; its ending is uncertain and must not be repaired into a complete argument. After rejecting astrological predictions as compulsory decrees, Burton still distinguishes spiritual welfare from worldly circumstances: marriage may be better for the soul, while present circumstances require remaining as one is. Freedom from astrological compulsion does not abolish those material restrictions.

He next makes his explicit Protestant case against obligatory religious celibacy. Order and Vow check, or restrain, the impulses attributed to nature, youth and desire. His Ovid quotation remains feminine: Daphne’s beauty conflicts with her wish for perpetual virginity. Burton changes the pronouns and transfers that line to male religious vows. The ensuing medical and criminal catalogue is again his polemical claim. The story of infants’ remains attributed through Ulricus and Chemnitz is not verified history; the body says six hundred, while the margin says more than six thousand. Those differing figures must not be harmonized.

The question whether the vow may be broken stages opposing authorities. Burton presents Bellarmine as preferring sexual transgression to passing from vowed celibacy into marriage; the precise original wording and argument remain uncollated. His similar representations of Coster and Gregory of Valencia also require that qualification. The story of a votary who allegedly chose death rather than sex or marriage is preserved with its printed date and name, not offered as a reliable medical choice. Burton replies with Paul’s better-to-marry saying and Jerome’s contrast between the Caesars’ laws and Christ’s. The supplied source note places Jerome’s words in a discussion of unequal sexual standards and Fabiola. Cyprian’s condemnation of violating divine order originally concerns schism and rival priesthoods, not celibacy; Burton reapplies it. His own conclusion calls the permission to marry a Christian liberty. That is an argued theological entitlement, not a neutral statement of universally applicable law.

The next appeal to nature also needs limits. Burton reports pro-marriage policies and foreign surprise at European religious houses, then turns a Tertullian passage into a claim that few can remain continent willingly. The supplied note identifies substantive alterations: Burton adds the goddess address and changes nature’s preparation into a defect of nature. His concluding I think not is his own extrapolation. Those claims coexist with his earlier provision for voluntary unmarried communities and with his recognition

that circumstances may prevent marriage. In the divorce discussion cælibes can describe men left unmarried after separation; the surrounding proposal remains conditional, difficult and not altogether suitable, as explained under Marriage.

Vows beyond celibacy

Vows can receive an entirely different valuation within marriage. Burton argues that a faithful wife's vow, affection and religion guard fidelity better than locks and confinement. The preceding conditional matters: he is describing the woman who is faithful. His Dido illustration invokes her pledge to her dead husband before her subsequent relationship with Aeneas, rather than supplying uncomplicated proof of permanent constancy. In courtship, vows and promises can instead be forgotten after desire is satisfied. Mertila's broken resolution not to love Pamphilus again is followed by a male example expressly just as unsteady. These are erotic commitments, not religious profession.

Bilia's vowed reply is an assurance: she would have told her husband about his breath except that she thought it normal. It does not say that she actually had told him. Demosthenes can likewise vow in the sense of declare, and Clearchus vows what first attracted him to a woman. The Latin family extends further. Juvenal's votum is a desire; Burton's separate English version prints vows. The lovers' votum attributed to Aristaenetus is a wish for reciprocal affection and conversation. Voti compotes describes attaining one's wishes in the argument against astrological fatalism. Vota in the money-worship margin are prayers, while Ovid's voverat recalls what Midas had prayed for and now hates. The Roman games called votivi belong to fulfilment of religious vows, without implying any promise of celibacy.

Finally, the discussion of religious melancholy lists the vow of celibacy and the monastic state separately. Monkery carries Burton's disparagement, and his claims about practices across different religions remain broad polemical classifications. Even there his attack on excessive mortification is expressly limited: he says fasting is not blameworthy in itself and approves it when moderate and seasonable. The Ethiopian votarii in the traveller-based margin are people under vows, not a name for the whole population. Status, institutional restriction, bodily restraint and personal promise must therefore remain distinguishable throughout the family.

Places to Read

- DJR-001-04–DJR-001-06 (pp. 1–2): Juvenal's desire catalogue and Burton's separate English vows; their two modern renderings.
- DJR-002-03–DJR-002-05 (p. 3): Burton's college retirement, sufficient income and monastery-like life.
- DJR-009-10–DJR-009-14 (pp. 28–29): Religious vows in the hostile Jesuit catalogue; unverified financial and sexual allegations.
- DJR-010-25–DJR-010-27 (p. 36): Money worship and Juvenal's marginal prayers, not promises of celibacy.
- DJR-016-39–DJR-016-42 (p. 65): Unmarried recipients of institutional maintenance contrasted with relief for married infirm people.
- DJR-017-03–DJR-017-07 (p. 66): The imagined compulsory-marriage scheme and marginal cœlibes, with its exclusions and unverified authorities.
- DJR-036-11–DJR-036-15 (p. 79): Retained-seed and omitted-sex explanations attributed to historical physicians, with the some-people qualification.

- DJR-038-01–DJR-038-03 (pp. 87–88): Enforced solitude and the hostile account of monastic rules; read with the following defence of useful houses.
- DJR-038-11–DJR-038-21 (pp. 89–90): Qualified value of contemplation, opposition to indiscriminate destruction, and proposed communal study for unmarried men and women.
- DJR-043-02–DJR-043-04 (pp. 110–111): Demosthenes vows by declaring a preference; Burton's interpretation differs from the Plutarch comparison.
- DJR-047-27–DJR-047-29 (p. 133): Calliope remains unmarried for lack of a dowry; Latin and Burton's English couplet separately rendered.
- DJR-052-04–DJR-052-07 (p. 152): Reciprocal bachelor/married dissatisfaction and Midas's once-desired gift, voverat.
- DJR-063-06–DJR-063-17 (pp. 203–205): Historical treatment of unmarried women, Burton's bachelor self-interruption, forced vows, and attributed anti-monastic accusations.
- DJR-079-31–DJR-079-33 (pp. 272–273): Public spectacles and the marginal votive games, with uncollated classical-antiquarian references.
- DJR-093-36–DJR-093-38 (p. 339): The monk-and-fish comparison in consolation for confinement; reported examples are not verified biographies.
- DJR-094-41–DJR-094-43 (pp. 343–344): Scardeone's reported funeral: body maidens and marginal Innuptæ, unmarried girls.
- DJR-114-31–DJR-114-33 (p. 441): Bale's hostile allegations and the expressly conditional votarios argument.
- DJR-119-34–DJR-119-36 (p. 464): Vowed as assured in Clearchus's attributed statement about attraction.
- DJR-125-12–DJR-125-14 (p. 495): The batchelours spelling and the qualified age-concealment allegation.
- DJR-125-22–DJR-125-25 (pp. 495–496): Courtship vows abandoned after satisfaction; Catullus, Burton's separate verse and the qualified Platonic reference.
- DJR-125-46–DJR-125-48 (pp. 497–498): The corresponding attack on women's vows and tears, with distinct Latin and English poetic versions.
- DJR-130-28–DJR-130-30 (p. 526): The marginal votum for reciprocal affection and conversation in Aristaenetus.
- DJR-135-12–DJR-135-14 (pp. 550–551): Mertila's broken romantic vow and the expressly equally unsteady male counterpart.
- DJR-139-25–DJR-139-46 (pp. 570–571): Praise of bachelor freedom and virginity, voluntary women's college, admitted inconveniences and inheritance-hunting satire.
- DJR-141-49–DJR-142-08 (pp. 579–581): Institutional and financial obstacles, Beza's incomplete margin, astrological conjecture and the spiritual/worldly distinction.
- DJR-142-09–DJR-142-19 (p. 581): The vow-and-nature conflict, altered Daphne line, unverified accusations, rival authorities and Burton's Christian-liberty conclusion.
- DJR-142-24–DJR-142-29 (pp. 582–583): Augustus's unmarried addressees, reported national policies and Burton's altered Tertullian argument.
- DJR-142-41–DJR-142-54 (pp. 583–584): Single life praised through an extracted half of Horace's comparison, followed by the pro-marriage reply.
- DJR-143-12–DJR-143-50 (pp. 586–589): Belike-qualified condemnation of bachelorhood, severe attributed claims, the unsupported Mosaic curse, counter-parody and eventual qualified recommendation.
- DJR-147-34–DJR-147-41 (pp. 611–612): Cross-reference context: the disputed historical signs of virginity and anatomical Hymen, including opposing authorities.
- DJR-149-01–DJR-149-15 (pp. 619–620): A faithful wife's vow versus confinement; Dido's literary chronology, qualified exempla and Bilia's conditional assurance.

- DJR-150-34–DJR-150-35 (p. 627): Women’s convents in a rejected beauty-based marriage argument; body and marginal name-changing stories differ.
- DJR-151-09–DJR-151-12 (pp. 631–632): Cælibes after hypothetical divorce, within a conditional and expressly qualified last-resort proposal.
- DJR-153-02–DJR-153-04 (p. 641): Marginal votarii identifies ascetics within Burton’s polemical geographical survey, not the entire population.
- DJR-156-01–DJR-156-08 (pp. 655–656): The vow of celibacy and monastic state, monkery, contested merit, and explicit defence of moderate seasonable fasting.
- DJR-163-34–DJR-163-36 (pp. 693–694): Despair makes the monk: proverbial withdrawal after frustrated hopes in a secular despair discussion.
- DJR-172-174; DJR-172-243–DJR-172-244 (unnumbered Table and closing notice): Unnumbered Table routes: single life and virginity praised at 570; signs of virginity at 612, where the authorities disagree.

In this edition

The modern text generally retains bachelor and single life, while distinguishing ordinary status from religious obligation. Batchelors must be married becomes “Bachelors must marry” inside a reciprocal statement of dissatisfaction, not a statutory command. Belike becomes “apparently,” preserving inference; the participial Holding is recast as a finite clause with a contextual subject. Cælebs is “unmarried” for the female Calliope, cælibes viros “unmarried men” in the divorce counterfactual, and cælibe vita “single life.” The clear Beza clause is aligned without claiming to resolve its incomplete ending. Innuptæ explicitly supplies unmarried in the funeral margin; the body’s virgins and its modern maidens remain separate.

Monastique, Monastick and monasticall are normalized as monastic. The surrounding college or communal-residence description controls the application. Monasteries becomes convents where the inhabitants are daughters; the modern passive recasts the body’s active put them into construction. Monachatus is “the monastic state,” while monkery becomes “monkish practices,” preserving the English disparagement. Votaries becomes “people bound by vows”; the Latin votarii identifies only the ascetics in its particular margin. In the conditional Bale passage the modern supplies occurred to the elliptical Latin, without converting if into fact.

Votum cœlibatus is “The vow of celibacy”: votum contributes vow and the genitive cœlibatus contributes of celibacy. In de voto cælibatus ad nuptias transire, de supplies from, ad nuptias into marriage and transire to pass. The abbreviated bibliographical cælibat. and sacerd. remain printed abbreviations even when the modern expands their sense. English inforced temperance is “enforced continence” in this sexual context. Order and Vow become “their order and their vow,” with the shared possessive repeated and checks modernized as restrain.

Other alignments cannot be reduced to a single automatic equivalent. Vowed is assured in Bilia’s complete conditional reply and in Clearchus’s assertion, but vow is declare in the Demosthenes report. Latin votum is rendered desires in Juvenal’s list, while Burton’s own vows is separately modernized as vows; the contextual possessive their belongs to the fuller modern sentence, not to votum alone. The Aristaenetus wish supplies my for the petitioner. Voti compotes is expanded from an adjectival construction into “attain their wishes.” Votoque combines the noun with and, and the Daphne line retains its feminine possessives despite Burton’s male application. In the games margin Votivi supplies Votive, while games is placed after the coordinated English list; the compact record aligns the adjectives alone and explains where the shared noun games is rendered.

The Caesars-and-Christ quotation, Burton’s ensuing English restatement and the authorities’ original contexts are kept distinct. The edition’s historical source notes report comparisons and uncollated witnesses; this article does not claim fresh collation of Bellarmine, Coster, the travellers or the medical cases. The original Table’s printed reference to 570 is retained. Anatomical attempts to identify virginity and their opposing authorities are treated under Marriage’s Hymen contrast, not converted here into a reliable test or present medical guidance.

See also

- Marriage (BAL-0234; Batch 3): Marriage and its qualified divorce discussion; also the anatomical Hymen dispute.
- Continence (BAL-0135; Batch 2): External volume: sexual restraint and capacities, distinct from unmarried status and imposed vows.
- Venery (BAL-0134; Batch 2): External volume: the historical sexual-regimen context.
- Matrix and mother (BAL-0218; Batch 3): The disputed historical physiology applied to unmarried women and widows.
- Satyriasis and priapism (BAL-0219; Batch 3): The distinct medical terms in the anti-celibacy catalogues.
- Seed (BAL-0220; Batch 3): Generative seed and the historical retention theory.
- Solitude (BAL-0142; Batch 2): External volume: useful retirement and harmful or imposed solitude.
- Religion and superstition (BAL-0078; Batch 1): External volume: Burton’s religious classifications and polemical claims.
- Religious melancholy (BAL-0077; Batch 1): External volume: the larger religious-melancholy argument.
- Liberty and servitude (BAL-0241; Batch 3): The senses and limits of liberty, including freedom to marry.
- Gifts and liberality (BAL-0230; Batch 3): Votive gifts and other forms of giving.

Adultery

Entry BAL-0236

The word

Adultery names sexual intercourse that violates a marriage. Burton’s most explicit distinction sets love for another man’s wife beside a proposed seduction of an unmarried woman: the former is adultery, the latter fornication. Calling fornication almost equal to adultery evaluates their gravity within his Christian argument; it does not erase the distinction. The ordinary agent is an adulterer. Latin adulter and mœchus name that agent, while the printed mæcha labels a female adulterer; adulterium names the act. These terms identify kinds of conduct or accusations, not proof that a particular person performed them.

The family reaches beyond a completed encounter. An adulterous eye is a sexually directed gaze; Advoury, the spelling in Burton’s English verse, can lurk within the heart despite bodily confinement. Conversely, adulterous may describe an actual offence in the received biblical account of David. Exceptional moral applications call an excessively ardent husband an adulterer or lust-driven spouses fornicators. Institutional adulterum condemns an arrangement as corrupt or faithless. Each needs its local argument rather than an automatic inference of intercourse with someone else’s spouse.

The material sense is different again: adulterine drugs and adulterini cloth are adulterated or debased goods. Naturæ monetam adulterantes, counterfeiters of nature’s coin, transfers that falsification to descent. Related sexual vocabulary also requires discrimination. Stupravit can mean had illicit or dishonouring intercourse without itself proving force; the assault narrative containing stupri causâ and the two English constuprated passages expressly concern coercion or rape. Constuprant in a reported insult is rendered debauched. Incestos means unchaste in the dance passage, without necessarily specifying intercourse between relatives. The selected records preserve these contrasts rather than supplying a complete catalogue of Burton’s sexual accusations.

In the work

Condemnation, social privilege and inward desire

Burton can condemn the offence while exposing unequal punishment. In the preliminary satire a poor fornicator may lose family, property and reputation and undergo penance, while the powerful man’s conduct is treated ironically as no offence at all. His imagined commonwealth nevertheless proposes death for adultery; the adjacent marginal law attributed to Alfred gives different mutilations and remains uncollated. These passages occupy different argumentative positions, not one uniform legal code. The account of David’s desire likewise says that knowledge of wrong did not prevent taking another man’s wife and committing murder. Its continuation says the passions can be governed but often are not, rather than establishing that moral agency is impossible.

The discussion of erotic causes enlarges the contrast between restraint and act. In the quotation attributed to Gregory Nazianzen the speaker says he avoided outward fornication but stained virginal purity through secret thoughts; the cited intermediary has not been located. Later allegations about regional climates, luxurious cities and powerful men are rhetorical and attributed. The reported population and courtesan figures are introduced as what some say. Burton expressly says he does not know how truly Sander

makes the allegation about Henry VIII; the supplied modern rendering follows Burton’s English explanation despite an extra negative in the Latin. The surrounding reports include forced recruitment of women, which must not be redescribed as their voluntary sexual conduct. Ovid’s Aegisthus is called adulter in a fragment whose omitted continuation answers the question about his conduct with idleness.

The eye passage expressly locates the danger in use, not the organ itself. It invokes Peter’s adulterous eye and Isaiah’s wandering gaze, then counters them with beautiful yet chaste devotional eyes, conditional on belief in the cited authorities. Elsewhere Burton repeats hostile beauty-and-chastity generalizations and the story of Venus’s creaking sandal. The supplied Philostratus comparison does not support all his additions about Vulcan’s surveillance and Mars’s reaction. The bald adulterer in the soldiers’ taunt against Caesar is similarly a reported insult, not a demonstrated physiognomic rule. Nor are men merely injured husbands: the Marullus verse explicitly describes married men seeking prostitutes despite their wives’ virtues, retaining male responsibility in both the Latin and Burton’s separate English.

Enlarged labels and sexual coercion

A definition by marital status does not exhaust every polemical use. Burton conditionally cites the maxim that an excessively ardent lover of his own wife is an adulterer. Beside it he reports severe claims about kissing, asks what would become of everyone, and then withdraws with a question about his own involvement. That withdrawal is not an explicit refutation. The supplied note identifies Jerome as quoting Xystus and explains that Aquinas’s judgment depends on intention rather than making every kiss intrinsically a mortal sin. Likewise the claim attributed to Ambrose that lust-driven spouses are fornicators, with Augustine brought into agreement, is immediately limited by Burton’s express permission for old people to marry for companionship, mutual help and comfort. The authorities’ exact loci remain uncollated.

A further transfer occurs in the attack on compulsory celibacy: Cyprian’s adulterum and Burton’s English adulterous condemn human arrangements said to violate divine order. The supplied comparison places Cyprian’s original argument amid schism and rival altars and priesthoods; Burton applies it to marriage restrictions. Witzel’s warning about inanibus stupris, fruitless sexual transgressions, is more explicitly sexual than Burton’s following English warning about eventual regret. Neither that fragment nor the overlapping accusations against monks and friars supplies an independently verified inventory of offences. Medical citations attached to the anti-monastic catalogues do not authenticate their criminal allegations.

Force must be established from the actual passage. In the jailer story the marginal stupravit conjugem reports illicit intercourse with his wife; it does not alone establish rape. The note’s comparison with a later English adaptation corroborates a narrative, not Burton’s exact intermediary. By contrast, the Tritons’ stupri causâ is accompanied by seizure and a threat of drowning if the women will not yield. It belongs to a marvellous tale attributed to Pierre Gilles, adjacent to a separately conditional claim about fish. In the sack of Rome the wives and daughters are constuprated, raped; the Sejanus comparison invokes a separate ancient assault. Seneca’s second constuprated passage is a rhetorical rape problem in which two victims choose incompatible forms of redress, not a documented event. The broad label fornicator used for its perpetrator does not make every occurrence of that noun synonymous with rapist. Nor does the Caledonian wife’s reported constuprant taunt have to carry the same force. Finally, the unchaste loves called Incestos in the attack on dance training need not involve incest, and Burton’s eventual verdict permits sober, modest dancing at a suitable time.

Suspicion, proof and competing replies

The jealousy discussion repeatedly changes the status of its claims. Struś's marginal adulteri is embedded in a suspected attachment and an unfinished case description, more explicit than Burton's body narrative. The preceding exchange records Vallés's denial of a distinctive lover's pulse alongside contrary authorities. These historical claims do not make pulse changes proof of adultery. The later ordeals likewise concern accusation and purported clearing, with unverified immunity to fire and competing demonic and angelic explanations. Burton asks whether severe laws themselves display jealousy. The example of an oath imposed on a wife also changes the emphasis of the cited Augustine passage; it does not demonstrate a reliable test.

In the consolation Burton first distinguishes an innocent wife from the hypothesis that the husband really has been wronged. Dishonest is explicitly negated in the first alternative. He then minimizes the injury and invokes its supposed prevalence, but the historical counts and catalogues remain allegations or literary examples. The three thousand mœchorum attributed to Dio are especially unsafe as a statistic of guilt: the supplied comparison describes indictments on a docket with few prosecuted, whereas Burton turns them into a simultaneous summons of adulterers. Philo's uncollated coinage metaphor adds an anxiety about descent, not literal financial counterfeiting. Burton also expressly allows that there are virtuous men and women, and that dissolute husbands wrong good wives.

The question about divorce next separates apparent notoriety from evidential proof. Taken in the fact means caught in the act; fact is a deed, not a modern item of information. The concealment maxim si non caste, tamen cautè distinguishes chastity from caution. Even the accompanying Sulpitia example is problematic: the supplied note identifies Sulpicia and Calenus as spouses in Martial, so it cannot simply validate Burton's illustration of concealed infidelity. The recommendation of patience is then challenged and modified through a dialogue. Burton accuses the husband of demanding fidelity he does not practise, but expressly says this does not excuse the wife. An imagined husband objects about the children's descent; Burton answers provocatively before asking whether the suspicion is true at all. Birth timing, resemblance, conversation and laughter are criticized as grounds for rash inference. His story of Francis's charitable interpretation is itself unverified.

The adapted Ovid locates an Adulter within despite guarding; Burton's separate English turns that agent into inward Advoury. The continuation attacks confinement and distinguishes an unchaste wife who cannot be guarded from a chaste one who ought not to be. The Ausonius-attributed mæcha poisoning line illustrates a retaliatory argument, not an authenticated crime. The literary Combabus is falsely accused of incontinency after refusing the queen and is later cleared; accusation must not become fact in retelling. Burton's account of tolerated brothels is also qualified: he concedes his opponents' civic expediency and immediately opposes the practice in religion. He rejects or derides magical devices for fidelity. Divorce eventually appears only as a difficult, not altogether suitable last resort if other courses are unavailable. The fuller controversy belongs to Marriage; the historical coercive practices and self-injury stories are not present advice.

Corrupted goods and the possibility of repentance

Adulterine druggs offers a concrete nonsexual contrast. Even a well-intentioned physician, Burton says, may be undermined by an apothecary's corrupted preparations. His later defence distinguishes abuse from use and praises medicine, so the earlier attack

is not his final verdict on the profession. The marginal adulterini mercatorum panni supplies a parallel commercial image of adulterated cloth in the discussion of appearances hidden by darkness. Neither material adjective accuses the goods or their users of adultery.

Finally, the religious consolation prevents a condemnatory word from fixing an irreversible identity. The earlier question about an adulterer enjoying pleasure belongs to an argument that conscience's distress may come later. Repentance is then said to welcome the fornicator, and the Latin margin also names an adulterer whom Burton's English body omits. David, called adulterous and cruel, has been received; Solomon may be converted, and unrepentance remains the stated exclusion. These are Burton's theological assurances against despair, preserving the distinction between acknowledged wrongdoing, accusation, forgiveness and permanent rejection.

Places to Read

- DJR-010-17–19 (pp. 34–35): Unequal sanctions for fornication: the poor person's punishment and the great man's ironic exemption.
- DJR-017-01–07 (p. 66): The imagined commonwealth's death penalty for adultery, the differently punitive Alfred margin, and surrounding household and marriage rules.
- DJR-026-47–50 (p. 30): David's wrongdoing despite knowledge of the offence, followed by the distinction between powers that can govern and their failure to do so.
- DJR-054-45–49 (pp. 164–165): The sack-of-Rome rape narrative, original marginal constupratæ, and separate Sejanus comparison within the account of wartime violence.
- DJR-063-11–16 (pp. 204–205): Compelled celibacy and the polemical sexual-offence catalogue; medical references are not proof of the accusations.
- DJR-099-12–16 (p. 364): Adulterine drugs in the conditional account of an honest physician undermined by an apothecary.
- DJR-099-22–28 (p. 365): The consequential reply defending medicine and distinguishing use from abuse, with historical qualifications about treatment.
- DJR-113-41–45 (p. 437): Stupri causâ in the marvellous Triton assault, its explicit coercion, and the adjoining conditional fish claim.
- DJR-114-29–35 (pp. 441–442): Bale-mediated anti-monastic accusations, conditional inferences and medical marginal citations in the wider polemical catalogue.
- DJR-116-05–10 (pp. 447–448): The quotation denying outward fornication while confessing inward impurity; the attributed Gregory/Chilo route is unlocated.
- DJR-116-21–40 (pp. 449–450): Regional allegations, reported urban counts, privilege, the expressly doubtful Sander allegation, forced recruitment, and Ovid's adulter fragment about idleness.
- DJR-120-27–31 (pp. 469–470): Adulterous use of the eye contrasted with the organ itself and attributed devotional counterexamples.
- DJR-122-32–36 (pp. 481–482): The original marginal adulterated-cloth comparison amid claims about darkness, appearance and courtship.
- DJR-123-47–50 (p. 487): The conditional adulter maxim about one's own wife; kissing, intention, source qualifications and Burton's withdrawal.
- DJR-124-33–37 (pp. 491–492): Incestos as unchaste loves in the hostile dance argument, with the altered Horace quotation and historical-source cautions.
- DJR-124-58–60 (p. 494): The later qualification allowing sober, modest dancing at the proper time.
- DJR-126-50–54 (p. 505): Dispute over a lover's pulse and Struś's incomplete adulteri case in the original margin; suspicion remains a reported inference.

- DJR-136-33–43 (pp. 556–558): Receptive counsel, the adultery/fornication distinction, marriage suitability and reason’s claimed power; moral invective and the absolute kinship claim retain their historical limits.
- DJR-142-09–19 (p. 581): Compulsory-celibacy controversy, Cyprian’s institutional adulterum and the harsher Latin warning about fruitless sexual transgressions.
- DJR-145-57–59 (p. 601): Mœcharetur in the Venus surveillance story; the supplied Philostratus comparison limits Burton’s added details and generalization.
- DJR-146-07–10 (p. 602): Married men’s adultery in the attributed Marullus poem and Burton’s separately translated English.
- DJR-146-25–27 (pp. 603–604): Mœchum in the soldiers’ bald-Caesar taunt; unsupported physiognomy and the following conditional licence claim.
- DJR-147-42–49 (pp. 612–613): Laws and suspected adultery, reported ordeals, opposing explanations, imposed oaths and a chastity reward; claimed tests are not established proof.
- DJR-148-23–35 (pp. 615–617): Innocence versus hypothetical injury, mœchorum and the docket/summons discrepancy, the coinage metaphor, sexual taunts and the acknowledgment of faithful spouses.
- DJR-148-36–45 (pp. 617–618): Caught in the act, cautious concealment, the problematic Sulpitia example, reciprocal blame and the imagined husband’s objection about descent.
- DJR-148-46–52 (p. 618): The challenge to suspicion, rejected paternity inferences, charitable interpretation, adapted Ovid’s inward Adulter and Burton’s separate Advoury verse.
- DJR-149-01–04 (p. 619): Guarding versus voluntary fidelity and the uncollated mæcha poisoning line in the retaliatory argument.
- DJR-149-43–53 (pp. 623–624): The Senecan rape problem, falsely accused Combabus, polemical policy claims about brothels and their immediate religious limitation, followed by rejected charms.
- DJR-150-16–19 (pp. 625–626): Fornicators/fornicarii applied to lust-driven spouses, immediately qualified by permission for old-age companionship.
- DJR-151-01–16 (pp. 630–632): The jailer’s betrayal and marginal stupravit, reassurance, magical adulterare claim, and conditional difficult last-resort divorce; literary self-injury remains historical rhetoric.
- DJR-164-53–55 (p. 699): Pleasure before the later distress of conscience, including the adulterer example.
- DJR-166-44–48 (pp. 708–709): Repentance receiving offenders: the fornicator in the body and the additional adulterer in the original Latin margin.
- DJR-167-47–51 (p. 714): David received despite adultery, Solomon’s possible conversion and the qualification concerning unrepentance.

In this edition

The English adultery and fornication usually remain recognizable, but their surrounding grammar carries essential distinctions. The modern coordinated sentence at DJR-116-28 moves nowhere to the front and renders the plural offences by uncountable singular nouns. At DJR-148-25, If she be not dishonest becomes If she is not unfaithful: the negation is part of the alternative, not a dispensable detail. Taken in the fact becomes caught in the act, preserving the difference between an alleged offence and detection. An adulterous eye refers to desire’s direction; David who was adulterous and cruel is a relative-clause recasting of Burton’s two adjectives and proper name.

The Latin agent forms are grammatical relatives, not interchangeable strings. Adulter is a nominative noun; adulteri is genitive in the suspected love case; adulterum in the repentance margin is an accusative person. In the Cyprian quotation, however, adulterum is a neuter adjective condemning an arrangement. Mœchorum and mœchis are respectively genitive and ablative plurals; mœchum is accusative singular, with calvum separately supplying bald. Uxor mæcha becomes The adulterous wife: the female agent noun in apposition is recast adjectivally, while uxor supplies wife. The selected naturæ monetam adulterantes becomes counterfeiters of nature's coin, turning a participial expression into an agent noun. Adulterini mercatorum panni becomes the merchants' adulterated cloth, with the possessive and material noun accounted for separately.

Mœcharetur occurs under negative-purpose ne; the modern prevention construction supplies her from Venus. Adulterare is governed by cannot in the magical purpose clause, whose claimed efficacy is not endorsed. Stupravit conjugem becomes had illicit intercourse with his wife: his comes from the jailer's contextual relationship. The conditional nuptam stuprârit explicitly specifies a married woman. Stupri causâ is a complete purpose phrase, for the purpose of sexual violation; coercion is fixed by the surrounding assault. The passive constupratæ sunt becomes were raped in the original-margin translation. By contrast, the entire active constuprant taunt is recast passively as Roman women being debauched by men. Inanibus contributes fruitless to stupris, sexual transgressions; Incestos contributes unchaste to amores, loves. Neither fragment alone licenses a more specific offence than its context supports.

The edition also preserves differences between layers. Burton's adapted Ovid names an inward Adulter, but his separate English verse has inward Advoury; the modern translates both separately rather than replacing one with the other. Struś's incomplete margin is more explicit about suspected adultery than the body. The repentance margin includes adulterum where Burton's English list does not. The full Combabus accusation is aligned across passive-to-active recasting: the original agent placed after the comparison becomes she herself, while him is supplied from the continuing subject. Supplied source notes can identify discrepancies and report comparisons, but they do not turn this lexicon's reading into fresh collation of every cited historical witness. The article selects significant senses and arguments, with repetitions consolidated only where their local sense agrees.

See also

- Jealousy (BAL-0007; Batch 1): Suspicion, jealousy and the difference between imagined and established injury.
- Will and nill (BAL-0052; Batch 1): The will's relation to passions in the David example.
- Venery (BAL-0134; Batch 2): The wider vocabulary of sexual activity.
- Continence (BAL-0135; Batch 2): Sexual restraint and the broader incontinence family.
- Honest (BAL-0165; Batch 2): Honest and dishonest as chastity or marital fidelity rather than general truthfulness.
- Lust and lusty (BAL-0209; Batch 3): Lust and the distinction between desire and an accomplished act.
- Sodomy (BAL-0214; Batch 3): A neighbouring polemical sexual category whose historical labels must remain distinct.
- Marriage (BAL-0234; Batch 3): Marriage, contested unions and the qualified divorce/separation controversy.
- Celibacy and vows (BAL-0235; Batch 3): Vows, enforced celibacy and attributed institutional accusations.

- Affinity and consanguinity (BAL-0237; Batch 3): Kinship and prohibited relationships, distinct from every unchaste use of incestus.
- Wittal and cuckold (BAL-0243; Batch 3): Labels for husbands’ positions and the horns imagery, rather than a finding of their wives’ guilt.
- Law and justice (BAL-0294; Batch 3): Law, punishment and unequal administration of justice.

Affinity and consanguinity

Entry BAL-0237

The word

Affinitie or *affinity* denotes kinship through marriage; *consanguinitie* or *consanguinity* denotes relationship by blood. Together they distinguish two kinds of family connection. In these family contexts affinity does not merely mean shared tastes or sympathetic feeling. Elsewhere, however, affinity genuinely extends to resemblance or a relevant connection between things. The local construction must decide the sense.

The Latin family also needs grammatical distinction. *Affinitas* names marriage kinship; *affinitatem* is its accusative singular, and *affinitates* its plural, used for marriage alliances. *Affinis* can mean related or akin, figuratively as well as by family connection; substantival *affinium*, of relatives by marriage, names people rather than the abstract relationship. Another plural, *affines*, can mean having a share in experiences, without implying either kinship or mere resemblance.

In the work

The inherited passages present bonds that fail under pressure. In the satire on quarrels, neither marriage ties nor blood relationships can restrain resentment if offence or self-interest intervenes. The scholarly applicant similarly pleads family connection as well as competence, but the patron refuses advancement to a man without money; even if he receives him into the household, long service precedes reward. These are obligations disregarded and claims resisted, not assertions that family ties have no meaning. The later consolation for a rejected applicant reverses the vantage point: appointments are not always awarded for merit, and family connections may help the successful rival. Still later Burton says that neither marriage nor blood can restrain “us” when property or self-interest is threatened, including his own company in the indictment.

Affinity can also unite people whose characters differ. Alongside shared study, service or misfortune, a marriage connection can make disputants combine against a third party. Blood relationship is separately called a natural cause of affection between parents and children and among relatives. Yet Burton’s confident maternal example compresses Isaiah’s more qualified formulation, and the very next paragraph supplies harsh parents, disobedient children and sibling discord. The bond is an expectation against which failures are judged, not a guarantee. Friendship is preferred to marriage or blood ties only “if” one accepts Nepos’s judgment; Burton turns an account of shared character into a maxim. His later claim that religious allegiance can outweigh both family connections likewise belongs to a conditional, confessional account of conversion, not a neutral description of Muslims.

Marriage kinship is also a public and economic arrangement. In the argument against excessively severe parental restrictions, Burton attributes to Plato the advice neither to avoid poor connections nor seek rich ones, especially where no pressing reason or serious impediment requires refusal. His dynastic examples expose another pressure: the emperor’s wish for a marriage alliance leads to the reported childhood betrothal of Simonida, whose unequal match Burton criticizes. Giovio’s Galeazzo example makes foreign marriage alliances splendid but ruinously expensive. The ages, costs and historical details remain attributed reports rather than independently verified facts.

An enlarged company of relatives by marriage appears among the benefits in the twelve-point case for matrimony attributed to Jacobus de Voragine. Burton's subsequent English calls them kinsmen, less explicitly specifying the marriage connection. The later counter-parody turns the wife's friends into an expense; it is introduced as an exercise, not silently adopted as the sole verdict. The continuation weighs good and bad marriages. The Latin and English enumerations therefore belong to a staged argument, rather than an unconditional endorsement of every claimed advantage.

The wider meanings are just as important. The affinity between a political body and a household is an analogy of government and scale, with reported authorities behind it; their alleged common lifespan is not an established law. Medical affinity similarly marks resemblance: some writers combine madness and melancholy, but Burton chooses to treat them separately, and elsewhere admits that his three species overlap and are difficult to distinguish. The question "What affinity have these two?" asks about a relevant connection between intercourse and melancholic humour. It introduces strict qualifications to preceding historical claims of benefit, rather than endorsing a general remedy. Finally, the Latin postscript's conditional claim that Democritus Junior is akin to the elder philosopher concerns literary spirit and the threatened retaliation of wit, not verified descent. A further Latin use makes participation the issue: parents are accused of denying their children any share in what youth brings. The plural *affines* belongs to a negated infinitival construction, "nor have anything to do with" those experiences. Burton interweaves a young man's complaint in Terence with his own attack on parental restrictions; the denial is the position he criticizes.

Places to Read

- DJR-010-23–25 (pp. 35–36): marriage and blood ties fail under the stated conditions of offence and self-interest; the surrounding satire contrasts professions with conduct.
- DJR-017-18–20 (pp. 67–68): political and household bodies compared, with attributed claims about scale, distress and lifespan.
- DJR-020-02–04 (unnumbered preliminary matter, scan p. 95): the conditional Latin postscript makes Democritus Junior akin to the elder in spirit and satirical power.
- DJR-022-19–21 (pp. 8–9): resemblance between historical disease categories, reported disagreement and Burton's decision to discuss them separately.
- DJR-027-53–55 (p. 36): the three species' affinity, intermixture and acknowledged difficulty of discrimination.
- DJR-049-27–29 (p. 142 [printed 128]): the scholar's frustrated claims of family connection and competence, the penniless applicant and conditional service to a patron.
- DJR-072-04–06 (pp. 239–240): alleged sexual remedies followed by the question of connection, explicit exceptions and limits; historical claims rather than practical guidance.
- DJR-096-03–05 (p. 350): consolation after rejection, family influence and the qualification that offices are not always awarded by merit.
- DJR-109-45–47 (p. 419): property disputes overcome marriage and blood ties; Burton's first-person plural includes himself and his readers.
- DJR-110-10–12 (p. 420): shared character contrasted with circumstantial bonds, including marriage, that can unite people against an outsider.
- DJR-110-16–18 (p. 421): blood relationship and expected parental affection, the compressed Isaiah example and immediate counterexamples.
- DJR-111-28–32 (p. 427): the conditional preference for friendship, Burton's adaptation of Nepos and the following poetic distinctions.

- DJR-140-78–80 (unnumbered verso after 576): parents’ obstruction of marriage and youthful experience; the negated Latin participation phrase adapts and interweaves Terence’s speech.
- DJR-140-85–87 (p. 577): restrained parental judgment and marriage kinship without a preference for wealth; the Latin Plato formulation is in note N11074.
- DJR-141-41–45 (p. 579): refusal, political pressure and the unequal Simonida match, followed by ambition and the cost of foreign dynastic alliances.
- DJR-143-19–34 (pp. 586–588): the attributed pro-marriage list, separate English version, counter-parody and renewed weighing of the two sides.
- DJR-157-07–09 (pp. 660–661): family ties used as a comparison for religious allegiance within Burton’s confessional polemic; the conversion condition must remain explicit.

In this edition

The inherited pairs are “affinitie” → “marriage tie” and “consanguinitie” → “blood relationship” (DJR-010-24), followed by “affinity, consanguinity” → “kinship by marriage or blood” (DJR-049-28). The last rendering shares kinship between the two qualifying phrases and supplies their alternative construction with or. These equivalents preserve the distinction; affinity in those passages does not merely mean personal sympathy.

“Affinitie” → “family connections” in the appointment discussion is broader wording, with marriage connection still included. “Affinity” → “connected by marriage” recasts a noun as a description of persons. The Latin “affinitas” → “relationship by marriage” and the marginal “pauperum affinitatem” → “kinship with the poor” retain the same core relationship, while “externas affinitates” → “foreign marriage alliances” makes the political arrangement explicit. The margin is aligned with its own editorial translation, not mistaken for a separate English sentence in Burton’s body.

For the extended sense, “Great affinity there is betwixt a Political and Oeconomical body” becomes “A political body and a household body are closely akin”: the whole construction is recast, and great contributes closely. “What affinity have these two?” becomes “What connection have these two?”, preserving the question. In the postscript, Latin adjectival “seniori Democrito saltem affinis” becomes the noun construction “at least a kinsman of the elder Democritus”, with an English article supplied. These uses prevent a marriage-only definition from being imposed on every occurrence.

See also

- Dowry and jointure (BAL-0238; Batch 3): The property settlements accompanying marriage and the scholar’s metaphorical lack of a dowry.
- Bowels (BAL-0021; Batch 1): Affection and compassion expressed through bodily language.
- Friendship (BAL-0156; Batch 2): Friendship and the qualified comparison with family ties.
- Marriage (BAL-0234; Batch 3): The competing cases for and against marriage.
- Parents and children (BAL-0242; Batch 3): Expected family affection and parental judgment.

Dowry and jointure

Entry BAL-0238

The word

A dowry or marriage portion is property brought into a marriage. *Dowers*, *dowre*, *dowrie* and *dowries* belong to that financial vocabulary here. The proposal about great dowers concerns dowries, not specifically the distinct legal provision called a widow's dower. *Joynters* means jointures: property or income settled for a wife, especially for her widowhood. Burton lists dowries and jointures separately, and the distinction should remain visible.

Portion can mean a marriage portion, but the context may instead make it an inheritance or a figurative provision. The Latin noun *dos*, with *dote*, *dotem*, *dotis* and *dotibus*, likewise names a dowry; its number and case vary with the construction. *Indotatus*, *indotata*, *Indotatas* and *indotatam* mean without a dowry. The positive *dotata* means endowed with one, while *dotandum* names providing one. Beauty, education, virtue and learning can all be called dowries figuratively, as substitutes for or alternatives to material wealth. The plural *dotes* also means gifts or qualities without a marriage-payment claim: mental endowments or a maiden's admired gifts belong to this broader sense.

In the work

The inherited financial examples concern both public regulation and household pressure. Burton's imagined commonwealth would abolish or limit large dowries, with supervisors assigning different amounts according to perceived attractiveness. His reported Spartan and Venetian precedents remain uncollated. This is part of a coercive scheme that regulates ages, compels marriage and excludes people on grounds of disability or alleged hereditary disease, rather than a freestanding recommendation adopted here. The later household catalogue instead lists dowries, jointures, legacies and annuities as obligations that reduce available income, aggravated by families' refusal to lower their style of life to their present means.

The poverty of learning receives two linked marriage metaphors. The Muses remain unmarried because, Burton says he believes, they lack portions. Buchanan's Latin Calliope couplet and Burton's separate English version develop that explanation. The penniless scholar is then called *indotatus*, without a dowry, while his patron offers praise instead of advancement. Burton's preceding Psyche story makes the same connection, but the explanation that she lacked suitors because she lacked money is his addition to Apuleius. A marginal counter-image makes learning itself a dowry and its own largesse; the full Dousa source remains uncollated. Elsewhere portion is simply inherited property: the lady in Camden's hospital-foundation story devotes her inheritance to care for others. That use must not be forced into the marriage sense. Nor must Latin gifts always be turned into dowries: the margin on Metellus names exceptional gifts of mind, although Burton adds sorrow to a source celebrating his happiness. A second marginal verse praises a maiden's many gifts as material for word-rearrangement exercises; it does not promise several marriage payments. Gifts and liberality treats this wider vocabulary of endowments.

Dowry is explicitly classified among artificial attractions. Money produces love's arrows in the Latin tag, and a large portion can outweigh qualities of character, upbringing or appearance in the money-seeker's judgment. Burton marks this attraction as operating in the world's eyes, at least. Territorial wealth can enter the same language: his Rowena example gives Kent as her dowry, but the compared legendary account reverses the transfer, making Vortigern grant Kent for the marriage. The narrative cannot therefore establish the actual direction of a historical marriage payment. The subsequent warning against matches founded on wealth or appetite is a moral argument, not proof that every such union has the same outcome.

In the anti-marriage case, a wealthy wife's dowry is made to purchase the husband's subjection. The Latin contrasts accepting a dowry with losing authority, then pictures the dowry entering while freedom leaves. Plautus supplies another complaint about expenses accompanying large dowries. The alternative wife "in her smock" brings nothing beyond her clothing, with household skill presented as preferable to wealth. These hostile generalizations are part of the arguments used to deter the lovesick. Burton later insists that all wives must not be condemned for a few, and calls a good wife a good portion: the person herself is the valued provision, not a cash payment.

The parental discussion changes the pressure again. A father may prevent marriage to avoid paying a dowry or losing his daughter's service; the next paragraph also recognizes actual lack of means. Burton reports a legal argument that a daughter over twenty-five may marry against parental wishes and compel a suitable dowry, but begins with "If Nevizanus the Lawyer do not impose". He immediately adds a restrictive endorsement of parental choice and female reserve. Neither the conditional report nor its marginal formulation should become an unqualified account of present law. Conversely, social ambition can use a daughter's portion to buy a higher-ranked match; the claim that a maiden must buy her husband belongs to Burton's iron-age satire.

His positive alternative repeatedly treats beauty and good upbringing as sufficient marriage property. The attractive poor maiden is figuratively endowed in abundance; the appeal against parental severity allows exceptions for serious impediments. A comic recommendation that rich men marry poor daughters without dowries is given first in adapted Latin, then in Burton's English, which adds piety. His favorable Aristaenetus example extracts a compassionate marriage from a letter whose husband goes on to complain about the wife. Athenais supposedly receives upbringing instead of a portion, although the inheritance details vary in the compared tradition. These are rhetorical examples with limits, not interchangeable historical proofs. Finally, Horace's moral dowry of parental virtue and chastity accompanies Burton's warning not to prefer wealth, birth or beauty to character.

Places to Read

- DJR-003-11–13 (p. 6): inheritance devoted to a hospital, Camden's attributed foundation story and Burton's analogy with his own service to readers.
- DJR-017-04–06 (p. 66): proposed dowry controls, reported precedents in notes N01092 –93, marriage ages and the wider coercive and exclusionary scheme.
- DJR-017-31–33 (p. 69): household troubles and financial charges, with jointures separately named and explained.
- DJR-023-04–06 (pp. 11–12): exceptional mental gifts in note N01544 and Burton's added insistence on sorrow despite the cited exemplar's happiness.
- DJR-047-26–30 (p. 133): the Muses without portions, Buchanan's printed dotis, Burton's separate English and the poverty-of-learning argument.

- DJR-049-24–29 (p. 142 [printed 128]): Psyche’s added lack of dowry, the unappointed scholar, and learning as a figurative dowry in note N03596.
- DJR-082-12–14 (pp. 285–286; note N06036 on p. 285): the maiden’s gifts in a sample rearrangeable verse, with the exercise counts and sources left unverified.
- DJR-117-27–29 (p. 454): beauty as a material substitute amid attributed praises and recommendations.
- DJR-120-19–21 (p. 469): dowry among artificial attractions; the heading’s numbering discrepancy is preserved rather than silently repaired.
- DJR-122-01–03 (p. 478): money’s arrows, a large marriage portion, the adapted Theognis comparison and Burton’s separate English version.
- DJR-122-11–13 (p. 479): political and territorial advantages in marriage, the reversed legendary Kent transaction and the ensuing moral warning.
- DJR-139-14–21 (p. 569): the anti-marriage attack on rich wives, Latin loss-of-authority and freedom claims, Plautus’s dowry expenses and marriage in a smock.
- DJR-140-76–78 (unnumbered verso after 576): mutual affection obstructed by parents, reluctance to pay a dowry, and the separate case of actual poverty.
- DJR-140-84–87 (p. 577): beauty as dowry, qualified resistance to parental severity and reasons other than wealth for accepting a match.
- DJR-141-07–09 (unnumbered PDF688): the conditional Nevizanus legal report, dotandum in note N11096, and Burton’s immediate limitation in favor of parental choice.
- DJR-141-22–27 (unnumbered PDF689): dowryless marriages in adapted Plautus, beauty and upbringing as provision, and the incomplete favorable extraction from Aristaenetus.
- DJR-141-33–36 (p. 578): education and beauty as adequate dowry, qualified golden-age claims and the Athenais inheritance story.
- DJR-141-39–45 (pp. 578–579): the accusation of buying husbands, political pressure, and social ambition financed by large marriage portions.
- DJR-142-53–57 (p. 584): the rejection of blanket condemnation and the good wife as a good portion or provision.
- DJR-150-30–32 (p. 627): Horace’s moral dowry, character and upbringing as essential qualifications beyond wealth and rank.

In this edition

The inherited pairs remain “great dowers” → “large dowries” (DJR-017-05), “joynters” → “jointures” (DJR-017-32), “no portion” → “no dowries” (DJR-047-27), and “indotatus” → “without a dowry” (DJR-049-28). Great supplies large; the Muses’ collective singular portion becomes plural dowries. Jointure is retained and explained locally as the more specific settlement. The financial and satirical uses of dowry remain distinguishable.

Latin case-forms do not each carry the whole surrounding construction. In “nihil dotis” → “no dowry”, nihil supplies the absence; in “veniunt à dote sagittæ” → “The arrows come from the dowry”, à supplies from and the English articles are supplied. “Quod indotata” → “because she had no dowry” completes an elliptical causal clause with the subject and finite verb understood from Psyche. The positive “abunde dotata est” → “has a dowry in abundance” attributes abundance to abunde, not to the adjective alone. The marginal “ad congrue dotandum” → “to provide a suitable dowry” turns suitably into suitable within an expanded object phrase.

“Portion” is not assigned one equivalent everywhere. “All her portion” becomes “her whole inheritance”; “no portion but her bringing up” becomes “no dowry except her upbringing”; the good wife remains “a good portion”. The literal, substitute-asset and

figurative-provision senses are explained in their own contexts. Burton’s English verse versions remain separate from the fresh renderings of his Latin quotations, and marginal translations are identified as note-level alignments.

See also

- Affinity and consanguinity (BAL-0237; Batch 3): Marriage kinship and the family connections claimed in patronage.
- Venery (BAL-0134; Batch 2): The inherited reference to sexual life and marriage.
- Suit (BAL-0286; Batch 3): Courtship and applications for advancement.
- Mistress (BAL-0208; Batch 3): Beloved, wife and household authority.
- Legal evidence (BAL-0279; Batch 3): The need to preserve the limits of reported historical legal claims.
- Marriage (BAL-0234; Batch 3): Marriage arguments and their later counterarguments.
- Liberty and servitude (BAL-0241; Batch 3): The loss-of-liberty rhetoric attached to wealthy marriages.
- Church patronage (BAL-0267; Batch 3): The penniless scholar’s search for preferment.
- Gifts and liberality (BAL-0230; Batch 3): Latin gifts and endowments beyond the marriage-payment sense.

Gossip

Entry BAL-0239

The word

Gossips can be familiar companions or associates, especially women in social company. More specifically, one of a woman's gossips may be a familiar female friend. The noun need not identify a habitual spreader of rumours: it first names a relationship. The activity *gossipping* can accordingly include social visiting and conversation. A "prating Gossip" does, however, occupy an explicitly talkative and potentially intrusive role; prating supplies the chattering quality, and the surrounding account supplies the tales.

In the work

The inherited rivalry passage finds faction even in a small circle of companions. Burton moves from society and corporate bodies to private families and gossips, imagining scarcely three people together without two taking sides. His ensuing examples of neighbours and scholars enlarge the charge, but the later qualification matters: honorable emulation is useful, and the fault lies in its excess. The word gossips therefore does not by itself accuse the companions of malicious reporting, nor does the whole discussion condemn every form of competition.

Ronsse's reported case gives the relationship a more painful consequence. A gentlewoman quarrels with one of her female friends, who publicly reproaches her with a secret infirmity that Burton deliberately leaves unidentified. The woman then withdraws from company and wastes away in the account's historical language of melancholy. The noun identifies the friend; the quarrel, disclosure and subsequent suffering are separately narrated acts and effects. The cited letter has not been collated, and the unnamed infirmity should not be turned into a speculative diagnosis.

The occupations catalogue gives the activity a less hostile setting. After women's household work and gardens, Burton mentions cheerful gatherings, visits and reciprocal invitations, then gossipping among people of lower rank. It can mean social company rather than merely malicious speech. The neighboring prayer-bead remark illustrates his mixed evaluation of occupations: he calls the activity useful against idleness, then rejects it as profane and superstitious from his confessional standpoint. The continuation requires moderation rather than indiscriminate activity. None of this turns the social verb into an automatic moral accusation.

The prating visitor at a recluse's window is different. Burton places her among people who can gain access despite watchfulness, telling stories about clerics or recommending young men. The marginal wording explicitly includes rumours, so talkative mediation is genuinely at issue here. Yet the passage he assigns to Augustine is identified by the edition as Aelred of Rievaulx's rule for an enclosed recluse, transmitted under an Augustinian attribution. Burton's young woman in a nunnery broadens that setting. His accusation and generalization must not be treated as verified descriptions of religious communities, or imported into the friend sense elsewhere.

Two later household examples again name women friends, but their speech has different purposes. In Aristaenetus's story the neglected lawyer's wife tells Philinna that, if her husband keeps attending to other people's affairs and ignoring his own, she will find another advocate. She speaks loudly enough for him to hear. The legal language carries

sexual meanings, and the conditional threat is not the same as a reported completed affair. In the water anecdote, a woman friend advises a complaining wife to hold plain water in her mouth during her husband's scolding. Burton cannot identify the place and preserves the woman's respectability only by report. He expressly says silence, not the water, produces the result. The preceding and following instructions place the burden of patience on wives; the story is neither medicinal advice nor a neutral account of equal household duties.

Places to Read

- DJR-041-15–22 (pp. 102–103): rivalry among familiar companions, its social expansion and the explicit defense of honorable, moderate emulation.
- DJR-056-09–11 (pp. 169–170): disclosure, Ronsse's report of a quarrel with a woman friend, and the wider distress caused by disgrace or exclusion.
- DJR-082-15–21 (p. 286): gendered occupations, visits and gossipping; the conditional evaluation of prayer beads and the closing demand for moderation.
- DJR-125-60–62 (pp. 498–499): assistants, a prating visitor and an enclosed woman; note N09699 retains the Latin account and N09700 identifies Aelred behind Burton's Augustinian attribution.
- DJR-145-50–57 (pp. 600–601): preceding stories of neglect and jealousy, then the lawyer's wife's audible conditional threat to Philinna and its sexual legal wordplay.
- DJR-150-60–62 (pp. 629–630): restricted social freedom, the woman friend's water trick, the express silence-versus-water explanation and continued household restrictions.

In this edition

The inherited phrases remain "amongst Gossips" → "among familiar companions" (DJR-041-16) and "one of her Gossips" → "one of her female friends" (DJR-056-10). The same possessive phrase becomes "one of her women friends" in the Philinna and water stories. These renderings preserve the social relationship; public reproach, a deliberate threat and friendly advice remain separately narrated actions.

"Gossipping among the meaner sort" becomes "the gossiping of the lower ranks": the modern supplies the article and recasts the relation to the social group. "Some prating Gossip" becomes "some chattering gossip"; prating supplies chattering, while the noun remains to be explained from the local company and tales. Keeping gossip in that translation does not justify assigning its most accusatory modern sense to every other occurrence.

See also

- Conversation (BAL-0151; Batch 2): Conversation and social company.
- Familiar (BAL-0086; Batch 1): The inherited reference to familiar relationships and their other senses.
- Jealousy (BAL-0007; Batch 1): Jealousy, neglect and the lawyer's wife's threat.
- Friendship (BAL-0156; Batch 2): Friendship and the obligations of companions.
- Still (BAL-0233; Batch 3): The silence and stillness in the water anecdote.

Inseparable and individual

Entry BAL-0240

The word

Individuall can mean indivisible or inseparable: what cannot be parted from its companion. That sense differs from the particular being named by Latin *individuum*, or *individuo*, in the individual instance. *Numericall* identity means being the very same particular thing, rather than only another instance of the same kind. Closeness and sameness must therefore be distinguished.

Inseparable and *unseparable* express inability to be parted, constant accompaniment or a close bond; *inseparably* is the corresponding adverb. The Latin adjectives *inseparabile* and *inseparabilis* belong to the same range. Their force depends on the sentence: almost, most, not all, a reported authority's claim, or an ethical should may limit what otherwise sounds absolute. An inseparable companion can be a symptom, poverty, a social bond or an enduring hostility, rather than a person physically present.

Latin *indivisibile* means indivisible or incapable of division. Its astronomical use concerns how an object would appear at an immense distance, a different application from the inseparability of companions or the identity of particular beings.

In the work

The inherited saints comparison makes the older sense of individual unmistakable. Sorrow accompanies melancholy as closely as Saints Cosmas and Damian, the paired physician saints; the faithful Achates supplies another image of attachment. Individual here does not mean separate or independent. Yet the claim must not be isolated from Burton's discussion. Earlier he calls fear and sorrow companions of most melancholy, "not all". When the symptoms section repeats an apparently universal aphorism, the next paragraph challenges it, enumerates exceptions and concludes that sufferers are usually rather than always sad and fearful. The ensuing description of sorrow also admits laughter and alternating moods. These are tensions and qualifications within historical categories, not a basis for a present-day diagnosis.

The companion figure carries different arguments elsewhere. In the opening attack on freedom from passion, sorrow is an unseparable companion of melancholy. In the causes section it is both mother and daughter, cause and symptom, of that condition, a reciprocal model elaborated around the cited aphorism. For scholars, melancholy is "almost in some measure" an inseparable companion: both limiting expressions matter. Poetry and beggary become inseparable twins in the neighboring mythic account of scholarly poverty. Lovers' blindness is another figurative companion, an ordinary sign of infatuation and distorted judgment, not literal loss of sight.

Some uses instead assert connections within Burton's account of natural faculties or bodily conditions. Appetite is inseparable from sensation because pleasure and pain accompany sensation. Natural melancholy is almost inseparable from old age, but a later Rhazes attribution calls it a necessary, inseparable condition. The stronger claim should remain attributed rather than silently replacing the earlier almost. The cold and moist brain is called an unseparable companion of impaired understanding in another historical physiological distinction; the Latin margin mentions coldness alone, while Burton's

English adds moisture. These passages belong to humoral and faculty theories, with differing scopes, not modern accounts of ageing or cognition.

The shadow comparison serves a further purpose. Burton challenges people who ridicule sufferers as though they could simply choose to stop being afraid. When an imagined objector insists that ordinary fear has a real external cause, he replies that melancholy has internal causes carried with the sufferer, as inseparable as a shadow from the body. His list of humours and bodily organs remains historical. The argument is that a command to stop feeling cannot replace attention to the causes of suffering; the word does not promise that suffering can never change.

Social inseparability can be desirable or hostile. Similarity of character and interests ties most people in an inseparable link, but Burton immediately adds other bonds capable of joining people whose characters differ, including marriage kinship. A jealous woman’s hatred, by contrast, is called inseparable from its suspected objects. That gendered claim is attributed to Tacitus, although the margin turns a particular princely case into a general maxim and the body broadens the princess to a woman. Religious fellowship provides an expressly normative use: Christians are, “or should be at least”, inseparably allied. Burton immediately contrasts that desired unity with actual discord; the ideal is not a factual claim that all Christians remain united.

The second inherited example concerns identity rather than attachment. We may swim in the same place in a river without swimming in the same numericall water. Faces can have likeness amid difference, and one instrument can produce different tunes; these comparisons help Burton order the diversity of symptoms without resolving all their contradictions. The Latin individuum in the astrological causes discussion is the particular being supposedly affected, distinct from universal causes. In the religious controversy, Vanini’s reported cycles return the same kinds, not necessarily the identical individuals. Burton presents this as the doctrines under discussion and then gives Vanini’s stated Christian rejection; the text does not establish the sincerity of that disclaimer. Neither passage licenses substituting the inseparable sense for every member of the individual family.

The earth would appear as an indivisible point to an eye placed in the firmament, according to the argument reported in the astronomical digression. That is a conditional statement about apparent size and motion, not a claim that the earth is literally indivisible. Burton reports objections to the enlarged distances required by the theory and then provisionally grants the earth’s motion for the next argument. The wording belongs to this exchange of hypotheses and objections; the precise historical sources remain to be collated.

Places to Read

- DJR-012-13–15 (p. 43): the broad argument against freedom from passions and sorrow as an unseparable companion.
- DJR-025-25–27 (pp. 24–25): appetite, sensation, pleasure and pain within the historical account of faculties.
- DJR-027-11–13 (pp. 31–32): fear and sorrow as companions of most, not all, melancholy, with the stated exceptions.
- DJR-027-25–27 (p. 33): natural and acquired melancholy, old age and the explicit almost.
- DJR-032-13–15 (pp. 58–59): every particular individuum in the attributed astrological account of universal and particular causes.

- DJR-032-27–29 (p. 60): the stronger Rhazes claim about old age, inseparabile in note N02257, the compressed Psalm reference and abrupt retirement from activity.
- DJR-040-06–08 (p. 96 repeated [PDF198]): sorrow's reciprocal cause-and-symptom relation and the mother/daughter metaphor, not a literal Hippocratic quotation.
- DJR-046-16–18 (p. 127): scholarly susceptibility qualified by almost and in some measure.
- DJR-046-22–24 (p. 128): the literary and mythic pairing of poetry and poverty.
- DJR-057-18–20 (p. 175): natural versus acquired conditions, the unseparable bodily accompaniment and the difference between Latin coldness and English coldness plus moisture in note N04263.
- DJR-058-22–27 (pp. 180–181): the universal symptom claim, immediate objection, enumerated exceptions and Burton's usually rather than always conclusion.
- DJR-058-50–DJR-059-03 (pp. 183–184): the transition from fear to sorrow, individuall and the paired saints, Achates, and changing moods.
- DJR-059-51–DJR-060-02 (p. 190; continuation at 190 [first occurrence]): diverse symptoms, the river's negated numerical identity, and transition to particular forms.
- DJR-063-24–DJR-064-01 (pp. 206–207): objection and reply about causes of fear, the inseparable shadow analogy and the limit of mere commands.
- DJR-075-14–16 (pp. 253–254): the conditional indivisible point in the astronomical exchange, the marginal qualification of apparently empty space and the next provisional grant of the earth's motion.
- DJR-110-09–12 (p. 420): social bonds through shared character, then alternative circumstantial ties, including marriage connection.
- DJR-129-27–29 (p. 519): figurative blindness as an inseparable accompaniment of infatuation and the surrounding deceptive-appearance imagery.
- DJR-147-22–25 (p. 610): the conditional move from violence to enduring hatred, with the princely case generalized in note N11637.
- DJR-157-03–06 (p. 660): desired Christian unity, the explicit should qualification and the contradiction of actual religious conflict.
- DJR-162-21–32 (pp. 687–689): the reported naturalistic cycles, sameness of kind rather than individual identity, Vanini's stated rejection and the wider polemical discussion.

In this edition

The inherited pair "as individuall as Saint Cosmus and Damian" → "as inseparable as Saints Cosmas and Damian" (DJR-059-01) preserves the close-companion sense while regularizing the names. "The same numericall water" → "the very same water" (DJR-059-53) states particular identity in ordinary language; the surrounding though not is essential, since Burton denies that the water remains selfsame. The retained river comparison therefore distinguishes identical location from identical material.

"Every particular individuum" → "every single individual" names the particular being, while "non individuo" → "not in the individual" preserves the negative contrast with sameness in kind. The adverbial rendering also needs scope: "ties most men in an inseparable link" becomes "binds most people inseparably", absorbing the link into the verbal construction. In the shadow sentence, the original adjective under is becomes an adverb under clings; this is a recast predicate, not an exact word-for-word finite-clause alignment.

The Latin note "odium inseparabile" becomes "an enduring hatred", with an supplied. In the brain note, from belongs to the preposition, coldness to its noun, and inseparable to the adjective; English supplies is. None of these alignments erases the neighboring

restrictions or turns an attributed historical claim into an unqualified fact. The inherited Actuality reference is retained through the Batch 3 continuation to Action, also related to Soul.

See also

- Sorrow (BAL-0075; Batch 1): Sorrow and its disputed relation to melancholy.
- Accident (BAL-0060; Batch 1): Accident as an accompanying condition rather than a mishap.
- Genus and species (BAL-0083; Batch 1): The distinction between same kind and same particular instance.
- Friendship (BAL-0156; Batch 2): Close social bonds and their causes.
- Affinity and consanguinity (BAL-0237; Batch 3): Marriage connections as one among several sources of attachment.
- Action (BAL-0056; Batch 1): The inherited Actuality: supplementary note reference is preserved in the Batch 3 continuation to this entry, also related to Soul (BAL-0032; Batch 1).

Liberty and servitude

Entry BAL-0241

The word

Liberty can mean freedom from captivity or another person’s command, permission to act, or the inward capacity to govern oneself. These meanings interact without becoming identical. Someone legally free may be called a slave to desire; someone imprisoned may retain a free conscience. Servitude can therefore denote actual bondage, dependent social service, or metaphorical subjection to passions. Burton’s change from describing the suffering caused by confinement to offering consolation does not erase the material distinction.

The associated forms require local attention. Latin libertas means liberty, with libertati, libertatis and libertatem marking different constructions. Liber, free, appears as liberi, liberum and liberæ; the similar liberos can instead mean children. Libertino describes a freedman, whereas English Libertines is a hostile religious classification. Servus, servi and servum name a slave or slaves; servitus, servitute and servitutem name servitude. Servit points to serving, while servitium can denote an entire household of servants. Mancipium and mancipia identify human property, including metaphorically; the English verb mancipate means put into bondage. Servile may indicate compulsory service or degrading dependence, and thralldom is bondage.

Free also has meanings outside emancipation. A free horse is willing, free madness voluntarily incurred, a free spirit generous or willing, and a formerly miserly man made free is open-handed. Free daylight costs nothing; a free prospect is an unobstructed view. These contrasts prevent a single political definition from being imposed on every member of the family. The will’s freedom of choice belongs chiefly to Will and nill; Burton there distinguishes ordinary volition from the spiritual freedom he considers dependent on regeneration.

In the work

Permission, self-government and public order

The narrator begins by declaring himself a “free man born,” borrowing Seneca’s refusal to disclose an authority and then asserting his own freedom to answer or remain silent. The assumed Democritus persona offers additional liberty of speech, although Burton gives another explanation too. His translator’s liberty is more specific: he selects, adapts and paraphrases for his own purpose. The liberty accorded to poets similarly licenses his imaginary commonwealth. None of this amounts to a consistent demand for unrestricted publication. Scaliger’s reported permission for everyone to write is contrasted with their limited ability, and Burton subsequently invokes decrees and overseers to restrain the flood of books. His Saturnalian claim to the liberties of Roman servants is a literary excuse; defiance gives way to confession of fear and recantation.

Cicero’s paradox gives liberty a different standard: wise people are free because they govern themselves, while fools are slaves. Burton’s questions immediately test whether anyone meets that ideal. The following Horatian account of self-command is spoken by the slave Davus to his master, which itself disrupts an easy identification of moral freedom with rank. In another setting, Erasmus’s reported excessive love of liberty means unwillingness to attend patrons: independence can preserve dignity yet expose the

scholar to poverty. Burton implicates himself and then criticizes the opposite extreme of importunate ambition. The marginal description of the name scholar as Servile expresses degradation through dependence, without declaring every scholar legally enslaved.

Political liberty is equally contextual. The “free States” of Germany appear in a mixed catalogue praising smaller prosperous territories, not a map of uniformly sovereign republics. Burton invokes Mare liberum, “the free sea,” in irritation at Dutch fishing and English dependence on imported catches; the Grotius title concerns navigation and commerce, but his exclamation does not endorse its entire argument. His own proposed state is monarchical: the Claudian maxim praises liberty under a just king. The same polity opens honours to deserving commoners and demands intelligible, rigorously enforced laws. Its rejection of hereditary slavery is substantial but limited: the preceding paragraph still sentences certain offenders to lifelong penal slavery. Opposition to inherited bondage must not be rewritten as abolition of every form of slavery.

Actual bondage and the consolatory reversal

The historical account of melancholy acknowledges that loss of liberty may distress even someone surrounded by gardens, galleries and good food. The point is lack of control: the person cannot come and go or act at pleasure. Burton then distinguishes that situation from actual slavery, mines, galleys and prisons, where bodily suffering accompanies confinement. The report of thirty thousand Indigenous slaves at Potosa, attributed to De Laet, retains its uncertain number, status and reference to gold mines. Other passages describe people bought and sold, compulsory labour, and servants who dare refuse no task. These are material conditions, not merely figures for strong feelings. His account of Lithuanian people who mancipate themselves and their families to avoid hunger expressly begins with a condition: if Münster can be believed. Voluntarily does not make the reported poverty unconstraining.

Consolation subsequently changes the argument. Princes too must obey, rich people are subject to wealth, and lovers to their beloveds: all are slaves to their passions. The Latin servus can thus describe a person ruled by things as well as people. Burton compares these conditions to reduce the sufferer’s sense of singular misfortune, then points out when his addressee is neither a prisoner nor a burden-bearing drudge. His account of a man who desires to leave Milan only after being forbidden is a reported Cardano anecdote, not a universal psychology of captivity. The following prison-as-world and prison-as-study arguments offer uses for confinement; they do not undo the earlier recognition of its suffering.

The servant’s appeal adapted from Seneca supplies another reversal. The dependent speaker is also a friend, companion and fellow servant, and may be better in God’s sight. The Latin defence of slaves in Macrobius belongs to Praetextatus answering Evangelus, although Burton credits Evangelus. The contrast between free people under a roof and slavery beneath marble and gold likewise subordinates wealth to inward independence; Burton’s printed roof differs from Seneca’s straw. Conversely, servitium in the Apuleius margin simply means the household of servants who can feast while their rich master cannot eat. A collective body of people should not be translated automatically as an abstract condition of slavery.

Christian constancy gives the free conscience its own register: the body can be chained or hurt while the upright mind remains unconquered. This is a theological claim about endurance, not immunity from bodily injury. The separate account of ancient arguments for death as a way to liberty is much more contentious. Burton reports those positions at length before expressly rejecting them. His concluding qualification urges care in judging

afflicted people and leaves their final standing to divine mercy. The reported route to libertatem must be read through that rejection and merciful conclusion, not extracted as advice or his final position.

Erotic service, marriage and household authority

A lover may be a “voluntary servant” and yet, in the next comparison, wish for freedom without being able to obtain it. The tension is deliberate: submission willingly undertaken becomes captivity to desire. Amator amicæ mancipium makes the lover his beloved’s property; Cicero’s question about a free man ruled by a woman measures self-command, rather than announcing a legal loss of freedom. Burton’s related account of liberty enjoyed by the powerful goes the other way: high rank creates room to act, and claimed impunity may intensify sexual misconduct. That is a conditional moral accusation, not a definition making liberty itself vice.

The marriage controversy calls marriage bondage and thralldom, but the same sentence denies that marriage itself is evil and praises a harmonious couple. The dowry maxim, dos intrat, libertas exit, imagines freedom departing as wealth arrives: it is a complaint about dependence on a rich wife, not a rule of property law. Plautus’s liberos and liberum turn children and freedom into a pun within the unmarried man’s case. Burton ultimately acknowledges arguments on both sides and recommends taking the chance of marriage.

The maid in Aristaenetus separates bodily enslavement from inward affection when her jealous mistress assaults her. Burton follows her protest with the maxim that affections are free and cannot be commanded. Pliny’s affectus liber originally concerns reciprocal affection toward a ruler; Burton transfers it to lovers and uses it against forced matches. Yet the continuation retains a role for parental judgement. Similarly, “free liberty to bestow themselves” describes those already able to choose their spouses; it is not a universal legal grant. The claimed “Christian liberty” to marry has a different opponent: compulsory celibacy. Burton’s conclusion follows Wicelius’s alternatives, not a fresh declaration by Erasmus, and its sweeping estimate of priestly desire remains anti-celibacy polemic rather than demographic evidence. The response to economic objections to marriage invokes work and colonization, including assumptions about available overseas lands that the passage does not establish.

Advice to husbands opposes locking wives away but limits the liberty it grants. Aeneas Sylvius’s claim that freer wives offend less is a gendered argument, not an established causal law. Burton later recommends liberty with discretion, rejects an extreme prohibition on going out, and still demands obedience and silence when husbands become angry. Those qualifications are integral to his household ideal. The “liberty of the prison” is narrower again: a jailer lets a prisoner move without restraints, while the man remains a prisoner. The ingratitude story does not change the phrase into outright release.

Religious liberty and neighbouring senses

The discussion of religious melancholy surveys civic freedom of worship and arguments against coercing conscience. Burton adapts Cicero’s statement about a city’s religion into a permission, and his favourable reference to Pliny’s restraint is selective. After setting rigorous persecution against general toleration, he proposes a middle course that still includes excommunication, fines, burned books and forbidden assemblies. His later preference for treating some persecuted people in Bedlam is also limited and historically specific. The survey cannot be condensed into either a uniform defence of persecution or unrestricted religious freedom.

Libertines, meanwhile, names people Burton accuses of deficient religious and moral restraint. It must be distinguished from libertino patre, the freedman father in the low-birth catalogue. Libertas and English Liberty can also name a deified personification in his catalogues of ancient worship. Finally, calling Christ the believer's liberty gives the word a Christian sense of deliverance: Christ protects, while Satan is the speaker of the following accusation. The pronoun change matters.

The smaller free examples reinforce the need for local reading. The willing horse needs no spur; Burton uses it to qualify music's supposed benefits when music already feeds erotic fixation. Voluntary madness describes the drunkenness condemned in a moral warning. The generous spirit of the Psalm and the open-handed man in Plutarch belong to willingness and generosity; the latter can deteriorate into extravagance. Daylight is free because it is unbought, and the sea prospect free because no obstruction blocks it. None of these requires a claim about civil emancipation.

Places to Read

- DJR-001-01–02 (pp. 1): Free birth and the narrator's qualified refusal to identify himself.
- DJR-002-11–13 (pp. 4): Alternative explanations of the borrowed name and freedom of speech.
- DJR-004-07–15 (pp. 7–8): Permission versus ability to write, then proposed restraint of publishing and the author's self-inclusion.
- DJR-006-04–06 (pp. 13–14): The author's liberty to paraphrase and select rather than translate word for word.
- DJR-012-18–26 (pp. 44–45): Cicero's moral paradox, the slave Davus's ideal of self-command, and the problem of finding an actual sage.
- DJR-014-26–28 (pp. 54–55): Free states in the argument about territory and prosperity; the mixed geographical catalogue remains qualified.
- DJR-014-37–39 (pp. 56): Grotius's free-sea title invoked in the complaint about fishing and trade.
- DJR-015-35–38 (pp. 60): Poetic licence authorizes the imagined commonwealth and its self-appointed ruler.
- DJR-016-19–22 (pp. 63): Hereditary and granted honours, liberty under a just king, and rigorous law; the note at DJR-016-19 is printed on 62.
- DJR-017-01–04 (pp. 66): Severe proposed punishments: lifelong penal slavery retained immediately before hereditary slavery is rejected.
- DJR-019-28–33 (pp. 77–78): Saturnalian permission, defiant authorial freedom, then fear and recantation.
- DJR-026-35–39 (pp. 29): Freedom of will in some ordinary operations and its explicit spiritual limitation.
- DJR-028-14–16 (pp. 38): The Psalm's free or generous spirit within a theological account of suffering.
- DJR-035-10–12 (pp. 73): Unbought daylight and air in the satire on expensive luxury.
- DJR-045-05–07 (pp. 120): Free madness as voluntarily incurred drunkenness, including the original Liberæ margin.
- DJR-048-41–43 (pp. 139): The servile name of the scholar and the material dependence of learning.
- DJR-049-01–03 (pp. 139–140): Reported Erasmus confession, love of independence, Burton's self-application, and the opposite extreme of solicitation.
- DJR-052-01–16 (pp. 152–153): Loss of liberty as a historical cause of melancholy, from comfortable confinement to actual slavery and prison deprivation.

- DJR-053-04–06 (pp. 156–157): Bought and sold galley workers, coerced labour and the Latin/English servile descriptions.
- DJR-053-37–39 (pp. 160): Mancipating oneself and one’s family in the expressly conditional Münster report; adjacent distress stories remain reported.
- DJR-066-01–22 (pp. 215–217, then 217–454 and 454 as printed): Ancient arguments for death as release, their explicit rejection, and the concluding caution and mercy. The anomalous 454 label is preserved.
- DJR-068-25–27 (pp. 224): English Liberty among personified powers in the religious polemic.
- DJR-077-27–29 (pp. 264): The free prospect as an unobstructed view, with the scope of city-wide claims qualified.
- DJR-085-23–25 (pp. 301): The willing horse and the exception limiting music’s historical therapeutic claims.
- DJR-088-40–42 (pp. 316–317): Reported enslaved origins, advancement and the freedman-father expression; the compressed catalogue is not a uniform genealogy.
- DJR-090-11–17 (pp. 322–323): The collective household of servants, restrictive rank and golden-slave metaphor.
- DJR-090-37–43 (pp. 325): The servant’s first-person appeal, Macrobius’s misassigned speaker and Seneca’s roof/free-people contrast.
- DJR-092-27–31 (pp. 333–334): Christian constancy: bodily captivity or pain alongside a free soul and conscience.
- DJR-093-30–40 (pp. 338–339, then 339–327 and 327 [misprint for 340]): The consolatory reversal: universal dependence and passion, the forbidden-journey anecdote, and proposed uses of imprisonment.
- DJR-116-27–30 (pp. 449): Rank, liberty and claimed impunity in a conditional explanation of sexual misconduct.
- DJR-130-01–08 (pp. 523–524): Voluntary erotic service, mancipium and the Ciceronian free-man question; the grooming continuation’s attribution is not securely Ciceronian.
- DJR-132-37–39 (pp. 537): Love makes the miser open-handed, then may make him extravagant; the payment accounts include refusal and inconsistent sums.
- DJR-138-43–46 (pp. 566–567): Comic warning, bondage and thralldom, followed immediately by praise of a well-matched marriage.
- DJR-139-17–22 (pp. 569): Dowry as lost freedom, the commanding-servant contradiction and the liberos/liberum wordplay.
- DJR-140-78–80 (pp. unnumbered verso after 576): Parental restrictions and delaying marriage introduce the conflict between command and affection.
- DJR-141-01–09 (pp. 577 and unnumbered PDF688): The enslaved maid’s protest, uncommanded reciprocal affection, criticism of forced matches and retained parental judgement.
- DJR-141-21–23 (pp. unnumbered PDF689): Advice specifically to those already free to choose their spouses.
- DJR-142-15–28 (pp. 581–582): Wicelius, Burton’s Christian-liberty conclusion, objections about support and population, and the limits of the anti-celibacy claims.
- DJR-143-34–36 (pp. 587–588): The consequential acknowledgement of opposing arguments and recommendation to attempt marriage.
- DJR-149-01–05 (pp. 619): The attributed case against locking wives away and its conditional, gendered account of misconduct.
- DJR-150-53–55 (pp. 629): Reasonable freedom with support, followed by the opposite warning against excessive allowance.
- DJR-150-59–61 (pp. 629–630): Extreme confinement rejected, but decorum, obedience and wives’ silence retained; the husband is the angry subject.

- DJR-151-02–04 (pp. 630–631): Freedom within the prison rather than release, in the attributed ingratitude story.
- DJR-152-20–22 (pp. 638–639): Libertines as a polemical category within religious deficiency.
- DJR-157-38–40 (pp. 664): Libertas as a divine name among personified powers, with the surrounding theological interpretation.
- DJR-161-01–29 (pp. 680–683): Civic religious freedom and rival toleration arguments, followed by the coercive middle course, limited medical alternative and renewed Libertines catalogue.
- DJR-167-43–48 (pp. 713–714): Christ as deliverance; the changing pronouns distinguish the protector from Satan's accusation.

In this edition

The paired text often retains liberty, free and servitude, while explaining the construction around them. "Liberty to write" becomes "permission to write"; having liberty becomes being free; "free liberty to bestow themselves" becomes freedom to choose one's spouses. The prison phrase retains its confined scope. The political examples remain different: civic free states, the free sea of a book title, and liberty praised under a just king.

Latin endings and source layers prevent several false equations. Libertino patre natus is "born of a freedman father," not an accusation of libertinism. The adjective liber and the children named liberos collide deliberately in the Plautine wordplay. Servitium is the household of servants in the Apuleius margin; servitute and servitutem elsewhere concern bondage. The Senecan servant appeal has a difficult opening marginal reading, which is retained as uncertain; the selected later clause is clear. Original Latin, Burton's separate English explanations and the modern edition's supplied translations remain distinct.

The modern "we are all slaves to our passions" supplies a finite subject and verb to the original compressed continuation. "Christ is your freedom" explicitly identifies the antecedent of he. "Libertas, Liberty" adds an explanatory English gloss to the retained divine name. "Free madness," "free horse," "free spirit" and "free prospect" respectively become voluntary madness, a willing horse, a generous spirit and an unobstructed view. These are local sense translations, not interchangeable definitions of free. Likewise, the word true in the quoted path to liberty is not itself allowable: that stronger wording belongs to Burton's separate English restatement of an argument he later rejects.

See also

- Will and nill (BAL-0052; Batch 1): Theological and psychological freedom of choice, distinguished from the social and figurative relations here.
- Magnanimity and pusillanimity (BAL-0161; Batch 2): The ideal of self-command and the strength or weakness of mind.
- Patience (BAL-0169; Batch 2): Constancy under actual suffering and the aims of consolation.
- Gifts and liberality (BAL-0230; Batch 3): Free and liberal giving, patronage and obligations created by benefits.
- Marriage (BAL-0234; Batch 3): The qualified marriage controversy, including its restrictions and eventual recommendation.
- Celibacy and vows (BAL-0235; Batch 3): The specific challenge to compulsory celibacy and vows.

- Parents and children (BAL-0242; Batch 3): Parental judgement, command and the choice of a spouse.
- Poverty and riches (BAL-0258; Batch 3): Material deprivation, rank and the comparison of the poor with the wealthy.
- Church patronage (BAL-0267; Batch 3): Scholarly independence and dependence on patrons.
- Religion and superstition (BAL-0078; Batch 1): Confessional classifications and the treatment of religious difference.
- Law and justice (BAL-0294; Batch 3): Civil powers, privileges, punishments and legal qualifications.

Parents and children

Entry BAL-0242

The word

A parent is a mother or father in relation to a child; a child can be an adult offspring as well as a young person. Burton's **sonne**, **childe**, **daughter**, and **Syres** therefore need their local setting: the first two are spellings of son and child, while Syres means fathers or forefathers. **Filial love** runs from child to parent. **Parentage** is descent, with low social standing supplied by the adjective in "base parentage"; **issue**, **Bernes**, and Latin **progeniem** name offspring. **Posterity** can mean one's descendants or, more widely, the future generations who will read a book. Neither the family relationship nor its vocabulary establishes the conduct Burton attributes to its members.

The family extends beyond biological descent. An **adopted son** has been taken into sonship; marriage can double the number of **parents** by adding parents-in-law. Elsewhere parents means relatives more generally, as in a candidate's "great parents, patrons, and allies". A **guardian** or **overseer** has charge of another person or their affairs, including, in one cited civil-law example, an adult spendthrift. **Pupils** are wards in the commonwealth's administrative list. **Tutors** have responsibility for instruction or upbringing, and **tuition** means care or protection in "tuition and oversight", rather than a charge for teaching. **Orphans** and a **fatherless child** identify lost parental support; the fatherless speaker seeking marriage is not an infant.

The verbs of parental disposal also differ. To **bestow** children can mean establish them in a calling or position; in the marriage controversy, **bestowing** means arranging their marriages. To **dis-inherit** deprives a child of inheritance; to **abdicate** a child disowns that child. An **unnatural** father lacks the affection or duty expected of him. These descriptions explain Burton's language without turning every threatened sanction or reported legal proposition into a rule of law. His **empty boat** is an image of a daughter subjected to another's direction, and **miscarry** can mean misconduct, applicable to a young man as well as a maiden.

Kinship also supplies comparisons, titles and forms of address. Adults called **children** or "a childe again" may be disparaged as inexperienced or dependent. A **step-mother** can be literal, or a figure for a harsh provider, contrasted with a nurturing mother. An unrelated older woman may be addressed as **mother**; **ghostly fathers** are spiritual advisers or confessors. The **mother of all things** is earth; a **mother of diseases** is a generating source; "mother and daughter" can describe reciprocal cause and effect. Books become the mind's children, Christians become God's **adopted sons**, and biblical **children of death** are people condemned to die. These are distinct relations, not interchangeable definitions of every occurrence.

In the work

Burton makes family obligation reciprocal before he argues about its failures. In the pseudonymous Hippocratic letter narrative, Democritus mocks people who spend heavily on their children and then abandon them on reaching adulthood. Hippocrates replies that people act from necessity and hope without knowing future failure or loss; Democritus rejects that explanation as insufficient and calls for discretion. The narrator's later picture of an old person becoming a child again belongs to this exchange, not to an

independent medical finding. Elsewhere the household catalogue says that even a loving couple may have troublesome children, and the complaint about parents and children explicitly runs both ways. The satirical father who disinherits or disowns a child for sexual misconduct is set against a powerful offender who escapes censure. Burton exposes that inequality rather than endorsing the powerful person’s conduct.

Parental power is consequently an obligation to care, not a guarantee of good care. The hereditary-harm passage blames parents and anticipates injury to posterity, but its sour-grapes proverb suppresses Ezekiel’s surrounding rejection of inherited guilt; the edition records that difference. Conversely, Philolaches in the reshaped Plautus excerpt calls parents builders of their children’s foundations and admits that his own idleness ruined their work. The education discussion then criticizes both extremes: terrifying, violent carers and indulgent carers who permit everything. Its attack on foolishly fond mothers likens them to nurses of bodies but stepmothers of souls. The hostile stepmother is a received literary type: the Cato story omits the father’s affectionate answer, and the word itself does not mean wicked. Burton still defends correction in the Proverbs margin. His argument for moderation is neither an abolition of all discipline nor a present-day account of childhood mental illness. Even the preceding preference for maternal nursing is qualified: an able nurse may in some cases be better than the mother, and the queen’s extreme jealousy is rebuked. The chapter ends by valuing children above money and demanding careful selection of teachers.

Natural affection and divine duty reinforce each other in the account of filial love. Burton moves from animals protecting their young to human love of parents, a Terentian declaration addressed to a father, Cicero’s natural bond, and finally God’s stronger command. The following arch-of-stones image needs care: the body applies it to brothers, the margin begins with love of parents, and the Senecan comparison concerns human society. The compressed authorities do not all say the same thing. Another marginal maxim makes a pointed distinction: love a parent if just, otherwise bear with that parent. Protective concern is also distinguished from erotic jealousy. Micio’s fear for his adopted son illustrates anxiety about harm or disgrace; Vives’s wards, children and dear ones are people entrusted to care. Burton calls this an extended, improper use of jealousy.

The marriage controversy tests these duties against the young person’s affection. Obstacles include disagreement between the lovers themselves, as well as withheld parental or guardians’ consent. Burton attacks the father who refuses to finance a marriage, keeps a daughter for her service, or sells an eldest son’s affection to repair his own estate. The daughter becomes an empty boat, carrying what and whom her father chooses. The supposed Livian illustration has itself been changed: the scene is Ardea rather than Rome, and Livy’s guardians favour their own social class rather than explicitly the richer suitor. Burton permits poverty and low parentage to be compensated by virtue and upbringing, especially where no pressing reason or serious impediment exists. The literary enslaved maid whose mind remains free supports his claim that affection cannot be commanded; it does not make every daughter an actual slave.

These arguments do not end in an unrestricted declaration of marital independence. The direction not to compel or impose is followed by historical medical arguments for timely marriage and a legal report introduced only if Nevizzano is not misleading him. The reported daughter over twenty-five may marry an inferior and claim a suitable dowry; the body says against parental consent, whereas the margin says without the father’s knowledge. Immediately afterwards Burton warns against misunderstanding him and endorses the Ambrose-attributed expectation that a woman leave the choice to her parents and appear sought rather than seeking. He confines his defence to modest young women neglected by hard parents. After the literary exhortations to seize youth, he

concedes that people are usually too eager already; if a maiden or young man misconducts themselves, parents and other carers may nevertheless share the blame for delaying marriage. None of this verifies the cited rule for a present jurisdiction or recommends marriage as a medical treatment.

The pro-marriage answer emphasizes an enlarged household and welcome offspring. Parents, siblings and descendants multiply through affinity; the wish for fine children and Burton’s separate English praise of happy issue are not grammatically identical. The list’s claim that barrenness is punished, and therefore celibacy worse, remains an attributed historical argument without a specified Mosaic proof. The later wedding blessing wishes the couple many Bernes, mutual affection and lasting happiness. That affirmative picture should remain beside the complaints about children, as should the distinction between a reputed son and a supposed biological father in the satire on pedigree. The latter is an insinuation aimed at inherited status, not evidence against an actual family. In the Moronia appointment story, parents means influential kindred; the apparent triumph of unsupported merit is eventually withdrawn as fiction.

Bereavement supplies another deliberate change of argumentative pressure. Burton first asks, with Ovid, who could forbid a mother to weep at her child’s funeral, and accepts natural sorrow while urging moderation. Later the imaginary father mourning a son meets severe replies: the child might have grown disobedient, a dead son in Lucian challenges the mourner’s assumptions, and Epictetus urges remembrance of mortality. The possible future faults are hypothetical, not discoveries about the child. Burton’s later strict Stoic formulation sits uneasily beside his earlier defence of tears; both belong in the reading. His own conclusion says neither to wish for nor fear one’s death. This is historical consolation, not a prescription for how a bereaved person should feel.

Finally, the family figures travel beyond households. The denied title of parents of the country condemns predatory lawyers, with worthy lawyers expressly exempted. Mother earth receives the dead; diet becomes a mother supplying disease’s material, and sorrow both mother and daughter of melancholy. Pliny’s harsh Nature and the indulgent mother who harms a soul exploit the mother/stepmother contrast without making it a neutral family taxonomy. Burton also imagines writings as children when admitting his lack of marital experience, while declaring that he will adopt a poet’s pose. The figure is distinct from **patrizare** and **matrizare**, taking after father and mother: those verbs occur in an attempt to cool infatuation through scrutiny of family faults, and the projected resemblance is qualified as likely. The older woman addressed as mother in Petronius is unrelated to the speaker. Religious fathers, divine adoption and children of death are further extensions: the confessors’ supposed manipulation is Burton’s polemic; the Christian contrast between adoption and Christ’s sonship by nature is his theology. The edition preserves even his conflation of the garden with Christ’s cry from the cross instead of silently authenticating it.

Places to Read

- DJR-006-25–27 (p. 17): Posterity as the book’s future beneficiaries, the later Theophrastan proem and its printed libros problem (N00351), followed by Burton’s warning that self-application may harm a melancholy reader.
- DJR-007-18–21 (pp. 20–21), then DJR-008-01–03 (p. 22): The reversal of exaggerated scholarly praise into comparative children and infants, and the extension from second childhood to universal folly. Aelian’s exact passages remain unlocated; the polemical comparisons are attributed.

- DJR-008-09–22 (pp. 23–26): The pseudonymous Hippocratic narrative, including adult offspring abandoned by parents, Hippocrates's defence of necessary hopeful action, Democritus's reply, and the old-age child-again comparison. N00446 distinguishes the transmitted story from authenticated correspondence.
- DJR-010-17–19 (pp. 34–35): Inheritance manipulated, a child disinherited or disowned, and the sarcastic contrast with a powerful offender's impunity. The Plautine speakers and differing plays are identified in N00616–18; the sanctions are not one established legal procedure.
- DJR-013-24–26 (pp. 49–50): Parents/parentes as a denied civic title, with the explicit exemption for worthy lawyers. N00855 preserves the unresolved Geraldus attribution and N00860 the limit of the attack.
- DJR-016-06–11 (pp. 61–62): Public support for children and orphans, wards and widows' property, public instruction and accountable administrators. N01025 defines pupils as minors under guardianship.
- DJR-017-08–12 (pp. 66–67): Orphans among the approved investors in the proposed common bank; the change from rejection to limited permission and restrictions on borrowers remain essential.
- DJR-017-29–34 (p. 69): Mutual household discord, the possibility of troublesome children even in a harmonious marriage, and the broader establishing sense of bestow. N01142 distinguishes that sense from arranging only marriages.
- DJR-021-09–11 (pp. 1–2): The fall-and-misery setting of mother earth and departure from the mother's womb. N01367 identifies Sirach 40 behind the printed chapter 4.
- DJR-021-38–43 (pp. 5–6): Parental and self-inflicted harm, posterity and Horace's progeniem. N01433 retains Ezekiel's omitted qualification about responsibility; N01434 identifies Burton's adapted daturi.
- DJR-033-31–34 (pp. 65–66): Diet as mother and another cause as father within historical humoral causation; N02335 preserves Fernel's separate appetite/mater/genitor formulation.
- DJR-037-34–DJR-038-01 (p. 87): Philolaches's parents-as-builders comparison, liberorum, his admission that idleness ruins good upbringing, and Burton's prose application. N02690 distinguishes the play's scene from the printed prologue citation.
- DJR-040-06–08 (p. 96 repeated [PDF198]): Sorrow as melancholy's mother and daughter, with marginal soboles and the condition of prolonged fear and sadness. N02823 distinguishes Burton's reciprocal model from a literal Hippocratic quotation.
- DJR-041-29–31 (p. 104): Lucian's Abdicato as a bibliographic disowning form; N02964 –65 names the translator and the father–physician-son setting, while retaining the uncollated historical medical claims.
- DJR-042-15–17 (p. 107): Nature as harsh stepmother rather than nurturing mother, attributed to Pliny; N03013 limits the apparent universal claim to its historical argument.
- DJR-044-41–DJR-045-01 (p. 120): Adult spendthrifts placed under guardians; N03234–35 connects civil-law curatorship to the Digest while leaving the separate public-shaming account unverified.
- DJR-050-32–55 (pp. 147–149 [sequence; printed 143–145]): The qualified preference for maternal nursing, then the whole argument against both harsh and indulgent upbringing. Preserve the queen's rebuke, some nurses better than some mothers, Pratensis's noverca, Syrus's patris phrase, the figurative stepmothers of souls, the defence of correction, and the final priority of children over wealth; N03665–N03700 distinguish the authorities and qualifications.
- DJR-055-43–DJR-056-02 (pp. 168–169): Forced-marriage misery, reciprocal distress between spouses and generations, the hostile stepmother type, and the Cato example

whose affectionate reply Burton omits (N04141), before other household troubles resume.

- DJR-088-27–30 (p. 315): Reputed sonship, alleged biological paternity and remote ancestry in the satire on pedigree. N06533 preserves the sarcasm rather than authenticating the insinuation.
- DJR-094-32–40 (p. 343): Permission for natural mourning, Ovid’s matrem/nati question, and the demand for moderation rather than an initial prohibition of tears. N07041–49 explain the quoted contexts and altered references.
- DJR-095-01–31 (pp. 345–347): Bereavement’s changing speakers and pressure: friend and wife, then the sonne/childe and hypothetical future misconduct, Lucian’s imagined dead son, neither wishing for nor fearing death, and later Stoic severity. The fuller sequence prevents the harsh replies from being mistaken for factual findings about a child.
- DJR-096-08–10 (p. 350): Pupilli as wards in the comparison of kings who are governed because they cannot govern; N07178 retains the uncollated Polydore Vergil attribution.
- DJR-096-17–24 (pp. 351–352): Parents as wider influential kindred in the Moronia appointment tale; the successful ending is expressly withdrawn as fiction.
- DJR-098-13–15 (p. 360): Honouring parents, with N07359’s conditional parentem maxim: love a just parent, otherwise bear with the parent. The neighbouring counsels establish the prudential context.
- DJR-111-18–23 (pp. 426–427): Natural family affection and filial duty beneath the larger claim for charity. N08445–49 distinguish Terence, Cicero, parental love, brotherly love and Seneca’s social arch image.
- DJR-125-61–63 (p. 499): Mother/mater as Encolpius’s polite address to the unrelated vegetable seller; N09701–02 preserve Burton’s recasting of Petronius and the marginal Latin. The surrounding generalizations about procuring remain his allegations.
- DJR-129-01–03 (p. 517): Disinheritance among the hypothetical risks of a hopeful lover, followed by Plautus’s vow and Burton’s separate English version.
- DJR-137-52–56 (pp. 562–563): The attempt to cool infatuation by inspecting faults and family resemblance; patrizare/matrizare at 137-55 is qualified by likely, with N10803 retaining the unverified extension from appearance to conduct and affliction.
- DJR-138-14–18 (pp. 564–565): The hostile marriage performance, Burton’s admission of inexperience, Greek and Latin books-as-children sayings, and his declared poetic pose. N10836–38 retain the incomplete Lipsius reference and the distinction between literal experience and dissembling.
- DJR-140-14–20 (pp. 574–575): Syres, the reflections called babies, the several obstacles to a match, and the fatherless marriageable maiden. N11001 and N11006–07 distinguish lexical meanings and literary speakers.
- DJR-140-75–89 (unnumbered verso after 576, continuing to p. 577): The hard father, money-driven bestowing, the empty boat, the altered Livy example, and the qualified allowance for poverty and low parentage. N11061, N11064 and N11069–75 retain the specific distinctions.
- DJR-141-01–09 (p. 577, continuing through unnumbered PDF688): The enslaved maid’s free affection, the direction against compulsion, medical arguments for timely marriage, Nevizzano’s conditional legal report and its differently worded Latin margin, then the immediate endorsement of parental choice and female reserve. N11096–N11100 prevent an unrestricted legal or social conclusion.
- DJR-141-10–23 (unnumbered PDF688–PDF689): The limited defence of neglected modest maidens, literary exhortations, the concession that youth is commonly too

eager, and possible shared parental blame when either sex miscarries. N11114 excludes the pregnancy-loss reading; the final exhortation concerns those already free to choose spouses.

- DJR-143-20–28 (pp. 586–587): The Jacobus-attributed pro-marriage list, acquired parents, parentum, prole and issue. N11279–82 preserve uncertain attribution, the unsupported barrenness argument, and the distinct Latin and English versions.
- DJR-143-64–69 (pp. 589–590): The Theocritan wedding blessing, Latin Sobolem and separate English Bernes stanza, followed by wishes for enduring concord. N11330–33 retain the Saturn/Zeus and crow/raven differences rather than harmonizing sources.
- DJR-144-10–14 (pp. 591–592): The definition of sexual jealousy followed by its explicitly extended application to protective carers, Micio's adopted son and Vives's pupillis/liberis list (N11352).
- DJR-150-46–55 (pp. 628–629): Matrizare in the conditional but hostile mother–daughter prediction; sarcasm and the subsequent warnings about bad husbands and ill-treatment prevent its adoption as a neutral hereditary rule.
- DJR-151-35–37 (p. 634): Divine love and regenerate Christians as adopted sons; N12002 distinguishes Burton's theological comparison from editorial judgement.
- DJR-165-14–20 (p. 701): Ghostly fathers within the sustained anti-Catholic sarcasm; N13007–12 distinguish the accusations and inferences from neutral doctrine or established illness frequency.
- DJR-166-41–43 (p. 708): The divine-physician consolation and biblical children of death; N13108 explains the expression as people condemned to die.
- DJR-168-34–36 (pp. 718–719): Affliction of God's children, adoption and grace contrasted with Christ's sonship by nature, and the continued appeal to trust. N13245 preserves the garden/cross conflation.

In this edition

The modern column makes some relationships explicit without changing their source. "Sonne" becomes "son", "childe" becomes "child", and "Bernes" becomes "children". "Syres" is rendered "fathers"; the already printed did is reordered in "their Syres before them did" → "their fathers did before them". "Parentage" becomes "birth" in "base parentage" → "low birth"; the adverse social judgement belongs to base. "Issue" becomes "children", with fair and happy separately supplying beauty and good fortune. "Great parents, patrons, and allies" becomes "powerful relatives, patrons and connections": this is the wider kinship sense, whereas the parents doubled by marriage include acquired parents-in-law.

"Tuition and oversight" → "care and supervision" and "Overseers of pupils, widows goods" → "guardians of wards and widows' property" clarify responsibilities rather than educational fees or classroom pupils. Latin **pupillis** and **pupilli** likewise name wards; in the kings comparison they are a simile for people governed by others. "Bestow" becomes "establish" in the account of occupations, but "bestowing of their children" becomes "arranging their children's marriages" in the later dispute. "Dis-inherit or abdicate" → "disinherit or disown" preserves two acts. "Miscarry" → "misconducts themselves" retains the conditional judgement about either sex.

The Latin forms retain their different grammatical jobs. **Parentes** means parents, including the builders in Plautus; **parentum** means of parents, and **parentem** a parent as the object of love. **Patris** means of a father, while **pater** directly addresses Father in the filial declaration. **Liberorum** means of children or children's, **liberi** children, **matrem** a mother, and **nati** of a child or son. In the funeral question the modern possessive her comes from the surrounding mother, not from nati alone. **Filia** is a

daughter in the legal margin; the whole age-and-permission clause is translated in its note, and its without-the-father's-knowledge condition must not be exchanged for the body's against-consent wording. **Progeniem**, **prole**, and **Sobolem** all name offspring in their respective constructions: the first is accusative, prole ablative, and Sobolem accusative. The wish expressed by sis or det is not supplied by the offspring nouns themselves.

Literal **novercа**, stepmother, is distinct from figurative **novercæ** in "Corporum nutrices animarum novercæ" → "nurses of their bodies, stepmothers of their souls". Corporum and animarum specify bodies and souls; the contrast supplies the condemnation. In the causal imagery, **mater** is mother and **genitor** begetter or father. The Fernel margin's appetite and the body's diet are related formulations, not exact word substitutions. Likewise **soboles** means offspring when sorrow and fear are said to be both causes and effects of black humour; the prolonged-condition qualification remains in the margin. The paired **patrizare** and **matrizare** are Latin verbs embedded after English will, rendered "take after their father" and "take after their mother", with the preceding likely limiting Burton's claim. Matrizare recurs in the conditional, sarcastic prediction about an unchaste mother and daughter: the following discussion also recognizes husbands' ill-treatment as a cause of misconduct. The disowning family also appears in Lucian's title **Abdicato**, rendered The Disowned Son; **disinherited** recurs among the risks a hopeful lover is imagined willing to run.

The wordplay "libri mentis liberi" is "books are the mind's children": libri supplies books, mentis of the mind, liberi children, and are is an English supply. The related margin "libros ego liberos genui" means "I have begotten books as children". The Greek "παῖδας ἐγὼ λόγους ἐγεννησάμην" has children, I, writings and have begotten; the modern "I have begotten writings as my children" supplies as and my to express the relation. These are books as offspring, distinct from the later generations meant by posterity. The Theophrastan margin at DJR-006-26 prints libros where its sense and the proem support liberos; that editorial interpretation remains explicit rather than generating a false attestation of a printed liberos there.

"Mother" in Petronius and marginal **mater** are courtesy addresses. "Ghostly fathers" → "spiritual fathers" names confessors, while "children of death" → "those condemned to death" explains a biblical construction. "His adopted sons" remains theological language; the later comparison explicitly distinguishes adoption and grace from Christ's sonship by nature. Other uses of mother for the womb or its disorder belong to Matrix and mother; mother-in-law used for stepmother is treated under Affinity and consanguinity. These routes keep bodily terminology, marital kinship and spiritual metaphor available without making them a single sense.

See also

- Custom and education (BAL-0125; Batch 2): External-volume treatment of habituation and education; this article follows the relationships and obligations of carers.
- Maternal impressions (BAL-0098; Batch 1): External-volume treatment of historical heredity and imagination; the parental claims here remain attributed.
- Consent and essence (BAL-0063; Batch 1): External-volume distinction of consent and essence; the marriage controversy here requires personal assent, not merely bodily sympathy.
- Matrix and mother (BAL-0218; Batch 3): Mother as womb or its disorder, distinct from female parenthood and figurative origin.
- Glass (BAL-0225; Batch 3): The tiny reflected babies in lovers' eyes.

- Marriage (BAL-0234; Batch 3): The larger arguments for marriage and qualified separation or divorce.
- Affinity and consanguinity (BAL-0237; Batch 3): Kinship acquired through marriage, descendants and the historical mother-in-law/stepmother sense.
- Dowry and jointure (BAL-0238; Batch 3): The daughter’s reported dowry claim and the distinction between body and marginal legal formulations.
- Liberty and servitude (BAL-0241; Batch 3): Actual bondage, free affection and the limits of parental command.
- Charity (BAL-0168; Batch 2): External-volume account of charity, which Burton places above particular natural bonds.
- Honour and nobility (BAL-0259; Batch 3): Pedigree and the satire on inherited status.
- Law and justice (BAL-0294; Batch 3): Civil-law guardianship and unequal sanctions as historical legal arguments.

Wittal and cuckold

Entry BAL-0243

The word

A *cuckold* is a husband whose wife has sexual relations with another man. A *wittal*, also printed *wittall*, knows of and tolerates that infidelity. Knowing acceptance is the additional force of the latter word; cuckold alone does not tell us whether the husband knows, is deceived, consents or is merely suspected of being in that position. Nor does the label by itself establish the wife's agency, which varies among Burton's stories of affairs, impersonation and coercion.

Cuckolds horns are the conventional figurative sign of that condition. To *graft hornes* is to attach the imagined horns by making a husband a cuckold. *Cornuto* is the Italian-derived noun, literally a horned man; *cornute* is the English verb, with *cornuted* as its participle. Latin *cornua* means horns, while *cornutos* means horned or cuckolded in a construction about making husbands so. These related forms must not be confused with the *cuckold makers*, who are the agents rather than the husbands affected.

The surrounding language is often comic or pointedly indirect. *Horn mad* puns on extreme folly and cuckoldry; *Actæons badge* and *Bulls feathers* are images of horns; *Cunarum emptor*, a buyer of cradles, implies acceptance of questionable paternity. *Coquage* personifies cuckoldry. To *wink at* is deliberately to overlook, and *commodity* can mean the advantage gained by doing so. Horn imagery can also have a different function: *Cornutum sophisma* is a horned dilemma, while a *horne-book* is an elementary primer, with a possible but uncertain sexual pun in the marriage discussion.

In the work

The opening wittal exemplifies selective blindness. He looks away from his wife's infidelity while seeing other affairs all too sharply; the Juvenal margin recalls a man skilled at staring at the ceiling because overlooking adultery pays. A later satirical list calls similarly accommodating husbands horn mad. These passages use madness expansively for folly and vice. They do not supply a modern diagnosis, and their stereotype must not be taken as evidence about any actual marriage.

The marriage controversy deliberately changes sides. In its announced counter-parody, Burton answers the favourable arguments one by one: an absent husband's wife may "perhaps" graft horns, and an unchaste wife may make him a Cornuto who raises another man's children. The perhaps matters, as does the frame. Burton concludes that some spouses are good and some bad and nevertheless recommends taking the chance of marriage. Likewise, the scholar's descent from grammar to hornbook occurs in an objection immediately followed by Beroaldo's recantation and praise of his marriage. The dilemma faced by people whose livelihoods depend on remaining single has horns of another kind: marrying or abstaining seems to carry a cost. It is not an allegation of infidelity.

In the jealousy discussion, the difference between fear and occurrence remains crucial. The elderly husband in the Chaucer comparison fears being a cuckold; the term does not certify his suspicion. Burton's ensuing claims about old husbands and young wives are gendered generalizations. He also argues in the opposite direction that groundless suspicion and confinement can provoke a previously faithful wife. His statement that this

happened to the woman in Apuleius is his own addition to her complaint, not something established by the cited passage. A lawyer’s neglected wife in Aristaenetus threatens to cornute him if he continues attending to everyone’s business but hers; the audible threat is not reported as a completed affair.

Other accusations require equally careful attribution. The claim that conspicuously dressed churchgoers leave husbands bankrupt, if not cuckolded, grows out of a polemical charge extending Basil’s attack, rather than proof from appearance. The catalogue of secret tricks has an explicit marginal exclusion of chaste women. Some stories concern impersonation or violence: Neptune’s assumed appearance in the Tyro narrative makes the husband a cuckold in Burton’s wording without establishing the woman’s informed consent. A purported medical case is also misidentified: the Ctesias patient associated with Apollonides was the king’s widowed sister, not Artaxerxes’s wife. The label in Burton’s sentence preserves his error rather than proving it.

The later consolation starts with alternatives: perhaps the wife is faithful and the jealousy groundless; suppose instead the worst and the husband is a cuckold. Burton then argues that tormenting oneself and publicizing the matter only deepen the distress. His claim that the condition is common gathers ancient rulers, legendary heroes and jokes into one catalogue. Actaeon’s badge and bulls’ feathers turn their horns into mock heraldic ornaments; giving and taking horns distinguish the agent and the affected husband. The three thousand cuckold makers are alleged adulterers, not three thousand deceived husbands. Burton’s account changes Dio’s three thousand indictments, few prosecuted, into a simultaneous summons. Neither that number nor the mixed catalogue establishes universal infidelity.

Knowing toleration receives its fullest treatment after kind treatment, trust and discreet handling have been proposed. The buyer of cradles and Nevizzano’s Latin maxim about horns kept in the breast rather than displayed on the forehead commend private knowledge over public humiliation. Burton’s legal anecdote reverses the roles of Arnaud du Tilh and Martin Guerre, and his contrast between Cornelius Tacitus and Publius Cornutus plays on silence and publicly visible cuckoldry. The printed “condemn” remains an unresolved reading beside the advice to take no notice; it should not be silently changed to make the paragraph smoother.

The wittall passage then imposes a series of limits: certain times, certain cases, certain people. The husband may overlook an affair for his advantage or to satisfy a landlord, patron or benefactor, without becoming indiscriminately gullible. This is Burton’s historically situated counsel within unequal sexual and patronage relations, not advice adopted here. His story of Phayllus makes an explicit promise of office where the consulted Plutarch passage gives a hope for it; the discrepancy matters. The following Plautine material also changes speakers: Burton’s paraphrase makes Amphitryon accept being cuckolded by Jupiter, but the command to reconcile with Alcmena is Jupiter’s. Burton closes with endurance if the fault cannot be corrected. Elsewhere, his comic Coquage follows Jealousy, while a purported protection against cuckoldry based on an unattractive wife immediately receives a counterexample and a warning to understand the advice cautiously.

Places to Read

- DJR-011-09–11 (pp. 37–38): selective judgment, the wittal, deliberate winking and the Juvenal ceiling-gazing margin N00671.
- DJR-011-15–17 (pp. 38–39): hypothetical universal observation and the figurative cuckolds’ horns among hidden affairs.

- DJR-018-31–33 (p. 74): horn mad within the satirical catalogue of folly, with the pun and unresolved citations in notes N01227–N01228.
- DJR-121-22–26 (p. 475): the appearance and churchgoing polemic, Basil's continuing attribution, and cornuto's as a plural predicate rather than evidence of an affair.
- DJR-139-08–10 (p. 569): the conditional Cornuto warning in the hostile case against marriage, with the broadened Lucianic accusation.
- DJR-141-48–52 (pp. 579–580): institutional and financial impediments, the horned dilemma and the following attributed continence counsel.
- DJR-142-44–50 (p. 584): the scholar's hornbook, the possible secondary pun, and Beroaldo's recantation and praise of his wife.
- DJR-143-29–36 (pp. 587–588): the announced counter-parody, perhaps grafting horns, the Cornuto proposition and the final qualified recommendation of marriage.
- DJR-145-25–31 (pp. 598–599): fear of cuckoldry, Latin cornua and separate English grafting, age-based rhetoric and Burton's addition to the Apuleius complaint.
- DJR-145-51–57 (pp. 600–601): the neglected scholar's anecdote, the conditional cornutos reddant and the lawyer's wife's audible threat rather than a reported completed affair.
- DJR-146-16–18 (p. 603): deception, violence and the Tyro impersonation story; the cuckold label does not establish the wife's informed consent.
- DJR-146-47–49 (p. 605): cornute in the hostile catalogue of tricks, with Burton's express marginal exclusion of chaste women in N11578.
- DJR-148-23–34 (pp. 615–617): faithful wife versus hypothetical cuckold, minimizing consolation, attributed prevalence claims, agent/recipient distinction, the Dio discrepancy and mock horn imagery.
- DJR-149-19–32 (pp. 620–622): trust, kind treatment and dissimulation; cradles and private horns; literary anecdotes; the reversed Martin Guerre case; qualified wittall toleration; patronage advantage; distinct Plautine speakers and the concluding conditional endurance counsel.
- DJR-150-32–36 (p. 627): Coquage's comic personification, Rabelais attribution, beauty and character, the counterexample to supposed protection and Burton's caution.
- DJR-151-01–04 (pp. 630–631): reassurance and reported dangers from visitors, including the wrongly identified Artaxerxes case and its correction in N11954.

In this edition

The inherited pairs make the principal distinction explicit: "a wittal" → "a willing cuckold" (DJR-011-10), and "a wittall" → "a knowing cuckold" (DJR-149-28). Willing and knowing explain the additional tolerance and awareness. They do not turn every cuckold into a wittal. "Graft hornes" → "give you cuckold's horns" (DJR-143-31) explains the conventional metaphor, supplying you from the addressed husband and cuckold's from the image; the surrounding perhaps remains essential.

The related forms require different grammatical treatment. "If not cornuto's" becomes "if not cuckolded", replacing the printed plural noun with a participle. "Threatned to cornute him" becomes "threatened to make him a cuckold"; the threat remains a threat. Latin cornua supplies horns, while its verb and dative supply will give you, with she supplied from the preceding young woman. In "& cornutos reddant" → "and make them cuckolds", the adjective supplies cuckolds, the verb make, and them comes from the earlier husbands. Burton's separate English versions are not silently treated as literal equivalents of every Latin component.

"Three thousand cuckold makers" becomes "three thousand makers of cuckolds", preserving the agents rather than reversing them with the husbands. "Cornutum

sophisma” becomes “a horned dilemma”, where the horns belong to difficult alternatives. The names Cornelius Tacitus and Publius Cornutus remain names whose punning functions are explained, and the literary and historical qualifications remain attached. Throughout, the article preserves the difference between suspicion, deception and knowingly tolerated infidelity within Burton’s gendered satire and changing arguments; it does not authenticate the accusations.

See also

- Jealousy (BAL-0007; Batch 1): Suspicion and the larger argument about jealousy (external volume).
- Quean and slut (BAL-0212; Batch 3): Gendered labels for women and their changing local senses.
- Venery (BAL-0134; Batch 2): Sexual conduct and appetite (external volume).
- Marriage (BAL-0234; Batch 3): The pro-and-con marriage controversy and its qualified conclusions.
- Adultery (BAL-0236; Batch 3): The conduct alleged by these labels and the limits of accusation.
- Commodity (BAL-0271; Batch 3): Commodity as advantage rather than merchandise.

Ambition

Entry BAL-0244

The word

Ambition is desire for honour, rank or advancement. Burton's causal discussion selects the excessive form, an "exorbitant Appetite and Desire of Honor"; he also expressly allows "modest ambition," meaning restrained ambition. The word therefore requires attention to its modifier and argumentative setting. The adjective ambitious can describe an honour-seeker, eagerness to obtain plants, or ostentatious language. These selected significant uses are not a complete concordance.

The Latin ambire means to canvass for office or seek advancement. In sanctus ambitus, sanctus means holy and ambitus the pursuit of office: together, "holy ambition." In ambitionis salsugo, salsugo is brine or saltiness and ambitionis means of ambition. This second phrase makes ambition the salt that possesses a thirsty soul.

The same display sense appears in ambitiosis appellationibus: ambitiosis means showy or high-sounding and appellationibus titles. In ambitione incessus, ambitione denotes ostentation and incessus a gait. The verb ambio means I solicit or court someone's favour. Hunger called not ambitious personifies appetite as requiring food rather than luxury or status.

In the work

Burton begins from a distinction between moderate and excessive appetites: both the concupiscible and irascible appetites can be good when moderated and harmful when exorbitant (DJR-043-15–19). His account of ambition then accumulates images of thirst, poison, corrosion and torment. The "dry thirst of Honor" is proud covetousness directed at distinction, not simply love of money. His descriptions attributed to Ambrose and Bernard make ambition a hidden plague and an eater of holiness; their wording and attribution remain a matter for external collation, not an established medical taxonomy (DJR-043-20).

The Sisyphus comparison turns the "restless stone of Ambition" into work that never secures rest. Burton next describes the candidate's deferential performances, the simulated humility and the resort to bribery if flattering attendance fails. The Latin brine image places ambition in control of the thirsty soul. A successful petition does not end the distress: another office is wanted. A failed petition brings rage and despondency. The dog in a wheel, caged bird and chained squirrel express constrained exertion; the ladder from knight through higher titles, and from doctor to bishop, gives the same appetite a social sequence. Burton concludes that distress persists so long as this ambition lasts, whether the candidate succeeds or fails. The courtly hotchpotch attributed to Budé then collects ambition with other vices rather than making them synonyms (DJR-043-21–29).

That severe account must be read beside the earlier defence of honourable rivalry. Burton allows a restrained ambition, invoking Themistocles's response to Miltiades and Alexander's to Achilles. Grotius's couplet criticizes both always seeking advancement and never seeking it. Burton's application retains conditions: the person must be suited and able to undertake the office to which standing, means and education call him. Withdrawal through sloth or fear can therefore be a fault; excessive competition is the painful extreme (DJR-041-19–21). The imaginary Utopia supplies a more playful counterpart. Its

“holy ambition” belongs to a quoted defence of an imaginary archbishopric, while Burton promises appointments by worth and willingness and ability to perform the duties personally (DJR-015-38–41).

Elsewhere ambition can shape the content of melancholy rather than simply cause it. If an ambitious person becomes melancholic, Burton says, he imagines himself king, emperor or grandee. His reported examples of a self-appointed pope and a displaced king show former inclinations supplying the part acted; they do not establish the imagined rank as real (DJR-061-02–04). The remedy section changes the viewpoint: the contented private speaker contrasts his safety with another man’s anxious pursuit and maintenance of rank, and with the exposure of his faults to public scrutiny (DJR-095-46–49).

The marriage discussion applies status-seeking to parents’ plans. The yeoman’s daughter must marry above her station; richer and higher families climb the same ladder. Burton argues that adding honour to wealth can ruin children and families, and illustrates the cost with the Visconti marriage receptions. His conclusion is that splendid marriages made for ulterior interests can exclude love and disregard unwilling or ill-suited spouses (DJR-141-43–48). His explanation of religious division also treats disappointed preferment as a motive. The Donatus and Arius stories belong to Burton’s partisan account; the supplied editorial note questions the Donatus identification and leaves the Arius attribution untraced. They should not be repeated as independently established histories (DJR-155-42–44).

Two ordinary extensions help keep the family intelligible. Women are described as “most ambitious to get” garden plants: eager acquisition is the local sense, within useful occupation rather than a direct diagnosis. At the other end of the scale, “ambitious swelling terms” are ostentatious, inflated words in the attack on elaborate exorcisms (DJR-082-18–20; DJR-169-20–22). Finally, an accusation is not a verdict: after rehearsing objections to innovations in compound medicines, Burton expressly denies “such ambition” and defends the practice as judicious and useful (DJR-101-10–14).

The remedy also has practical and personal turns. If distressing objects cannot otherwise be made bearable through habituation, Burton recommends avoidance; Montanus’s courtier is advised to leave the environment that supplies ambition and other disturbances. The sufficiency argument personifies hunger as unambitious, provided it receives food: thirst likewise does not demand a gold cup. Burton then admits his own fruitless search for advancement, acknowledges patrons’ generosity, and nevertheless declares himself neither ambitious nor covetous. The tension belongs to his self-presentation (DJR-084-13–15; DJR-091-20–22; DJR-095-53–55).

The later classification of love distinguishes desire for useful objects, such as wealth and honour, as ambition, desire or covetousness rather than love. Its concluding passage moves from excessive acquisition to the distress of lacking resources. In defect therefore does not mean insufficient ambition. The abbreviated self-reference could point to either the earlier covetousness or ambition discussion; the supplied note leaves both alternatives open. Elsewhere the display sense attaches to high-sounding titles and an affected courtship gait (DJR-050-19–21; DJR-109-28–30; DJR-109-46–50; DJR-118-36–38).

Places to Read

- DJR-015-38–41 (pp. 60–61): the shifting location of Utopia, holy office-seeking and the conditions of appointment
- DJR-041-18–21 (p. 103): scholarly hostility followed by restrained ambition, Grotius’s balanced couplet and fitness for office

- DJR-043-15–19 (p. 112 [122]): moderate and excessive appetite; ambition selected as excessive desire for honour
- DJR-043-20–22 (pp. 112 [122]–113): thirst, poison, Sisyphus and the brine of ambition; attribution qualifications accompany the notes
- DJR-043-23–29 (p. 113): petitioning, success and failure, captive animals, ladders of office and courtly vice
- DJR-050-19–21 (p. 145 [sequence; printed 141]): high-sounding titles and the contrast between learning and ostentatious promotion
- DJR-061-02–04 (p. 194): prior inclinations shape melancholic imaginings; royal claims are the subjects' beliefs
- DJR-082-18–20 (p. 286): ambitious acquisition of garden plants among household occupations
- DJR-084-13–15 (pp. 295–292 [296]): habituation, conditional avoidance and Montanus's court-leaving case
- DJR-091-20–22 (p. 328): sufficiency, hunger without ambition and its Latin counterpart in N06764
- DJR-095-46–49 (pp. 348–349): private contentment against the cost and publicity of advancement
- DJR-095-53–55 (p. 349): Burton's own pursuit, grateful acknowledgement and denial of ambition
- DJR-101-10–14 (pp. 373–374): an allegation of professional ambition and Burton's explicit reversal in defence of compounds
- DJR-109-28–30 (p. 417): useful objects distinguished from love
- DJR-109-46–50 (p. 419): shifting attachment to advantage, excessive desire and resource deficiency; N08320 preserves an uncertain self-reference
- DJR-118-36–38 (p. 459): courtship display, with the showy gait in N09040
- DJR-141-42–48 (p. 579): status-directed marriage, expenditure and the exclusion of love; the historical examples remain Burton's reports
- DJR-155-42–44 (pp. 654–655): disappointed preferment and religious division in a partisan historical account
- DJR-169-20–22 (p. 722): ostentatious verbal display contrasted with the apostolic invocation

In this edition

"modest ambition" becomes "restrained ambition," preserving moderation rather than embarrassment. "sanctus ambitus" becomes "holy ambition"; the supplied note distinguishes More's bishopric from Burton's archbishopric. The brine construction is translated as "when the brine of ambition possesses a soul eager to drink": the soul is the object possessed, and its eagerness comes from bibulam, not from salsugo alone. The supplied attribution to Cyprian remains unverified (DJR-015-40; DJR-041-19; DJR-043-22).

"most ambitious to get" becomes "eager to acquire," with no separate equivalent for most. "ambitious swelling terms" becomes "ostentatious, inflated language." In the remedy passage, "he is ambitious, and not satisfied with his" is expanded to "The ambitious man is dissatisfied with his lot"; man and lot make the pronoun and implied fortunes explicit. The original negation of "such ambition" in the medicines discussion must govern interpretation of the earlier accusation (DJR-082-19; DJR-095-47; DJR-101-13; DJR-169-21).

"ambitiosis appellationibus" → "high-sounding titles" (DJR-050-20), while the margin's "ambitione incessus" → "a showy gait" corresponds to the body's "an affected pace" → "an affected walk" (DJR-118-37; N09040). "hunger is not ambitious, so that it have to eat"

→ “Hunger has no ambition, provided it has food”; the note separately translates “Ambitiosa non est fames” as “Hunger is not ambitious” (DJR-091-21; N06764). “dum alios ambio” → “While I solicit some” gives ambio its personal, active object; the next paragraph retains the explicit denial, “neither am I ambitious or covetous” → “I am neither ambitious nor greedy” (DJR-095-53–54). The court case retains ambition within its list, and the later love classification retains both the contrast with love and the claim that ambition tyrannizes over the soul (DJR-084-14; DJR-109-29; DJR-109-50).

See also

- Appetite (BAL-0049; Batch 1): The general faculty and movements of desire
- Covetousness (BAL-0245; Batch 3): Acquisitive desire directed at gain
- Emulation (BAL-0249; Batch 3): Rivalry, including its honourable form
- Utopia (BAL-0292; Batch 3): The imaginary setting of holy ambition
- Content and contented (BAL-0170; Batch 2): The contented response to social comparison

Covetousness

Entry BAL-0245

The word

Covetousness is excessive acquisitiveness: greed in getting, tenacity in keeping and meanness in spending. Burton's Greek heading φιλαργυρία means love of money; the Latin avaritia likewise names avarice. His discussion concentrates on monetary gain, but a Latin definition attributed to Augustine extends the object to things of any kind. These selected senses and examples do not constitute a complete concordance.

Covet has a wider ordinary meaning, to desire or seek. The will can "covet" what understanding presents to it; Tiresias can urge Menippus to seek a contented life; and the religious discussion can promise an increasing desire for God. Such uses must not acquire a charge of monetary greed simply because they share the verb's form.

The Latin adjective avari means miserly or covetous people; prodigi means prodigal or extravagant people. Liberal means generous, and magnificent can mean lavish in expenditure. These contrasts concern changing dispositions and behaviour, rather than treating wealth itself as the vice.

In the work

The causal subsection moves between moral accusation and a historical account of mental and bodily suffering. Getting, keeping and spending are all morally charged activities. Burton's reported Bonaventuran definition makes the love of money immoderate whether its aim is acquisition or retention. His weed image develops the scriptural root of evil into advice attributed to Hippocrates: Crateuas should, if possible, remove covetousness so completely that no root remains. The letter belongs to the literary tradition surrounding Democritus, rather than securely authenticated medical correspondence (DJR-043-32–37).

Burton then allows a defence to speak before answering it. The supposed pleasure of getting money seems to explain the poor labourer's toil, the prosperous merchant's voluntary dangers and the miner's descent despite already having enough. The ensuing reply concedes possible initial pleasure and intervals of relief, but insists on Chrysostom's distinction: being rich and being covetous are different. The miser's supposed possession becomes bondage. Money possesses its owner; Ptolemy, king in title, becomes a slave to money in mind. These are rhetorical and literary judgments in Burton's argument, not a diagnosis of every wealthy person (DJR-043-37–DJR-044-05).

Retention is especially destructive because it prevents use. Burton describes the man who withholds necessary goods from wife, children, friends and himself, like the dog in the manger. Increasing wealth increases his sense of lack; Pharaoh's lean cattle supply the image of consumption without satisfaction. Suspicion follows: family and servants seem thieves, every noise threatens loss, and necessary spending causes distress (DJR-044-06–16). His comic witnesses require their own qualifications. Theophrastus's figure belongs to Distrustfulness, although Burton calls him covetous. Burton redistributes characters from Lucian's The Cock, and mistakenly calls Plautus's servant Staphyla Euclio's wife. The examples support Burton's portrait without making his retellings exact reproductions of the plays or character sketch (DJR-044-17–22).

The broad Latin definition is important to the logic: a dishonourable and insatiable desire for things of any kind can take money as its object, but does not name money exclusively. Burton's following English speaks more narrowly of gain. Both versions remain visible in the supplied rendering. The hell and bottomless-pit comparisons describe the appetite's inability to find a limit, not the mere amount of an estate (DJR-044-11–12).

Other passages put this disposition to work in distinct circumstances. An acquisitive inclination supplies the manors and ships imagined as already owned in the symptom catalogue. A physician's covetousness means making the patient a source of payment and dragging out treatment; Burton requires honesty even after disclaiming authority over specialist medical disputes. In the consolations, he turns from Augustine's quoted self-description to his own rebuke of a greedy miser who already has enough. A later discussion expressly recognizes that actual lack, waste and failure to provide for one's household can cause suffering too (DJR-061-02–04; DJR-069-08–10; DJR-091-50–52; DJR-109-49–DJR-110-01).

The ordinary verb makes the contrast clearest. In the account of the rational will, covets means desires and follows an act of understanding. Tiresias's counsel makes a contented, cheerful life the thing to covet. In the account of divine beauty, the more people see God the more they will desire him, without weariness. Burton thus distinguishes a desire's object and moral direction from the bare activity of desiring (DJR-025-27; DJR-026-36; DJR-086-23–25; DJR-151-42–44).

Three further contrasts qualify the picture. The account of inconstancy alternates miserliness and extravagance, although Burton's English reverses the order of its Latin. The discussion of love allows some beneficial changes amid its troublesome effects: the covetous can become generous and lavish. The religious account of conscience even allows present pleasure to the greedy man counting his money. The question attributed to Chrysostom describes pleasure obscuring awareness, before the ensuing reckoning; the later claim of an unforgivable offence belongs to the devil's attempt to induce despair, not to an endorsed verdict that forgiveness is impossible (DJR-059-18–20; DJR-131-49–52; DJR-164-52–56).

Ordinary covet also means longing to eat, desiring further learning, or trying to expel wind. The last occurs in Bruel's warning against worsening disease through heating and drying medicines, not an unqualified treatment recommendation. Ground coveting showers is a personification within Burton's account of natural attraction, distinct from human acquisitiveness. These medical and natural-philosophical explanations remain his historical account (DJR-058-14–16; DJR-081-15–17; DJR-106-50–52; DJR-109-05–07).

Places to Read

- DJR-025-27 (pp. 24–25): coveting as an inclination of sensitive appetite
- DJR-026-36 (p. 29): the rational will desires what understanding has already presented and judged
- DJR-043-32–36 (p. 114): Greek heading, the moral definition, rooted weed and original Latin marginal definition
- DJR-043-37–DJR-044-01 (pp. 114–115): apparent defence through the pleasures of acquisition, answered by the rich/covetous distinction
- DJR-044-02–10 (pp. 115–116): ownership reversed into slavery; withholding, sleeplessness and distress amid abundance
- DJR-044-11–16 (p. 116): insatiability, the broader Latin definition and fearful suspicion; the illustrative anecdotes carry distinct source qualifications

- DJR-044-17–22 (pp. 116–117): Theophrastus, Lucian and Plautus as adapted witnesses to the miser’s conduct
- DJR-058-14–16 (p. 180): desire to eat contrasted with digestive capacity
- DJR-059-18–20 (p. 185): shifting miserliness and extravagance, with reversed Latin and English sequences
- DJR-061-02–04 (p. 194): acquisitive habits shape imagined possession in the symptom discussion
- DJR-069-08–10 (p. 227): the physician’s responsibility and the prohibition on exploiting the patient
- DJR-081-15–17 (p. 281): positive desire to learn and the library’s exclusion of greed
- DJR-086-23–25 (p. 305): Tiresias’s positive counsel to covet a cheerful, contented life
- DJR-091-50–52 (p. 330): Augustine’s quotation followed by Burton’s direct rebuke and the exhortation to use what is acquired
- DJR-106-50–52 (pp. 401–402): trying to expel wind, limited by Bruel’s warning against worsening the illness
- DJR-109-05–07 (p. 415): the ground’s desire for rain within natural love
- DJR-109-49–DJR-110-01 (p. 419): excess of desire contrasted with suffering from actual deficiency
- DJR-131-49–52 (pp. 531–532): love’s possible transformation of the miser into a generous spender
- DJR-151-42–44 (p. 635): covet as desire for the inexhaustible vision of divine beauty
- DJR-164-52–56 (pp. 699–700): pleasure during counting, followed by conscience and the danger of despair; N12982 instead names arriving profit

In this edition

φιλαργυρία is rendered “Love of money.” The original marginal avaritia definition is rendered within its supplied note as an immoderate love of money, either acquired or retained; the attribution to Bonaventure remains uncertain. “’Tis one thing to be rich, another to be covetous” preserves the contrast between wealth and disposition (DJR-043-32; DJR-043-36; DJR-044-01).

In quarumlibet rerum inhonestam & insatiabilem cupiditatem, cupiditatem means desire, inhonestam dishonourable, insatiabilem insatiable, and quarumlibet rerum for things of any kind. The supplied text first translates that whole construction, then separately retains Burton’s narrower “desire of gain.” The ranges are different and should not be silently aligned as identical (DJR-044-12).

Covets becomes desires in the account of the will; “this only covet all thy life long” becomes “Seek only this throughout your life” in Tiresias’s counsel. “the more we shall covet him” becomes “the more we shall desire him” in the divine-beauty passage. The referent and the approving context decide the local meaning (DJR-026-36; DJR-086-24; DJR-151-43).

“avari, et paulo post prodigi” → “miserly, and shortly afterwards extravagant,” whereas “Now prodigall, and then covetous” → “Now extravagant and then covetous” (DJR-059-19). The two orders must remain distinct. “covetous, liberal and magnificent” → “the covetous generous and lavish” depends on the preceding makes: it names the starting disposition and the resulting behaviour (DJR-131-50). In the question attributed to Chrysostom, “a covetous man” becomes “a greedy man,” and “telling of his money” means counting it. The Latin note’s “avarum” is likewise a greedy man, but “dum lucrum adest” means while profit is coming in, a related situation rather than identical wording (DJR-164-54; N12982).

The ordinary constructions retrieve the verb as follows: “they covet to eat, but cannot digest” → “they long to eat but cannot digest” (DJR-058-15); “the more they covet to learn” → “the more they desire to learn” (DJR-081-16); “whilst they covet to expell winde” → “in trying to expel wind” (DJR-106-51); and “the ground to covet showers” → “the ground thirst for showers” (DJR-109-06). Each object and context prevents a default reading as avarice.

See also

- Appetite (BAL-0049; Batch 1): Desire as a faculty, including morally neutral coveting
- Ambition (BAL-0244; Batch 3): Honour-directed acquisitiveness
- Poverty and riches (BAL-0258; Batch 3): Possession, insufficiency and social condition
- Content and contented (BAL-0170; Batch 2): Accepting sufficiency and using what one has
- Church patronage (BAL-0267; Batch 3): Gain sought through ecclesiastical appointments

Envy, malice and hatred

Entry BAL-0246

The word

Envy is sorrow at another person’s good; Burton’s fuller account also includes joy at that person’s harm. Malice can mean hostile ill will, wickedness, or the harmful quality of a bodily humour; envy can also mean resentment aroused by an undertaking or the begrudging of a benefit. Hatred can be settled anger, a more general aversion to an evil object, or natural antipathy. Livor means envious spite. Burton’s successive classifications connect these terms without making them interchangeable. This article selects significant senses and argumentative uses rather than offering a complete concordance.

The Greek ἐπιχαιρεκακία, transliterated epichairekakia, directly means delight in another person’s misfortune. Burton describes it as a compound of joy and hatred and adds the converse response, grief at another’s prosperity. Both movements belong to his fuller description; grief at prosperity is not the literal meaning of the Greek name.

In the Latin phrase Tristitia de bonis alienis, tristitia means sorrow and bonis alienis means the goods or blessings of others; de identifies their good as the occasion. In gaudium de adversis, gaudium means joy and de adversis means at adversity. These phrases make explicit the two opposed responses to another person’s fortunes.

In the work

The mixed-affection catalogue places malicious joy alongside anger, hatred and zeal. Anger is a desire for revenge; hatred is inveterate anger; zeal is offended when someone harms what it loves. Burton then names ἐπιχαιρεκακία and explains both rejoicing at another’s harm and grieving at another’s prosperity. The local setting and the two movements must remain together: a gloss restricted to pleasure preserves the Greek word’s direct meaning but does not reproduce all that Burton says about it (DJR-025-28–30).

The causal subsection treats envy and malice as possible causes of melancholy, particularly where the body is already disposed to it. Envy gnaws the heart, consumes like a moth and leaves the sufferer a living anatomy. Ovid’s personified Envy wastes at others’ success and becomes its own punishment. The point is sharpened through acts of deliberate self-injury: losing an eye so a companion loses both, or poisoning garden flowers to prevent a neighbour’s bees from profiting. These are Burton’s literary and moral illustrations within a historical medical account (DJR-041-01–06).

Burton’s formal account joins sorrow at another’s good, whether past, present or future, to joy at adversity. Mercy, meaning compassion here, has the opposite object: it grieves at another’s misfortune, even though that compassionate sorrow can itself affect the body adversely. The list of authorities supplies related accounts rather than proving that every named author offers Burton’s whole combined definition. His next description of envy as almost natural, commonly incurable and never ceasing is heightened moral rhetoric. Even the following biblical examples include people who correct themselves; the remedy section later expressly instructs the malicious and envious to govern themselves (DJR-041-07–09; DJR-095-33–45).

The treatment of social display extends envy to dress, horses, ornament and beauty. Burton’s claim that women are especially weak and his lioness comparison belong to his

polemic, not a neutral description of women. The supplied note observes that Tacitus's account of resentment at Caecina and Salonina is not restricted to Roman ladies. The Myrsine story is a received tale of murder motivated by beauty, not a documented clinical case (DJR-041-10–11).

The next subsection makes envy a root from which faction, hatred, spite and rivalry grow. Cyprian's account places the enemy within the envious person's breast: the rival may escape him, but he cannot escape himself. Burton's English additionally says he cannot escape the rival; the marginal Latin does not make that extra statement. Professional and domestic competition follow, yet Burton then explicitly permits honourable rivalry and restrained ambition. The qualification prevents every effort to equal or surpass someone from being treated as destructive envy (DJR-041-12–21).

Hatred's meaning is wider than that local genealogy. One classification makes it the basic response to an evil object, with pathological effects attached to excess. Natural hatred is antipathy attributed even to stones and plants. In social satire, former friends become enemies over small offences and touched self-interest, displaying more than proverbial Vatinian hatred. The account of useful objects returns to the same reversal: threatened material interests turn love into hate and make malice invent revenge (DJR-010-23–25; DJR-040-02–04; DJR-109-05–08; DJR-109-46–50).

The remedy is active reorientation: examine the ground of resentment, prepare through examples and precepts, and oppose unruly motions with love, charity, patience and other virtues. Burton concedes that neglect and another person's advancement can provoke resentment, even in Lipsius, before rebuking that response. A later account of friendship also lets hostility cease through changed circumstances, separation or death; its joined Ovid and Statius verses make envy rest and hatred fall away. These passages qualify any attempt to turn the earlier rhetoric of endless envy into an exceptionless doctrine (DJR-095-33–46; DJR-110-11–14).

Ordinary uses extend beyond envy at another's prosperity. Burton's preliminary defence invokes a bishop whose building aroused envy, meaning public resentment or odium, and whose religious foundations were to remove the scandal. The body gives six castles, while the original margin gives two castles and two monasteries; the accounts are not silently reconciled. In consolation for poverty, fortune has envyed wealth when it has begrudged or withheld it. The belief that poverty signals God's hatred is raised only to be challenged (DJR-006-22–24; DJR-090-34–38).

Malice also has distinct bodily and moral senses. In the historical bloodletting argument, the malice of melancholy means a humour's harmfulness, supposedly moderated by good blood; the Latin margin calls this malitia. In consolation against despair, malice and malitia mean wickedness. The Chrysostom passage contrasts measurable human wrongdoing with unbounded divine mercy, immediately warning against negligent presumption. A later argument makes overcoming wickedness a test of perfect goodness and continues with patient waiting; its medical analogies do not promise an immediate bodily cure (DJR-106-14–16; DJR-166-31–33, 39–41).

The symptoms passages distinguish supposed hostility from the sufferer's own aversion. Someone who thinks everyone watches and derides him also thinks they owe him malice, meaning bear him ill will. Another passage names the fear of observation a conceit, then cites Rhazes on sufferers fleeing people without cause and hating them. Neither passage establishes that the imagined observers are truly malicious. Burton's own defence of satire supplies a moral distinction: he hates vices, not the people themselves (DJR-019-23–25; DJR-058-40–42; DJR-059-46–48).

The religious discussion contrasts the love Christians have, or should have, for one another with sectarian enmity. Burton distinguishes true religion from the superstition which imitates its solidarity while nurturing hatred of outsiders. Juvenal's Immortale odium, undying hatred, describes communities that reject each other's gods; Burton then supplies a separate English adaptation beginning Immortal hate. The polemic's contrast and the verse's speakers matter: this is not an undifferentiated claim that every form of religious attachment produces hatred (DJR-157-01–07).

Places to Read

- DJR-006-22–24 (pp. 16–17): resentment aroused by castle-building; six in the body and two in the margin
- DJR-010-23–25 (pp. 35–36): self-interest overturns friendship and produces more than Vatinian hatred
- DJR-019-23–25 (p. 77): the author's aversion to vices, with persons expressly excluded
- DJR-025-28–30 (p. 25): ἐπιχαιρεκακία among mixed affections; joy at misfortune and the added grief at prosperity
- DJR-040-02–04 (p. 97 [PDF197]): hatred as a basic response to evil; bodily harm is tied to excessive passions
- DJR-041-01–06 (pp. 100–101): envy's alleged bodily effects, personification and self-injurious examples
- DJR-041-07–11 (pp. 101–102): the two Latin definitions, compassion's contrast, claims of persistence and social examples with source qualifications
- DJR-041-12–21 (pp. 102–103): envy's destructive branches and internal captivity, followed by honourable rivalry and moderate ambition
- DJR-058-40–42 (p. 182): imagined observation, derision and ill will in the symptoms account
- DJR-059-46–48 (p. 188): fear of others' scrutiny and the sufferer's own hatred and withdrawal
- DJR-090-34–38 (pp. 324–325): fortune begrudges wealth; poverty as divine hatred is challenged
- DJR-095-33–46 (pp. 347–349): preparation, contrary virtues, self-correction and resentment at another's advancement
- DJR-106-14–16 (p. 398): malice and malitia as a humour's harmful quality in the historical treatment argument
- DJR-109-05–08 (p. 415): natural hatred as antipathy within the division of love
- DJR-109-46–50 (p. 419): injured material interests turn affection into malice and hatred
- DJR-110-11–14 (pp. 420–421): changed circumstances and death can end enmity; livor is rendered envy in the joined verses
- DJR-157-01–07 (p. 660): religious love and sectarian enmity; Juvenal's Latin and Burton's separate English verse
- DJR-166-31–33 (p. 707): bounded wickedness and unbounded mercy, without negligent presumption
- DJR-166-39–41 (p. 708): goodness overcoming wickedness and the continuation into patient waiting

In this edition

"ἐπιχαιρεκακία" becomes "malicious joy"; "rejoyce at other mens mischief" becomes "rejoice in other people's misfortunes." The first gives an intelligible English name to the Greek term. The second makes mischief the harm suffered by other people, not playful

wrongdoing. The subsequent grief at their prosperity remains in the same explanatory sentence (DJR-025-29).

“Tristitia de bonis alienis” becomes “sorrow at another’s good fortune,” and “gaudium de adversis” becomes “joy at adversity.” Burton’s separate English glosses remain alongside those fresh renderings. Livor becomes spite in the destructive-branches passage and envy in the poem about death; its local relation to envy explains both choices (DJR-041-07; DJR-041-13; DJR-110-13).

The page label 97 [PDF197] distinguishes the repeated printed numbering in the passions discussion. In the Cyprian passage, the source’s English “neither avoid him, nor thy self” is wider than the marginal Latin, which says that one cannot escape oneself. Preserving both prevents Burton’s expansion from being mistaken for a word-for-word translation (DJR-040-02–04; DJR-041-14).

“Ad invidiam operis eluendam” becomes “to wash away the odium of his work”; Burton’s separate English “to take away the envy of his work” becomes “to remove the resentment his buildings caused.” “Envyed me wealth” becomes “begrudged me wealth.” “The malice of melancholy” becomes “the harmfulness of melancholy,” whereas “Thy malice may be measured” becomes “Your wickedness may be measured.” These renderings distinguish public resentment, withheld wealth, a humour’s harmful quality and moral evil (DJR-006-23; DJR-090-35; DJR-106-15; DJR-166-32).

“Owes him malice” becomes “bears him malice,” within what the sufferer thinks. The Latin “& odio habent” becomes “and hate them,” with people supplied as the object from the preceding Latin. “I hate their vices, not their persons” becomes “I hate their vices, not the people themselves.” In the religious verses, Juvenal’s “Immortale odium” becomes “Undying hatred,” while Burton’s own “Immortal hate” becomes “undying hate” in the separately translated English adaptation (DJR-019-24; DJR-058-41; DJR-059-47; DJR-157-06–07).

See also

- Jealousy (BAL-0007; Batch 1): Fear and rival possession differ from malicious joy, although the passions can overlap
- Affection (BAL-0046; Batch 1): Mixed affections and their classifications
- Passion (BAL-0047; Batch 1): The general account of passions
- Anger (BAL-0160; Batch 2): Desire for retaliation and its relation to settled hatred
- Emulation (BAL-0249; Batch 3): Rivalry can be honourable
- Revenge (BAL-0256; Batch 3): The effort to injure an adversary in return

Curiosity

Entry BAL-0247

The word

Curious, curiously and curiosity range from fine making and painstaking attention to over-scrupulous observance or misplaced inquiry. Curious can mean elaborate or exquisite when it describes works; curiously can mean intricately or scrupulously. In the joint phrase nice & curious, both adjectives convey excessive exactness. Curiosity may name a tyrannical preoccupation with useless or forbidden matters, but the family also includes positively valued inquiry and care. These selected significant senses are not a complete concordance.

Nimia solicitudo means excessive anxiety: nimia supplies excess and solicitudo care or anxious preoccupation. Burton uses the Latin phrase within his explicit critical definition of curiosity. Its scope is narrower than every wish to learn.

In the work

The opening religious satire places two senses close together. Curious crosses are elaborate objects among practices Burton attacks; nice & curious schismatics are excessively scrupulous people at the opposite extreme, refusing ceremonies even when the practices are neither obligatory nor forbidden. The adjective’s description of workmanship and the polemic’s judgment about religion must be distinguished (DJR-009-11–16).

Fine making can receive straightforward praise. Milan flourishes through silk and curious Wroks, the supplied spelling for fine works or craftsmanship. The body is curiously wrought in Burton’s adaptation of the psalmist, and its intricacy is a reason for accurate study and praise of God. Yet fine objects can become the occasion for excessive expenditure: the collector exhausts his resources acquiring curious pictures and elaborate models. The quality of the workmanship does not by itself decide the worth of the activity (DJR-014-30–32; DJR-023-21–23; DJR-055-30–32).

Curiously as scrupulous observance appears in the nursing discussion. Burton first favours a healthy and able mother nursing her own child, then reports an unnamed queen whose insistence makes her cause her infant to vomit another nurse’s milk. His closing judgment checks her extremity: she was too jealous. The next passage allows a nurse when the mother is unfit or unable. The anecdote remains historically unidentified, and these bodily and social assumptions belong to Burton’s account rather than present childcare advice (DJR-050-31–34).

The explicit curiosity definition joins fear and sorrow to oppressive care: unnecessary effort about useless things, a longing to see, do or know what should remain forbidden. Burton extends this criticism across religion, classical learning, magic, philosophy and political affairs. His account of Pandora and the Fall gives forbidden inquiry a mythic and theological place, while expressly refusing to make curiosity alone responsible for human calamity. In the religious-melancholy discussion, the danger becomes intrusive questioning of election and divine secrets, together with misinterpretation and misapplication of revealed matters; terrifying preaching is a further cause (DJR-021-12–14; DJR-055-15–19; DJR-164-30–33).

A purpose-sensitive distinction also governs observation. After the story of Parrhasius torturing a captive to paint suffering, Burton says that he need not be so curious or cruel: melancholy's symptoms are already familiar and observable. Later, however, he says that he has been more curious in reporting them so that troubles can be distinguished and remedies applied. He explicitly prefers pity to ridicule and denies that all the listed symptoms occur in one person. Painstaking description is therefore compatible with compassion; the earlier refusal concerns needless torment as a means of investigation (DJR-058-01–03; DJR-061-29–DJR-062-01).

Inquiring minds also appear in Burton's intellectual self-portrait. Lipsius is said to recommend breadth to curious wits, while Burton immediately admits that his own roaming has often lacked method and profit. The supplied notes further distinguish Lipsius's approval from Socrates's challenge to the proposal in Rival Lovers. This is neither a blanket condemnation of intellectual interest nor an unqualified celebration of indiscriminate study (DJR-002-01–02).

In the opening address, the reader's inquiry becomes an inquisitive fellow's insistence on discovering what is in a covered basket. Burton borrows the anecdote to resist disclosure, but then agrees to explain his assumed name, title and subject. Curiosity's object and the right to withhold it shape the exchange. Elsewhere, curiously is straightforwardly approving: public roads, bridges and waterworks in his proposed commonwealth are to be carefully maintained from a common fund (DJR-001-01–03; DJR-016-13–15).

Dietary curious means fussy or excessively particular about food, times and quantities. Burton's next sentence restricts his objection to healthier bodies. Curiosity about water likewise becomes excessive fastidiousness: he allows an exception in necessity while still preferring pure water and admiring public waterworks. Both arguments belong to his historical account; their qualifications prevent either from becoming an unconditional rejection of care (DJR-035-33–34; DJR-070-33–35).

In the symptoms account, curious instead means closely absorbed or preoccupied. Sufferers dwell on trifles as seriously as on important business, and the thought continues even while they seem to attend to conversation. The original margin's Curiosi, preoccupied, supports this sense. Persistent absorption, whether in distressing thoughts or pleasant fantasies, is the point here, rather than a desire to acquire new knowledge (DJR-059-32–34).

Places to Read

- DJR-001-01–03 (p. 1): the inquisitive fellow, authorial refusal and the ensuing qualified disclosure
- DJR-002-01–02 (p. 3): inquiring minds and the qualified account of wide-ranging study
- DJR-009-11–16 (pp. 28–29): elaborate crosses and over-scrupulous religious refusal
- DJR-014-30–32 (p. 55): fine craftsmanship as a source of urban livelihood
- DJR-016-13–15 (p. 62): curiously as careful public maintenance in the proposed commonwealth
- DJR-021-12–14 (p. 2): forbidden inquiry, Pandora and the express qualification that curiosity is not the sole cause
- DJR-023-21–23 (pp. 13–14): intricate bodily making invites useful investigation
- DJR-035-33–34 (p. 75): fussy dietary exactness, with the objection limited to healthier bodies
- DJR-050-31–34 (p. 147 [sequence; printed 143]): scrupulous observance, the queen's excessive response and the allowance of a nurse when needed

- DJR-055-15–19 (pp. 166–167): curiosity explicitly defined as oppressive, unnecessary or forbidden inquiry
- DJR-055-30–32 (pp. 167–168): finely wrought pictures within the satire of expensive preoccupation
- DJR-058-01–03 (p. 178): refusal to torture a sufferer for painstaking observation
- DJR-059-32–34 (p. 187): absorbed preoccupation, supported by Curiosi in the original margin
- DJR-061-29–DJR-062-01 (pp. 197–198): careful reporting for compassionate discernment, with the distributed-symptom qualification
- DJR-070-33–35 (p. 233): excessive fastidiousness qualified by necessity and the preference for pure water
- DJR-164-30–33 (pp. 697–698): intrusive theological speculation and misapplication followed by the danger of terrifying preaching

In this edition

“nice & curious” becomes “over-scrupulous”: the modern adjective renders the pair together. “curious crosses” becomes “elaborate crosses,” while “all curious Wroks” becomes “all kinds of fine craftsmanship.” Wroks is retained as the original printed form; kinds of expands the modern construction rather than translating curious alone. “curiously wrought” becomes “intricately fashioned” (DJR-009-12; DJR-009-15; DJR-014-31; DJR-023-22).

“curiously” becomes “scrupulously” in the queen’s observance, and the page is 147 [sequence; printed 143], preserving the two numbering systems. “Curiosity” remains “curiosity” in the explicit definition, whose critical explanation must accompany the retained word; nimia solicitudo becomes excessive anxiety. In the observation refusal, “curious” becomes “painstaking”; in the later self-explanation it is recast as having taken more care. The same attentiveness can have different ethical purposes (DJR-050-33; DJR-055-16; DJR-058-03; DJR-061-30).

“A curious fellow” becomes “an inquisitive fellow”; “curiously maintained and kept in repair” becomes “carefully maintained and kept in repair.” Dietary “curious” becomes “fussy,” and “too much curiosity” becomes “Excessive fastidiousness.” In the symptoms account, “most curious and sollicitous” becomes “exceedingly absorbed and anxious”: curious supplies absorbed, while sollicitous supplies anxious. The marginal “Curiosi de rebus minimis” becomes “Preoccupied with the smallest things,” making the object of that absorption explicit (DJR-001-02; DJR-016-14; DJR-035-33; DJR-059-33; DJR-070-34).

See also

- Nice (BAL-0255; Batch 3): The wider range of nice, including excessive exactness
- Precise (future article): Strict exactness and observance; the inherited comparison remains a future article route
- Conscience (BAL-0053; Batch 1): Includes the related scruple family and religious self-examination
- Art and artificial (BAL-0206; Batch 3): Skill and workmanship in curious works
- Study and reading (BAL-0153; Batch 2): Useful inquiry and the risks of misdirected study

Dissimulation

Entry BAL-0248

The word

Dissimulation is concealment or a deceptive outward show. To dissemble may mean hiding one’s intention, misrepresenting oneself, concealing a reaction, or behaving as though an injury has not occurred. The Latin dissimulare expresses concealment or disguise; rem dissimulavit means that someone concealed the matter or pretended not to notice it. Dissemble with can also announce a knowingly adopted pose. Burton’s judgments depend on object, purpose and situation. The examples here are selected significant uses, not a complete concordance.

In the work

Deceptive appearance is a central target of the social satire. Burton’s Democritus rebukes people who hide deadly hatred behind a friendly face. Another passage reverses the world’s estimation of wisdom: conscientious people are treated as fools because they cannot or will not lie, dissemble, flatter or pursue advancement by crooked means. The following rebuke condemns the admired worldly opportunists, not the honest people they ridicule (DJR-007-13–15; DJR-008-10–12; DJR-008-18–20).

The same criticism governs friendship maintained for private ends. Without true love, friendship becomes lip service and temporary pretence, breaking into hostility when advantage changes. The age-deception anecdote gives the verb a more concrete object: a person claims to be younger. Burton’s statement extends the practice to all sides. His account of Philematium’s age differs from the supplied comparison with Lucian and should remain his reported version (DJR-111-08–10; DJR-125-14–16).

Concealment can also be recommended. In petty disputes, patience means enduring, concealing or acting as though the injury has not occurred, rather than retaliating. Under mockery, the judicious person may conceal a reaction or turn the insult aside; self-disclosure of the vulnerable point is offered as another strategy. These passages do not erase the later maxim “Lie not, dissemble not,” which accompanies keeping promises and speaking truth. Burton leaves a real difference of emphasis: outward restraint in response to injury is permitted, while deceptive conduct is prohibited in the general maxim (DJR-096-30–32; DJR-098-04–06; DJR-098-16–18).

The jealousy counsels extend that situational restraint. Burton first separates unfounded suspicion from a hypothetical worst case of infidelity, then recommends concealment or disregard in the latter case as a way of avoiding further self-torment. The later examples make the knowledge explicit: a wife perceives her husband’s conduct but takes no outward notice; Eumenes knows what has happened but welcomes his brother and restores his wife to favour. The advice to use kind treatment comes before the fallback of a joke or silence. These are Burton’s historical arguments about managing jealousy, not an endorsement of every silence or pretence in a present relationship (DJR-148-24–26; DJR-149-20–24).

Two further settings prevent an overly simple gloss. The emperor’s maxim that one who cannot dissemble cannot live occurs in a criticism of patrons who mistake a scrap of Latin for adequate education; it is not offered as an unqualified rule for the reader. Burton’s “dissemble with him” announces a literary pose before an anti-marriage poem, after he

admits having no experience of marriage. The verb marks that distance from the borrowed voice (DJR-048-30–32; DJR-138-16–18).

Burton makes the patronage issue personal in an original margin: he could not scramble for advantage, accommodate himself to the times or dissemble, and he will not be remoulded into a flatterer even at a cost to his interests. His admission of a tincture of love uses the verb differently: after denying that he knows love, he asks why he should lie or conceal his slight experience. That deliberate wavering concerns love, while the later disclaimer concerns marriage. In another defence of his writing, he accuses anticipated critics of feigning indignation to win a grave reputation; the analogy with Petronius remains Burton's polemical attribution of motive (DJR-048-09–11; DJR-107-32–34; DJR-133-25–27).

A paradoxical consolation calls fools and mad people no dissemblers, liars or hypocrites, explaining that they commonly tell the truth. The qualifier matters: Burton is contrasting inward freedom and distress with worldly estimates of happiness, not establishing an exceptionless rule about mental illness. Concealment can also precede inner accusation: in his reported story of Kenneth, false tears and solemn declarations hide a crime until conscience torments him. The supplied notes leave that story's historical particulars unresolved (DJR-098-36–37; DJR-165-01–03).

The Latin dissimulat can mean looks away or takes no outward notice. In a marginal objection, Caecilius charges God with permitting believers' suffering, looking away and failing to help. The speaker is the pagan objector in Minucius; Burton identifies Christian replies and later dismisses the assembled challenges. The allegation must remain an objection within the argument, rather than becoming Burton's own assertion of divine indifference (DJR-162-03–12).

Places to Read

- DJR-007-13–15 (pp. 19–20): the ironic inversion that calls honest people fools
- DJR-008-10–12 (pp. 23–24): Democritus's role as speaker in the letter narrative
- DJR-008-18–20 (pp. 25–26): hatred concealed behind a friendly face among the rebuked vices
- DJR-048-09–11 (p. 136): Burton's personal marginal refusal or inability to dissemble for patronage
- DJR-048-30–32 (p. 138): the unnamed emperor's maxim within criticism of insufficient learning
- DJR-096-30–32 (pp. 352–353): concealing or passing over injury as non-retaliation
- DJR-098-04–06 (p. 359): concealed reaction, deflection and pre-emptive self-disclosure
- DJR-098-16–18 (p. 360): the explicit prohibition beside promises and truthfulness
- DJR-098-36–37 (p. 362): no dissemblers in the paradoxical consolation, with truth-telling qualified as common
- DJR-107-32–34 (p. 406): feigned indignation attributed to critics seeking a grave reputation
- DJR-111-08–10 (p. 425): insincere friendship sustained for ulterior purposes
- DJR-125-14–16 (p. 495): misrepresented age and the limits of Burton's Lucianic retelling
- DJR-133-25–27 (p. 541): denial of love followed by admission and a refusal to conceal it
- DJR-138-16–18 (p. 565): an avowed poetic pose rather than an unqualified personal declaration

- DJR-148-24–26 (p. 616): jealousy, unfounded suspicion and the conditional counsel to conceal
- DJR-149-20–24 (pp. 620–621): conscious non-notice, kind treatment, jokes, silence and Eumenes’s concealed knowledge
- DJR-162-03–12 (pp. 686–687): Caecilius’s allegation of divine disregard, Christian answers and Burton’s rejection of the objections
- DJR-165-01–03 (p. 700): concealed crime followed by conscience in the historically qualified Kenneth narrative

In this edition

“dissimulation” becomes “deceit” when hatred is hidden behind friendliness. The injunction “Lie not, dissemble not” becomes “Do not lie or dissemble.” By contrast, dissemble in the response to mockery becomes “conceal their feelings”: feelings explains the original’s implicit object. In the injury passage, “dissemble it” is expanded to “act as though it has not occurred,” with the injury as antecedent (DJR-008-19; DJR-096-31; DJR-098-05; DJR-098-17).

“dissembling the matter” becomes “he concealed his knowledge,” drawing knowledge from the immediately preceding statement that Eumenes knew all the particulars. Rem dissimulavit becomes pretended not to notice, while “dissemble with him” becomes “pretend along with the poet.” These renderings distinguish deceptive purpose, controlled reaction and openly announced performance (DJR-138-17; DJR-149-20; DJR-149-24).

“Dissemblers” remains “dissemblers,” with “commonly” rendered “generally” in the explanation about truth-telling. In Burton’s admission of love, “dissemble” becomes “conceal it,” with the object drawn from his admitted tincture or touch of love. In Caecilius’s original marginal objection, “dissimulat” becomes “looks away”; its subject and allegation belong to that hostile speaker. “Dissembled the matter” becomes “concealed the matter” in the crime narrative, whose false tears and solemn declarations remain the means of concealment (DJR-098-37; DJR-133-27; DJR-162-06; DJR-165-02).

See also

- Honest (BAL-0165; Batch 2): Sincerity, honour and the refusal of opportunistic deception
- Patience (BAL-0169; Batch 2): Endurance rather than retaliation
- Friendship (BAL-0156; Batch 2): True friendship and the pretence of attachment
- Counterfeit (BAL-0272; Batch 3): False representation and assumed appearances
- Temporize (BAL-0288; Batch 3): Accommodation to circumstances for advantage
- Ambodexter (BAL-0262; Batch 3): The double-dealing person

Emulation

Entry BAL-0249

The word

Emulation is rivalry or a wish to equal or surpass another. It can be honourable and useful, or misguided and excessive. Emulate can also mean imitate, follow an example or match something in excellence. Greek κακοζηλίαν, the printed form of κακοζηλία, means misguided or perverse imitation. Honest means honourable: honest emulation is therefore worthy rivalry, not merely truthful competition. Latin æmulatio can mean rivalry or envy; æmulari means to imitate or compete. These selected uses keep imitation, competitive passion and a figurative comparison distinct.

In the work

The satire's chain of favourites and flatterers makes misguided imitation a form of servile ambition. Someone spends strength, time and fortune becoming dependent on another dependent, hoping eventually to despise the servile world. The wish to rise reproduces the very subjection it imagines escaping (DJR-011-06–08).

The classifications name emulation separately from envy and other passions. Their destructive bodily effects depend on excess. The subsection on rivalry first follows its harmful branch: Cyprian's image makes another person's happiness the rival's own misery. Burton extends the social field to households, companions, country neighbours and scholars. Country gentlemen, excepting those closely linked by kinship or marriage, compete over wealth, ancestry and precedence until lawsuits, clothes and reciprocal feasting exhaust their resources (DJR-025-28–30; DJR-040-02–04; DJR-041-13–18).

Then comes the essential qualification: honest emulation in study and every calling is not to be disliked. Intelligence and courage can grow through worthy competition. Ingeniorum means of intellects or talents, and cos a whetstone; ingeniorum cos presents rivalry as a whetstone of intelligence. The margin's Æmulatio alit ingenia, "Rivalry nourishes intellects," reinforces the point: alit means nourishes, ingenia intellects. Burton's examples of Themistocles stirred by Miltiades and Alexander by Achilles lead into an argument against both perpetual ambition and idle refusal of suitable public responsibilities. Capacity, standing, means and education qualify the latter claim; excess remains a plague (DJR-041-19–21).

Later counsels place harmful rivalry among passions to be regulated through virtues, examples and examination of their grounds. The erotic discussion likewise allows both possibilities. Phaedrus's hypothetical army of lovers would be stirred by rivalry to good and honourable action. Elsewhere a rival is challenged to match a self-injuring deed, and lovers' furious rivalry breeds violence and breaks friendship. In amantium furiosam æmulationem, amantium specifies lovers, furiosam means furious and æmulationem rivalry. Petronius supplies the description; Chaucer's Knight's Tale supplies another literary example. These reported and literary cases are not a general endorsement of competition or jealous conduct (DJR-095-33–34; DJR-130-40–42; DJR-131-54–56; DJR-144-47–53).

Not every occurrence names a social passion. Latin æmulari takes a diet as its object in the argument about dietary custom: it means following another people's example. In the beauty verse, eyes emulating stars rival them in brightness; Latin æmula gives the

corresponding idea of matching excellence. Neither use needs envy to make sense (DJR-035-42–44; DJR-119-47–50).

The Latin family also reaches envy and ordinary mimicry. A psalm quotation uses æmulatio for envy of fools: the body's Psalm 37 differs from the supplied marginal comparison with Psalm 73:3. In the symptoms account, æmulantur means that people imitate oxen's lowing; thinking themselves cattle remains their belief. Religious rivalry has another object: Burton attributes imitation of divine power to the Devil, with mockery or rivalry of God's glory as alternative purposes. The Dandini margin preserves either/or, while the separate Lemnius margin derives superstition in part from vitiosa æmulatione, corrupt rivalry: vitiosa means corrupt and æmulatione rivalry. These demonic explanations belong to the quoted theological accounts (DJR-041-08–10; DJR-060-29–31; DJR-153-17–19; DJR-155-20–22).

Places to Read

- DJR-011-06–08, p. 37: misguided imitation and the chain of dependent favourites.
- DJR-025-28–30, p. 25: rivalry named among mixed emotions.
- DJR-035-42–44, p. 76: imitation of dietary custom and Burton's reported comparison.
- DJR-040-02–04, p. 97 [PDF197]: alternative classifications and the condition of immoderation.
- DJR-041-08–10, pp. 101–102: æmulatio as envy, with Psalm 37 in the body and Psalm 73:3 in the supplied marginal comparison.
- DJR-041-13–21, pp. 102–103: painful rivalry, competition in society, then the express defence of honourable emulation and suitable advancement; see the maxim in N02942.
- DJR-060-29–31, p. 193: imitation of lowing, distinguished from the sufferer's belief in being an animal.
- DJR-095-33–34, pp. 347–348: regulation of irregular passions and examination of their grounds.
- DJR-119-47–50, p. 465: Latin and English verse on eyes rivalling stars.
- DJR-130-40–42, p. 527: the challenge to match an extravagant lover's deed, with a source discrepancy.
- DJR-131-54–56, p. 532: honourable rivalry in the hypothetical army of lovers.
- DJR-144-47–53, p. 595: suitors' rivalry, violent examples, Petronius and Chaucer, and friendship disrupted.
- DJR-153-17–19, pp. 642–643: attributed demonic imitation and the alternatives of mockery or rivalry of God's glory.
- DJR-155-20–22, p. 652: corrupt rivalry in Lemnius's attributed account of superstition.

In this edition

"κακοζηλίαν" → "misguided imitation" (DJR-011-07); "Emulation" → "rivalry" (DJR-025-29; DJR-040-03); "Honest emulation" → "Honourable rivalry" (DJR-041-19). Rivalry supplies the competitive sense; honourable preserves Burton's approval and cannot be dropped. The harmful description, social example and remedy heading also retrieve emulation through rivalry (DJR-041-13; DJR-041-17; DJR-095-33). In the hypothetical army, "emulation incite them to do that which is good and honest" becomes "rivalry would urge them to do what is good and honourable"; would preserves the condition (DJR-131-55).

"ingeniorum cos" → "the whetstone of intelligence." Burton's following "the whetstone of wit" remains a separate English repetition. The margin's "Æmulatio alit ingenia" →

“Rivalry nourishes intellects” belongs to N02942, not to a translated body phrase. Its supplied comparison places the maxim at a different division of Velleius Paterculus and gives a different word order; Burton’s own citation remains the one reported here (DJR-041-19).

“si quis illorum victum apud nos æmulari vellet” → “if anyone among us wished to imitate their diet” (DJR-035-43). “Eys emulating stars in light” → “Eyes that rival stars in light” follows the separately translated “æmula lumina stellis” → “eyes that rival the stars”; in light belongs to Burton’s English, not to those Latin words (DJR-119-48–49). “provocans rivalem ad hoc æmulandum” → “challenging his rival to match the deed” (DJR-130-41). The supplied note distinguishes Burton’s account of the deed from Plutarch’s.

Finally, “amantium furiosam æmulationem” → “the furious rivalry of lovers,” while Burton’s “a furious emulation” → “a furious rivalry” (DJR-144-52). The first phrase expressly names lovers; the repeated English depends on its context. The description belongs to the reported literary source, and the next paragraph shows its consequences for friendship.

The marginal “æmulatio” becomes “Envy” in the psalm quotation, whereas “æmulantur” becomes “imitate” in the account of animal sounds. In the theological account, “to abuse or emulate Gods glory” becomes “to mock or rival God’s glory”; the margin’s “Vel in abusum Dei vel in æmulationem” becomes “Either to mock God or to rival him,” with him supplied from the preceding reference to God. “Ex vitiosa æmulatione” becomes “from corrupt rivalry” in the separate Lemnius quotation (DJR-041-09; DJR-060-30; DJR-153-18; DJR-155-21).

See also

- Jealousy (BAL-0007; Batch 1)
- Passion (BAL-0047; Batch 1)
- Honest (BAL-0165; Batch 2)
- Ambition (BAL-0244; Batch 3)
- Envy, malice and hatred (BAL-0246; Batch 3)

Fame and reputation

Entry BAL-0250

The word

Fame is what is said and known publicly: renown, circulating report or a person’s reputation. Reputation is public estimation or a good name; renowned and famous can mean widely known or celebrated, though famous can also mean notorious. Infamy is disgrace or ill repute, and defamation damages another’s name. Latin fama covers report and renown; existimatio means reputation or esteem. Infamet means let it bring into disgrace; that can be accomplished by exemplary conduct rather than adverse speech. These selected uses concern the circulation and fragility of a name, rather than treating fame as proof of merit or of an alleged act.

In the work

Burton’s literary satire begins with a possible admission: perhaps he too writes for fame and self-display, alongside exercise and relief through writing. Writers then appear bewitched by recognition, harming their health and other people’s standing to make a name. The margin imagines one person’s ascent built from another’s ruined reputation. Profit is not the only incentive: a paper kingdom may promise fame instead. Burton’s account of his own reception is divided between admiration and rejection; the maxim that presence diminishes reputation gives distance a role in public esteem (DJR-003-05–07; DJR-004-01–04; DJR-005-16–18).

Military fame exposes both moral distortion and unequal remembrance. Violent conduct can receive the names of courage and nobility, and monuments promise perpetuity. Yet fame is a flash or a rose that dies within a day. Of fifteen thousand common soldiers, Burton says, scarcely fifteen, or perhaps only the general, enter the record; eventually even their names and the battle disappear. This is a rhetorical comparison, not a verified casualty statistic. Orators and historians record famous battles, but recording does not secure active remembrance. Burton has already qualified the attack: he condemns unjust wars and false honour while defending necessary soldiering and wise courage (DJR-009-22–23; DJR-010-01–14).

The self-love discussion repeats the collapse of promised immortality. Books and monuments may earn infamy rather than fame; names, books and bodies perish together. Even a genuinely admired name reaches only a small public. The comparison expands from city to world and then to speculative inhabited planetary systems, expressly introduced with if and as some maintain. Its historical cosmology serves an argument against inflated renown. Robin Hood and Little John in Sherwood become local counterparts to imperial names elsewhere (DJR-045-23–24; DJR-045-33–43).

Concern for reputation is not simply appetite for praise. Burton says some people disregard glory yet fear disgrace, and contrasts shamelessness with a noble spirit painfully sensitive about a good name. The remedy’s appeal to opinion asks whether hostile judgments must govern one’s peace; it does not prove every charge false. Its margin expressly allows true or false reproach. Infamia means ill repute, while bona fama, with bona meaning good, means good repute: the Christian soldier is to pass through both towards immortality (DJR-040-29–30; DJR-040-35–37; DJR-097-20–25).

Report can work before direct sight. Callisthenes hears of Leucippe's beauty and wants her as his wife; Burton's example comes from a romance, and neighbouring examples concern imagined beauty produced by hearing or reading. In the jealousy discussion, concern for reputation helps restrain good men and women. The husband's later objection treats reputation as a vulnerable possession. Fama means reputation, fides faith or fidelity, and oculus an eye; the proverb says all three cannot bear a touch. It is the imagined husband speaking, followed by Burton's provocative answer and then the crucial question whether infidelity has happened at all. A child's resemblance or birth date, and a wife's familiar conversation, are criticized as grounds for unfounded suspicion. Public talk and damaged esteem therefore cannot be silently converted into proof of adultery (DJR-117-04–06; DJR-148-34–50).

Renown also receives a favourable scholarly comparison. Burton thinks Archimedes may deserve exceptional admiration if fame or worth is the measure. Pindar's poetry rivals military achievement in renown, and the Latin comparison says no fewer people remember Aristotle than Alexander; Burton's separate English goes further and says Aristotle is more known. He then explicitly turns from this contest to study's delight as his aim. Elsewhere chattering Fame praises the ambitious throughout the cities, while the following Senecan verse prefers a secluded and safe home (DJR-081-12–14; DJR-095-47–49).

Professional reputation has its own limits. Famous physicians can disagree over the same patient. In the later attack on medicine, Paracelsus credits patients' confidence and good opinion more than practitioners' skill. The original margin's Opinio facit medicos means reputation makes physicians: opinio is opinion or reputation, facit makes, medicos physicians. Burton adds the gown, cap and title as outward marks of standing. He subsequently draws back from the attack, explicitly honours medicine and distinguishes use from abuse. The confidence claim belongs to this historical debate, not a modern finding about treatment effects (DJR-027-55–57; DJR-099-09–11, 22–24).

Famous need not praise: the anti-Jesuit allegation calls someone a famous fornicator, meaning infamous or notorious. The charge remains Burton's religious polemic. Infamous obloquies are disgraceful accusations in the contrast between the rich man's foul memory and Lazarus's good one; the word does not itself prove the accusations false. Conversely, the Cicero margin asks restraint and steadfastness to bring others' wrongdoing into disgrace: infamet here names the discredit produced by exemplary conduct rather than defamatory speech (DJR-009-12–14; DJR-090-29–31; DJR-097-23–25).

Fama also marks a report's status. In the love-before-sight argument, the original margin calls the stimulus a report. In the attributed Aretaeus case, Fama est means it is reported, introducing recovery after union; Burton expressly makes marriage the proposed form. The formula preserves hearsay rather than certifying a cure or converting it into present advice (DJR-117-04–06; DJR-140-11–13).

Places to Read

- DJR-003-05–07, p. 5: writing for exercise, relief and perhaps fame.
- DJR-004-01–04, pp. 6–7: literary name-making, ruined reputation in N00184 and fame distinguished from profit.
- DJR-005-16–18, pp. 10–11: mixed reception and the maxim about presence in N00265.
- DJR-009-12–14, p. 29: famous as infamous in the anti-Jesuit allegation, kept as Burton's polemic.
- DJR-009-22–23, pp. 30–31; DJR-010-01–14, pp. 32–34: heroic names, brief and unequal military remembrance, with the defence of necessary soldiering.

- DJR-027-55–57, p. 36: famous physicians and disagreement in classifying melancholy.
- DJR-040-29–30, p. 99 [supplied]; DJR-040-35–37, p. 100 [PDF200]: fear of disgrace and contrasting responses to damaged reputation.
- DJR-045-23–24, p. 122; DJR-045-33–43, pp. 123 [printed 113]–124: literary and monumental immortality, infamy, disappearance and the local scale of renown.
- DJR-081-12–14, pp. 280–281: favourable scholarly renown, no fewer versus more known, and delight as the eventual aim.
- DJR-090-29–31, p. 324: disgraceful accusations, the rich man's memory and Lazarus's counterexample.
- DJR-095-47–49, p. 349: personified chattering Fame and the preference for a secluded home.
- DJR-097-20–25, p. 356: defamation, patient response, good and bad report, and disgrace produced by restraint in N07298.
- DJR-099-09–11, pp. 363–364; DJR-099-22–24, p. 365: professional reputation in Paracelsus's claim, then Burton's express defence of medicine.
- DJR-117-04–06, p. 452: love prompted by report, a romance example and imagined beauty.
- DJR-140-11–13, p. 574: Fama est marks the attributed recovery story as report, within the marriage argument.
- DJR-148-34–41, pp. 617–618: reputation as restraint, public talk and the challenge to a husband's double standard.
- DJR-148-42–50, p. 618: the husband's reputation proverb, Burton's answer, and the questioning of supposed evidence.

In this edition

"Bewitched with this desire of fame" → "Bewitched by this desire for fame"; the adjacent "nulla spe quæstus sed amplâ famæ" → "with no hope of profit, but great hope of fame." The marginal "Ex ruinis alienæ existimationis sibi gradum ad famam struunt" becomes "From the ruins of other people's reputations they build themselves a step towards fame": others' esteem is the material of the speaker's accusation, while the builders seek fame for themselves (DJR-004-02–03; N00184). "Minuit præsentia famam" → "Presence diminishes reputation" is likewise a marginal maxim (DJR-005-17; N00265).

"a meer flash this fame" is retrieved in "this fame is only a flash," and "renowned souldiers" remains "renowned soldiers" inside the complaint about false honour (DJR-010-03; DJR-010-05). The later fame/infamy contrast remains explicit. "extend his fame to our Antipodes" becomes "spread his fame to the other side of the earth"; nearby, the modernization changes printed never to ever to make the small-public argument intelligible, without changing the original column (DJR-045-36; DJR-045-40–43).

"tender of his reputation" → "sensitive about his reputation"; "defamations" → "defamation" (DJR-040-37; DJR-097-20). "per infamiam & bonam famam" is translated in its full construction as advancing through ill repute and good repute towards immortality. Burton's separate English gives good and bad reports in the reverse order, and its modernization preserves that order (DJR-097-24).

"out of fame and common rumor" becomes "Her reputation and common report," making the named woman's reputation the grammatical agent (DJR-117-05). Fame becomes reputation again in the shared construction about restraint (DJR-148-35). "Non patitur tactum fama, fides, oculus" → "Reputation, faith and the eye cannot bear a touch"; the preceding English "my faith, my fame, mine eye" becomes "My faith, my reputation and my eye" (DJR-148-42–43). Faith retains the possible force of fidelity or trust. The order

differs between the proverb and the husband’s English, and his objection must be read with the subsequent reply.

“Famous fornicator” becomes “an infamous fornicator,” while “famous doctors in Italy” becomes “famous physicians in Italy.” The difference is local evaluation, not a new spelling. “Infamous obloquies” becomes “disgraceful accusations.” The marginal “infamet” is retrieved in “bring their wrongdoing into disgrace,” whose full sentence gives restraint and steadfastness as the means (DJR-009-13; DJR-027-56; DJR-090-30; DJR-097-24).

The scholarly comparison preserves both the Latin “non pauciores” as “no fewer” and Burton’s stronger “more known” as “better known.” “Opinio facit medicos” becomes “Reputation makes physicians” in the original margin’s supplied translation. “Fama est” becomes “It is reported” in the Aretaeus margin; the love-before-sight margin renders fama as a report, whereas the Senecan marginal verse gives it the personified form Fame (DJR-081-14; DJR-095-48; DJR-099-10; DJR-117-04; DJR-140-12).

See also

- Fear (BAL-0074; Batch 1)
- Magnanimity and pusillanimity (BAL-0161; Batch 2)
- Jealousy (BAL-0007; Batch 1)
- Ambition (BAL-0244; Batch 3)
- Shame (BAL-0257; Batch 3)
- Honour and nobility (BAL-0259; Batch 3)

Fond

Entry BAL-0251

The word

Fond can mean foolish or deluded. In the old-man example it does not express affection, attachment or liking. Other contexts combine foolishness with excessive affection: a fond mother is foolishly doting, a fond suitor infatuated, and being too fond of a wife means an attachment Burton judges excessive. Fondly can mean foolishly, fonder more foolish, and fondlings doting fools. The object and construction decide the sense; neither affectionate nor foolish is an automatic equivalent in every case.

In the work

The old man supplies the inherited example’s decisive movement. Pontano’s dialogue presents people laughing at someone made a little foolish by age; the warning then extends to the town, and Burton extends it to everyone. The question changes from what madness haunts this old man to what haunts us all. The successive quoted phrases and Burton’s English restatements turn second childhood into lifelong folly: young and old alike are children. The next paragraph denies the observers a safe position from which to condemn others, and the following search for a wise man generalizes the accusation again. Burton’s account of Socrates is broader than the supplied comparison with Plato, which allows craftsmen real expertise (DJR-008-01–04).

The mother and ape bring affection into the foolish sense. The satire’s mother embraces her child destructively; the later upbringing discussion elaborates the image into excessive indulgence that harms its intended beneficiary. Its setting criticizes laxity as an opposite extreme, rather than proving that cruelty is desirable. In the wider account of jealousy, doting mothers fear for absent children: here the emotion is anxious attachment, illustrated beside Aegeus’s concern for Theseus and Paul’s religious solicitude (DJR-011-09–11; DJR-050-47–54; DJR-144-14–16).

Fond imaginings are described as initially pleasing and finally bitter in the historical remedy discussion. Fondness for fine words similarly exposes judgment to deception. The courtship example gives the literary speaker Lucretia a boast about a suitor so infatuated that she believes she could obtain almost anything from him. Her hypothetical extravagance belongs to her speech, not to an observed injury (DJR-083-13–15; DJR-098-18–20; DJR-125-27–29).

The marital examples retain Burton’s judgment of excessive attachment and his stronger condemnation of harsh treatment. Fondlings names the doting husbands he caricatures as servants. His household hierarchy and his separate claim that women are fonder and weaker belong to historical gender polemic. The adverb need not concern love at all: people fondly overvalue themselves, or fondly infer paternity from resemblance. In the latter passage Burton challenges suspicion and calls for a charitable interpretation, rather than establishing infidelity (DJR-129-88–90; DJR-145-33–40; DJR-148-46–48; DJR-155-41–43).

Two applications sharpen the difference between mistaken belief and another person’s design. Philodotus’s king has a fond imagination that his head is off; Burton reports that feeling a cap’s weight frees him from the belief. The story remains an unverified historical treatment anecdote. Fond lovers can instead misread ordinary smiles, pleasant looks and

gracious words as personal signs of love and willingness. That inference does not establish consent and differs from Lucretia's calculated exploitation. Burton's ensuing Latin couplet describes the fool's mistake; his separate English couplet adds that the smile means to deceive. The two verse claims should remain distinct (DJR-084-33–35; DJR-120-34–38).

Places to Read

- DJR-008-01–04, p. 22: the old man, the town and universal folly; quotations and English restatements preserve the widening argument.
- DJR-011-09–11, pp. 37–38: the foolishly doting mother among satirical reversals.
- DJR-050-47–54, pp. 148–149 [sequence; printed 144–145]: laxity, indulgence and the destructive-affection fable.
- DJR-083-13–15, pp. 290–291: fond imaginings in a historical account of resistance and habit.
- DJR-084-33–35, p. 298: the king's false belief and the reported cap cure, within historical therapeutic contrivance.
- DJR-098-18–20, p. 360: the prohibition on being taken in by fine words.
- DJR-120-34–38, pp. 470–471: foolish inference from ordinary friendliness, with distinct Latin and English verse claims.
- DJR-125-27–29, p. 496: the infatuated suitor in Lucretia's reported speech.
- DJR-129-88–90, p. 523: fonder in Burton's gendered account of lovers' admiration.
- DJR-144-14–16, pp. 591–592: doting mothers' fear for absent children within the wider meanings of jealousy.
- DJR-145-33–40, p. 599: excessive marital attachment, fondlings and the repeated qualification against harshness.
- DJR-148-46–48, p. 618: foolish suspicion explicitly questioned.
- DJR-155-41–43, p. 654: foolish self-valuation in Burton's partisan account of disappointed advancement.

In this edition

"by reason of his age was a little fond" → "whose age had made him a little foolish" (DJR-008-02). Foolish gives the immediate sense, while the successive quotations and English restatements preserve the enlargement from one old man to town and world. "fond imaginations" → "foolish imaginings"; "far fonder, weaker" → "much more foolish and weak"; and fondly becomes foolishly in both suspicious inference and self-valuation (DJR-083-14; DJR-129-89; DJR-148-47; DJR-155-42).

"fond mother" → "foolishly doting mother," while the later plural becomes "foolishly fond mothers" and the anxious mothers become "doting mothers" (DJR-011-10; DJR-050-51; DJR-144-15). These renderings make the mixture of affection and impaired judgment legible without importing affection into the old-man example. "Be not fond of fair words" → "Do not be taken in by fine words" translates the complete warning (DJR-098-19).

The suitor "so fond at last" becomes "so infatuated" within the sentence beginning "In the end." "too fond of their wives" → "excessively fond of them" retains the attachment sense and its limiting degree. "fondlings" → "doting fools" makes the noun's disparagement explicit (DJR-125-28; DJR-145-34; DJR-145-36).

"Fond imagination" becomes "foolish imagining" in the king's reported cap story. "Many fond lovers again are so frequently mistaken" becomes "many foolish lovers are repeatedly mistaken," preserving both the number's limitation and the repeated error.

The surrounding account distinguishes what the lovers infer from the ordinary smiles and gestures they observe (DJR-084-34; DJR-120-35–38).

See also

- Conceit (BAL-0045; Batch 1)
- Jealousy (BAL-0007; Batch 1)
- Reason (BAL-0041; Batch 1)

Generous

Entry BAL-0252

The word

Generous can mean noble in birth, disposition or spirit; generosity can mean greatness of spirit. The word can commend courage or vigour, and can also be a flattering description that the surrounding argument disputes. Generous wine is excellent or full-bodied, a generous horse spirited, and a generous mare well-bred. A generous bodily part is eminent or noble in function. Willingness to give is not the common meaning of these selected examples.

In the work

Noble spirits are not invulnerable. Public disgrace can drive generous minds into despair, and reduced circumstances can make them withdraw from society. Burton's example of Terence is a reported story selected from a biography that also preserves competing accounts. The claim concerns many people in such circumstances, not an inevitable consequence of nobility. Elsewhere love can make low-minded people generous, meaning noble in spirit; Burton immediately distinguishes this from making the covetous liberal and magnificent, a financial change (DJR-040-29–30; DJR-040-35–37; DJR-053-46–48; DJR-131-49–52).

Approval and attribution matter. In the war satire, courageous and generous spirits is the flattering title given to men charged with cruelty. In the humoral discussion, what Cardano describes as extraordinary courage under torment is successively called generosity, frenzy and, rather, insensibility. Burton then speaks in his own voice: he takes such people to be mad or desperate rather than properly melancholic. The distinctions belong to his historical categories and cannot be converted into a modern claim about people with mental illness (DJR-010-01–04; DJR-060-25–27).

The death catalogue's generous courage is praise attributed to Seneca, amid arguments for voluntary death. Burton subsequently rejects the doctrines and examples, then urges mitigation of harsh judgments where reason has been impaired. His conclusion leaves the fate of souls to God and asks charity to hope for the best. Neither the initial praise nor the subsequent condemnation should be detached from this final qualification (DJR-066-06–22).

Other objects change the application. Fine wines contribute to a luxuriant sensory display. A horse becomes more generous, or spirited, through gradual training; Burton applies the analogy to gentle treatment and allows avoidance when habituation fails. A well-bred mare appears in a reported comparison criticizing delayed marriage. Generous and base identifies noble-born and low-born people mingling in dances, not their relative willingness to give (DJR-079-04–06; DJR-084-11–14; DJR-132-30–32; DJR-140-64–66).

The extension to physiology is explicit. In Generosum membrum, generosum means noble or eminent and membrum an organ: the liver is a generous part because of the importance assigned to its blood-making function. The most generous melancholy is likewise the noblest kind in an astrological contrast attributed to Melanchthon, with Augustus and Catiline as opposed examples. The printed marginal symbols do not agree with the body's astrological account, and the two are left distinct (DJR-024-09–11; DJR-032-07–09).

The susceptibility argument is carefully qualified. No noble-minded person is exempt from passing melancholy, while Rhazes is cited for the greater susceptibility of keen minds and noble spirits. Later Trincavellius says that fear and sorrow often do not appear in a noble and valiant person; Burton expressly agrees that neither symptom is universal. These claims concern different categories and qualifications, not a single inevitable effect of noble character (DJR-023-02–04; DJR-027-26–28; DJR-062-11–13).

Nobility also supports clemency: the generous lion supposedly spares the prostrate animal, and Ovid’s noble mind admits gentle impulses. Burton places his own English verse after the Latin. In a religious contrast, true religion fosters noble courage, whereas his later anti-Catholic polemic alleges that tales and terrors dismay even the noblest spirits. The latter is an accusation within the work, not an authenticated general account of Catholic conduct (DJR-096-35–40; DJR-152-25–27; DJR-164-35–37).

A preliminary joke calls a female attendant well-born or noble, with Burton’s explicit warning that the words are spoken in jest. In Lemnius’s account of offspring, generositate means excellence or nobility of the parents: his alleged explanation belongs to historical physiology, not a modern account of heredity. Latin wine described as generosum is strong or full-bodied in the catalogue of supposed aphrodisiacs; the adjoining marginal verse actually concerns their failure (DJR-170-28–30; DJR-033-10–15; DJR-116-46–48).

Places to Read

- DJR-170-28–30, unnumbered preliminary matter, scan p. 13: the well-born attendant, with Burton’s explicit jest caution.
- DJR-010-01–04, p. 32: necessary soldiering distinguished from falsely bestowed heroic praise.
- DJR-023-02–04, p. 11: passing melancholy from which noble-mindedness gives no exemption.
- DJR-024-09–11, pp. 17–18: the liver as noble organ in historical physiology.
- DJR-027-26–28, p. 33: Rhazes’s attributed susceptibility claim and the ensuing literary exception.
- DJR-032-07–09, pp. 57–58: the noblest melancholy in a reported astrological classification, with discrepant marginal symbols.
- DJR-033-10–15, pp. 63–64: parents’ excellence in Lemnius’s attributed physiological account of offspring.
- DJR-040-29–30, p. 99 [supplied]; DJR-040-35–37, p. 100 [PDF200]: noble minds, disgrace and sensitive reputation.
- DJR-053-46–48, p. 160: adversity, social withdrawal and the disputed Terence example.
- DJR-060-25–27, pp. 192–193: generosity redescribed as frenzy or insensibility, followed by Burton’s intervention.
- DJR-062-11–13, p. 199: noble courage, symptoms that often do not appear, and Burton’s express denial of universality.
- DJR-066-06–14, pp. 216–217; DJR-066-15, pp. 217–454; DJR-066-16–22, p. 454: attributed praise of voluntary death, rejection, and the final plea for charitable judgment. The abrupt printed-page change is retained.
- DJR-079-04–06, p. 270: fine wines among luxurious pleasures.
- DJR-084-11–14, pp. 295–292 [296]: the spirited horse as an analogy for gradual habituation, followed by conditional avoidance.
- DJR-096-35–40, p. 353: gentleness, the noble lion and Ovid’s noble mind, followed by Burton’s separate English verse.

- DJR-116-46–48, pp. 450–451: strong wine in the alleged aphrodisiac catalogue, with a marginal verse on failure.
- DJR-131-49–52, pp. 531–532: love making the base noble, separately from financial liberality.
- DJR-132-30–32, p. 536: noble-born and low-born dancers mingled together.
- DJR-140-64–66, p. 576: the well-bred mare in Burton's reported marriage analogy.
- DJR-152-25–27, p. 639: true religion distinguished from superstition and said to foster noble courage.
- DJR-164-35–37, p. 698: the polemical allegation that religious terrors dismay even noble spirits.

In this edition

"Generous minds" → "Noble minds" (DJR-040-29); "generous spirits" → "noble spirits" (DJR-053-47); "this generosity" → "this nobility of spirit" (DJR-060-26); "generous courage" → "noble courage" (DJR-066-07); and "generous wines" → "fine wines" (DJR-079-05). These inherited pairs preserve the social and moral register in the human cases and the different evaluation of wine. In the endurance passage, "fury, or rather stupidity" becomes "frenzy—or rather insensibility"; the correction and Burton's own response remain visible.

The horse's "much more generous" is retrieved as "more spirited" within a compressed construction also containing couragious/courageous; the modernization does not separately repeat much or then before. "generous Mare" → "well-bred mare," and "generous and base" → "noble and low-born" (DJR-084-12; DJR-140-65; DJR-132-31). "base fellows become generous" becomes "low-minded fellows noble," while the subsequent covetous/liberal contrast supplies the different financial meaning (DJR-131-50).

"Generosum membrum, Melancthon stiles it, a generous part" becomes the single sentence "Melanchthon calls it a noble organ." The modern text consolidates the Latin and original English repetition, so neither small original unit alone accounts for the entire sentence (DJR-024-10). "The most generous melancholy" → "The noblest melancholy" preserves the superlative in the reported astrological contrast (DJR-032-08).

The Latin "generosi animi" means noble minds, but its sentence says they are often disturbed; Burton's separate English adds despair. "Generosa ancilla" is "a well-born attendant": generosa supplies well-born and ancilla attendant. "à parentum generositate" becomes "from their parents' excellence," with their supplied from context. "Vinum imprimis generosum" becomes "Above all, strong wine." In the clemency example, "mens generosa" contributes "A noble mind" to the fuller translated verse: mens means mind and generosa noble (DJR-040-29; DJR-170-29; DJR-033-14; DJR-116-47; DJR-096-39).

See also

- Magnanimity and pusillanimity (BAL-0161; Batch 2)
- Wine (BAL-0123; Batch 2)
- Honest (BAL-0165; Batch 2)
- Absolute (future article): Completeness and excellence; the inherited comparison awaits an assigned article
- Honour and nobility (BAL-0259; Batch 3)

Indifferent

Entry BAL-0253

The word

Indifferent can mean middling, neither good nor bad, neutral between sides, impartial, or shared without distinction. In a religious argument, things indifferent are practices neither inherently required nor forbidden. Indifferently can describe bearing grief with comparative unconcern. The word therefore does not always mean lack of interest: its object, comparison and argumentative setting decide the sense. This article covers selected significant uses rather than a complete concordance.

In the work

The inherited example is a satire of self-awarded superiority. Burton juxtaposes the saying that the Chinese have two eyes, Europeans one and everyone else none with Scaliger’s contrary contempt. He then turns to the reader and the reader’s followers: they claim wisdom, concede a middling place to some outsiders and dismiss the rest as fools. The next passage turns the accusation upon the laugher. Indifferent marks the middle rank in the pretended hierarchy, not emotional apathy (DJR-011-23–25).

Intermediate evaluation also limits an attack on gentlemen: between the few learned men and the unlearned majority, Burton excepts some of middling attainment. In defending his own writing he admits material that is neither good nor bad, after a Latin verse which claims more good than bad; his separate English summary omits that numerical advantage. A reported hierarchy of spirits likewise includes beings neither wholly good nor evil, before Burton rejects the ensuing celestial speculation. The good, bad, indifferent sequence recurs in a later religious catalogue whose neutralists and lukewarm believers are separately named (DJR-029-38–40; DJR-049-16–18; DJR-108-20–22; DJR-162-33–35).

Neutrality can concern allegiance or judgment instead of quality. Jupiter is indifferent between the gods hostile and friendly to Troy, illustrating a reported account of conflicting supernatural patrons. Indifferent arbitrators are impartial people who hear marital grievances, with disputes commonly settled. Burton moves from gentle treatment and sensible friends to the Roman reconciliation example, then argues that churches and good people in his own time could serve the same purpose if used. The reported practice and its source qualifications do not make settlement certain (DJR-031-04–06; DJR-151-05–07).

Things indifferent form a religious category: practices neither commanded nor prohibited in themselves. Burton criticizes refusal of ceremonies merely because Catholics used them, later applying the category to clothing and distinctions of office. In his criticism of pastors, turning every small fault and morally neutral matter into an unforgivable offence wounds consciences. These are Burton’s positions in disputed religious arguments. His following body claim that all hearers are driven to despair is stronger than the original margin’s many (DJR-009-14–16; DJR-160-15–17; DJR-164-38–40).

The social and erotic uses require further distinctions. In the anti-dancing maxim, most women return indifferent, meaning no better or worse; the original margin instead calls more of them doubtful in virtue. Ambiguæ means doubtful, feminine plural for the women, while plures means more. The mismatch must remain visible. The later objection

and reply also matter: Burton denies condemning all dancing and allows it when suitable in time, moderate and sober (DJR-124-30–33, 45–47).

A woman indifferent between two suitors stands equally between their claims in the river-and-shared-land analogy. Both men have a prospect of possessing her in Burton's formulation; the word does not say she feels nothing or establish her consent. Women indifferent in the Nicolaitan account means women allegedly shared without distinction. Burton condemns that proposed practice and attributes its origin to Augustine's account of Nicholas's jealousy; the supplied note identifies a contrary early tradition which defends Nicholas's continence. These uses describe relations of claim or access in Burton's arguments, not a neutral endorsement of treating women as common property (DJR-144-46–48; DJR-149-37–42).

One occurrence does approach unconcern: people bear grief indifferently yet are devastated by public disgrace. Burton's original English and the marginal Latin disagree, since the latter says they are softer in bearing pain. The contrast with susceptibility to shame belongs to both accounts, but their treatment of ordinary grief or pain should not be flattened into an identical proposition (DJR-040-29–31).

Places to Read

- DJR-009-14–16 (p. 29): things indifferent within the attack on religious extremes
- DJR-011-23–25 (p. 40): the middling rank, competing claims to superiority and the accusation turned upon the laugher
- DJR-029-38–40 (p. 45): neither-good-nor-evil beings in a reported hierarchy, followed by rejection of further speculation
- DJR-031-04–06 (p. 51): Jupiter's neutrality in the divided-allegiance illustration
- DJR-040-29–31 (p. 99 [supplied]): grief borne indifferently, public shame and the discrepant Latin margin
- DJR-049-16–18 (p. 141): the expressly excepted gentlemen of middling attainment
- DJR-108-20–22 (p. 411): intermediate quality in the book, with Latin and English summaries kept separate
- DJR-124-30–33 (p. 491): dancers unchanged in the body, but more of doubtful virtue in the original margin
- DJR-124-45–47 (p. 493): the objection and reply allowing suitably timed, moderate and sober dancing
- DJR-144-46–48 (p. 595): equal standing between suitors in the shared-stream analogy
- DJR-149-37–42 (pp. 622–623): alleged common access in the contested Nicolaitan tradition; indifferens in the original margin
- DJR-151-05–07 (p. 631): impartial arbitration, gentle mediation and qualified reconciliation
- DJR-160-15–17 (p. 676): practices indifferent in themselves, disputed ceremonies and dress
- DJR-162-33–35 (p. 689): good, bad and indifferent separately listed from neutralists and lukewarm believers
- DJR-164-38–40 (p. 698): morally indifferent acts misrepresented as unforgivable, with wounded conscience as the result

In this edition

"Others indifferent" becomes "others are middling." The supplied verb makes the hierarchy legible while the surrounding insults and the turn against the laugher remain. "Some is indifferent" becomes "some neither" when Burton judges his own book, while

“Jupiter indifferent” becomes “Jupiter neutral.” “Indifferent arbitrators” becomes “impartial arbitrators,” identifying fairness between parties rather than disinterest in their dispute (DJR-011-24; DJR-031-05; DJR-108-21; DJR-151-06).

“Things indifferent” becomes “matters neither required nor forbidden by religion” in the preliminary polemic; the later renderings use morally indifferent for the same category. “Bear grief indifferently” becomes “bear grief with indifference,” preserving the body’s wording beside the divergent original Latin note. Its page remains 99 [supplied] (DJR-009-15; DJR-040-30; DJR-160-16; DJR-164-39).

“Most indifferent, none better” becomes “most no better or worse, and none improved,” while the marginal “plures ambiguæ” becomes “more of doubtful virtue.” These are distinct claims, not two interchangeable translations. In the suitor passage, “indifferent betwixt two suiters” is rendered “stands impartially between two suitors”; in the Nicolaitan account, “women indifferent” becomes “women shared without distinction.” The original margin’s “usus indifferens fœminarum” becomes “the indiscriminate use of women”: usus means use, indifferens indiscriminate, and fœminarum of women (DJR-124-31; DJR-144-47; DJR-149-39).

See also

- Judgment (BAL-0042; Batch 1): Judgment and the exposure of self-flattering evaluations
- Mediocrity (BAL-0126; Batch 2): The wider vocabulary of middle measure
- Honest (BAL-0165; Batch 2): Honourable and innocent conduct in the recreation argument
- Curiosity (BAL-0247; Batch 3): Over-scrupulous exactness and the limits of curiosity
- Shame (BAL-0257; Batch 3): Susceptibility to disgrace despite bearing other grief

Make away

Entry BAL-0254

The word

To make away a person is to kill that person or have them killed; to make away oneself is to kill oneself. The reflexive object is decisive. Dispatch oneself has the same self-killing sense, while dispatch alone can mean deal with or settle a matter. Make all away can mean transfer property. These selected uses distinguish killing, arranging a killing, contemplated self-killing and non-lethal disposal; they are not a complete concordance.

In the work

Poverty supplies the inherited example. Burton calls self-killing the furthest extreme of misery, describing anguish and weariness with life under want. The following Latin is attributed to Theognis, and Burton adds an expanded English verse with an imperative make thy self away. Those are historical voices of despair, not instructions from this edition. The continuation moves through reports and allegations concerning poverty, then contrasts actual want with Apicius’s fear of future destitution despite remaining wealth. The cases remain reported exempla rather than verified modern diagnoses (DJR-053-30–39).

The later philosophical discussion asks both whether self-killing can be lawful under extreme suffering and how those who do it should be judged. Burton attributes conditional approval to Platonists and to Socrates, preserving the proposed limits of necessity, incurable disease and the person’s good. The supplied Phaedo comparison does not support his disease clause as a direct quotation. His compilation then assembles approving arguments and mixed historical or literary examples, including a compressed account of More’s fictional Utopia. Neither that compilation nor its rhetorical claim of incurability should be isolated as the work’s final position (DJR-066-01–14).

Burton expressly rejects the approving doctrines, then qualifies punishment. He argues that loss of reason and extreme melancholy can mitigate harsh judgments, including the historical burial and property penalties mentioned in the margin. Foreest’s two brothers are said to have received proper burial after further investigation revoked the earlier punitive decision. Finally, Burton leaves their souls’ fate to God and urges charity rather than rash severity. This movement from debate to rejection and then compassionate judgment is essential to the two inherited phrases at its opening (DJR-066-15–22).

Intent must also be kept apart from completion. A patient who believes without grounds that he has committed murder is determined to make away himself; the account establishes the fear and intention, not either death. Another passage says sufferers are often tempted, then describes renewed pleasure in life followed by renewed distress; Mercurialis’s patient repeatedly thinks of dispatching himself over years. In Burton’s retelling, Plotinus intervenes before Porphyry acts, and the next paragraph urges gentle persuasion and pity. The supplied comparison distinguishes that retelling from Porphyry’s account of a visit, advice to leave Rome and subsequent recovery (DJR-058-34–36; DJR-059-10–13; DJR-084-26–28).

With a non-reflexive object, the phrase instead identifies someone else as victim. The self-interested master makes away a useful retainer after exploiting him. The Circumcellion and Donatist allegation says they compelled others to kill them, making the immediate

killers and the alleged procurers distinct. Fredegund is said to arrange Chilperic’s death: made away by her means through her agency, not necessarily by her own hand. Justina is likewise made away by her husband in a reported cautionary story. The jealousy prognosis includes killing oneself and others, but begins with generally and unless relieved, and its examples have different literary and historical status (DJR-010-24–26; DJR-066-17; DJR-148-03–12; DJR-150-49–52).

War gives the double object a wider causal reach: vain hope of immortal fame prompts people to destroy themselves and multitudes of others through reckless action. Burton expressly defends necessary soldiering, so this attack concerns destructive false honour. A nearby expression in the jealousy catalogue needs a different caution: Joan of Spain’s making an end of her miseries does not establish suicide. The original Latin margin says that she spent the rest of her life in distress; the body’s ending cannot supply a missing account of how she died (DJR-010-01–02, 05–07; DJR-148-11).

Ordinary objects change the sense altogether. A rich widow allegedly makes all away to her other children by handing over her property beforehand, within the anti-marriage arguments offered to the lovesick. The surrounding halter image means entrapment. In the proposed commonwealth, controversies are speedily dispatched when they are dealt with and settled; the object is a legal matter, not a person (DJR-016-32–34; DJR-139-11–16).

Other settings distinguish prognosis, threat and fear. The historical prognosis calls melancholy seldom fatal except through self-killing, invokes authorities who describe even fear of death as compatible with such an outcome, and makes a strong frequency claim without a statistical measure. Joessa’s conditional threat is instead part of a literary attempt to move a lover, placed within Burton’s accusations of feigned passion; the supplied comparison corrects his apparent confusion of the addressee’s name. Platter’s patient fears acting and therefore avoids the places where he feels most tempted. That paragraph immediately allows symptoms to intensify or diminish and people to differ in their response to help (DJR-065-12–16; DJR-125-43–47; DJR-165-45–46).

Places to Read

- DJR-010-01–02, 05–07 (pp. 32–33): necessary soldiering distinguished from fame-driven destruction of oneself and others
- DJR-010-24–26 (p. 36): interested friendship and the killing of an exploited retainer
- DJR-016-32–34 (p. 64): dispatch as settling legal disputes in the proposed commonwealth
- DJR-053-30–39 (pp. 159–160): poverty, self-killing, the distinct Latin and English verse voices, and reported cases
- DJR-058-34–36 (p. 182): intention under an unfounded fear of punishment, without a reported completed act
- DJR-059-10–13 (pp. 184–185): recurrent temptation, changing feelings and thoughts of dispatching oneself
- DJR-065-12–16 (pp. 213–214): the seldom-fatal prognosis with its self-killing exception, fear of death and non-statistical frequency claim
- DJR-066-01–14 (pp. 215–217): the ethical question, conditional attributed approval and source qualifications
- DJR-066-15–22 (pp. 217 and 454; the latter is the misnumbered leaf at sequence p. 222): rejection, mitigation, reconsidered burial and the final appeal to charity
- DJR-084-26–28 (p. 297): Porphyry’s interrupted intention and the counsel to gentle treatment

- DJR-125-43–47 (pp. 497–498): Joessa’s conditional literary threat, its manipulative framing and the Pythius/Lysias source correction
- DJR-139-11–16 (p. 569): make all away as a property transfer in the anti-marriage catalogue
- DJR-148-03–12 (pp. 613–614): the conditional prognosis, killing oneself and others, Fredegund’s arranging role, and Joan’s ambiguous ending
- DJR-150-49–52 (pp. 628–629): Justina killed by her husband and the reported epitaph’s warning
- DJR-165-45–166-01 (p. 704): fear-driven avoidance, variable symptoms and different responses to help, before the prognosis heading

In this edition

“To make away themselves” becomes “to kill themselves”; “to make away himself” becomes “to kill himself”; “he may dispatch himself” becomes “he may kill himself.” The direct equivalents remove the obsolete euphemism without erasing the difference between a description of distress and a conditional philosophical claim. May remains attributed permission, with the conditions in the surrounding sentence (DJR-053-33; DJR-066-03).

“Was often minded to dispatch himselfe” becomes “often thought of killing himself”: the thought and its recurrence remain. “He was going to make away himself” becomes “he was about to take his own life,” before the reported intervention. The alternative “do away with themselves” remains a euphemism for self-killing within an explicitly stated temptation (DJR-059-10; DJR-059-13; DJR-084-27).

“Make him away” becomes “they kill him” in the retainer story, with they supplied from the preceding agents. “Compelled others to make them away” becomes “compelled others to kill them.” “She instantly took order to make him away” becomes “she immediately arranged to have him killed,” retaining indirect agency; “made away by her jealous husband” becomes “killed by her jealous husband” (DJR-010-25; DJR-066-17; DJR-148-08; DJR-150-50).

“Make all away” is retrieved through “hand everything over,” preserving the widow’s property transfer and its recipients. “Dispatched” becomes “dealt with” when a legal controversy is settled. “Made an end of her miseries” becomes “brought her miseries to an end,” without inserting a cause or manner of death (DJR-016-33; DJR-139-13; DJR-148-11).

See also

- Despair (BAL-0076; Batch 1): Desperate: supplementary preservation note to Despair in this batch
- Charity (BAL-0168; Batch 2): The concluding demand for charitable judgment
- Generous (BAL-0252; Batch 3): Noble courage in the attributed death debate
- Fame and reputation (BAL-0250; Batch 3): Fame as a motive for reckless collective destruction
- Poverty and riches (BAL-0258; Batch 3): Want, feared impoverishment and their different effects

Nice

Entry BAL-0255

The word

Nice can mean delicate, fastidious, hard to please, reserved, or minutely subtle. Nice education is an over-delicate upbringing: education concerns formation and training. Nice gentlewomen are delicate women of gentle social standing. Nicely means scrupulously; too supplies the excess in too nicely. These selected uses do not simply praise pleasantness. Their objects and arguments distinguish bodily delicacy, exacting taste, excessive moral scruple and intellectual refinement.

In the work

The personal and educational examples concern delicacy in different causal stories. A gentlewoman’s disgust at a dissection is intensified by a physician’s loathsome comparisons; his speech helps to produce distress which his later skill and persuasion cannot remove for months. Nice education belongs to the argument against excessive coddling: upbringing shapes habit, and habit becomes another nature, weakening body and mind. The marginal Quintilian material supports the complaint against indulgence, although its printed chapter number differs from the identified passage (DJR-050-52–54; DJR-051-12–14).

Nice gentlewomen also belong to Burton’s contrast between labour and leisure. He claims that working servants rarely suffer the disorder under discussion, whereas idle women in comfortable houses are more prone to it. This is his class-based and gendered physiological account. The next paragraph importantly distinguishes women he blames for not resisting from many modest and virtuous women whose constitutions, he says, overcome their intentions (DJR-063-08–10).

In the games discussion, too nicely criticizes objections made with excessive scruple. Burton approves Gataker’s defence of cards, tables and dice as innocent recreations in themselves, while immediately allowing justified objection and prohibition when they are abused. The contrast is between the inherent activity and harmful conduct, not between all criticism and unrestricted permission. The coordinated nice and curious likewise describes excessive scruple in Burton’s criticism of schismatics who reject ceremonies even in matters neither required nor forbidden by religion (DJR-009-14–16; DJR-079-49–080-02).

Fastidiousness can burden ordinary life. Nice minds make occupations intolerable through needless refinement; a strict dietary regime is too nice specifically for healthier bodies. The water story condemns Calis’s extreme selectiveness, but its moralized death and historical identities remain unverified. Burton then permits any water in necessity while still preferring pure water. Lovers of both sexes can also become nice over dress and grooming, making exact appearance their chief concern (DJR-035-33–35; DJR-055-33–35; DJR-070-31–35; DJR-132-02–04).

The medical applications retain their argumentative limits. Nice idle townsmen appear in an attack on dependence upon medicine, but Burton later expressly defends the profession and separates use from abuse. Nice can also mean delicate in Dioscorides’s exclusions from a violent historical drug. The subsequent debate reports favourable opinions as well as danger, conditions of bodily strength and warnings against reckless

administration. These are historical accounts, not treatment guidance (DJR-098-44–099-01; DJR-099-22–24; DJR-101-36–41).

Courtship brings together reserve and difficulty in pleasing. In the literary sequence about pursuit, nice becomes reserve; the ensuing claim that resistance conceals willingness is a convention of the quoted account, not evidence of consent. Another passage contrasts willingness at particular times and toward particular men with later withholding. Burton also calls women who reject all suitors nice, and criticizes would-be husbands who demand an emperor’s range of choices. His invitation to abandon such selectiveness and marry follows the admission that marriage may turn out well or badly (DJR-124-01–10; DJR-140-38–40; DJR-142-37–39; DJR-143-42–44).

Fair nice peeces is a dismissive description of beautiful, fastidious women: fair concerns beauty, nice fastidiousness, and peeces turns people into things or creatures. It appears in the generalization about fear of age and dirty linen, and again in a husband’s suspicion that a beautiful wife does not love him. The second passage identifies a possible cause of jealousy; fastidiousness itself does not prove infidelity. Finally, nice distinctions and nice points concern minute intellectual refinements. Burton attacks scholastic controversy in one place and, in another, questions about election misapplied to oneself until they produce torment. The latter account also warns against both terrifying preaching and complacent reassurance (DJR-056-21–23; DJR-145-56–58; DJR-160-06–08; DJR-164-30–33).

Places to Read

- DJR-009-14–16 (p. 29): the combined nice and curious in a polemic against excessive religious scruple
- DJR-035-33–35 (p. 75): dietary fastidiousness expressly qualified by healthier bodies
- DJR-050-52–54 (p. 149 [sequence; printed 145]): coddling, over-delicate upbringing and habit becoming nature
- DJR-051-12–14 (p. 147): the gentlewoman’s disgust intensified by the physician’s speech
- DJR-055-33–35 (p. 168): fastidious minds, needless demands and the limits of inquiry
- DJR-056-21–23 (pp. 170–171): the disparaging fair nice peeces and dread of lost beauty
- DJR-063-08–10 (p. 204): delicate gentlewomen, labour and leisure, followed by the qualification for involuntary suffering
- DJR-070-31–35 (p. 233): Calis’s extreme selectiveness, necessity and the continued preference for pure water
- DJR-079-49–080-02 (pp. 274–275): excessive scruple about games, with justified objections to abuse retained
- DJR-098-44–099-01 (pp. 362–363): fastidious townsmen in the rhetorical attack on medicine
- DJR-099-22–24 (p. 365): Burton’s explicit defence of medicine and distinction between use and abuse
- DJR-101-36–41 (pp. 376–377): delicate people excluded from white hellebore in the historical debate, with dangers and later qualifications
- DJR-124-01–10 (p. 488): reserve, differing occasions and the literary claim about concealed willingness
- DJR-132-02–04 (p. 534): excessive particularity in the dress and grooming of lovers of both sexes
- DJR-140-38–40 (p. 575–unnumbered verso after 575): difficult-to-please women and the Daphne comparison; the nice attestation itself is on the unnumbered verso

- DJR-142-37–39 (p. 583): excessively selective would-be husbands and the conditional imperial comparison
- DJR-143-42–44 (p. 588): the invitation to abandon selectiveness after conceding marriage's uncertain outcome
- DJR-145-56–58 (p. 601): the fair nice peece in a possible cause of jealousy, with suspicion distinct from proof
- DJR-160-06–08 (p. 675): minute distinctions in Burton's anti-scholastic polemic
- DJR-164-30–33 (pp. 697–698): subtle questions about election, mistaken self-application and dangers in opposite kinds of preaching

In this edition

"nice Gentlewoman" becomes "delicate gentlewoman"; "nice education," "delicate upbringing"; "nice gentlewomen," "delicate gentlewomen"; and "too nicely," "too scrupulously." Delicate and scrupulously preserve the personal, educational and moral distinctions. The games passage still permits justified criticism of abuse, and the upbringing route retains p. 149 [sequence; printed 145] (DJR-051-13; DJR-050-53; DJR-063-09; DJR-080-01).

In the sequence "busie, nice, curious wits," nice contributes fastidious to "restless, fastidious, over-inquisitive minds." By contrast, "nice & curious schismaticks" becomes "over-scrupulous schismatics": two original adjectives share one modern equivalent. The lovers' clothing construction gives nice as particular within a larger coordinated description. "Fair nice peeces" becomes "these beautiful, fastidious creatures," with these supplied from the preceding examples (DJR-055-34; DJR-009-15; DJR-132-03; DJR-056-22).

"Most averse, nice and coy" becomes "all resistance, reserve and coyness," turning the adjectives into nouns while keeping the three contributions distinct. Elsewhere "so nice" becomes "so fastidious" or "so particular," and the marriage invitation renders nice as hard to please. "Nice distinctions" becomes "minute distinctions," and "such nice points" becomes "these subtle questions," identifying an intellectual object rather than a pleasant quality (DJR-124-06; DJR-140-39; DJR-142-38; DJR-143-43; DJR-160-07; DJR-164-32).

See also

- Curiosity (BAL-0247; Batch 3): Exactness, over-scrupulous inquiry and difficult-to-please behaviour
- Custom and education (BAL-0125; Batch 2): Upbringing, habit and second nature
- Recreate (BAL-0146; Batch 2): Recreation and its permitted use
- Indifferent (BAL-0253; Batch 3): Practices neither inherently commanded nor forbidden

Revenge

Entry BAL-0256

The word

Revenge is retaliation for a wrong, and may name a desired satisfaction before any act occurs. Vengeance can express the same idea or punitive retribution. To be revenged means to take revenge; avenge can concern one’s own injury or redress for someone else. Revengeful means vengeful. Latin vindicta and ultio name vengeance or punishment, ulciscor the act of avenging, and ultor an avenger. Lex means law or principle and talionis of equivalent retaliation: lex talionis is the law of retaliation. Quid pro quo means something for something. These selected uses turn on who retaliates, against whom, by what means and under what claimed authority.

In the work

Burton defines anger as a desire for revenge, keeping the passion and its object distinct. In a repeated moral catalogue, an angry person prefers vengeance to welfare or life despite knowing the consequences. Revenge and malice press David towards harming Saul, but divine precepts, moral integrity and fear of God hold him back. The account of faction extends retaliation’s effects from people and families to cities and kingdoms; it is immediately answered by an appeal to forgiveness and peace. Charles VI supplies a transmitted case of destructive passion, with the date and continuity of illness left as Burton reports them rather than certified retrospectively (DJR-011-29–31; DJR-025-28–30; DJR-026-40–42; DJR-041-25–27, 33–35; DJR-094-20–22).

Retaliation need not be bodily violence. The author’s preliminary defence turns the reader’s criticism back upon the critic through lex talionis and quid pro quo: mutual indulgence slides into mutual censure. Later, the poor scholar rewards a patron through praise and biography but takes revenge on enemies through satire and invective. The same power of writing can confer honour or attack reputation. In the jealousy discussion, legem is the accusative of lex: formerly unfaithful men expect like treatment, projecting their own behaviour onto others. The maxim does not establish an individual wife’s infidelity (DJR-005-06–08; DJR-111-06–08; DJR-146-01–03).

The central counterexample answers threatened revenge with reconciliation. Burton’s syntax makes Euclid threaten his brother, who vows instead to make Euclid love him again; the supplied Plutarch comparison reverses their roles. The printed sequence is preserved. The Latin ultus, with fuero, expresses the revenge contemplated by the first vow; the reply seeks restored affection. Christian exhortation then forbids private vengeance, calls for peace as far as possible, and links the burning-coals image to kindness towards an enemy. Burton acknowledges how hard injury is to bear before reserving vengeance to the Lord. In the quoted divine voice, mine and I belong to God; the afflicted are the beneficiaries of avenging, not its targets (DJR-096-30–34, 41–49).

The animal stories explain reciprocity without authorizing it. A goldfinch retaliates against the ass that ruined its nest; the following eagle fable retains Burton’s bee even though the familiar version has a beetle. Brasidas’s mouse story leads to a claim that no creature is too small to retaliate. Its original margin is narrower: cupiat means desires, and ulcisci to take revenge, so it asserts desire rather than completed action. Burton calls this lex talionis and immediately instructs the reader to do no wrong and patiently bear

injuries. The earlier discussion also distinguishes deserved consequences of one’s own wrongdoing from undeserved injury (DJR-097-01–10).

That restraint has a later qualification. Sometimes discreet and moderate resistance may defend a person and obtain lasting peace. Vindicate himself there means defend himself, whereas vindicate her self in the argument against confining wives means avenge herself. The latter belongs to Burton’s gendered account of retaliation under unjust suspicion, not a verified universal account of women’s behaviour. Vindicate can also mean free from harm, as when the moral catalogue criticizes doing nothing to escape death, pain and grief. None of these local meanings licenses treating every occurrence of vindicate as revenge (DJR-094-20–22; DJR-098-01–08; DJR-149-02–04).

The object can even be oneself. In the symptom account, being revenged on themselves describes self-directed fatal violence after frustrated efforts to express passion or correct what the sufferers believe wrong. This is Burton’s historical claim, not an inevitable course of melancholy. His later English verse urges the mind to expel revengeful anger; the preceding Latin calls it ultrices iras, where ultrices means vengeful and iras anger. The Latin and Burton’s expanded English remain separate voices (DJR-062-25–27; DJR-083-16–18).

Divine retribution has punitive and protective settings. In the demonological explanation, vindictæ means of vengeance, justæ just, and Dei of God: the demons are called executioners of God’s just vengeance under divine permission. Burton’s own subsequent English describes them more generally as executioners of his will. Elsewhere ultori Deo names God the avenger as the protector of strangers without friends or kin, while plural ultoribus names avenging gods in an attributed pagan explanation of defeat. These accounts belong to the work’s theology and reported supernatural theories, not present explanations of illness or historical proof of divine intervention (DJR-031-06–08, 27–29; DJR-093-45–46).

Revenge also enters attributed supernatural explanations. Thyraeus distinguishes damned souls seeking revenge from souls in purgatory seeking relief. At the opening of the witchcraft subsection, Burton assigns revenge and lust to the Devil’s human instruments; Erastus then claims that witches provoke harms the demon would not otherwise have committed. These are historical demonological allegations. In the later religious consolation, the alleged pact made to take revenge belongs to the sufferer’s imagined self-accusation. The reply distinguishes unwanted thoughts from consent, including partial assent later rejected rather than a settled will, and adds the possibility of forgiveness under penitence and without final rejection of mercy. The accusation is not proof of guilt (DJR-030-22–24; DJR-031-30–32; DJR-167-14–18, 26–38).

Finally, ultio can be punishment within conscience rather than a visible retaliatory act. The adapted Juvenal margin says that guilty people cannot acquit themselves even if they evade worldly justice. The surrounding account allows earlier pleasure and prosperity before later accusation and despair. God the avenger and the Latin ultor a tergo Deus then describe divine wrath as apprehended by the guilty soul: a tergo means from behind, Deus God, and ultor avenger. The modern pursuing unfolds that image rather than translating an additional Latin verb (DJR-164-52–56; DJR-165-08–10).

Places to Read

- DJR-005-06–08 (p. 9): reciprocal literary censure, lex talionis and quid pro quo in the author’s defence
- DJR-011-29–31 (p. 41): vengeance preferred to welfare; vindictam in the original Cardano-associated margin

- DJR-025-28–30 (p. 25): revenge as the object of anger’s desire
- DJR-026-40–42 (pp. 29–30): David’s retaliatory impulse checked by moral and divine restraint
- DJR-030-22–24 (p. 48): Thyraeus’s alternative apparition accounts, revenge contrasted with relief
- DJR-031-06–08 (pp. 51–52): avenging gods in the attributed Arcadian account
- DJR-031-27–29 (p. 54): executioners of just divine vengeance in the historical demonological explanation
- DJR-031-30–32 (p. 54): human retaliatory motives and Erastus’s allegation of witchly provocation
- DJR-041-25–27 (pp. 103–104): collective destructive passions followed by forgiveness and peace
- DJR-041-33–35 (pp. 104–105): the Charles VI account and marginal ultionem, with its source discrepancies
- DJR-062-25–27 (pp. 201–202): self-directed revenge in the historical symptom account; the following heading marks its end
- DJR-083-16–18 (p. 291): Latin vengeful anger and Burton’s distinct expanded English verse
- DJR-093-45–46 (p. 327 [misprint for 340]); DJR-094-01 (p. 327 [340]): protection of the stranger by God the avenger, before the next member heading
- DJR-094-20–22 (p. 342): revenge preferred to life, repeated vindictam, and vindicate as free from harm
- DJR-096-30–34 (pp. 352–353): threats, the two brothers’ vows, the reversed Plutarch roles and reconciliation
- DJR-096-41–49 (pp. 353–354): bearing injuries, prayer for enemies, divine reservation and punishment of oppressors
- DJR-097-01–10 (pp. 354–355): responsibility for wrong, animal retaliation, desire versus action, and the command to break the reciprocal cycle
- DJR-098-01–08 (pp. 358–359): conditional social reconciliation and the later allowance of discreet, moderate resistance
- DJR-111-06–08 (p. 425): literary reward and revenge, with the uncertain Plato reference
- DJR-146-01–03 (p. 602): legem talionis and the projection of prior unfaithfulness
- DJR-149-02–04 (p. 619): vindicate as avenge in the argument against confining wives
- DJR-164-52–56 (pp. 699–700): conscience’s first punishment after possible worldly success and pleasure
- DJR-165-08–10 (p. 700): God the avenger, the classical pursuit image and its discrepant biblical reference
- DJR-167-14–18 (pp. 710–711); DJR-167-26–38 (pp. 711–713): imagined self-accusation followed by distinctions of consent, settled will and qualified mercy

In this edition

“A desire of revenge” becomes “a desire for revenge”; “vengeance” becomes “revenge” in the welfare comparison. “Swore he would be revenged” is compressed to “swore revenge,” preserving the threat rather than inventing its execution. “Leave revenge unto the Lord” becomes “leave vengeance to the Lord,” while the first-person divine claim and the avenging of the afflicted remain unchanged (DJR-025-29; DJR-011-30; DJR-096-33; DJR-096-47).

“Lex talionis,” “lex Talionis” and “legem talionis” all retrieve “the law of retaliation,” in three distinct settings; “quid pro quo” gives “something for something.” In the mouse

margin, “quod non cupiat ulcisci” means “that it does not desire revenge,” whereas the body says “will not be revenged,” rendered “will not take revenge.” The wish and the predicted act remain distinct (DJR-005-07; DJR-097-08–09; DJR-146-02).

“Vindicate her self” becomes “avenging herself”; “vindicate himself” becomes “defending yourself” within the wider peace-seeking construction. “Vindicate us from” becomes “free us from them,” with them supplied from the preceding harms. “Prima hæc est ultio” becomes “This is the first punishment”: prima means first, hæc this, est is and ultio punishment. “Ultor a tergo Deus” becomes “God pursuing from behind in vengeance,” with the pursuit made explicit from the whole image (DJR-149-03; DJR-098-07; DJR-094-21; DJR-164-53; DJR-165-09).

See also

- Spirits (BAL-0003; Batch 1): Attributed motives of departed spirits
- Witchcraft (BAL-0004; Batch 1): Alleged human instruments and demonic agency
- Despair (BAL-0076; Batch 1): Self-accusation, consent and qualified mercy
- Anger (BAL-0160; Batch 2): Anger as desire for retaliation
- Patience (BAL-0169; Batch 2): Forbearance and the qualified allowance of resistance
- Charity (BAL-0168; Batch 2): Forgiveness, enemies and charitable restraint
- Envy, malice and hatred (BAL-0246; Batch 3): Distinguishing revenge from hatred and malice
- Fame and reputation (BAL-0250; Batch 3): Literary honour and attacks on reputation
- Make away (BAL-0254; Batch 3): Self-directed death and the preservation of agency

Shame

Entry BAL-0257

The word

Shame can be distress at disgrace, embarrassment without guilt, or a moral sense that restrains conduct. Bashfulness and shamefaced can mean social shyness; shamefast likewise means bashful. Blushing is facial reddening, which the work expressly refuses to treat as proof of an offence. Latin pudor ranges across shame, shyness and modesty. Rusticus means rustic, subrusticus somewhat rustic: rusticus pudor and subrusticus pudor describe socially awkward shyness. Vitiosus means faulty, so vitiosus pudor calls that shyness faulty or harmful, without necessarily accusing the sufferer of wrongdoing.

In the work

Awkward shyness belongs to the sudden distress of the solitary melancholic person, but Burton immediately distinguishes useful meditation and rightly used solitude. In the later symptom account, ill-treatment, ridicule or disgrace can intensify bashfulness until ordinary business and unfamiliar company become difficult. Its severity and duration vary, and some people show the contrary traits. Most are described as very shamefac’d: unable to speak or put themselves forward, they may refuse honours, offices and promotions, as Burton reports of Peter of Blois and Christopher Urswick. The Latin distributes the impediments: timor means fear, pudor shyness, and impedit holds back (DJR-038-10–12; DJR-059-37–40).

The social difficulty also obstructs patronage. Burton includes himself among scholars held back by bashfulness, melancholy and timidity, then condemns the opposite extremes of ambition and shameless intrusion. A later consolation gives shyness a relative advantage: it restrains some forms of intrusion and vice. Neither argument makes every shy person the same. Shamefast appears opposite shameless boldness in the historical account of different hot and cold forms of melancholy. The women’s symptom discussion repeats subrusticus pudor beside verecundia ignava: verecundia means diffidence here, ignava timid or spiritless. That attributed uterine theory also allows cheerful intervals and a more persistent longstanding disorder (DJR-049-01–04; DJR-060-12–14; DJR-062-27–063-03; DJR-098-24–28).

The physiological discussion makes its disagreement unusually plain. Consciousness of an offence is one possible cause of blushing, but fear and awareness of defects can also cause it. Lodovicus adds joy, pleasure and unexpected encounters. Burton then quotes the claim attributed to Aristotle that all shame follows a committed fault and answers that experience shows otherwise. His original margin attributes the contrary universal claim to Alexander of Aphrodisias: all bashfulness is a virtue, and Alexander reports experiencing it even when very old. Fear, force, inexperience and several bodily conditions remain alternatives; the precise sense of Dandinus’s force is unresolved. Erubescentia means the act of blushing, rubor redness: one can become a lasting flush. The adjacent assertion about blind people never blushing is Burton’s historical claim; its original margin instead says they are mostly shameless. Neither is a warranted generalization about blindness (DJR-064-11–15).

The treatment discussion returns to company, social superiors and imagined observation. Rusticus pudor is translated before Burton’s own list of bashfulness and flushing; people

think everyone notices, and fear or suspicion can itself produce the effect. Lodovicus's two-sided maxim says bashfulness either helps or harms, while Burton says it harms these sufferers. Platter's recommendation to dismiss it is conditional on fear or suspicion; the quotation about everyone caring is sarcastic. The following account distinguishes bodily redness and historical physical treatments. Elsewhere, gentle and gradual habituation precedes a qualified recommendation to avoid distressing objects if habituation fails. These are the work's historical accounts, not present treatment instructions (DJR-084-11–14; DJR-106-01–07).

Shame and public disgrace can wound without proving guilt. The Alkmaar minister's exposure during sudden illness produces embarrassment and withdrawal in Foreest's reported case; the margin adds his fear that the witnesses would accuse him. The subsection's classical death stories are received examples with source problems, not verified clinical histories. Its Platter quotation says noble minds are disturbed, while Burton's own English adds despair. At the other extreme stand offenders indifferent to public reproach. In the Plautus exchange, Impudice means shameless one, and Ballio accepts the insult. Frontem, literally forehead or face, then means the sense of shame in a verse lamenting its disappearance (DJR-040-28–37).

Shaming can also be something done to another person. Burton's proposed commonwealth publicly shames bankrupts, within a punitive programme rather than a description of current law. In the discussion of jokes, shame is the humiliation that cruel wit produces. He permits sociable humour but protects distressed people from injurious mockery, ending with the appeal to joke without shaming. A different shame prevents a sufferer from speaking: pudor malus means bad or harmful shame, rendered false shame in the Horatian image of concealed, untreated sores. Burton applies it to hiding mental trouble. Later, an imagined offender says he is ashamed after actual crimes have been exposed. The consolation about scandal fading does not end the argument: Burton calls for repentance, forgiveness, amends and reform (DJR-016-43–017-02; DJR-051-43–48; DJR-069-21–23; DJR-097-28–41).

Modesty can be commendable. Burton elliptically applies the maidenly verecundia attributed to Persius to himself. Pudor becomes modesty in the claim that it adorns a maiden more than jewels; Burton's separate English calls that chastity. In love poetry, tender modesty reveals feeling and blushes disclose affection, but these literary signs do not establish consent. Parthenis's fictional declaration bids shame, honour and chastity farewell; its Latin margin has the different order modesty, chastity, honour. Conversely, the young man's shame before his mistress can restrain misconduct. Burton's English anticipates an offence reaching her knowledge, whereas the Latin margin says she catches him doing it. Erubescere means to blush or feel shame (DJR-019-37–39; DJR-121-42–44; DJR-126-53–58; DJR-129-03–05; DJR-131-52–54).

The bereaved speaker asks, through Horace, what shame or limit can govern grief for a dear friend. Burton's separate English asks who can blame the sorrow, before the harsh pseudo-Senecan reply tells the mourner to be ashamed of having only one friend, figured as one anchor. The speaker's objection and the rebuke remain distinct. Finally, anatomical and figurative uses require their own reading. Pudenda can name the genitals, as pudendis does in an attributed remedy claim and in the reported confinement passage; neither passage supplies present medical guidance or verified ethnographic evidence. Pudorem can euphemistically mean the private parts concealed by a naked allegorical figure. Yet pudenda in the talking-ring fable means things to be ashamed of, paired with pœnitenda, things to regret. The ring's misogynistic allegations are fictional speech (DJR-044-24–27; DJR-094-54–095-06; DJR-134-41–43; DJR-137-63–138-01; DJR-147-34–36).

Places to Read

- DJR-016-43–017-02 (pp. 65–66): recreation followed by public shaming and conditional punitive rules in the proposed commonwealth
- DJR-019-37–39 (p. 78): authorial modesty and the original marginal verecundia
- DJR-038-10–12 (pp. 88–89): sudden awkward shyness, with useful solitude expressly distinguished
- DJR-040-28–33 (p. 99 [supplied]); DJR-040-34 (pp. 99–100 [supplied; PDF200]); DJR-040-35–37 (p. 100 [PDF200]): shame, disgrace, disputed historical examples, embarrassment without proved guilt, shamelessness and the facial metonym
- DJR-044-24–27 (pp. 117–118): the degraded naked figure and pudorem as an anatomical euphemism in Lucian’s allegory
- DJR-049-01–04 (pp. 139–140): bashfulness in patronage and the opposite extreme of shameless intrusion
- DJR-051-43–48 (pp. 150–151): harmful jokes, humiliation and the permission to jest without shaming
- DJR-059-37–40 (pp. 187–188): variable bashfulness, subrusticus and vitiosus pudor, shamefac’d and refused advancement
- DJR-060-12–14 (pp. 190 [second occurrence]–191): shamefast contrasted with shameless boldness in the historical humoral account
- DJR-062-27–063-03 (pp. 202–203): the women’s symptom account, verecundia ignava, recurring symptoms and cheerful intervals
- DJR-064-11–15 (pp. 208–209): blushing without guilt, competing explanations, erubescentia and rubor, Alexander’s contrary universal claim, and the explicit reply to Aristotle’s alleged rule
- DJR-069-21–23 (p. 228): embarrassment concealing mental trouble and the Horatian false-shame image
- DJR-084-11–14 (pp. 295–292 [296]): gentle habituation and conditional avoidance if it fails
- DJR-094-54–095-06 (p. 345): the mourner’s objection, pudor as possible restraint, and the pseudo-Senecan rebuke
- DJR-097-28–41 (pp. 356–358): an offender’s shame, fading scandal, repentance, amends and reform
- DJR-098-24–28 (p. 361): shyness given a relative advantage in the consolation
- DJR-106-01–07 (pp. 396–397): rustic shyness, feared observation, help or harm, and the separate historical treatment of physical redness
- DJR-121-42–44 (p. 477): modesty as adornment, with Latin pudor and Burton’s separate chastity gloss
- DJR-126-53–58 (pp. 505–506): lovers’ blushes, the Jason-and-Medea discrepancy, Latin modesty and separate English adaptation
- DJR-129-03–05 (p. 517): Parthenis’s fictional renunciation and the differently ordered Latin margin
- DJR-131-52–54 (p. 532): anticipated shame in the body versus being caught in the original marginal Latin
- DJR-134-41–43 (p. 548): anatomical pudendis within an attributed historical remedy claim
- DJR-137-63–138-01 (p. 563): pudenda and pœnitenda in the talking-ring fable and misogynistic disillusionment rhetoric
- DJR-147-34–36 (pp. 611–612): anatomical pudendis in the historical account of confinement and sexual control

In this edition

“subrusticus pudor” becomes “awkward shyness”; “Rusticus pudor,” “Rustic shyness”; and “very shamefac’d,” “very shy.” These preserve social difficulty without assuming guilt. The Latin in the treatment discussion is translated before Burton’s separate list. “Vitiosus pudor” gives “faulty shyness,” while “shamefast” becomes “bashful” (DJR-038-11; DJR-106-01; DJR-059-38–39; DJR-060-13).

“Erubescentia turnes to rubor” becomes “the act of blushing turns to redness.” The book title “de pudore” is “On Shame” in the causal discussion and “de Pudore” is “On Bashfulness” in the treatment discussion. The marginal “pudor aut juvat aut lædit” gives “bashfulness either helps or harms”; Burton’s English instead orders the alternatives “Bashfulness either hurts or helps,” rendered “Bashfulness either harms or helps.” “Pudor malus” supplies “False shame” within the complete Horatian sentence about hiding untreated sores (DJR-064-13; DJR-106-03; DJR-069-22).

“Quàm virgini pudor” becomes “as modesty adorns a maiden,” with adorns supplied from the wider ornament comparison. “Pudendis” retrieves “the genitals” in the remedy account, but “their genitals” in the confinement account, with their supplied from the women discussed. “Læva pudorem occultans” is “concealing his shame with his left hand,” retaining the euphemism and supplying his and hand from the naked figure’s bodily context. “Pudenda & pœnitenda” gives “things shameful and regrettable,” a different use from the anatomical noun (DJR-121-43; DJR-134-42; DJR-147-35; DJR-044-26; DJR-137-64).

See also

- Magnanimity and pusillanimity (BAL-0161; Batch 2): Boldness, diffidence and advancement
- Fear (BAL-0074; Batch 1): Fear, bodily signs and avoidance
- Apprehension (BAL-0044; Batch 1): Apprehended observation and imagined accusation
- Generous (BAL-0252; Batch 3): Noble minds and vulnerability to disgrace
- Fame and reputation (BAL-0250; Batch 3): Public reputation, scandal and restoration
- Honour and nobility (BAL-0259; Batch 3): Honour and social standing
- Despair (BAL-0076; Batch 1): Guilt, objections and qualified consolation

Poverty and riches

Entry BAL-0258

The word

Poverty is material want, especially insufficient means of support; riches and wealth are possessions or resources. Poor and rich can name the people so placed, but neither word fixes their character. A competency is enough to live on; competent wealth means sufficient means. These relative measures matter as much as the opposition between destitution and abundance.

Latin paupertas and pauperies mean poverty, pauper poor, and inopia want or lack of resources. Egere means to be needy, indigere to lack or need. Dives means rich; divitiae, opes and opulentia name wealth or resources. Greek πενία means poverty, with πενίας meaning than poverty in the quoted comparison of burdens. Penia is Poverty personified. Ordinary English also extends beyond money: a poor excuse is inadequate, a poor friend humble, poor in spirit locally dejected, and the poor can be people distressed in body or mind. Rich can mean abundant.

In the work

Burton’s opening self-portrait supplies a modest material baseline: he has a competency from generous patrons, calls himself neither poor nor rich, and locates his treasure in learning. Public wealth has a different scale. In the argument about national industry, natural riches include land and mines, while artificial riches are products of human skill, such as manufactures and coins. His imagined commonwealth gives relief to people disabled, past work or impoverished by unavoidable loss, while compelling those able to work; even its compulsory labour is limited by rest and recreation. The accompanying protest asks why indispensable workers should be abandoned in old age while idle wealth enjoys honour (DJR-002-03–05; DJR-014-11–13; DJR-016-39–43).

Beside the imagined commonwealth’s severe penal rules, an original margin cites casuists who excuse taking another’s property under extreme necessity and permit taking secretly from a rich person obliged to assist the poor. The restrictive conditions and cited voices belong to that historical discussion, not a general permission or present legal advice. Material means also qualify Burton’s historical dietary restrictions: poverty, want and hunger can overturn them, whereas wealthy people able to choose are told to abstain if inclined to or suspecting melancholy (DJR-017-01–03; DJR-036-01–03).

The causal subsection begins by calling poverty a violent assailant. Its apparently contrary praise is carefully situated: to the wise, spiritually regenerate and contented person it can be God’s gift, whereas worldly judgement treats it as disgrace and torture. Wealth purchases esteem, and the satire extends to merely seeming rich through dress. Conversely, poverty brings neglect, humiliation and dejection. Burton’s degrading imagery includes inherited class and racial contempt, yet his original margin expressly says that he writes to pity poor people, not to mock them. The account also recognizes people whose hard work still cannot support them under the demands of officers and landlords (DJR-052-16–22, 39–42; DJR-053-01–13).

Necessity is represented as coercion: poor people must endure humiliating service and may be driven to dishonest expedients. The equation of need with wickedness belongs to the satire of social valuation. Burton’s sweeping claim that poverty makes criminals is his

account of pressure, not proof about poor people as a class. In the earlier political chain, corrupt rulers first set the example, and the ensuing aphorism specifies the poor and wicked. One Virgilian excerpt used in the later account loses a negative and actually reverses Sinon's claim that misfortune will not make him dishonest. The catalogue of simulated poverty also remains a set of allegations; its Abraham men and counterfeiters require their own evidential distinctions (DJR-013-21–23; DJR-053-25–32).

Poverty also blocks the use of genuine ability: worthy works fail because their author is obscure and poor, not because the works lack merit. The reported disasters distinguish actual deprivation from fear of losing wealth; they are received examples, not a prediction that poverty must end fatally. Burton concludes that poor people may justly complain of their present misery. The prayer for neither riches nor poverty asks for sufficient food, rather than glorifying starvation (DJR-053-33–51).

The consolation deliberately returns to this argument. It twice frames poverty's terrors as the world's estimation, then invokes Christ and the apostles against the belief that poverty proves divine hatred. Voluntary renunciation is another possibility, but Burton immediately concedes that riches and honours are good gifts, legitimately sought and possessed. The distinction between being rich and being covetous already prevents wealth itself from becoming the vice. Good and bad people alike can possess it; possession neither proves virtue nor guarantees happiness. The later defence gives different causes of want, including robbery and unequal inheritance, and refuses to make low birth a fault (DJR-044-01–03; DJR-089-29–35; DJR-090-35–44).

Religious poverty receives sharply different treatment in the polemical chapters. Burton accuses Jesuits of professing poverty while possessing great wealth; the accusation and marginal financial figures remain unverified. Later, wilfull poverty means voluntary poverty among the evangelical counsels he attacks in connection with ascetic practice and claims to merit. He also accuses those counsels of displacing divine commandments. These hostile applications coexist with, rather than cancel, the consolation's praise of voluntary renunciation (DJR-009-12–14; DJR-156-01–03; DJR-159-42–46).

Much of the positive case measures wealth by sufficiency. The Horatian poor man is not poor if he has what he needs; the attributed Jerome maxim calls someone rich enough if he does not lack bread. A person pursuing unlimited desires can instead suffer poverty amid riches. Burton asks his addressee to recognize sufficient means and reduce desire, but his claim that these goods are possessed or obtainable is an assumption the dialogue will test. Augustine's beggar exemplifies temporary ease beside anxious ambition. Burton's body places him near a village, his Latin margin in a Milan street; the supplied note also restores Augustine's later distinction between drunken merriment and true joy, which Burton omits (DJR-091-17–22, 43–53, 60–63).

The answer from actual destitution must remain audible. Advice about content suits people with something to use or the ability to earn; what of those with neither resources nor capacity? The poor speaker says rich people offer abuse or cheap counsel instead of relief. Praising poverty from security is challenged through Seneca and Bernard, and admirers are asked to help others. The reply turns to patience, Job and providence, but the promise is qualified: restoration may come, divine deliverance comes when God wills, and eternal reward is conditional on trust and innocence. The objector then says waiting itself is torture and present hunger cannot live on future hope. Burton nevertheless urges continued hope and preservation for better times. These exchanges are historical moral and religious argument, not a present claim that changing one's outlook supplies food or income (DJR-091-63–092-38; DJR-092-49–093-03).

The social conclusion does not resolve every tension. Burton invokes Theodoret, the interdependence of trades, and Poverty's speech in Aristophanes to defend unequal stations. His body distributes wealth and skill; the original margin distributes riches and poverty. His claim at this stage that the mind makes a person poor or rich belongs to this consolation and must be read beside the sustained objection from real deprivation. Elsewhere he resists marriage restrictions imposed on poor people and allows other good qualities to offset poverty. His proposed remedies include employment and colonial settlement, with assumptions about available land that disregard existing inhabitants' claims; he also reproves fear of want as distrust of providence. These are his social and theological positions (DJR-093-08–13; DJR-140-85–87; DJR-142-22–24, 41–42).

The corollary presses the difference between possessions and their use: many rich people, Burton says, suffer more than prisoners or distressed voyagers, and Chremes's speech makes wealth good or bad according to its possessor's use. This is rhetorical comparison, not measured evidence that wealth or poverty reliably determines suffering. Burton then admits that adversity also produces complaint and despair, calls both conditions bad, yet prefers adversity as the lesser danger. The close quotes Jerome against luxurious grandees: the poor hermit reaches heaven while the rich go to hell in Burton's English. The original Latin margin more specifically condemns greedy people. That broadening must not erase either the difference between wealth and greed or the earlier permission to seek and possess riches (DJR-093-14–29).

Not every use belongs to an economic argument. Democritus hears a poor excuse because Hippocrates has misunderstood him. A servant's poor friend becomes a humble friend in an appeal for shared humanity. Beauty is rich in plants because it is abundant there. In the final religious consolation, Burton himself explains the poor as people distressed in body and mind. Opulentia is personified Wealth in Burton's Lucian-derived picture of prodigality; the prodigal's descent into shame is discussed under Covetousness and Shame. The mythological Penia is personified Poverty, paired with Porus, abundance; Burton's retelling changes the agency of Plato's story and reverses its account of who attends whom (DJR-008-16–18; DJR-044-24–26; DJR-090-38; DJR-113-06–09; DJR-117-14–16; DJR-167-09–11).

Places to Read

- DJR-002-03–05 (p. 3): competency, patronage, neither poor nor rich, and scholarly treasure
- DJR-008-16–18 (p. 25): poor as an evaluation of an inadequate excuse
- DJR-009-12–14 (p. 29): professed poverty and the unverified anti-Jesuit wealth accusation
- DJR-013-21–23 (p. 49): rulers' example, Greek poverty and the qualified poor-and-wicked political maxim
- DJR-014-11–13 (p. 53): natural and artificial riches in the industry argument
- DJR-016-39–43 (pp. 65–66): relief, compulsory work, old-age deprivation and limits on labour in the imagined commonwealth
- DJR-017-01–03 (p. 66): the imagined penal laws and casuists' strictly conditioned claims about extreme necessity and obligations to the poor
- DJR-036-01–03 (pp. 77–78): material necessity qualifies dietary rules; wealthy people's ability to choose and the melancholy condition
- DJR-044-01–03 (p. 115): rich versus covetous, with the opposite order in the original Latin margin
- DJR-044-24–26 (pp. 117–118): Opulentia as personified Wealth in the Lucian-derived prodigality allegory

- DJR-052-16–22 (pp. 153–154): poverty as assailant, conditional religious valuation and worldly contempt
- DJR-052-39–053-13 (pp. 156–158): appearing rich, poverty's social humiliation, the express marginal appeal to pity, and unsuccessful hard work
- DJR-053-25–32 (pp. 158–159): coercion, pauperies, crime, the reversed Virgilian negative and allegations of simulation
- DJR-053-33–51 (pp. 159–161): actual deprivation, fear of loss, blocked ability, inopia and the prayer for enough
- DJR-089-29–35 (p. 320): worldly judgement, the Greek burden maxim, Christian reversal, voluntary poverty and legitimate wealth
- DJR-090-35–44 (pp. 324–325): different causes of poverty, low birth, the humble friend, opulentia and shared human standing
- DJR-091-17–22 (p. 328): pauper, dives and sufficiency rather than luxury
- DJR-091-43–53 (pp. 329–330): poverty amid riches, competent wealth, Augustine's beggar and stopping acquisition once enough is obtained
- DJR-091-60–092-05 (pp. 331–332): opes, divitiae, needing versus possessing, the objection from actual deprivation and the demand for relief
- DJR-092-06–38 (pp. 332–334): the poor speaker's distress, patience and providence, conditional restoration, and the objection that waiting does not feed present hunger
- DJR-092-49–093-03 (pp. 335–336): hope, loss of former wealth and patience under what cannot be changed
- DJR-093-08–13 (pp. 336–337): wealth versus skill in the body, riches versus poverty in the margin, personified Poverty and the defence of inequality
- DJR-093-14–29 (pp. 337–338): use rather than possession, the dangers of both extremes, and Jerome's greedy people broadened to rich people in Burton's English
- DJR-113-06–09 (p. 434): Penia and Porus in the birth-of-Love story, with the changed agency and reversed attendance explained
- DJR-117-14–16 (p. 453): rich as abundant in the description of beauty
- DJR-140-85–87 (p. 577): poverty offset by other qualities in marriage and Philostratus's poor speaker
- DJR-142-22–24 (p. 582); DJR-142-41–42 (pp. 583–584): objections to poor people marrying, employment and colonial proposals, and fear of want
- DJR-156-01–03 (p. 655); DJR-159-42–46 (p. 674): voluntary poverty among evangelical counsels in Burton's attacks on ascetic merit and displaced commandments
- DJR-167-09–11 (p. 710): the poor expressly interpreted as distressed in body and mind

In this edition

"I have a competency" becomes "I have enough to live on"; "competent wealth," "sufficient means." "Poor in purse, poor in spirit" remains "poor in purse and poor in spirit," where the second poverty is dejection. "Your poor friend" becomes "your humble friend," while "rich in plants" becomes "abundant in plants." The surrounding modern sentence supplies beauty as the subject from the preceding discussion (DJR-002-04; DJR-091-46; DJR-053-01; DJR-090-38; DJR-117-15).

"Egere est offendere" gives "To be needy is to offend," a satirical equation, not an editorial judgement. "Ab inopiâ ad virtutem obsepta est via" gives "Poverty blocks the road to excellence": inopiâ supplies the cause, virtutem excellence, via the road, and obsepta est its being blocked. "Non adjice opes, sed minue cupiditates" becomes "Do not add riches; reduce your desires," with your supplied because the Latin has no explicit possessive; "Si vis ditari, contemne divitias," "If you want to become rich, despise riches." The following antithesis "non habere, sed non indigere, vera abundantia" preserves the

contrast between possessing and needing. These counsels lead into, rather than replace, the destitute speaker’s objection (DJR-053-03, 40; DJR-091-62–092-05).

Two discrepancies are especially consequential. The poverty-and-crime excerpt from Virgil omits the negative that makes Sinon deny dishonesty; the modern column follows Burton’s resulting affirmative wording and explains the reversal. In the objection to well-fed counsellors, Burton’s English says to declaim against fasting, while his Latin says that the full-bellied man praises it; both remain distinct. The final prayer for sufficient food is Proverbs 30:8: Burton names Solomon, but the supplied note identifies Agur’s sayings. Other source differences, including Augustine’s omitted qualification and Theodoret’s differently distributed gifts, remain visible beside the relevant arguments (DJR-053-29, 51; DJR-091-49–50; DJR-092-04; DJR-093-09).

See also

- Content and contented (BAL-0170; Batch 2): Sufficiency, desire and contentment
- Happiness and fortune (BAL-0162; Batch 2): Fortune, loss and the limits of external goods
- Charity (BAL-0168; Batch 2): Practical relief and obligations to others
- Covetousness (BAL-0245; Batch 3): Wealth distinguished from acquisitive desire
- Shame (BAL-0257; Batch 3): The allegorical descent from personified Wealth to Shame
- Honour and nobility (BAL-0259; Batch 3): Rank, inheritance and esteem
- Abraham men (BAL-0261; Batch 3): Allegations about simulated poverty
- Counterfeit (BAL-0272; Batch 3): Counterfeiting and the difference between accusation and proof
- Commonwealth (BAL-0290; Batch 3): Unequal trades and public institutions
- Utopia (BAL-0292; Batch 3): The framing of the imagined commonwealth

Honour and nobility

Entry BAL-0259

The word

Honour is esteem or a reputation for worth; honours can be the titles, ranks and offices that express public recognition. To honour is to respect, and honourable means worthy of esteem. Honour also serves as a form of address. Nobility can mean high birth or social rank, the people possessing it, or excellence of character. Gentility means gentle birth and standing; gentry can name the corresponding social body. A gentleman can accordingly be identified by descent or commended for qualities that deserve respect. Worshipful marks social standing, not divinity.

Latin nobilitas names nobility, but can also mean renown; nobilis can mean noble, distinguished, famous or excellent. Moraliter means in moral character and politicè in the civic sense: moraliter nobiles are morally noble, politicè nobiles noble in public standing. Natus means born, factus made: non natus, sed factus makes acquired character the source of nobility. Latin honor, also written honos, means honour or esteem; in poetry it can become glory or splendour. Noble and ignoble also rank organs and senses, while social ignoble means common-born. None of these uses automatically proves moral worth or unworthiness.

In the work

The dedication joins rather than separates the two grounds of distinction: Berkeley is illustrious no less for his own virtue than for his lineage. Burton’s imagined commonwealth likewise retains hereditary degrees, provides for younger brothers, and connects baronies with land, yet also awards dignities by merit and condemns exclusion of qualified commoners. Learning and character must qualify candidates for office. Yet the higher government of cities is expressly reserved to noblemen and gentlemen rather than poor tradesmen or lowly craftsmen; he requires periodic urban residence and defends city government as no less honourable than governing the countryside. This programme is neither an abolition of rank nor an unconditional privilege of birth (DJR-170-21; DJR-016-10–13, 18–22, 32–34).

False honour is a recurrent danger. In the attack on unjust war, theft and slaughter are renamed virtue, and successful public violence wins honours that a private offender would not receive. Burton adapts Calgacus’s speech in Tacitus by substituting virtue for empire; the charge belongs to that reported speaker before Burton applies it to his own society. He nevertheless explicitly calls necessary soldiering noble and honourable, given the state of the world. The contrast concerns deserving and misapplied praise, not a simple condemnation of every military distinction (DJR-010-01–13).

The same distinction governs the patronage complaint. A scholar may be subordinated to an insolent Worship or Honour, though learned achievement should itself command respect. The satirical gentleman is accomplished in fashion and display but supposedly wise by inheritance alone. Yet Burton acknowledges learned gentlemen and expressly honours deserving patrons before returning to corrupt members of their rank. Their honourable titles do not supply the abilities the office needs (DJR-047-23–27; DJR-049-13–21).

The principal consolation starts with people ashamed of low birth, sometimes disowning their families or fabricating pedigrees. Its attack on gentry's origins accumulates allegations of violence, exploitation and purchased advancement. Agrippa, Aeneas Sylvius and the commoner speaking in Machiavelli supply hostile authorities; the insurgent's speech is not an unqualified declaration of Machiavelli's own position. Parchment nobility means standing supported by documentary title or pedigree, not proof that every document is forged. Wealth sustains its practical existence: esse means being or existence, while the earlier non ens, a nonentity, dismisses its pretensions as empty. The original's coarse comparison with the pedigree of dung is deliberate satire (DJR-088-18–34).

The attack extends into hostile regional catalogues and contempt for merely outward splendour. These are Burton's and his cited writers' generalizations, not established descriptions of populations or classes. The turn toward earned worth invokes foreign systems of office and learned recruitment, with moraliter nobiles distinguished from hereditary descent. Burton's mixed constitutional comparisons are not a precise survey. Stories of rulers, scholars and founders of humble origin serve as examples; some are legendary, some parentage claims remain unchecked, and Cardano's explanation of the abilities of children born outside marriage is historical generation theory. Low birth, birth outside marriage and moral baseness must not be collapsed (DJR-088-35–44).

Personal worth supplies the positive alternative. Learning and integrity can outweigh titles; someone of humble origin can be morally noble and fit for public service. Non natus, sed factus means not born noble but made so, and the Greek κατ' ἐξοχήν intensifies this to noble in the fullest sense. The morally worthy gentleman carries his distinction abroad, whereas inherited rank without worth is compared to a foreign coin nobody accepts. Burton's racially and colonially charged comparison still argues that good qualities outweigh origin; its prejudicial terms do not become the reader's standard of human worth (DJR-089-01–09).

The later qualifications are essential. Burton says he honours true gentry, asks worthy gentlemen not to take offence, and describes his own worshipful parents and younger-brother position. After illustrating the extinction of great families, he concedes that honourable parentage can show in character. He then repeats hostile claims about peasants and upstarts, despite allowing education to refine them. This is a real tension with the argument from merit, not a consistent egalitarian doctrine. The eventual correction admits faults and worthy conduct among both those made noble and those born so. Many of humble descent deserve public honours; many hereditary nobles deserve high office. Burton would prefer the latter only if capable, and concludes that both noblemen and poor men's sons can serve the commonwealth excellently. Low birth itself remains no disgrace (DJR-089-10–27).

Marriage supplies a related tension. Burton opposes rigid prohibitions that keep affectionate and otherwise equal partners apart solely because one is noble and one common-born. Elsewhere he allows other good qualities to compensate for poverty and low birth. Yet in the later prevention of jealousy he cites Guevara's counsel to marry within one's standing, immediately adding that equal birth and wealth are insufficient without virtue and upbringing. A noble and a gentleman here identify social positions, not guaranteed moral qualities (DJR-140-21–24, 83–87; DJR-150-27–31).

The ordinary extensions remain important. Democritus is a noble philosopher because he is distinguished; his nobilitas in the margin is renown. Thais's nobile in another original margin means famous, not aristocratic. Noble nectar is fine wine in the image of an unimpressive vessel containing worth. In anatomy, noble parts are the principal organs

and ignoble parts subordinate; touch ranks least noble but is expressly necessary and pleasurable. Honour can be reverence toward God, reputation attached to marital fidelity, favour enjoyed by words in current use, or poetic glory and splendour. These objects and contexts determine the sense (DJR-001-03–05; DJR-024-02–04; DJR-025-14–16; DJR-087-40–42; DJR-101-15–17; DJR-123-10–12; DJR-132-09–11; DJR-149-01–08, 45–47; DJR-152-24–26).

Rank also enters the historical account of melancholy through conduct. Idleness is called the badge of gentry and an appendix to nobility because work is treated as beneath gentle birth; Burton attacks the resulting habits, rather than making noble birth by itself a sufficient bodily cause. Excessive exercise is the opposite harmful extreme, and the later attack explicitly exempts some governors. He approves seeking honours when one is called, qualified and able to undertake them. Amor nobilis means noble love: the title is explained through the ranks said commonly to experience it, even though love affects every condition and Burton condemns this passion. Idleness and Heroical love develop those arguments (DJR-037-18–20, 29–31; DJR-041-19–22; DJR-078-05–07; DJR-115-47–49).

Other Latin uses depend on their objects. Civitates ignobiles means undistinguished cities; a cultivated farm’s honores are its bounty or produce. Nobilitavit means ennobled or brought distinction to: Harpsfield says Ursula and her companions ennobled a century, while admitting uncertainty about their history. Burton quotes that profession to criticize it, not to certify the story. The farm passage likewise retains Horace’s satire and Burton’s separate English verse rather than converting produce into public offices (DJR-014-10–12; DJR-052-30–32; DJR-160-03–05).

Honour is also personified among the deities in Burton’s polemical religious catalogue. In the final consolation, the temple of Virtue leading to the temple of Honour becomes a positive image of virtue and present suffering preceding reward; passing through hell belongs to the metaphor of earthly suffering here. Elsewhere honor est in honorante literally locates honour in its bestower. Burton adds, separately, that honours come from God, and expressly allows them to be sought and possessed (DJR-068-25–27; DJR-089-33–35; DJR-168-33–35).

Places to Read

- DJR-170-21 (unnumbered preliminary matter, scan p. 11); DJR-170-22–25 (unnumbered preliminary matter, scan p. 13): virtue and lineage in the dedication, then noble readers in the address to the book
- DJR-001-03–05 (pp. 1–2): noble as distinguished and marginal nobilitas as renown in false attribution
- DJR-010-01–13 (pp. 32–34): necessary soldiering, false honour, the adapted Tacitus quotation and unequal rewards for violence
- DJR-014-10–12 (p. 53): ignobiles as undistinguished cities in the national-industry argument
- DJR-016-10–13 (pp. 61–62): higher city government reserved to noblemen and gentlemen, and the defence of urban residence
- DJR-016-18–22 (pp. 62–63); DJR-016-32–34 (p. 64): hereditary rank, merit, commoners’ access, honos and qualifications for office in the proposed commonwealth
- DJR-024-02–04 (pp. 16–17): noble and lesser organs in the historical bodily hierarchy
- DJR-025-14–16 (p. 23): touch as least noble but necessary and pleasurable
- DJR-037-18–20 (p. 85); DJR-037-29–31 (p. 86): idle gentry, nobility without useful occupation, and excessive exercise as the counterextreme

- DJR-041-19–22 (p. 103): qualified willingness to undertake honours, restrained rivalry and excessive ambition
- DJR-047-23–27 (pp. 132–133): Honour as a title, scholarly dependence and the professions' different rewards
- DJR-049-13–21 (pp. 140–141): social display, worshipful titles, learning and the express qualifications about deserving gentlemen
- DJR-052-30–32 (p. 155): honores as farm produce in Horace's satire and the separate English couplet
- DJR-068-25–27 (p. 224): Honour personified in the reported religious catalogue
- DJR-078-05–07 (p. 266): the idleness charge's express exception for some governors
- DJR-087-40–42 (p. 312): noble nectar, the humble jar and Burton's separate old-vessel gloss
- DJR-088-18–25 (pp. 314–315): low birth, pedigree, purchased rank and the cited hostile account of noble origins
- DJR-088-26–34 (pp. 315–316): wealth-maintained standing, esse, the parchment roll and parchment nobility
- DJR-088-35–44 (pp. 316–317): regional allegations, moral nobility, learned recruitment and qualified stories of humble origin
- DJR-089-01–11 (pp. 317–318): acquired worth, natural versus moral nobility, non natus sed factus, and Burton's respect for true gentry
- DJR-089-12–27 (pp. 318–319): hereditary advantage, hostile class claims, faults and merit on both sides, and preference only if capable
- DJR-089-33–35 (p. 320): legitimate honour, the bestower maxim and Burton's separate divine-source claim
- DJR-101-15–17 (p. 374): words in honore and the analogy with changing medical formulations
- DJR-115-47–49 (pp. 445–446, with 446 printed as 246): Amor nobilis as a socially elevated name for the condemned passion
- DJR-123-10–12 (p. 484): honor as the rose's glory, with the separate English adaptation
- DJR-132-09–11 (p. 534): honores as splendour in Venus's enhancement of Aeneas
- DJR-140-21–24 (p. 575); DJR-140-83–87 (p. 577): noble/common marriage restrictions and the value of qualities besides birth and wealth
- DJR-149-01–08 (p. 619): honour as the faithful woman's reputation in the argument against coercive guarding
- DJR-149-45–47 (p. 623): nobile scortum as famous courtesan in the original margin
- DJR-150-27–31 (pp. 626–627): Guevara's equal-rank marriage counsel and the succeeding requirement of virtue
- DJR-152-24–26 (p. 639): honouring God, true religion and superstition
- DJR-160-03–05 (p. 675): nobilitavit in Harpsfield's quoted profession of religious certainty and historical uncertainty
- DJR-168-33–35 (p. 718): Virtue's temple as the route to Honour in the consolation's present-suffering analogy

In this edition

"Noble" becomes "distinguished" for Democritus, while the marginal "nobilitatis" gives "renown." "Nobile scortum" yields "a famous courtesan," not a claim of noble birth. In the bodily division, "Noble, or Ignoble parts" becomes "noble and lesser parts"; "most ignoble," describing touch, becomes "least noble." "Worshipful parents" gives "parents of

good standing," and "worshipful titles," "honourable titles" (DJR-001-04; DJR-149-46; DJR-024-03; DJR-025-15; DJR-089-10; DJR-049-18).

"Parchment row" becomes "parchment roll," but "parchment nobility" remains. "Gives esse to it" becomes "gives it existence." "Moraliter nobiles" is "morally noble"; "politicè nobiles," "noble in public standing." In "non natus, sed factus," the modern "not born noble, but made so" supplies the predicate noble from the preceding account. Likewise "factis, natis" gives "among those made noble and those born so," retaining the two sides of Burton's correction (DJR-088-24, 31, 34, 38; DJR-089-07, 24–25).

"Honos alit artes" gives "honour nourishes the arts." The rose's "honor" becomes "glory," whereas the "honores" breathed into Aeneas's eyes are "splendour." The latter poetic construction translates the verb earlier in the modern sentence and supplies his from Aeneas's identity; honours as offices would misread the image. In the marriage advice, "Nobilis Nobilem" shares let marry with the preceding clause and becomes "a noble a noble"; Burton's separate English then specifies a gentleman and gentlewoman (DJR-016-20; DJR-123-11; DJR-132-10; DJR-150-29).

See also

- Virtue (BAL-0117; Batch 2): Excellence, moral worth and virtue's other senses
- Magnanimity and pusillanimity (BAL-0161; Batch 2): Greatness of spirit and deserved advancement
- Happiness and fortune (BAL-0162; Batch 2): External goods, inherited fortune and instability
- Ambition (BAL-0244; Batch 3): The appetite for honour and office
- Fame and reputation (BAL-0250; Batch 3): Renown and public reputation
- Generous (BAL-0252; Batch 3): Noble character and the wider generous family
- Shame (BAL-0257; Batch 3): Birth-shame, modesty and disgrace
- Poverty and riches (BAL-0258; Batch 3): Wealth, poverty and socially imposed contempt
- Church patronage (BAL-0267; Batch 3): Scholars, patrons and ecclesiastical appointments
- Commonwealth (BAL-0290; Batch 3): Public offices and social ranks
- Utopia (BAL-0292; Batch 3): The imagined commonwealth's framing
- Idleness (BAL-0141; Batch 2): The social charge of worklessness and its historical effects
- Heroical love (BAL-0201; Batch 3): The social rather than moral force of noble love

Abdicate

Entry BAL-0260

The word

Abdicate can mean reject, disown or exclude another person. In the forms abdicate and abdicated, a father or governing group may impose the loss on a child or heir. But Burton also uses abdicated themselves for people who willingly relinquish their own honours and possessions. The object and reflexive construction decide the agency; a blanket definition as voluntary resignation would misread the first two examples.

The neighbouring verbs are more specific: dis-inherit means deprive of inheritance, and casheer means dismiss or turn away. Latin Abdicato, in a citation of Lucian’s Abdicatus, means disowned; the modern title The Disowned Son supplies son to identify the figure in the work.

In the work

The father’s action belongs to a satire on unequal punishment. Burton first describes corrupt courts and manipulated inheritances, then supposes an offence of fornication. The father disinherits or disowns his child and dismisses him outright. A poor offender may lose possessions, prospects and reputation and undergo severe penance, while the same conduct in a powerful person is treated as no offence and may even be boasted of. The dramatic excuses borrowed from Plautus serve that contrast: the Mostellaria passage concerns a son’s misconduct, while the next tag comes from the Asinaria’s excuse for an old man. Burton combines these materials rather than reporting a single legal proceeding (DJR-010-16–20).

The later imperial example again imposes deprivation from outside. Burton says that the Turks excluded Cornutus, the next heir, because he was devoted to books. His source is named as Knolles’s Turkish history, but the printed name and anecdote remain unverified. The example supports a received belief that scholarship weakens martial vigour and bodily spirits. The surrounding medical account proceeds to excessive study, isolation and lack of exercise; it is historical argument, not established evidence that learning makes an heir unfit to govern (DJR-046-16–22).

Voluntary withdrawal is separately attested in the poverty consolation. Kings and queens have wilfully abdicated themselves from worldly toys: wilfully means willingly, and the things relinquished include crowns, fortunes and honours. Burton praises this renunciation but immediately concedes that wealth and honour are good gifts, legitimately sought and possessed. The reflexive example therefore both differs grammatically from Cornutus’s exclusion and falls short of a universal demand to renounce rank (DJR-089-31–35).

The associated words extend the account of exclusion. Casheer also names the dismissal of a useful dependent once no further benefit is expected. Burton’s humane counterexample is attributed to Cato in the body, although the supplied note identifies it as Plutarch’s criticism of Cato. In the love account, a hopeful suitor may accept the risk of being cast off and disinherited: he chooses the risk, while the deprivation would still be imposed by others. Lucian’s Abdicato, meanwhile, is a cited title in the historical discussion of anger and slander. Its disowned son should not be mistaken for another ruler resigning office (DJR-010-24–26; DJR-041-28–32; DJR-128-79–129-04).

Places to Read

- DJR-010-16–20 (pp. 34–35): imposed disowning, disinheritance and dismissal within the contrast between poor offenders and powerful ones
- DJR-010-24–26 (p. 36): casheer as discarding a dependent; the Cato–Plutarch attribution is qualified
- DJR-041-28–32 (p. 104): Abdicato as Lucian’s The Disowned Son, cited in the attributed account of anger and madness
- DJR-046-16–22 (pp. 127–128): Cornutus excluded from succession; the uncollated Knolles reference and surrounding claims about excessive study
- DJR-089-31–35 (p. 320): willing reflexive abdication, voluntary poverty, and the express permission to possess wealth and honour
- DJR-128-79–129-04 (p. 517): love’s absorption and the hopeful suitor’s willingness to risk imposed disinheritance

In this edition

“Abdicate” becomes “disown” in the father-and-child construction; “abdicated” becomes “excluded” when the Turks act upon Cornutus. The former preserves repudiation of a family relationship, the latter deprivation of succession. Neither rendering makes the child or heir resign. “Dis-inherit or abdicate his child” becomes “disinherit or disown his child,” and “quite casheer him” becomes “dismiss him outright” (DJR-010-18; DJR-046-19).

By contrast, “wilfully abdicated themselves from these so much esteemed toyes” becomes “willingly relinquished these highly prized toys.” The modern clause changes the reflexive construction into a direct relinquishing of the goods, while keeping the same voluntary agents. “In Abdicato” becomes “in The Disowned Son”: the title supplies son, whereas the printed Latin participle itself gives disowned (DJR-089-33; DJR-041-30).

See also

- Estate (BAL-0274; Batch 3): Inheritance, property and social position
- Church patronage (BAL-0267; Batch 3): Patronage and exclusion from preferment
- Study and reading (BAL-0153; Batch 2): The historical argument about excessive study
- Custom and education (BAL-0125; Batch 2): Upbringing, occupation and inherited advantage
- Poverty and riches (BAL-0258; Batch 3): Voluntary poverty and legitimate possession
- Honour and nobility (BAL-0259; Batch 3): Birth, merit and the loss or renunciation of honours

Abraham men

Entry BAL-0261

The word

Abraham men is a historical label for beggars accused of feigning mental illness. Dummerers are people accused of pretending to be mute. Crank means an invalid or someone claiming sickness; counterfeit means feigned or simulated. Together, counterfeit cranks names alleged sham invalids. These are hostile categories of early modern writing about vagrancy, not diagnoses or evidence that a particular person is fraudulent.

The associated verbs need care. To counterfeit diseases is to feign them; to pretend sickness in the later charitable appeal is to put sickness forward as a reason for help. That use of pretend does not itself say the claim is false.

In the work

In the account of poverty, the labels follow a sustained description of humiliation, dependence and coercion. Burton argues that want can drive otherwise upright people into dishonest expedients and then alleges simulated disease and deliberate bodily injury among some beggars. Those actions remain distinct: an allegation of feigning does not mean an alleged injury would be unreal. He cites Joos de Damhouder’s criminal-law work, chapter 112, and claims abundant local testimony, but neither the citation nor the sweeping assertion has been independently established here. His claim about poverty’s pressure is not proof that poor or disabled people generally deceive (DJR-053-23–34).

The nearby authorities also require qualification. A Virgilian excerpt has lost the negative through which Sinon denies that misfortune will make him dishonest; Burton’s printed affirmative reverses that statement, and the modern text follows the printed wording. His catalogue is therefore an argument assembled through quoted and adapted voices, not an evidential record proving every named category. The following movement to extreme despair intensifies his account of distress without establishing the preceding accusations (DJR-053-28–34).

The later repetition changes the argumentative use. A poor relation approaches a wealthy traveller, invokes kinship and former friendship, and pleads sickness, losses or disasters. The response calls him a counterfeit crank despite his oath and protest; the traveller simply rides on. Burton continues through ignored appeals for orphans, hospitals and public works. Here suspicion is itself part of the indictment: the vocabulary of imposture can make refusal of relief seem justified without the narrative establishing fraud (DJR-112-07–17).

The Horatian borrowing sharpens the distinction. In its source, the man has deceived before but now has a real injury that his neighbours refuse to believe. Burton transfers the plea and rejection into his broader scene. Non ludo means I am not pretending; quære peregrinum tells the claimant to find a stranger, rendered contextually as someone who does not know him. The original source’s known deceiver cannot simply be substituted for every poor relation in Burton’s account. Even the later satire of charitable motives has a limit: after saying vainglory, supposed merit and difficulty disposing of property motivate much giving, Burton expressly acknowledges sincere and compassionate benefactors (DJR-112-14–21).

Places to Read

- DJR-053-23–34 (pp. 158–159), especially DJR-053-32 (p. 159): poverty’s social pressures, alleged sham invalids, Dummerers and Abraham men; the Damhouder citation and reversed Virgilian negative remain qualified
- DJR-112-07–17 (p. 430), especially DJR-112-13–15: the poor relation’s appeal, pretend as plead, the Horatian denial and rejecting reply, and counterfeit crank as an accusation
- DJR-112-18–21 (pp. 430–431): alleged self-interested charitable motives followed by the express concession of sincere benefactors

In this edition

“Counterfeit Cranks” becomes “sham invalids”; “Dummerers,” “people who pretend to be mute”; “Abraham men” remains unchanged and receives its explanation in the note. In the later scene, “counterfeit crank” becomes “feigned invalid.” The different number and phrasing preserve the move from a general hostile category to the accusation directed at a particular petitioner (DJR-053-32; DJR-112-15).

“Counterfeit several diseases” becomes “feign various diseases,” but “pretend sickness” becomes “Plead sickness.” The two verbs therefore cannot be treated as interchangeable evidence of deceit. “Non ludo” becomes “I am not pretending,” keeping the denial; “quære peregrinum” becomes “find someone who does not know you,” unfolding the local meaning of stranger. The denial and accusation remain separate voices (DJR-053-32; DJR-112-13–15).

See also

- Counterfeit (BAL-0272; Batch 3): The broader senses of simulation, imitation and counterfeit appearance
- Poverty and riches (BAL-0258; Batch 3): Material want and the pressure of social exclusion
- Charity (BAL-0168; Batch 2): Relief, compassion and the critique of withholding assistance
- Madness (BAL-0067; Batch 1): Historical language of mental disturbance
- Hospital (BAL-0118; Batch 2): Institutions named in the rejected appeals

Ambodexter

Entry BAL-0262

The word

An ambodexter is a double-dealer: someone who serves opposed sides or presents opposed faces for personal advantage. Burton’s ambodexters and Ambodexters concern moral conduct, not physical dexterity. They may stand beside hypocrites or dissemblers, but those neighboring labels do not erase the particular charge of accommodating incompatible sides.

Out sides describes people reduced to mere outward appearances. Turning pictures change according to the angle from which they are seen, making an image of inconsistent public faces. The Latin phrase omnium horarum homines means people for all hours, rendered idiomatically as people for every occasion: homines gives people, horarum hours, and omnium all.

In the work

The preliminary satire makes money, reputation and appearances displace genuine worth. One person assumes temperance and holiness, another austerity, another studied simplicity, while Burton calls them hypocrites and ambodexters. A lion viewed from one side and a lamb from another makes the opposed faces visible. The original margins reinforce the image: Juvenal’s pretended Roman austerity contrasts with Bacchic revelry, while hybrid creatures combine incompatible forms. The next passage develops the opportunist’s changing roles through Proteus, a chameleon and astrological Mercury, followed by the gap between words and deeds. The precise construction of the turning picture is left unspecified (DJR-010-27–011-02). Elsewhere the same changing picture represents virtues and faults mixed in one person, without necessarily implying deliberate deceit; out-sides also names the admirers of gentle birth who prize outward show (DJR-018-24–26; DJR-088-19–21).

In the account of worldly discontents, double-dealing belongs to harms people inflict on one another in addition to external misfortune. The catalogue accuses them of lacking hospitality, charity and sociability while pursuing their own ends. The following examples contrast the satisfied person with those excluded from pleasure, and the comfortable diner with an exhausted, hungry servant. This is Burton’s sweeping moral indictment, not evidence that every sociable appearance conceals deceit. The preceding phrase about loving one another or themselves is awkward; the supplied modern reading makes selfish love the contrast, supported by the explicit pursuit of personal benefit (DJR-042-36–40).

The religious discussion repeats the label. Ambodexters appear beside neutrals and other categories after arguments that Burton calls cavils; he later describes people who adjust their public religion to their company, like Mercury taking the character of neighboring planets. His Puritan and Papist labels and the assertion of inward unbelief are polemical, not independently established accounts of whole communities. The continuation acknowledges how difficult such concealment can be to discern: the final judge who examines the heart is God. That qualification prevents the portrait from granting the reader certain knowledge of someone else’s concealed beliefs (DJR-162-28–44; DJR-163-01–14).

Places to Read

- DJR-010-27–011-02 (pp. 36–37), especially DJR-010-28 (p. 36): double-dealers, out sides and turning pictures, with original marginal contrasts and the continuation into changeable roles
- DJR-018-24–26 (p. 73), especially DJR-018-25: changing pictures of mixed character, with the front and side views
- DJR-042-36–40 (pp. 109–110), especially DJR-042-38 (p. 109): double-dealing in the catalogue of self-interest and harm, with the qualified self-love interpretation
- DJR-088-19–21 (p. 314), especially DJR-088-20: out-sides as admirers of outward status, between fabricated ancestry and the criticism of inherited superiority
- DJR-162-28–44 (pp. 688–690), especially DJR-162-34 (p. 689): ambodexters within Burton’s polemical religious catalogue and surrounding objections
- DJR-163-01–14 (pp. 690–691), especially DJR-163-05 (p. 691): religious accommodation, Mercury, omnium horarum homines, and God as examiner of the concealed heart

In this edition

“Ambodexters” becomes “double-dealers” in the turning-picture passage. In “counterfeit, dissemblers, ambodexters,” the modern “false, deceitful and double-dealing” recasts the list adjectivally; the same people remain its subject. The later religious lists use “double-dealers” again. None of these renderings suggests manual dexterity (DJR-010-28; DJR-042-38; DJR-162-34; DJR-163-05).

“Out sides” becomes “mere exteriors,” with mere making the contemptuous restriction explicit. “Turning pictures” becomes “pictures that change as you turn them,” retaining the lion-and-lamb opposition. The later “double or turning pictures” becomes “changing pictures”; “a company of out-sides” becomes “a company of people who are all outward show,” unfolding the human metaphor (DJR-018-25; DJR-088-20). “Omnium horarum homines” becomes “people for every occasion,” an idiomatic expansion of hours whose opportunistic force comes from the surrounding religious argument (DJR-010-28; DJR-163-05).

See also

- Parasite (BAL-0281; Batch 3): Self-interested service and flattering dependence
- Temporize (BAL-0288; Batch 3): Changing conduct to suit the times or company
- Dissimulation (BAL-0248; Batch 3): Concealment and outward profession
- Counterfeit (BAL-0272; Batch 3): Simulation and counterfeit appearance
- Charity (BAL-0168; Batch 2): The violated ideal of help and charity

Apologize

Entry BAL-0263

The word

To apologize often means to defend or justify a person, a practice or one’s own position. An apology, also printed Apologie or Apologies, can be a spoken or written defence; Latin apologia has that sense in a cited title. Apologetical means defensive. But Burton’s opening apologize, beside deprecari, also asks indulgence for acknowledged faults. Deprecor means entreat or plead: deprecari here asks indulgence, elsewhere pleads against suspicion, while deprecatus reports a request for a cure. Context therefore matters more than a blanket rule that the family can never involve an admission or excuse.

A second family is easily confused with the first. An apologue is an instructive fable: Burton prints Apologs, Apologe, Apologue and, for Calcagnini’s fables, Apologies. An Apologer is a writer of such fables; Apologist can have that meaning too. At one passage the modern choice of writers of fables remains probable rather than certain.

In the work

The medical controversy makes the defensive sense explicit. Rhenanus undertakes to defend Anthony and dismisses his opponents. Burton then assigns the chemical physicians and their allies to one side and Crato, Erastus and the Galenists to the other. Boasts of successful treatment meet accusations of heresy and demonic assistance; these belong to the rival parties, not to an established account of efficacy or guilt. Burton finally leaves the case unresolved and proceeds. Apologize names advocacy, not regret for Anthony’s conduct (DJR-103-47–56).

The same verb can mark a defence declined or disputed. Burton will not pause to defend judicial astrology, though he refers the objector to its advocates. Elsewhere he reports people defending Epicurus and rejects their case; his assertion that Epicurus denies all divinity overstates the doctrine, as the supplied note explains. A defence can be reported without being accepted, just as the refusal to conduct one at a particular point need not mean rejection of every associated claim (DJR-032-01–03; DJR-162-38–44).

Burton also makes himself the beneficiary. Circumstances speak in his defence as he claims festive licence to write freely, but his declaration of independence soon turns into recantation and a request for pardon. Earlier, his plea for indulgence introduces explanations of publishing in English, unrevised style and matter he would now retract. These admissions should not be erased by the later, more combative uses of the verb (DJR-005-20–23; DJR-019-28–34). Deprecari also occurs in the concluding appeal against suspicion, while deprecatus in Rhazes’s reported case means begged for a cure: neither construction is confined to asking pardon. The latter original margin describes God and angels, unlike the body’s heaven, hell and fiery spirits (DJR-019-36–38; DJR-161-25–27).

In the love preface, Ausonius’s defence of Apuleius helps distinguish a writer’s life from his writing. Burton adopts Catullus’s similar argument, calls it his own Apologie, and then says he presumes no such defences are necessary because his discourse aims to benefit as well as please. A later defence says that criticism directed more often at women also applies, for the most part, to men; the reversible picture illustrates that instruction. Yet he denies defending the women he disparagingly calls headstrong and unruly when

discussing marriage against parental wishes. The surrounding argument expressly retains parental choice and limits his plea to daughters neglected by harsh parents. These are Burton’s historical positions and rhetorical qualifications (DJR-108-01–12; DJR-138-10–14; DJR-141-06–12).

Written defences also appear among the textual critics’ angry replies; Burton acknowledges that he too is exposed to their lash. Campanella’s Apologie is a defence of Galileo, named beside a distinct work on the sense of things; the associated cosmological and dedication claims remain uncollated. Julian’s Apologetical Oration is an ironic defence of his beard, not a confession of regret. Apuleius’s abbreviated Apolog. likewise cites a defence against an accusation of love magic, preserving accusation rather than guilt (DJR-126-09–13). Plato’s Apologia supplies another title of defence, but Burton’s summary that Socrates found everyone foolish is more sweeping than the argument described in the supplied note (DJR-008-02–06; DJR-018-10–13; DJR-075-25–28; DJR-132-19–23).

Religious polemic provides further defence settings. Burton dismisses the ordinary Apologies offered against his anti-monastic allegations, without independently establishing those allegations. The apologies of disputing religious orders appear among writings that make him laugh, but bloodshed makes him grieve. Gualter’s just Apology is a full defence of a position in the reported salvation controversy: the surrounding conditions and dissent remain, and the supplied note expressly distinguishes salvation through divine grace from a claim that each religion saves through itself. Burton later resumes his own confessional position. None of these defences is automatically his endorsement (DJR-063-13–17; DJR-156-29–33; DJR-168-10–21).

The fable uses perform different work. Calcagnini’s changing actors expose unstable social roles; Menenius’s belly and members support a defence of unequal but interdependent society. The unnamed mouse fable asks the lover to imagine alternatives to a confined experience, while Calcagnini’s speaking ring offers a fictional and hostile warning about the beloved. The Apologist’s commonwealth with a cough belongs to satirical resignation before the imagined polity. Fables may wound when aimed at individuals, but Burton expressly exempts writers who attack vice in general. The original Apologis citation also identifies Calcagnini’s bawdy Lais story as an apologue (DJR-119-39–43). These are stories and literary methods, not necessarily apologies in the defensive sense (DJR-009-02–04; DJR-015-33–35; DJR-051-24–27, 49–51; DJR-093-10–12; DJR-136-10–12; DJR-137-63–138-01).

Places to Read

- DJR-005-20–23 (pp. 11–12): apologize and deprecari as a plea for indulgence, followed by admitted faults and a wish to retract
- DJR-008-02–06 (pp. 22–23): Apologia in the original Plato margin and the qualification of Burton’s sweeping Socratic summary
- DJR-009-02–04 (p. 27): Apologs as Calcagnini’s fables and the changing-role allegory
- DJR-015-33–35 (p. 60): Apologist as a writer of fables amid satirical despair over reform
- DJR-018-10–13 (pp. 71–72): apologies as written defences by the attacked textual critics
- DJR-019-28–34 (pp. 77–78): circumstances as advocates, claimed licence, then recantation and pardon
- DJR-019-36–38 (p. 78): deprecari as pleading against suspicion in the concluding appeal for forgiveness

- DJR-032-01–03 (p. 57, First Partition): the expressly declined defence of judicial astrology and referral to advocates
- DJR-051-24–27 (p. 148); DJR-051-49–51 (p. 151): Apologe as fable, probable fable-writing Apologists, and the exemption of general satire from the attack on personal abuse
- DJR-063-13–17 (pp. 204–205): Apologies as the defences Burton dismisses in his unverified anti-monastic polemic
- DJR-075-25–28 (p. 255): Campanella’s Apologie for Galileus as a distinct work of defence
- DJR-093-10–12 (p. 337): Menenius’s Apologue in the argument for social interdependence and hierarchy
- DJR-103-47–56 (p. 387): Rhenanus defending Anthony, the opposing medical parties and Burton’s unresolved withdrawal
- DJR-108-01–12 (pp. 409–410): apologizeth, Apologie and Apologies in the defence of writing about love, followed by the claim that no defence is needed
- DJR-119-39–43 (pp. 464–465), especially the original margin at DJR-119-41 (p. 465): Apologis naming the fables behind the Lais anecdote
- DJR-126-09–13 (pp. 501–502), especially the original margin at DJR-126-11 (p. 502): Apolog. as Apuleius’s defence, amid allegations and disputed supernatural agency
- DJR-132-19–23 (p. 535): Julian’s Apologetical Oration as ironic self-defence
- DJR-136-10–12 (pp. 554–555): Apologer as the unidentified writer of the mouse fable
- DJR-137-63–138-01 (p. 563): Apologies as Calcagnini’s fables, with the hostile speaking-ring story
- DJR-138-10–14 (pp. 564–565): Burton’s defence and the qualified extension of criticism from women to men
- DJR-141-06–12 (unnumbered page, PDF 688): the negative defence clause and its limits concerning parental choice and neglected daughters
- DJR-156-29–33 (pp. 658–651 [659]), especially DJR-156-31 (p. 651 [659]): written defences, polemical laughter and grief over bloodshed
- DJR-161-25–27 (pp. 682–683), especially DJR-161-26’s original margin (p. 682): deprecatus as a request for a cure in Rhazes’s reported case
- DJR-162-38–44 (pp. 689–690): the reported defence of Epicurus, Burton’s rejection and the note’s doctrinal qualification
- DJR-168-10–21 (pp. 715–717), especially DJR-168-12 (p. 716): Gualter’s full defence within the reported salvation controversy, followed by Burton’s confessional return
- DJR-171-029 (unnumbered Table): Apology of love melancholy, with 406 as the destination printed in the index, not a new source-page label

In this edition

“Apologize for Anthony” becomes “defend Anthony.” “Apologizeth for him” becomes “says in his defence,” referring to Apuleius; “to Apologize once for all,” “To make my defence once and for all,” with my supplied from Burton’s first-person context. The negative governing the astrology clause and the prohibition against supposing he defends the disparaged women remain consequential (DJR-103-52; DJR-108-06; DJR-138-12; DJR-032-02; DJR-141-09).

“Apologie” becomes “defence” in Burton’s own literary plea, but “Apologies” becomes “Fables” in Calcagnini’s title. “Apologe” and “Apologue” likewise give “fable”; “Apologer,” “writer of fables.” The plural “Apologists” is rendered “writers of fables,” with the supplied note’s probability retained. By contrast, the original margin’s “Apologia” is identified by the conventional title “Apology,” and the opening “apologize”

remains “apologize” beside “deprecari,” “beg indulgence.” The rendering of Julian’s whole oration phrase as a speech in his own defence jointly interprets the adjective and the following purpose clause (DJR-108-08; DJR-137-64; DJR-051-26, 50; DJR-093-11; DJR-136-11; DJR-008-04; DJR-005-21; DJR-132-21).

The religious uses render Apologies or apologies as defences; in “just Apology,” just gives “full.” The marginal “Apologis” becomes “Apologues,” and “Apolog.” becomes “Apology.” The Table’s “Apology of love melancholy 406” becomes “A defence of the treatment of love melancholy. 406,” supplying treatment as the understood topic. Deprecari contributes “plead against” in the suspicion clause, and deprecatus est “begged” in the request to Rhazes; the requested cure comes from its following clause (DJR-019-38; DJR-063-15; DJR-119-41; DJR-126-11; DJR-156-31; DJR-161-26; DJR-168-12; DJR-171-029).

See also

- Parrhesia (BAL-0282; Batch 3): The claimed liberty to speak freely
- Censure (BAL-0266; Batch 3): Judgement, criticism and their limits
- Paracelsian (BAL-0110; Batch 2): The chemical physicians and their opponents
- Study and reading (BAL-0153; Batch 2): Literary authority and reading
- Heroical love (BAL-0201; Batch 3): The defence of writing about love
- Poverty and riches (BAL-0258; Batch 3): The political use of the belly-and-members fable

Baffle

Entry BAL-0264

The word

To baffle someone here is to humiliate, disgrace or treat that person contemptuously. The spellings baffled and bafled describe an injury suffered at other people’s hands; the active baffle names what the humiliator does. Bewilderment is not the central experience in these uses. Their recurring subject is unequal power and public contempt.

In the work

The changeable opportunist in the preliminary satire can dominate one person and cringe before another. Proteus, the chameleon and astrological Mercury supply images of adaptability for personal advantage. His being baffled in one place is paired with his tyrannizing elsewhere: he shifts between inflicting and suffering humiliation. The following comparison with actors develops the gap between outward roles, words and inward intentions (DJR-010-27–011-02).

Burton also applies the word to himself. In the complaint about scholarly preferment, an imagined objector turns blame back on scholars and clergy. Burton concedes fault on both sides but thinks grasping patrons chiefly responsible. His personal admission that some have treated him contemptuously follows an attribution to his own misfortune rather than their wrongdoing, then gives way to a further correction: his own negligence. The original margin explains that he lacked money and shamelessness, could not scramble for advancement or dissemble, and would not remake himself into a flatterer. The continuation compares him with scholars who did not ask for rewards; he professes contentment with what he has before returning to blame on both sides for buying and selling church livings. The complaint and self-correction must be read together (DJR-048-06–17).

The poor dependant is bafled even after adapting himself to powerful people’s moods to obtain a meal. Mockery, blows, compelled entertainment and the humiliation of being lorded over form the surrounding catalogue. The example of Ulysses being struck by Melanthius makes the injury concrete. Burton’s following claims about poverty driving wrongdoing belong to his sweeping account of social pressure, not a neutral characterization of poor people. Poverty traces that wider argument and its later objections and consolations (DJR-053-23–30).

In consolation for disgrace, Burton generally recommends disregarding insults and guarding a good conscience. Yet he makes a bounded exception: resistance may sometimes secure peace if conducted discreetly and moderately. Allowing everyone to baffle a person risks becoming a common laughingstock, he argues, and the village-dog comparison praises standing one’s ground. The conditions matter: the neighboring counsel favours restraint, and the continuation includes repaying evil with good and peace with others. These are the work’s historical moral counsels, not unrestricted permission to retaliate (DJR-097-36–098-14).

Places to Read

- DJR-010-27–011-02 (pp. 36–37), especially DJR-010-29 (p. 36): the opportunist alternates domination and humiliation among changing public roles

- DJR-048-06–17 (pp. 135–137), especially DJR-048-10 (p. 136): Burton’s personal complaint, original marginal explanation, self-correction and return to shared fault in patronage
- DJR-053-23–30 (pp. 158–159), especially DJR-053-27 (p. 159): the poor dependant’s humiliation among compelled service, mockery and physical mistreatment
- DJR-097-36–098-14 (pp. 357–360), especially DJR-098-07–08 (p. 359): the general counsel of restraint, the strictly qualified permission to resist humiliation, and its moral continuation

In this edition

“Baffled” contributes “treated with contempt” in the personal complaint. The fuller rendering “treated me with contempt” takes me from Burton’s first-person passive: “I have been baffled in my time by some of them” becomes “Some of them have indeed treated me with contempt in my time.” The actors are unchanged; indeed carries the concession introduced by the preceding Although (DJR-048-10).

“Bafled” becomes “humiliated” within the sequence of being abused and lorded over. “Be baffled” becomes “being humiliated” in the contrast between tyrannizing in one place and suffering elsewhere. The active “baffle him” becomes “humiliate him” within the clause about allowing everyone to do so. Each rendering makes the social injury explicit while preserving its grammatical setting (DJR-010-29; DJR-053-27; DJR-098-07).

See also

- Explode (future article): Public rejection and disgrace
- Patience (BAL-0169; Batch 2): The surrounding counsel of restraint
- Magnanimity and pusillanimity (BAL-0161; Batch 2): Courage and the charge of pusillanimity
- Poverty and riches (BAL-0258; Batch 3): Dependence and the wider poverty argument
- Temporize (BAL-0288; Batch 3): Changing roles for advantage
- Church patronage (BAL-0267; Batch 3): The dispute over scholars, patrons and church livings
- Revenge (BAL-0256; Batch 3): Retaliation and its limits

Bewray

Entry BAL-0265

The word

Bewray has two sharply different local senses. It can reveal or give something away: bewrayes describes a writer disclosed by style, and bewray describes ignorance or affection becoming visible. It can also soil or befoul: bewray in the attack on annotators and bewrayed in the degrading bodily comparison have that concrete force. In all to bewrayed, all to intensifies the participle: thoroughly befouled.

Dawb means smear or coat. Joined to bewray, it continues the excremental metaphor; bedawb and bedawbe elsewhere smear people with flattering praise. The annotator passage first makes its abuse explicit in Latin: percacant means they shit on, and stercorant they befoul. Correctorum sterquilinia means dungheaps of textual correctors, with correctorum naming the correctors and sterquilinia the heaps. The disclosure family has a different Latin support: stylus is style, virum the man, and arguit reveals in stylus virum arguit; prodant and prodit, forms of prodo, likewise mean reveal.

In the work

Burton’s writer exposes himself to judgment. Style gives him away as tracks disclose a hunter’s quarry; the original Lipsius margin repeats the comparison through a footprint and a small piece of writing. Burton turns the maxim upon his own book, then finds some comfort in the variety of readers’ tastes. Disclosure of character does not make every reader’s verdict uniform or infallible (DJR-005-07–12).

The annotator satire requires the other meaning. After ridiculing antiquarian trivia, Burton describes absurd commentary as excrement spread over books and good authors. The first Latin clause is a coarse saying attributed only to “one”; the following dungheap phrase is assigned to Scaliger, whose Ausonius commentary is cited in the original margin. The English bewray and dawb repeats the fouling image. Beetles dwelling among dung and critics raking through dungheaps extend it into the following passage. Burton then pictures their angry defences, admits that he too is exposed to their lash, and contrasts correcting old authors with correcting one’s life. Reveal or betray would miss the action of the paired verbs here (DJR-018-08–13).

The related smearing verb also describes flattering praise. Recipients may know that the compliments exceed their merits and outwardly blush or protest, yet enjoy them inwardly. Burton later distinguishes pride arising within oneself from the external action of flatterers, who coat and gild the undeserving with applause. These uses preserve the coating image without requiring the commentator passage’s literal excremental content (DJR-045-15–19; DJR-045-46–50).

In the medical dispute, bewray again means disclose: Fuchs’s compounding physicians intend to display learning but expose ignorance. The original Latin margin makes the same reversal through prodant. This is an objection within an argument that changes direction. Burton subsequently defends compound medicines when necessary, gives reasons for combining substances, and rejects the general charge of novelty and ostentation. The historical dispute does not establish that medical compounding is inherently foolish (DJR-101-01–17).

Love supplies further disclosure examples. Burton's English couplet makes blushes tell what each lover feels, following a separate Latin couplet in which tender modesty reveals affection. Speech, gestures and the gaze can similarly disclose it. These are inferences from signs within Burton's literary and medical account; the eye example expressly supposes that the lovers are together even when they lack opportunity or familiarity to converse or caress (DJR-126-55–127-03; DJR-127-14–18).

The later bewrayed instead returns to bodily fouling. A reported male patient's condition after a historical purge supplies a deliberately repellent comparison: Burton asks a lover to imagine the beloved in such a condition and reconsider his attraction. The woman is hypothetical; the patient is a different person in an uncollated medical report. The passage belongs to the work's rhetoric of aversion, not present treatment advice or proof about women's bodies. Later Burton says that, though women are named more frequently, the criticisms may for the most part be applied to men with the names changed (DJR-136-43–137-02; DJR-138-10–15).

Places to Read

- DJR-005-07–12 (pp. 9–10), especially DJR-005-09 (p. 9): style reveals its writer, the original footprint margin, and the qualification through varying readers' tastes
- DJR-018-08–13 (pp. 71–72), especially DJR-018-10 (pp. 71–72): bewray and dawb, the Latin excremental verbs, Scaliger's dungheaps and the critics' replies
- DJR-045-15–19 (pp. 121–122), especially DJR-045-17 (p. 121): bedawb as coating with false praise, despite the recipient's knowledge and outward reaction
- DJR-045-46–50 (pp. 124–125), especially DJR-045-48 (p. 125): bedawbe among the external flatterers' actions, distinguished from self-generated pride
- DJR-101-01–17 (pp. 372–374), especially DJR-101-04 (p. 372): English bewray and marginal prodant in Fuchs's criticism, followed by Burton's defence of necessary compounds
- DJR-126-55–127-03 (pp. 505–506), especially DJR-126-57–58 and DJR-127-01 (p. 506): the distinct Latin and English blush couplets, and inferences from lovers' conduct
- DJR-127-14–18 (p. 507), especially DJR-127-16: the conditional disclosure of affection by the eyes when closer familiarity is unavailable
- DJR-136-43–137-02 (pp. 557–559), especially DJR-136-49 (p. 558): all to bewrayed in the imagined degrading comparison with a reported medical patient
- DJR-138-10–15 (pp. 564–565): Burton's later extension of the criticisms, for the most part, to men as well as women

In this edition

"Bewray and dawb" becomes "soil and smear," retaining both verbs and their common objects. The preceding Latin is translated separately as "They shit on and befoul every author with their absurd commentaries": percacant contributes the first coarse action, stercorant the second. "Correctorum sterquilinia" becomes "the dungheaps of textual correctors," with textual specifying the kind of correction. The later "all to bewrayed" becomes "Utterly fouled," so that the intensifying words are not mistaken for part of the verb's basic meaning (DJR-018-10; DJR-136-49).

For disclosure, "our stile bewrayes us" becomes "our style gives us away." "Stylus virum arguit" is separately rendered "style reveals the man." "Bewray their ignorance and error" becomes "reveal their ignorance and error," while the original marginal prodant also contributes reveal. The blush couplet is recast as a whole: its say and bewray jointly contribute tell, and "How both affected are" becomes "What each feels for the other." In

the other lovers’ passages bewray becomes reveal, with still in the eye passage carrying the wider clause’s concession. Bedawb becomes smear; the later bedawbe becomes “smear with praise,” supplying with praise from the preceding description of excessive compliments (DJR-005-09; DJR-045-17; DJR-045-48; DJR-101-04; DJR-126-57–127-01; DJR-127-16).

See also

- Fact (future article): Action or deed and its context-dependent moral force
- Privy (future article): Private and bodily senses requiring local context
- Study and reading (BAL-0153; Batch 2): Reading, annotation and the criticism of learned labour
- Censure (BAL-0266; Batch 3): Judgment and the exposure of writers to criticism
- Apologize (BAL-0263; Batch 3): The critics’ written defences
- Parasite (BAL-0281; Batch 3): Flattering dependants
- Shame (BAL-0257; Batch 3): Blushing, modesty and disclosure
- Heroical love (BAL-0201; Batch 3): The literary and medical account of lovers’ signs

Censure

Entry BAL-0266

The word

Censure is judgment or assessment before it is necessarily condemnation. The forms *censure*, *censured* and *censures* can name an opinion, the act of evaluating, adverse criticism, or an authoritative sentence. Context supplies the force: a favourable censure is possible, and assessment may approve some things while rejecting others. The related Latin *censura* can denote punitive judgment or restraint of conduct. Burton also uses the English verb for examining sensory forms and patients. A *censurer* is a critic; Latin *censor* can likewise name a fault-finder, while Roman censors are public examiners of conduct. The judging actor, faculty, judgment and penalty must therefore be distinguished.

In the work

Publication exposes an author to censure. Burton stages himself before readers, admits that his writing reveals his character, and compares their varying judgments to differing palates. His defiance is selective: he tells an unsatisfied reader to choose another book, yet submits his labour to the judgment of good readers while rejecting malicious abuse. The request for a favourable assessment of errors follows an undertaking to yield and amend when proved wrong. His admitted paraphrases and selective translations help explain what he asks readers to judge.

The critic is not always a public official. Burton’s severe censurer would discover many defects in his writing, but the following request asks for friendly correction. The Latin address tells the book to repel a pompous, troublesome critic; the postscript conditionally threatens that Democritus Junior will himself become a critic and accuser in return. By contrast, Roman censors supply a model for reciprocal inspection of officials in the proposed commonwealth, where annual accounting checks corruption. A later margin makes shared office a cause of reconciliation between enemies; its printed Julius Flaccus remains an unresolved historical name.

Assessment also operates inside the historical account of perception. Common sense receives sensory forms from the external organs and judges them; imagination then examines and recombines what it receives. Here being censured is cognitive discrimination. Medical assessment is another practical use. Montanus, as reported by Burton, assesses a soldier’s case through the six non-natural conditions of life. Much later, the accusation against corrupt physicians turns their legitimate access to examine patients into an alleged opportunity for procurement. That is a hostile account of misuse, not the ordinary definition of examination. In the discussion of magic, Burton reports condemnation by several universities after earlier public teaching, alongside continuing practice and defence; these claims and the ensuing accusation against contemporary rulers remain his historical and polemical account.

Censure’s social force depends on who judges whom. After mocking gentlemen whose inherited rank outruns their learning, Burton explicitly honours worthy patrons and submits to their censure and service. He does not submit to their condemnation in advance; he acknowledges their judgment while continuing to attack corrupt members of the same rank. The scholar in the symptom survey, by contrast, swings between fearing

failure in an academic exercise and scorning all censures. Criticism is the apt modern rendering there, but the surrounding account presents this contempt as a changing disposition rather than a settled principle of scholarship.

The synopsis asks how someone suffering from melancholy who harms himself should be censured. Its negative answer concerns a preceding question about permissibility; the question of judgment requires the later argument. At the end of the First Partition, Burton rejects philosophical defences of self-killing but asks that harsh judgments be mitigated in some cases of lost reason, including desperate violence against others. His margin specifies historical burial and property penalties. Foreest's reported story makes the legal force concrete: two brothers' dishonourable burial sentence is revoked after inquiry into their suffering and mental disorder. Burton finally separates human disposal of bodies and property from the soul's fate, which God alone knows, and urges charitable judgment. The edition also distinguishes the adjacent Senecan rhetorical dispute from a straightforward statement of Roman law.

Critical examination need not be wholly adverse. Burton imagines scrutinizing travellers' reports, correcting maps and determining longitudes if possible; his severe name for the reports, lies, belongs to that imagined inquiry. Della Porta's censure of agricultural writers is expressly mixed, approving much and rejecting some. The dancing discussion likewise ends with Burton's own censure: a conditional judgment allowing sober, modest and timely recreation while condemning unchaste abuse.

Latin brings two further shades into view. In the consolation of a condemned person, *vexat censura columbas*, "Censure persecutes the doves," represents punitive authority falling unequally on the weak. Burton's accompanying comparison of the prisoner with judges and spectators is conditional, not proof that every condemned person is innocent. In his defence of writing about love, *in moribus censuram, & severitatem* means "restraint and strictness in their conduct." Here discipline belongs to the poets' lives, which the defence distinguishes from their erotic verses; it is not a claim that their poems contain hostile reviews.

The final religious material distinguishes earthly sanctions from other judgment. Someone may evade the censure of law through a corrupt judge and still suffer the accusation of conscience. Later Burton stops a disputed theological inquiry under threat of ecclesiastical censure. The passage identifies a disciplinary restriction without specifying excommunication. Immediately before it he forbids identifying oneself or another as finally rejected by God; immediately after it, the quotation attributed to Erasmus commends endurance of authority with the express condition that it does not compel impiety. Church sanction, personal conscience and ultimate divine judgment do not collapse into one tribunal.

Places to Read

- DJR-170-36–38 (unnumbered preliminary matter, scan p. 14): the book's conditional treatment of ordinary poets and malicious critics.
- DJR-005-07–10 (p. 9), DJR-005-15 (p. 10), and DJR-005-19–20 (p. 11): reciprocal criticism, the exposed author, differing tastes and the distinction between good readers and malicious detractors.
- DJR-006-01–06 (pp. 13–14): the severe critic, friendly correction, willingness to correct error, favourable censure, and acknowledged liberties in translation and quotation.
- DJR-016-34–36 (pp. 64–65): Roman censors as a model for reciprocal inspection and equal justice in Burton's proposed commonwealth.

- DJR-020-01–04 (unnumbered preliminary matter, scan p. 95): the comic conditional threat that Democritus Junior will turn critic and accuser.
- DJR-020-63 (unnumbered preliminary matter, scan p. 100): the synopsis separates permissibility from the question of how to judge.
- DJR-025-17–18 (p. 23): common sense assesses sensory forms; imagination's further examination follows.
- DJR-031-37–39 (p. 55): reported university condemnation of magic, its continued defenders and the ensuing accusation against princes and popes.
- DJR-033-29–31 (p. 65): Montanus's assessment of a soldier within the historical six-non-naturals account.
- DJR-049-18–20 (p. 141): satire of inherited authority, submission to worthy patrons, and the renewed distinction from corrupt members of their rank.
- DJR-061-06–09 (pp. 194–195): the scholar's alternating fear and scorn of criticism within the account of variable and sometimes concealed distress.
- DJR-066-01–04 (pp. 215–216) and DJR-066-15–22 (pp. 217–454, as printed): the question of judgment, opposition to self-killing, mitigation, a revoked burial sentence and the final appeal to charity. The leaf printed 454 is sequence page 222, as N04911 explains; N04921 and N04925–26 qualify the penalties and rhetorical authorities.
- DJR-073-06–09 (p. 244): proposed critical scrutiny of geographical reports and correction of navigation.
- DJR-077-06–08 (pp. 261–262): della Porta's mixed assessment of agricultural authorities.
- DJR-097-33–36 (p. 357): conditional consolation and the image of punitive censure pursuing harmless birds.
- DJR-108-04–08 (pp. 409–410) and DJR-108-13–22 (pp. 410–411): disciplined lives versus erotic writing; requests for lenient judgment and interpretation of the good alongside the bad.
- DJR-110-10–12 (p. 420), especially original margin N08341 and editorial qualification N08343: shared circumstances unite people; appointment as censors reconciles the reported enemies, with Julius Flaccus unresolved.
- DJR-124-46–60 (pp. 493–494): the reply to absolute condemnation of dancing, ending with Burton's conditional censure.
- DJR-125-67–69 (pp. 499–500): clinical examination within a polemical accusation of procurement.
- DJR-164-52–55 (p. 699): evasion of a legal sentence, conscience and the subsequent danger of despair.
- DJR-168-19–23 (pp. 716–717): disputed theology, the refusal to identify the finally rejected, ecclesiastical censure and the qualified quotation about obedience.

In this edition

Three examples show distinct choices: "censured" → "judge" in the synopsis; "censure" → "judgement" in Burton's address to patrons; and "censures" → "criticism" in the scholar's self-defensive attitude. The first recasts a passive construction as an active question without adding condemnation. Elsewhere the same family becomes assessed, scrutinize, examine or sentence according to its objects and consequences.

In "to censure and ask questions" → "to examine and question people," the modern text supplies people as the shared object; censure itself contributes examine. In the Latin description of the poets, censuram contributes restraint, severitatem strictness, and in moribus the setting in their conduct; their is supplied from the poets referred to. The phrase does not make the entire English description the meaning of censuram alone.

The punitive examples remain historical and attributed. Foreest's burial story is uncollated, and the edition identifies the Senecan material as a rhetorical controversy. The source's anomalous printed page 454 is retained with its explanation, while the synopsis's 100 is identified as a scan page of unnumbered matter. Ecclesiastical censure remains broad: neither the original nor the translation names a specific sanction.

See also

- Judgment (BAL-0042; Batch 1): The cognitive faculty and the act of evaluating.
- Apologize (BAL-0263; Batch 3): Burton's defence of his writing and conduct.
- Church patronage (BAL-0267; Batch 3): The authority and obligations of patrons.
- Dancing (BAL-0205; Batch 3): An explicit conditional verdict rather than blanket condemnation.
- Bawd (BAL-0211; Batch 3): The polemical misuse of clinical access.
- Conscience (BAL-0053; Batch 1): Accusation that persists despite escaping earthly law.
- Despair (BAL-0076; Batch 1): The limits of human judgment and the refusal of final condemnation.
- Fact (future article): The older sense deed in the account of the brothers.
- Explode (future article): Adverse rejection as distinct from evaluation in general.
- Witchcraft (BAL-0004; Batch 1): Reported institutional condemnation and continued defence of magic.

Church patronage

Entry BAL-0267

The word

Church patronage concerns rights over appointments and the revenues supporting them. *Advousons*, now advowsons, are rights to present candidates to church livings; *impropriations* place church revenues in lay ownership. A living or benefice is an ecclesiastical office with its income. *Simony* names buying or selling spiritual offices or privileges, while *Church-chopping Patrons* are patrons trafficking in those appointments. A *precedent Lapse* is an earlier lapse of the right of nomination, potentially transferring it when an appointment has not been made in time. These are different institutional arrangements: neither a right of presentation nor an ordinary church payment is, by its name alone, simony.

In the work

Burton’s imagined commonwealth replaces patronal influence with personal merit and examined qualifications. One provision excludes deputies and advowsons, promising immediate possession to a person able and willing to do the work himself. The later arrangement assigns church discipline to bishops, rejects impropriations and individual patrons, and places patronage in collective societies and corporations. Candidates are to come from the universities and be examined like Chinese learned officials; congregations are limited to a thousand hearers. The proposals reorganize nomination and income rather than simply abolishing all institutional oversight. Burton immediately admits that perfectly virtuous officeholders cannot be obtained and that he must take the people available.

The satire explains the pressures behind the reform. In his defence of discussing medicine, Burton imagines a clergyman who can obtain nothing except through simony and asks why he may not practise medicine instead. This is not a confession that Burton bought a living. Elsewhere a household chaplain’s reward may be a *Living to the halves*, an office whose income he must share, or a rectory entangled with a marriage arranged through his patron’s household. The reward remains uncertain, and offending the household can bring dismissal. The example, invoking Barclay’s Euphormio, makes appointment a form of personal dependence.

In the account taken from John Howson’s sermon, years of costly education still leave the clergyman paying for a worn-out lifetime’s access to a living. The payment threatens spiritual standing and present and future appointments as well as finances. Burton then hears an objection: perhaps the scholars themselves are to blame. He concedes that without buyers there would be no sellers and that both sides are guilty, though at this point he assigns patrons the greater fault. His own disappointed advancement is treated more hesitantly, as misfortune or personal negligence, and he acknowledges contentment with what he has. The separate praise of worthy patrons prevents the accusation from covering everyone who supports scholars.

Covetousness supplies Burton’s moral explanation of simony. His catalogue places it beside fraud and oppression; the extended attack connects the sale of livings with withholding clerical income and church dues. *Tithes* are payments for church support, traditionally a tenth of produce or income. The patrons he attacks deny either the sin or

the claim that the dues are owed by divine authority. Burton answers with religious invective and predictions of ruin, even admitting the coldness of his own charity. The eagle carrying stolen sacrificial meat and a live coal to its nest becomes the emblem of church-chopping: the alleged gain destroys its possessor. This is a fable and a theological warning, not an independently established account of what happened to every dealer's family.

Patrons hold an inherited right in trust to grant livings for the Church's good. To *present* a clergyman is to nominate him to a living. Burton's satire turns the candidate's greatest gifts into the cash he offers and describes appointments made conditional on surrendering income and preaching as the patron wishes. His assurance that the pastoral charge is well supplied is sarcastic: he has just described the minister's enforced conformity. Alongside this indictment, Burton's original Seagrave margin records that Lord Berkly *presented* him to its rectory. It records the nomination without specifying its terms.

Appointment does not end insecurity. A minister may inherit a ruined house, disputes over *dilapidations*, and arrears. *First fruits* are based on the first year's income; *tenths* are an annual tenth; *procurations* are visitation fees. These dues are not interchangeable with a bribe. A *crackt title*, a defective claim to the living, may lead to litigation, as in the reported Clenardus episode. Fear of a prior lapse concerns the right of appointment itself. Burton adds hostile parishioners and officials, but then expressly allows that a parish may contain peaceable, honest people; even that better case leaves the scholar feeling isolated from university life. His religious and social insults remain his account of the grievance.

The ensuing Latin passage turns the charge inward more sharply. *Nundinationes* means trafficking: Burton now attributes the Church's shameful dealings to the fault, negligence and greed of his own community, especially university men. He attacks careless degree conferrals and dependent preachers, while expressly praising the many learned, upright members of the Church and universities. Nor does he confine the problem to low rank: the accusation reaches bishops, and he suggests that corruption may have spread from the highest downwards before declining to decide its ultimate origin. The *Simoniacus*, or simoniac, appears in a theological argument attributed to Leo: one who has not received grace cannot enjoy God's favour. In Burton's institutional application, some corrupt leaders obstruct others' advancement. The article's movement from grievance to shared responsibility is essential to its account of patronage.

The later tale of a *Prebend*, an endowed cathedral position, tests the hope of appointment by merit. Burton initially says that deserving candidates sometimes succeed, though seldom. In his tale, a lucrative vacancy attracts claims based on money, connections, promises, service and merit. A bishop freely chooses a deserving university scholar who has not applied and whom he knows only by reputation. The apparent consolation is then withdrawn: Burton calls the outcome pure fiction, something that never happened and is never likely to happen. This imagined award exposes his frustration rather than documenting a benevolent appointment.

Places to Read

- DJR-006-16–18 (pp. 15–16): simonie expanded as buying an appointment; the rhetorical defence of medical practice and the pressure on poor vicars.
- DJR-015-40–41 (pp. 60–61): merit, personal performance, and the exclusion of deputies and advowsons in the imagined commonwealth.

- DJR-016-26–28 (pp. 63–64): episcopal discipline, collective patronage, university selection and examination, and the limitation imposed by available people.
- DJR-043-33–35 (p. 114): simony among the alleged offspring of covetousness.
- DJR-047-12–17 (pp. 131–132): dependent employment, the half-income living, the marriage condition and threatened dismissal.
- DJR-048-01–15 (pp. 135–137): Howson's sermon as introduced by Burton, the expense and risk of buying a living, the objection about buyers, and Burton's personal qualification.
- DJR-048-16–31 (pp. 137–138): simoniacal bargains, withheld revenues and tithes, divine-right dispute, the eagle exemplum and the value of generous patrons.
- DJR-049-01–04 (pp. 139–140) and DJR-049-18–20 (p. 141): scholars' failures in dealing with patrons and the explicit recognition of worthy benefactors.
- DJR-049-21–34 (pp. 141–143; DJR-049-24–33 is p. 142 [printed 128]): entrusted patronal rights, gifts recast as cash, dependent preachers and present as nomination to church livings.
- DJR-049-35–39 (p. 143): the burdens after appointment, disrepair, first fruits, tenths, visitation fees, defective title, lapse, and the concession about peaceable parishioners.
- DJR-050-01–13 (pp. 143–145 [sequence]) and DJR-050-14–22 (p. 145 [sequence; printed 141]): the Latin accusation against universities and clergy, the explicit exception for good members, corruption at high rank, simony and the qualified discussion of its origins. N03631 distinguishes the printed negative at DJR-050-13 from the modern contextual interpretation.
- DJR-077-02–04 (p. 261, supplied from sequence; no visible printed number), especially original margin N05641: Burton's own nomination to the Seagrave rectory by Lord Berkly, recorded beside the account of its air.
- DJR-096-17–24 (pp. 351–352): the lucrative prebend, a scholar rewarded without applying, and the explicit withdrawal of that happy ending as fiction.

In this edition

The institutional expansions preserve the inherited pairs: "advousons" → "rights of patronage over appointments"; "impropriations" → "church revenues appropriated to lay ownership"; "Simony" → "simony"; "Church-chopping Patrons" → "patrons who trade in church livings"; and "precedent Lapse" → "prior lapse of the right of appointment." The last phrase makes the affected right explicit, while precedent itself means prior. Church-chopping expands into the trading clause; patrons is already present in the original.

Other expansions also require exact scope. In "sue for dilapidations" → "sue for the cost of the dilapidations," the cost of is supplied to explain the object of the lawsuit. The rendering of crackt title specifies the living as the title's object. The Latin *nundinationes* is plural, while the modern text uses the mass noun trafficking. At DJR-050-17 the rendering of gratus concerns enjoying God's favour, not an ability to give grace; the exact Leo passage remains unlocated.

The scholarly sermon is reported through Burton, not quoted here as an independently collated Howson text. The supplied note corrects Burton's November 1597 date and printer Hartfield to the printed sermon's December date and Hatfield. Clenardus's ten-year lawsuit and the exact eagle fable likewise remain uncollated. The later Latin pages retain their sequence labels, including 145 [sequence; printed 141]; these should not be silently converted into ordinary printed-page references.

See also

- Living and preferment (BAL-0280; Batch 3): The office, income and broader pursuit of advancement.
- Cure (BAL-0104; Batch 2): The pastoral charge entrusted to the officeholder.
- Covetousness (BAL-0245; Batch 3): Burton’s moral explanation of traffic in appointments.
- Utopia (BAL-0292; Batch 3): The setting of the proposed institutional reform.
- Commonwealth (BAL-0290; Batch 3): The public consequences of appointment and education.
- Legal evidence (BAL-0279; Batch 3): Documents and claims supporting title.
- Abdicate (BAL-0260; Batch 3): Giving up office and its rights.
- Hospital (BAL-0118; Batch 2): Other endowed forms of care and institutional support.
- Mortmain (future article): The historical holding of property by perpetual institutions.

Clerk

Entry BAL-0268

The word

Clerk, with the printed variants *Clark*, *Clarkes* and *Clarks*, can mean a learned person or a clergyman. In compounds it can also name a civic officer: the *town-clerk* conducts public business, while *Clerks of the market* regulate trade. The office or surrounding activity determines the sense. Neither a modern office worker nor a clergyman is an automatic equivalent of every occurrence. Burton even transfers the civic spokesman to the body, calling the lungs a *Town-Clark* or crier.

In the work

The learned sense is especially clear in the account of princely hospitality. Philosophers and men distinguished by knowledge arrive at courts as at a Lyceum or university and are admitted to rulers' tables. These famous Clarkes are scholars: the comparison concerns intellectual company and honour, not their clerical employment. Burton idealizes earlier patronage to rebuke gentlemen who leave useful learning to their inferiors. The surrounding examples range from learned rulers to poets rewarded by princes; the continuation associates material independence with the power to defend learning. The edition qualifies the neighbouring Xenocrates story: Alexander offered fifty talents, but Cicero's account gives a much smaller acceptance. Burton's report of the offer must not become an unqualified report of the entire sum received.

The same learned sense reaches beyond ordinary scholarship. In the quoted Ariosto stanza, Zoroaster is a great clerk, a legendary master of astrology and magic. The poem makes even that learning powerless against jealousy. Burton immediately answers its apparent incurability with the possibility of cure or mitigation if the passion is resisted early. The lexical meaning scholar survives this literary setting without turning the stanza into his final medical judgment.

Civic clerks perform different work. Democritus is said by some to have been summoned to Abdera as lawgiver, recorder or town clerk; Burton preserves competing traditions rather than deciding that he certainly held each office. The proposed commonwealth takes market officers' regulation of bakers and brewers as a model for wider price control. Town clerks' study of rhetoric appears among useful occupational skills that idle gentlemen disdain. In the consolation of poverty, a mayor speaking through the town clerk or Recorder illustrates reliance on another person's expression. The conditional qualification matters: he does so when unable to express himself. That public-speaking function also makes the lungs' metaphor intelligible. They give voice to the heart, as an orator speaks for a king, within Burton's historical physiology.

The clerical sense dominates the complaint about church appointments. A Clark may demonstrate learning, integrity and religious zeal, receive admiration, and still gain no living. The later matching patron and Clark have a different relationship: the dependent chaplain accepts the patron's financial terms and preaches as required. The claim that the parish is therefore well supplied is sarcastic. The chaplain's required conformity can follow either of the religious parties Burton names; the target is dependence, not an identification of clerk with one party. His later maxim about lay hostility to clergy uses

Latin *clericis*, but the next turn expressly grants that parishioners may be peaceable and honest.

A separate clerical occurrence enters the procurement discussion. A gossip tells an enclosed woman stories of this Clerk and that Monk. The supplied edition identifies the passage Burton attributes to Augustine as Aelred of Rievaulx's advice for a recluse, and distinguishes that setting from Burton's generalized nunnery. The word identifies a religious role within an attributed warning; it does not independently establish the truth or generality of the surrounding accusations.

Places to Read

- DJR-001-08–10 (pp. 2–3): Democritus's learning and the competing traditions about his civic role and residence.
- DJR-016-23–25 (p. 63): market officers as the model for price regulation in the imagined commonwealth.
- DJR-024-15–17 (pp. 18–19): the lungs as town clerk or crier and the heart's orator; N01637 gives the Melanchthon comparison.
- DJR-048-34–42 (pp. 138–139): town clerks' occupational rhetoric, learned rulers and honoured scholars; DJR-048-40 contains the inherited court-table example, qualified by N03550.
- DJR-049-22–34 (pp. 141–143; page 142 is printed 128): the worthy clerical applicant, praise without reward, compliant chaplains and the sarcastic matching of patron and clerk.
- DJR-049-38–39 (p. 143) and DJR-050-01 (p. 143 [sequence]): the lay–clerical maxim, the concession about honest parishioners and the following turn to scholars' own responsibility.
- DJR-090-20–22 (pp. 323–324): the mayor's spokesman in the contrast between poor self-sufficiency and wealthy dependence.
- DJR-125-60–63 (pp. 498–499): the cleric in the gossip's stories; N09699 and N09700 distinguish the marginal recluse from Burton's nunnery and identify Aelred.
- DJR-148-16–21 (p. 615): Zoroaster as learned clerk in the jealousy stanza, immediately followed by Burton's qualified reply about cure.

In this edition

"famous Clarkes" becomes "Famous scholars." The modern sentence begins at that point, while the source phrase continues a longer sentence. Scholars makes the intellectual role explicit without asserting clerical employment. The same sense appears in "that great clerk Zoroaster" → "that great scholar Zoroaster."

In the appointment passages, Clark becomes clergyman; in the enclosed-woman passage, Clerk becomes cleric. Town clerk is retained for the civic officer, while "Clerks of the market" becomes "market officers." These choices are contextual rather than one fixed substitution. In the Latin maxim, clericis is dative plural, contributing to the clergy after hostile; the modern are supplies the understood copula. Burton's broad maxim is followed by his own concession about honest parishioners.

The court anecdotes remain attributed and partly uncollated. The Zoroaster stanza is identified through Harington's translation of Ariosto in the supplied apparatus; the exact printed witness used by Burton is not established. Its claim about incurability and Burton's answering qualification remain separate.

See also

- Neoterics (BAL-0111; Batch 2): Other names and classifications of learned writers.
- Humane learning (BAL-0277; Batch 3): The studies and social standing of learned people.
- Church patronage (BAL-0267; Batch 3): Clerical appointments and dependence on patrons.
- Living and preferment (BAL-0280; Batch 3): The office and income a cleric seeks.
- Law and justice (BAL-0294; Batch 3): Civic officers and the conduct of public business.
- Heart and cordolium (BAL-0015; Batch 1): The heart’s place in the bodily hierarchy.
- Jealousy (BAL-0007; Batch 1): The literary incurability claim and the ensuing cure discussion.

Clown

Entry BAL-0269

The word

Clown can be a country labourer or country person, and can also carry the contemptuous sense boor: someone judged uncultivated in speech, conduct or social accomplishments. The forms *clowns*, *Clowne* and *Clownes* share these contextual possibilities; *clownish* means rustic or boorish. A comic entertainer is not the automatic sense. One occurrence does enter a theatrical comparison, where acting a clown contrasts with playing a king, but the surrounding argument concerns fitness for office.

In the work

The country labourer’s presumed toughness supplies the point of the Cape Verde example. Burton reports that extreme heat defeats even the hardiest men and stiffest clowns: people accustomed to hard bodily work supposedly cannot resist it. Reading clowns as comic performers would destroy that comparison. The account belongs to historical climatic and medical explanation. The supplied apparatus also distinguishes Burton’s superlative about the climate from Hawkins’s less absolute description, and the two writers’ explanations of the illness. Elsewhere the broader rural sense is sufficient: a country fellow can ride a horse, country people eat the birds cited in the diet section, and a countryman is among the ordinary people Antiochus allegedly meets in disguise.

The boorish sense often exposes someone’s social judgment. Drinking companions treat the man who refuses intoxication as a clown of no breeding; Burton condemns the rule that makes this an insult. The isolated university-trained minister imagines his village neighbours as country boors even after granting that they may be honest and peaceable. Musarium’s declaration that every man except Lycias is a boor belongs to her extravagant lover’s praise. The husband’s alleged boorishness in the jealousy discussion likewise belongs to a constructed, hostile scenario illustrated through literary lovers. None of these valuations is a neutral description supplied by the word alone. In the religious partition, Burton makes rustic ignorance part of his explicitly hostile depiction of Muslims; the continuation mixes material attributed to the Quran with stories transmitted by European polemicists.

The relation between rusticity and education remains unsettled. In the consolation concerning birth, Burton first declares that good character and accomplishments make a person noble regardless of ancestry. He then retreats towards a hierarchy of inherited manners, repeats Lemnius’s contempt for common people, and uses the transformed cat’s return to chasing mice to explain why a promoted clown probably retains his origins. His words likely and hardly leave a qualification, and he expressly concedes that education may make such men more capable and refined, while still claiming that their origins can probably be detected. The social prejudice is substantial. Yet the ending acknowledges faults and merit on both sides, praises deserving lowborn men, and makes the preference for hereditary nobles conditional on capability. Burton finally returns to his intended conclusion: low birth is no such disgrace. A separate climatic account includes clownish manners among the effects of air, while saying that climate affects bodily constitution more than conduct or understanding.

Love supplies the conspicuous counterexample to fixed rusticity. Among its acknowledged harms Burton finds the power to make boors courteous. He immediately allows that it is hard to determine whether its harm exceeds its good. Cymon illustrates acquired accomplishment: love of Iphigenia prompts him to learn singing, dancing, instruments and social graces. His father already holds high status in Burton’s telling, so becoming a gentleman here chiefly means becoming cultivated. Nor should the example be converted into a simple moral improvement: the edition notes that Burton’s compressed valorous exploits cover abduction and violence in Boccaccio. The following claim that even clownish lovers become neat concerns dress and self-presentation. Later, an ugly rustic is encouraged not to assume that an elegant woman must reject him; this is hypothetical reassurance about unequal matches, not a guarantee.

The theatrical occurrence belongs to another consolation. An unsuccessful office-seeker may resemble a bad tragic actor who wears a crown but cannot sustain the king’s part. He acts a clown instead. Burton proposes unfitness as one possible explanation of disappointment, then expressly concedes that the unsuccessful person may actually be more deserving. The metaphor’s argument must retain that alternative.

Places to Read

- DJR-035-15–17 (pp. 73–74): the drinking company’s insult and Burton’s condemnation of its inverted social values.
- DJR-036-35–37 (p. 82): extreme heat and the hardy labourers, especially DJR-036-36 (p. 82); N02629 qualifies the travel report.
- DJR-046-33–35 (p. 129): practical country skill and narrow scholarship, with the Themistocles counterexample in the apparatus.
- DJR-049-38–39 (p. 143) and DJR-050-01 (p. 143 [sequence]): the minister’s isolated village life, the honest-parishioner concession, and the turn towards scholars’ own faults.
- DJR-070-19–21 (p. 232): country people in the reported dietary example.
- DJR-076-22–24 (p. 259): rustic manners within the historical theory of climate and constitution.
- DJR-080-28–30 (pp. 277–278): the countryman among Antiochus’s alleged chance acquaintances.
- DJR-089-07–27 (pp. 318–319): acquired worth, Lemnius’s class judgment and the transformed-cat fable, the educational concession, and the closing return to merit with a conditional preference for capable nobles.
- DJR-096-26–28 (p. 352): the king-and-clown performance metaphor and the concession that the rejected aspirant may deserve better.
- DJR-129-89–91 (p. 523): Musarium’s extravagant preference for Lycias.
- DJR-131-50–52 (p. 532), DJR-131-64–67 (pp. 533–534), and DJR-132-01–02 (p. 534): love’s improving effects and mixed verdict, Cymon’s acquired accomplishments, and fashionable self-presentation; N10299 qualifies the Boccaccio summary.
- DJR-140-69–71 (p. 576): hypothetical reassurance to an apparently unsuitable rustic lover and the literary sources it repurposes.
- DJR-146-34–43 (pp. 604–605): the gallant, the disparaged husband and the Lucretia–Euryalus literary example.
- DJR-159-09–11 (p. 670): the anti-Muslim insult and the limits of Burton’s hostile intermediary sources, distinguished by N12521 and N12523.

In this edition

“stiffest clowns” → “toughest labourers” preserves the occupational sense of clowns and the force of stiffest. The ordinary rural uses can instead become country fellow, country people or countryman. In the social insults, boor or oaf conveys an evaluation of manners, not a professional comic role.

The drinking passage’s “a clown, of no bringing up” becomes “an ill-bred oaf”: ill-bred renders the explanatory phrase, while oaf renders clown. In “clowns, civil” → “boors courteous,” the governing makes is understood from the earlier clause. The unchanged repetition “a clown will be a clown” requires the following probably and scarcely to explain its qualified claim about persistent rusticity. Clownish becomes rustic in the climatic list and boorish in the description of lovers’ earlier manners. These are contextual choices, not one interchangeable modern label.

See also

- Parasite (BAL-0281; Batch 3): A social role whose conduct should not be inferred from rustic status.
- Silly (BAL-0285; Batch 3): The changing force of a nearby evaluative adjective.
- Custom and education (BAL-0125; Batch 2): Acquired habits and the disputed persistence of upbringing.
- Exercise (BAL-0140; Batch 2): Bodily work and habitual strength.
- Humane learning (BAL-0277; Batch 3): Scholarship and practical or social accomplishments.
- Honour and nobility (BAL-0259; Batch 3): Birth, acquired worth and social rank.
- Love (BAL-0200; Batch 3): The mixed effects and possible cultivation produced by love.
- Church patronage (BAL-0267; Batch 3): The scholar’s complaint about a village appointment.

Collogue

Entry BAL-0270

The word

To collogue is to flatter, coax or ingratiate oneself through speech. *Colloguing*, *collogueing* and *colloging* are forms of the same family. *Cogging*, although paired with it, means lying or cheating. A parasite is a person living by pleasing a patron; colloguing names an action such a dependant may perform. Temporizing names opportunistic adjustment to circumstances. Burton can coordinate all these practices without making their meanings identical.

In the work

The early complaint about writers distinguishes several motives: vanity, need, money and the hope of pleasing a powerful man. Those who collogue use writing to ingratiate themselves with patrons. The surrounding attack on useless books makes this interested flattery part of a corruption of learning, rather than treating every need for financial support as the same offence. Later in the opening survey, colloguing joins parasitical fawning in the catalogue of folly. Tacitus’s account of competitive flattery under Tiberius supplies an analogy for a wider social indictment, imagined as a body requiring a Vesalius to dissect it.

In the account of ambition, the action becomes a repeated technique of advancement. The seeker lies and wheedles, embraces, doffs his cap, bows, applauds, visits and waits at doors. His apparent affability is accompanied by counterfeit integrity and humility. If these means fail, the account moves on to bribery and other devices. The continuation explains their emotional cost: sleeplessness, suspense and bitterness while waiting, followed by fresh anxiety even if the desired office is obtained. Colloguing is therefore both an instrument of ambition and part of the labour that keeps the ambitious person dependent.

The warning to scholars sharpens the difference between a legitimate approach and parasitical praise. Burton admits, with Erasmus, that timidity and excessive love of liberty can make scholars too slow to respond to patrons. He then condemns the opposite extreme: applicants should first demonstrate learning and good conduct, rather than thrust themselves forward through extravagant compliments. The close makes a double judgment. The Latin gives the praised person no added credit and thinks worse of the praiser; Burton’s English goes further and speaks ill of both. The next paragraph again places the chief fault on patrons. The warning about colloging should not be expanded into a verdict that every neglected scholar deserves neglect.

Nor is successful flattery secure. In the consolation concerning rank, favourites cajole and obey their sovereign yet may be destroyed by the power on which they depend. The contented speaker later lets others flatter, adapt and smirk while he prefers private safety. A following complaint says that an incompetent flatterer can rise above a modest, deserving person. Burton briefly grants that matters may turn out otherwise, then tells of a good bishop rewarding an unconnected scholar; the eventual disclosure that this is pure fiction prevents its use as a straightforward factual exception.

The same verbal action crosses into courtship and religious controversy. After describing male persuasion, Burton alleges that women can boast, counterfeit and collogue equally

well, surrounding the speech with gifts and later tears. He turns the Wife of Bath's account of her own tactics into a gendered maxim. The vocabulary identifies persuasion within that hostile generalization without validating it. In the religious partition he accuses teachers of flattering and coaxing their listeners while chiefly controlling them by fear. Promises and encouragement sit beside threats and punishment; the schoolmaster comparison explains this mixed method. The target is the alleged management of belief, and Burton's polemical account of particular religious communities remains attributed.

Places to Read

- DJR-004-07–09 (p. 7): writers' motives, flattering patrons and the attack on printed waste; DJR-004-08 contains the inherited collogue example.
- DJR-010-26–28 (p. 36): worship of money, cogging as cheating, and deceptive appearances.
- DJR-018-34–36 (p. 74): colloguing in the catalogue of folly, with Tacitus's historical analogy in N01234.
- DJR-043-21–26 (pp. 112 [122]–113): lying and wheedling, deferential gestures, escalating methods and anxiety renewed after success; DJR-043-22 preserves the qualified page label, and N03111–N03113 clarify the attributed portrait.
- DJR-049-02–05 (p. 140): timid scholars, intrusive praise, proof of merit, and the return to patrons' responsibility; N03565 distinguishes the Latin and English closing judgments.
- DJR-089-48–50 (p. 321): flattery cannot protect the great from their ruler's power.
- DJR-095-47–49 (p. 349): the private speaker's refusal of competitive advancement, with separate meanings for collogue, temporize and fleire.
- DJR-096-10–25 (pp. 350–352): unfair advancement, a tentative concession, the imagined good appointment and its explicit withdrawal as fiction at DJR-096-24.
- DJR-125-29–36 (pp. 496–497): male and female courtship tactics, the Wife of Bath quotation, flattering gifts and allegedly contrived tears.
- DJR-155-33–38 (pp. 653–654): the accusation against religious teachers, promises and fear, and manipulation of conscience; N12282 qualifies the Egyptian-priest example.

In this edition

"collogue" → "ingratiate themselves" (DJR-004-08); "colloguing" → "wheedling" (DJR-018-35); "cogging and collogueing" → "lying and wheedling" (DJR-043-22); "colloging" → "coaxing" (DJR-049-04). These inherited pairs retain interested flattery while assigning lying separately to cogging. The reflexive themselves belongs to the modern construction ingratiate oneself, not to an additional person named by the original verb.

Context also governs the neighbouring words. In "lying, cogging" → "lying, cheating," the separate items remain distinct. In the later three-verb list, collogue becomes flatter, while insinuate supplies ingratiate himself. In the religious accusation, collogue corresponds to flatter and sooth up to coax. Thus the same modern verb can translate different original expressions locally; it does not erase their component boundaries.

See also

- Parasite (BAL-0281; Batch 3): The dependent social role often associated with flattering speech.
- Temporize (BAL-0288; Batch 3): Opportunistic accommodation, separately named beside colloguing.

- Living and preferment (BAL-0280; Batch 3): The offices and livelihoods sought through patronage.
- Church patronage (BAL-0267; Batch 3): Merit, appointments and the division of blame between applicants and patrons.
- Courtship and wooing (BAL-0203; Batch 3): Persuasive speech and gifts in the erotic setting.
- Humane learning (BAL-0277; Batch 3): The claims and predicament of scholars.
- Fear (BAL-0074; Batch 1): Fear as an alleged means of religious control.

Commodity

Entry BAL-0271

The word

Commodity can mean benefit, advantage, practical convenience or personal interest. It need not be an article of commerce, although that commercial sense also occurs: plural commodities can be materials, produce or goods. Commodious may mean useful, convenient, comfortable or lucrative, according to what is advantageous and to whom. The spelling *commoditie* names the same noun. Latin *commodum* and its forms likewise require their local construction: advantage as a noun differs from convenient in an impersonal expression. The adjective *commodos*, qualifying loves, instead means suitable or well matched to the people concerned.

In the work

Burton makes a public benefit part of his defence of the book. Knowledge of melancholy promises commodity or common good to everyone, alongside the prevalence of the disease and the need for cure. The subject is commodious because it concerns both body and soul and, in his account, calls for medical and spiritual care together. He nevertheless says that he has studied medical theory without intending to practise. Useful therefore need not mean money-making. The proposed commonwealth similarly treats useful necessities more lightly than luxuries in its duties. Irrigation is said to bring benefits to inhabitants, although the edition must flag the contrary word impoverished in the original’s description of the soil.

The commercial noun is genuine elsewhere. The complaint about industry describes wool, flax, metals and timber exported as commodities and bought back after foreign work has increased their value. Inadequate waterways supposedly force inland producers to consume their own produce for lack of markets. Much later, the charge that Alfonso bought up commodities and resold them at his chosen price plainly concerns goods. That accusation belongs to the cited account of his tyranny, not to independently established commercial history.

Private gain can oppose the public benefit. The opening satire calls profit society’s highest good and describes self-interest as a sensitive string: touch it and friendship becomes hostility. In the patronage complaint, profit steers corrupt patrons’ appointments, so the candidate with the greatest gifts becomes the candidate who pays most. The preceding acknowledgement of worthy patrons limits the attack. Latin commoda similarly names the private interests academic officers allegedly advance at public expense; the continuation expressly preserves the standing of good scholars and institutions. The commodious professions of law, medicine and divinity are lucrative in contrast to neglected literary, mathematical and philosophical studies. Burton criticizes the incentives and inadequate patronage, then satirically reduces learned arts to methods of gaining advancement.

A benefit can be relative or limited to one purpose. The historical account of the senses calls hearing, sight and smell useful, while treating touch and taste as necessary. A site can be convenient for navigation or defence without being healthy. Lucullus’s commodious houses are comfortable or well suited to their season, rather than merely spacious. When one house must serve throughout the year, the husbandry writers’

convenient access to rivers, roads, markets and good soil is again distinguished from health. These comparisons belong to Burton’s historical physiology and environmental medicine. They must not become current instructions about bodies or housing.

The medical commoditie is narrower still: windy melancholy supposedly has the advantage of less continuous symptoms, with intervals between fits. Usually and one advantage matter. The same paragraph proceeds to attributed claims about sexual appetite and wind, rather than pronouncing the condition wholly favourable. A marginal Latin criticism of hasty treatment uses commodo for a benefit that treatment fails to produce, and the next paragraph warns against excessive medication too. Outside medicine, past misfortune is said to bring the benefit of making later life sweeter. That is a consolatory argument about troubles once past, not a promise about every sufferer.

In the analysis of love, even an appearance or promise of advantage attracts affection. Health provides the first example; wealth and promotion then inspire exaggerated devotion. The ensuing account shows material interest governing friendship, changing praise into abuse when property or a claim is threatened. Its close condemns excessive desire for money but also describes the misery of waste and failure to provide for one’s family. The issue is disordered attachment, not an assertion that every material benefit is bad. Political jealousy can likewise concern a kingdom or material interests, with the relation of jealousy to tyranny left disputed as cause or symptom.

Personal suitability supplies another sense. The Latin *commodos amores* describes loves that suit the people who find them. Burton’s own following English couplet makes the example a well-matched husband and wife; the promise that no pleasure will be lacking remains conditional. This praise stands between his disclaimer that the preceding invective was comic and the renewed attack on imprudent, sensual spouses. He expressly denies that marriage is evil in itself and praises the agreement of a temperate, wise and virtuous couple.

The word’s beneficiaries must remain visible in the more troubling examples. In the jealousy cure Burton recommends toleration in specified circumstances if it serves the husband’s advantage or a patron’s wishes, supported by examples whose details he alters. The eventual argument is for patience and continued affection; it remains historical counsel, not advice to accept exploitation. In the religious passages, personal advantage displaces love of God and neighbour or becomes the figurative god of opportunists. Those are Burton’s moral and polemical assessments of motives. Finally, the Latin ubi erit commodum means when it is convenient: an indulgent parent’s promised payment is followed by a warning about corrupting leniency.

Places to Read

- DJR-006-10–12 (pp. 14–15) and DJR-006-20–25 (pp. 16–17): usefulness of the subject, the mixed medical–spiritual account, and the inherited public benefit at DJR-006-24.
- DJR-010-20–28 (pp. 35–36): profit, threatened self-interest and the satire of money worship; N00637 corrects the neighbouring Cato attribution.
- DJR-014-35–37 (pp. 55–56), DJR-015-10–12 (pp. 57–58), and DJR-015-21–23 (pp. 58–59): commercial materials, irrigation benefits and produce without markets; N00974 marks impoverished/enriched as a separate textual problem.
- DJR-016-24–26 (pp. 63–64): useful necessities in the proposed regulation of trade and taxation.
- DJR-025-04–06 (p. 22): useful versus necessary external senses in the historical faculty scheme.

- DJR-037-03–05 (p. 83): practical advantages of sites weighed against alleged health effects and competing views.
- DJR-047-32–34 (pp. 133–134): the inherited lucrative professions example and its satirical continuation; N03470 concerns support for a comfortable life.
- DJR-049-19–22 (p. 141) and DJR-050-04–09 (p. 144 [sequence]): profit-driven patrons and Latin commoda in academic corruption, with explicit exceptions for worthy people.
- DJR-050-48–51 (p. 149 [sequence; printed 145]): temporal convenience in a composite Terentian quotation, followed by the warning against indulgence; N03689 explains the composite.
- DJR-062-20–22 (pp. 200–201): the inherited comparative advantage at DJR-062-21 (p. 201), its usually qualification and its historical medical continuation.
- DJR-069-14–16 (p. 227): treatment without benefit in original margin N05067, alongside warnings about insufficient and excessive treatment.
- DJR-076-26–34 and DJR-077-01 (pp. 260–261): seasonal comfort, convenience, expense and health; page 261 is supplied from sequence because the scan shows no printed number.
- DJR-087-06–08 (pp. 308–309): the claimed benefit of misfortune after it has passed, with the qualification that pleasure remains mixed.
- DJR-109-30–50 and DJR-110-01 (pp. 417–419): advantage as an object of love, interested friendship, and the concluding contrast of excessive desire with lack of provision.
- DJR-138-43–47 (pp. 566–567): comic disclaimer, conditional praise of harmonious marriage, commodos as personal suitability, Burton’s separate English couplet and the adverse contrast.
- DJR-144-22–24 (p. 592): material interests and political jealousy, with the unresolved cause/symptom distinction.
- DJR-149-26–35 (pp. 621–622): qualified counsel of toleration for advantage and the concluding patience argument; N11805 distinguishes hope of office from Burton’s asserted promise.
- DJR-152-13–15 (pp. 637–638) and DJR-163-05–08 (p. 691): worldly self-interest in the criticism of defective love and religious opportunism.
- DJR-165-04–06 (p. 700): commodities as goods in the attributed accusation against Alfonso.

In this edition

“commodity” → “benefit” (DJR-006-24); “commodious” → “lucrative” (DJR-047-33); “commoditie” → “advantage” (DJR-062-21). These inherited equivalents specify a public benefit, a financial attraction and a relative medical advantage. None of these three requires an article of commerce. The actual commercial occurrences are separately retained: commodities can remain commodities, or become produce and goods.

The self-interest image is handled differently in two places. DJR-010-24 omits the string but preserves the act of touching self-interest; DJR-109-46 retains the string as well. The plural at DJR-109-48 becomes interests, not merchandise. The irrigation passage’s commodities means benefits independently of the edition’s apparent correction of impoverished to enriched. Its original reading remains visible as unresolved textual evidence.

Latin commoda is a plural noun meaning interests in the academic accusation. In original margin N05067, absque ullo commodo means without any benefit: commodo is ablative after absque, and the equivalent is the supplied note translation rather than the modern

body. In ubi erit commodum, the neuter adjective describes what is convenient; when it suits is the modern recasting. The quoted convenience must not be mistaken for a traded commodity or for an endorsement of the parent’s indulgence. In *Si commodos nanciscantur amores*, “If they find loves that suit them,” commodos agrees with amores; the modern relative clause makes the reference to the finders explicit. The following English man-and-wife couplet is Burton’s own paraphrase, separate from the supplied translation of the Latin.

See also

- Usury (BAL-0289; Batch 3): The pursuit of monetary gain and its moral evaluation.
- Estate (BAL-0274; Batch 3): Condition, possessions and material standing.
- Covetousness (BAL-0245; Batch 3): Excessive attachment to wealth.
- Love (BAL-0200; Batch 3): Useful, pleasant and honourable objects of affection.
- Church patronage (BAL-0267; Batch 3): Public trust and private gain in appointments.
- Living and preferment (BAL-0280; Batch 3): The income and advancement sought through professions and patrons.
- Air (BAL-0121; Batch 2): The historical weighing of convenience against health.
- Jealousy (BAL-0007; Batch 1): Political and marital interests in the jealousy discussion.

Counterfeit

Entry BAL-0272

The word

Counterfeit is a verb for imitating, feigning or falsifying, an adjective for an assumed or spurious appearance, and a noun for a pretender or sham. The object and speaker determine what is being copied and why. A counterfeit may be a person acting a role, not a forged object. Imitating a sound, fabricating beauty, representing a woman in poetry and accusing someone of fraudulent illness also require different explanations; the shared word does not settle their moral character.

In the work

The reported therapeutic deception makes the personal noun unmistakable. Forestus has a patient who believes he is dead. Another man is placed in a chest beside the bed as a supposed corpse, raises himself and eats. The patient asks this counterfeit whether dead people eat, receives the answer yes, and begins eating himself. Burton reports a cure. The counterfeit is the staged performer, not the patient whose belief the performance addresses. The neighbouring cases also create apparent evidence that fits a patient's belief. They are historical treatment stories, not instructions to deceive patients, and the irregular marginal Latin does not independently certify their success.

Other acts of counterfeiting have plainly different purposes. In the Democritus speech, falsified weights join counterfeit money in the attack on corrupt dealings. In the poverty discussion, people are accused of feigning illness to support begging; Burton distinguishes this from alleged actual self-injury and presents want as the pressure behind both. Counterfeit cranks is consequently an accusatory social category, not a diagnosis. The phrase later returns in the mouth of an uncharitable passer-by who refuses assistance. There the charge of fraud belongs to the refusing voice: the passage condemns indiscriminate neglect, and its preceding pretend sickness means plead sickness, without necessarily alleging deception. The Map–Camden nunnery story uses feigned sickness for an alleged scheme of sexual exploitation and land acquisition. Its intended benefit is the schemer's, unlike the corpse performance's stated therapeutic purpose.

Imitation may work through sight or sound. The phantom armies of the demonological account are counterfeit because they are appearances of armies; Burton does not therefore dismiss their existence as a human hoax. He explicitly favours demonic agency over natural explanations of the accompanying phenomena. Marco Polo's desert spirits allegedly imitate companions' voices to lead travellers astray. In the account of disturbed perception, human performers imitate voices and animal sounds to persuade listeners that spirits are speaking. That passage follows a qualified explanation which locates deception chiefly in the brain while still allowing demonic interference. Elsewhere imitation devils used as a joke are said to cause lasting fear. The harmless intention of a joke, in Burton's account, does not guarantee a harmless effect.

Outward appearance also supplies a social and moral vocabulary. Counterfeit masks turn people into false faces in the world's theatre. The counterfeit Catos are affectedly severe critics of Burton's love section. Counterfeit gestures can imitate love, learning or virtue without inward worth; the continuation opposes them to genuine, unfeigned honourable

love. In religious government, counterfeits are people pretending devotion for political ends. Burton calls them the majority but first expressly acknowledges many sincere governors. His rejection of counterfeit miracles and a counterfeit god belongs to a different, theological judgment. The contrast of true religion with a counterfeit superstition makes clear that his argument does not dismiss all faith as pretence.

Counterfeiting can also be inward. In Cardan's quoted self-description, the edition's counterfeited renders mentitus sum: he has simulated through repeated thought the pleasure he could not, or was ashamed to, enact. Pleasure is the object and thought the means. Burton defends the candour of this confession and compares it with a Gregory-attributed account of outward chastity compromised by inward fantasy. The latter attribution remains unresolved; neither passage describes a pretended display to a lover. Their astrological explanations remain historical.

The erotic passages distinguish manufactured appearance from imagined representation. Burton conjectures that the attraction of hair explains why Venetian women imitate blond hair; the wording does not specify the technique. Léry's counterfeit colours and fabricated beauty concern cosmetic and sartorial artifice, in a comparison that expressly grants Brazilian women equal natural beauty. The counterfeit ladies of poetry are instead represented or imagined women whom a lover claims his beloved surpasses. This does not establish that every named poetic beloved was wholly invented.

Feigned smiles and passions can be presented as instruments of persuasion, but observers also deceive themselves. Burton first distinguishes ordinary smiling from composed gestures, then describes the lover who takes any pleasant look as encouragement. The Latin couplet attributes the inference to the fool; Burton's following English adds a deceiving intention to the woman. Those claims must remain distinct. His later assertion that women feign passions more often than men follows a warning about men's oaths and uses dramatic speeches as examples. Finally, counterfeit shapes are assumed identities in pursuit of the beloved. The Martin Guerre anecdote illustrates impersonation, although Burton reverses the historical roles identified by the supplied apparatus. Neither a theatrical role nor a changed appearance is automatically evidence that the person receiving it consented to the purpose.

A monetary metaphor transfers falsification to sexual descent. Burton calls adulterers naturæ monetam adulterantes, rendered counterfeiters of nature's coin: people who falsify nature's currency. His separate English calls them false coiners and clippers. The precise Philo passage is unverified. Moreover, Burton's simultaneous summons of three thousand adulterers differs from Dio's docket of three thousand indictments, few prosecuted, as the apparatus explains. The ensuing miller proverb denies that every case is noticed, and the great are not all called to account.

Places to Read

- DJR-008-21–23 (p. 26) and DJR-009-03–05 (p. 27): falsified weights, social masks and the world-as-theatre analogy.
- DJR-030-01–03 (p. 46) and DJR-030-34–36 (p. 49): phantom armies and the spirits' imitated voices, with Burton's explicit explanation and source qualifications.
- DJR-051-07–12 (pp. 146–147): imitation devils in jest and the claimed lasting effects of fright.
- DJR-053-31–33 (p. 159): poverty, alleged feigned illness, actual injury and the category counterfeit cranks; N03954 marks the allegations' historical status.
- DJR-064-29–30 and DJR-065-01 (p. 211): internal deception, allowance for demonic intervention, human vocal imitation and acoustic effects.

- DJR-068-34–40 (pp. 225–226): disputed cures, counterfeit miracles, Aesculapius and Burton’s polemical analogy with Christian shrines.
- DJR-084-36–38 (p. 298): the inherited corpse performance at DJR-084-37 and its conclusion; N06234–N06235 distinguish the irregular margin from the body’s clear agency.
- DJR-107-35–37 (pp. 406–407): counterfeit Catos in the defence of writing about love.
- DJR-110-21–26 (pp. 421–422): apparent moral worth contrasted with genuine, unfeigned love.
- DJR-112-12–16 (p. 430): counterfeit crank as the uncharitable passer-by’s accusation; N08505–N08507 distinguish pleading need, Horace’s source and the refusing voice.
- DJR-116-05–09 (pp. 447–448): Cardan’s inward simulation, Burton’s defence of candour, the Gregory-attributed comparison and the historical astrological explanation.
- DJR-119-31–33 (p. 464), DJR-120-25–27 (pp. 469–470), and DJR-120-34–41 (pp. 470–471): imitated hair, artificial beauty, composed smiles and the lover’s mistaken inference.
- DJR-124-26–30 (pp. 490–491): the alleged feigned-illness scheme and its property motive, followed by a separately uncertain hermit story.
- DJR-125-42–46 (pp. 497–498): men’s promises, the turn to women’s supposed feigned passions, and literary examples whose speakers remain identified.
- DJR-129-35–37 (p. 520) and DJR-130-02–06 (pp. 523–524): poetic ladies, assumed identities and the lover’s dependent pursuit.
- DJR-148-29–34 (pp. 616–617): nature’s coin as a metaphor for descent, the Philo attribution, N11732’s correction of the Dio account and the incomplete reach of accusation.
- DJR-149-26–35 (pp. 621–622): impersonation in the Martin Guerre example, the role reversal identified by N11803 and the continuing counsel of patience.
- DJR-153-38–42 and DJR-154-01–02 (pp. 645–646): feigned religion, the sincere-governor concession and political pretenders.
- DJR-156-35–37 (p. 651 [659]): the counterfeit of superstition contrasted with true religion.

In this edition

“the counterfeit” → “the pretended corpse” supplies the performer’s particular role from the preceding scene. Corpse is not a universal definition of counterfeit. The patient and the man acting beside him remain separate, and the latter answers the former’s question. The noun counterfeits at DJR-154-01 is instead recast as pretending, while a counterfeit at DJR-156-36 becomes an adjective describing superstition.

Counterfeit false weights becomes falsify weights; the modern counterfeit coins in the preceding clause translates make false moneys, so it is not another original occurrence of the same word. Counterfeit can also become imitate, artificial, feigned, imagined or assumed according to its object. In not counterfeit → unfeigned the negation belongs to the aligned unit. In counterfeit Cranks → sham invalids, counterfeit supplies sham and Cranks supplies invalids. The later refusal’s feigned invalid remains an accusation within a voice, not a verified finding about the person asking for help.

The edition’s imagined ladies explains poetic representation without deciding the historical existence of Laura, Lesbia or every other named figure. Its impersonating him compresses counterfeited his habit into an action, while N11803 separately corrects Burton’s reversal of the people in the Martin Guerre story. Source correction, lexical explanation and the reported event remain distinct.

In Cardan’s Latin, mentitus sum means I have feigned or simulated, a perfect deponent construction with active meaning. The masculine participle refers to Cardan; sum completes the tense. The entire aligned clause retains pleasure as object, constant thought as means, and the preceding alternatives of inability and shame. In naturæ monetam adulterantes → counterfeiters of nature’s coin, adulterantes supplies the people falsifying, monetam the object coin, and naturæ the possessive nature’s. The participle does not itself mean either nature or currency and is not a finite Latin verb.

See also

- Abraham men (BAL-0261; Batch 3): Accusations of feigned illness and the social category of the beggar.
- Mountebank (BAL-0109; Batch 2): Performers and alleged fraudulent healers.
- Habit and disposition (BAL-0061; Batch 1): Appearance or guise must be distinguished from inward disposition.
- Art and artificial (BAL-0206; Batch 3): Made appearances, skilled imitation and therapeutic contrivance.
- Imagination (BAL-0002; Batch 1): Belief and the interpretation of sensory appearances.
- Courtship and wooing (BAL-0203; Batch 3): Persuasive performances and their recipients.
- Policy (BAL-0291; Batch 3): Religion used as an alleged instrument of government.
- Superstition (future article): Burton’s distinction between sincere religion and its false imitation.

Entertain

Entry BAL-0273

The word

Entertain can mean receive, admit, harbour, occupy or maintain. Its object matters: a guest is welcomed, a servant supported, a thought admitted, time occupied. Entertainment accordingly includes reception and support as well as festive diversion. The same hospitable vocabulary can be transferred to a stomach, a mind or personified repentance. Neither amusement nor willing enjoyment is present in every occurrence.

In the work

The patronage example separates admission from advancement. A scholar without money receives praise but no appointment; even if the patron gives him entertainment, he may serve seven years before obtaining the living. Reception into the household provides a place in service without securing the desired preferment. The continuation describes compliant chaplains whom patrons entertain and nominate, then the fresh troubles that may follow an eventual appointment. Burton allows that parishioners may be honest and peaceable, even while complaining of the scholar’s isolation. Maintaining a person and granting a particular office remain separate acts.

Princes entertain jesters and actors by maintaining them at court, according to Gomesius. The jesters provide amusement; the princes provide their support. A different example concerns an ambitious man who imagines himself a great lord: he makes bows, gives entertainment and looks important. Here the reception of visitors belongs to the enactment of rank in Burton’s historical account of melancholy. It is neither a wage nor proof that real visitors shared his belief. Guaineri’s two guests, by contrast, are entertained in his house in an ordinary hospitality setting. Their contrasting singing and sighing are part of his reported wine anecdote, followed by a qualification allowing moderate wine for a different temperament.

Hospitality may be generous, interested or ruinously expensive. The imagined commonwealth provides revenue for entertainments, rendered hospitality. Elsewhere Burton condemns keeping open house beyond one’s means, after expressly distinguishing the commendable practice from its abuse. Riches draw elaborate preparations for a visitor’s reception; Isabella’s reception at Milan illustrates the financial danger of seeking splendid marriage alliances. The figures remain Giovio’s reported example. The fable of Virtue welcomed by her sister Poverty turns the same vocabulary into moral allegory. It does not establish that every poor person is virtuous or every rich host corrupt.

The familiar sense of diversion is also genuinely present. The early catalogue of public news places entertainments among weddings, masques, revels and plays, then turns to calamities. Recreation can entertain time and company: it passes the time and occupies companions pleasantly. Burton presents this as the proper refreshing purpose of play, which gambling can pervert. His subsequent chess example preserves the qualification: mental diversion may suit some people while overtaxing someone whose melancholy follows excessive study.

Receiving need not involve another person. The stomach willingly entertains foods that its owner likes, in an attributed dietary exception to general prohibitions. The mind entertains ideas, and the very idea once admitted may return against its owner’s will.

Mercurialis’s description expressly includes distress and involuntary recurrence. Fracastorius asks why false notions are accepted; Burton’s Porphyry story describes an impulse later regretted, followed by an appeal for compassionate rather than mocking treatment. Its moral language and altered account belong to Burton. The great man entertains ambition instead of liberty, while subjects are said to entertain their rulers’ vices by adopting them. In demonological explanation, entertaining temptations and illusions means receiving them; Burton immediately refuses to decide their precise mode of action.

Courtship makes reception a matter of favour. Ampelis gives a rival better entertainment in order to provoke jealousy, a tactic voiced in Lucian’s dialogue rather than recommended here. Euryalus and Lucretia are represented as ready to welcome one another through exchanged looks; that literary account does not turn any look into a general test of consent. A lover may brood over the entertainment received, delighted by kindness or tormented by rejection. He may also be too suspicious to entertain good news, meaning welcome or accept it. Conversely, the claim that a beloved entertains another is an allegation of favouring a rival within a proposed aversion tactic, not an established fact. Pretended love may itself be accused of seeking better hospitality.

The theological uses recover welcome without entertainment as spectacle. God’s receiving the penitent is compared with the prodigal son’s welcome, with the condition of penitence retained. Repentance itself is then personified as entertaining all: receiving the people named in the passage rather than excluding them. The Latin margin includes an adulterer absent from the English list; the edition preserves the difference.

Places to Read

- DJR-002-07–09 (p. 4): festive entertainments in the changing public-news scene.
- DJR-013-21–23 (p. 49): adopting rulers’ vices, with Burton’s extension of Juvenal’s household example.
- DJR-017-16–18 (pp. 67–68) and DJR-017-21–23 (p. 68): publicly funded hospitality and the distinct condemnation of extravagant open-house spending.
- DJR-031-19–21 (p. 53): receiving temptations and illusions, followed by Burton’s refusal to determine their precise mode.
- DJR-034-29–31 (p. 70) and DJR-036-01–03 (pp. 77–78): Guaineri’s guests, the wine qualification, and the stomach’s figurative reception of liked foods.
- DJR-049-27–39 (pp. 142 [printed 128]–143): household reception at DJR-049-28, employment at DJR-049-34, delayed preferment and the troubles and concessions that follow.
- DJR-052-28–30 (pp. 154–155): the elaborate reception secured by wealth.
- DJR-059-35–37 (p. 187), DJR-061-01–05 (p. 194), and DJR-064-02–04 (p. 207): involuntary recurrence of an entertained thought, the imagined grandee receiving visitors, and explanations of accepted false notions.
- DJR-080-04–08 (p. 275) and DJR-084-26–28 (p. 297): recreation’s proper purpose and limits; an entertained impulse in the altered Porphyry narrative, with N06212’s source distinction and the ensuing compassionate counsel.
- DJR-090-15–17 (p. 323) and DJR-091-27–29 (pp. 328–329): harbouring ambition and the allegorical welcome of Virtue by Poverty.
- DJR-110-07–12 (p. 420): maintaining jesters and actors within the discussion of attractive company.
- DJR-120-31–33 (p. 470), DJR-124-17–19 (p. 489), and DJR-125-21–23 (pp. 495–496): mutual literary welcome, Ampelis’s comparative treatment of suitors, and hospitality sought through feigned love.

- DJR-127-48–50 (p. 510) and DJR-130-05–07 (p. 524): refusing to welcome good news and remembering a beloved's reception, whether kind or rejecting.
- DJR-135-50–56 (pp. 553–554): receiving a rival as one of the allegations proposed in historical aversion tactics.
- DJR-141-44–46 (p. 579): the reported cost of Isabella's reception and its place in the criticism of status marriages.
- DJR-166-25–27 (p. 707) and DJR-166-43–47 (pp. 708–709): the prodigal's welcome and personified repentance receiving all; N13114–N13115 preserve the fuller marginal list.

In this edition

"give him entertainment" → "take him into his household" identifies reception into service. "entertain Jesters" → "maintain jesters" identifies support or employment. "gives entertainment" → "receives visitors" identifies the grandee's enacted hospitality. Household and visitors make the particular setting and recipients explicit; neither belongs in every definition of entertain. The first pair also preserves the difference between a livelihood in service and the appointment still withheld.

The edition uses reception, welcome, hospitality, employ, harbour and adopt as the object requires. Its rendering of entertain time and company divides the original shared verb into pass the time and entertain company. Mental entertaining can remain entertain without implying pleasure: the thought in Mercurialis's account returns unwillingly. The theological entertains all becomes welcomes everyone, with repentance, not an unnamed host, supplying the antecedent.

See also

- Ordinary (future article): Meals and establishments receiving company.
- Hospital (BAL-0118; Batch 2): Institutional reception and support.
- Conversation (BAL-0151; Batch 2): Sociability and company, distinct from maintaining dependants.
- Familiar (BAL-0086; Batch 1): Intimacy and household association.
- Church patronage (BAL-0267; Batch 3): Admission to service, employment and the separate church appointment.
- Mirth (BAL-0147; Batch 2): Diversion, pleasure and their limits.
- Imagination (BAL-0002; Batch 1): Ideas admitted and involuntarily retained.
- Courtship and wooing (BAL-0203; Batch 3): Favourable reception and its manipulation.

Estate

Entry BAL-0274

The word

Estate can mean a condition, circumstance, position or social rank, as well as property and wealth. A person may possess an estate, but also be in an estate; the distinction is useful without being an inflexible grammatical rule. Mans estate is adulthood. The related financial words stock and substance name capital and wealth in the inherited examples, while common stock names a shared fund. Estate's changing objects prevent every occurrence from being read as landed property.

In the work

Burton's appeal to our own fickle estates concerns shared vulnerability. After warning that his many symptoms must not be assembled into one monstrous patient, he explains that he records them to distinguish troubles and apply remedies, not to mock sufferers. Even the soundest reader is in danger. Estate here includes bodily frailty, the mind's condition and religious self-examination; the closing appeal to mercy does not single out patients as a different kind of humanity. The opening account of the Fall uses estate for the blessed condition humanity has forfeited, expressly considering the unregenerate person. Elsewhere the good estate of the body is its well-being, threatened in the historical account by sorrow. The exercise discussion similarly joins good estate with health and requires moderation for body and mind together.

Financial resources are nevertheless a real and important sense. Schenck's reported patient has spent his stock on unnecessary building. This is his capital, not necessarily a stock of a particular commodity, and Burton does not report his cure merely because the preceding, separate patient was cured. Forestus supplies another building story in which substance means wealth. Burton qualifies the condemnation: ornamental buildings may be delightful and suitable for some people, yet financially ruinous for others. The French gentry's diminished estates are assets damaged by extravagance, mortgages and debt, in the authorities' reported estimates. The person unable to manage his estate likewise has resources whose possession does not guarantee ability or happiness.

The health comparison gives substance a different argumentative purpose. People would surrender possessions and wealth to recover health; Burton contrasts that desire with extreme melancholic suffering. His following language of incurability belongs to the rhetorical account of distress, not a clinical verdict on every sufferer. The First Partition ends in an appeal for charity before the treatment partition begins. In the complaint about scholarly careers, substance and patrimonies are property and inheritances expended alongside time, bodies and spirits. In extravagant hospitality, substance is the host's wealth consumed through feasting. Keeping these objects distinct matters: the same sentence can name both bodily costs and financial ones.

Stock need not be private capital. Public works in Burton's imagined commonwealth are maintained from a common stock, a shared fund. His subsequent requirement for supervision and a considerate division between lords and tenants belongs to that proposal. A later report says people regarded as fools or mad receive support from the common stock in some countries. The Ottoman example remains a claim cited to Busbecq

and Sandys within a paradoxical consolation, rather than an independently verified description.

Rank and condition meet without becoming identical. No estate, age or sex can secure a person against misery: estate there is social rank. Clothing may befit different estates, meaning stations with their accompanying means; Burton permits customary, becoming dress while condemning extravagance beyond them. The plural all estates can name the ranks of society disrupted by religious conflict. A man who imagines himself a deposed king wishes to recover his estate, his supposed position. Mans estate instead marks the transition from childhood to adult life in the Democritus speech's complaint about parental neglect.

Estate also describes a community's circumstances. Trade sustains the Low Countries' present estate, rendered prosperity because the surrounding account is of flourishing commerce. Other towns are said to be in mean estate, a sorry condition, although Burton next concedes explanations in their defence. The reader's personal condition can be judged differently from within and without: another person's admiration cannot make him happy if he dislikes it himself. In the consolations, poverty can therefore be called a happy estate, and rich and poor estates compared without treating wealth as a measure of natural worth. Burton also expressly allows wealth and honour as legitimate goods. A mean estate can be a moderate or humble condition, praised if one can be content with little and find it sufficient. The later objection answers those who approve such a condition only while they themselves never go without, and asks its admirers to relieve others instead of merely praising poverty. Crates's renounced estate is property, whereas the happy estate praised nearby is a condition of life; the sea-throwing addition to the Crates story remains untraced.

Marriage is an honourable estate in the sense of a condition of life. Its happiness at the earlier occurrence depends on the partners' agreement; the passage moves from complaints about wives to women's suffering, including an attributed case of forced marriage. Later, comparing both partners' estates includes wealth, age, family and other circumstances. The ensuing unequal-age example makes a purely financial reading insufficient. Even when these advantages are granted as equal, Burton still questions the lover's judgment of beauty. In the courtship satire, however, men who bely their estates lie about wealth, displaying invented possessions and borrowed finery. The social setting alone cannot decide which sense the word carries.

The marriage-obstacle discussion gives estates a more specific economic force: people may forfeit livelihoods or endowed positions if they marry. Burton admits that some have free choice, but presents the loss of support as making the choice desperate. His preceding list includes life interests in copyhold tenure, while in such an estate means in such a position. These distinctions belong to his historical account of restrictions on marriage. Beza's reported counsel is to pray for sexual continence where the means of marriage are removed; the accompanying Latin is incomplete and unclear at its ending. Burton then distinguishes divine restraint from Satanic interference with good matches, rather than assigning every impediment the same cause.

Places to Read

- DJR-008-11–13 (p. 24): mans estate as adulthood within the Democritus speech.
- DJR-014-16–18 (pp. 53–54) and DJR-015-01–03 (p. 56): public prosperity, poor urban condition and the concession in the towns' defence.

- DJR-016-13–15 (p. 62), DJR-017-21–23 (p. 68), and DJR-017-25–27 (pp. 68–69): a shared maintenance fund, substance consumed by hospitality, and impaired gentry estates.
- DJR-021-04–09 (pp. 1–2): the original human condition and its forfeiture in Burton's theology.
- DJR-025-27–29 (pp. 24–25): good estate as bodily well-being in the account of passions.
- DJR-042-09–11 (p. 106) and DJR-042-22–25 (pp. 107–108): rank, property management, outwardly enviable circumstances and the person's own judgment; N03028–N03029 identify the compressed Senecan argument.
- DJR-044-27–29 (p. 118) and DJR-048-02–04 (p. 135): the qualified building critique and Forestus's separate story; scholars' property and inheritances among education's costs.
- DJR-054-38–42 (p. 164): the inherited spent-stock example at DJR-054-40, distinguished from the preceding cured patient.
- DJR-055-35–44 (pp. 168–169): marriage's conditional happiness and the continuation concerning women's distress and coerced marriage.
- DJR-061-01–05 (p. 194) and DJR-061-29–30 (pp. 197–198): imagined royal position, then the inherited appeal to shared unstable conditions and compassionate reading.
- DJR-066-01–03 (pp. 215–216) and DJR-066-20–22 (printed p. 454): wealth exchanged for health, the rhetorical escalation of suffering and the eventual charitable qualification. The final source label is retained as printed; these concluding passages belong to the sequence ending at p. 222.
- DJR-082-21–22 (p. 286): bodily and mental moderation for welfare and health.
- DJR-089-30–36 (p. 320): poverty as condition, Crates's renounced property, legitimate wealth and comparison of rich and poor; N06617 and N06624 distinguish source additions and differing claims.
- DJR-091-29–34 (p. 329) and DJR-092-04–07 (p. 332): mean estate as moderate or humble condition, conditional contentment and the adverse demand for practical relief; the fasting contradiction and uncertain Bernard attribution remain visible in the notes.
- DJR-098-35–37 (p. 362): common stock as the fund in an attributed support practice and consolatory paradox.
- DJR-121-03–05 (p. 473) and DJR-125-18–23 (pp. 495–496): social stations in dress and fabricated wealth in courtship.
- DJR-136-37–51 (pp. 557–558): both partners' circumstances, unequal age, a provisionally equal match and the continuing question of beauty's judgment.
- DJR-141-49–53 (pp. 579–580): copyhold life interests, constrained position and forfeited livelihoods, some people's free choice, Beza's counsel and the distinct causes of impediment; N11152 retains the incomplete, unclear Latin.
- DJR-155-01–03 (pp. 650–651): all estates as society's ranks within Burton's religious polemic.

In this edition

"spent his stock" → "spent his capital"; "our own fickle estates" → "our own unstable condition"; "fortunes, substance" → "possessions and wealth." Capital and wealth identify financial resources, while condition retains the reader's wider bodily and spiritual vulnerability. The plural estates becomes a collective singular in the second pair without narrowing the appeal to property.

Elsewhere estate can become rank, position, state, circumstances, property or prosperity. Good estate becomes well-being or welfare, and mans estate becomes adulthood. Common stock becomes common fund. These are contextual decisions: the sorry condition of a town is not the moderate condition praised elsewhere, and the honourable condition of marriage does not by itself guarantee a particular union’s happiness. When the modern keeps estate in managing or diminishing an estate, the surrounding financial language still determines the sense.

In if they marry they forfeit their estates → If they marry, they forfeit their livelihoods, the condition matters and estates names support or endowed position. States of lives in Coppy holds becomes holders of copyhold estates for lives: States supplies the tenure interests, while holders of is supplied to make the list’s people explicit. In such an estate becomes in such a position. A mean estate becomes a moderate condition at DJR-091-30 and a humble condition at DJR-092-05: mean contributes moderate or humble, and estate contributes condition. The later occurrence belongs to the objection to praising poverty from comfort.

See also

- Commonwealth (BAL-0290; Batch 3): Public resources and the conditions of communities.
- Manure (BAL-0295; Batch 3): Cultivation, property and productive resources.
- Abdicate (BAL-0260; Batch 3): Voluntary relinquishment of property, rank or office.
- Commodity (BAL-0271; Batch 3): Benefit, material advantage and economic interests.
- Poverty and riches (BAL-0258; Batch 3): Social and moral valuations of financial condition.
- Honour and nobility (BAL-0259; Batch 3): Rank, inherited status and personal merit.
- Marriage (BAL-0234; Batch 3): The condition of married life and the suitability of a match.
- Censure (BAL-0266; Batch 3): The final qualifications to judgment in the First Partition.

Exhibition

Entry BAL-0275

The word

An *exhibition* is financial maintenance, support or a stipend. In the appeal for learning, it would help sustain an institution. A *Lecture* in the same sentence is a continuing teaching provision, potentially an endowed post: the modern lectureship distinguishes it from one spoken lesson. Elsewhere lecture can indeed mean an instructional address, and a lecturer can be a paid preacher. The related verb exhibit also means present or submit; Latin *exhibitione* can refer to administering a medicine. The object and construction determine what is being provided.

In the work

The appeal for an exhibition interrupts an account of study's pleasures. Heinsius's reported delight in his library is followed by Burton's attack on less cultivated gentry who cannot value books. These men squander money on costly pleasures, litigation and ostentation, yet resent expenditure on learning. If a supporter of the Muses asks for an exhibition to maintain or enlarge a college, lectureship, library or similar work, some would rather destroy existing foundations or divert them to other uses. The complaint concerns continuing educational provision and its revenues, not merely one scholar's promotion.

The continuation is essential to the judgment. Burton condemns those devoted to wealth, then expressly turns to the scholars' debt to generous patrons. Ptolemies and Maecenases become exemplary names; Bodley, Nicholson and Williams receive individual praise for libraries. Williams's Lincoln project is still in progress in Burton's account, and its chronology remains unverified. The attack does not deny the existence of munificent support. After the digression, Burton returns to study as a proposed remedy for solitude and worldly care, expressly excluding illness caused by excessive study; the later exercise discussion also requires moderation and equal care of mind and body.

A lectureship's maintenance is related to, but different from, the precarious maintenance of a lecturer. In the scholars' misery, a qualified graduate may become a schoolteacher, lecturer or curate, earning a small stipend and food while pleasing a patron or parish. Approval may end after a year or two. Later the dependent lecturers are religious teachers whose patrons, Burton alleges, dictate their words. These passages concern livelihood and control of teaching rather than the public display suggested by modern exhibition.

The spoken lesson remains a separate use. Burton invokes Clayton's learned lecture to support the mutual assistance of medicine and theology, and another lecture, attributed to Lapworth, for a historical medical claim. Religious lectures are addresses attended by devout hearers; in the despair argument, alarming teaching can be misunderstood by those with the least cause for fear. Burton calls the criticized books otherwise good and asks for discretion. In Abelard's retrospective account, lecture becomes the subject taught: he lectures more on love, and kisses displace learned statements. The institutional post, the address, its subject and the person delivering it are connected without being interchangeable.

The wider family also marks other kinds of provision. Roman entertainments are publicly exhibited, or presented, at civic and imperial expense; a marginal tract is exhibited to Parliament, meaning submitted. In the Latin medical margin, Guainerius's exhibition of Armenian stone is its administration. His claim of success belongs to his reported testimony; the surrounding discussion includes conditions of preparation and contrary judgments about associated remedies. None of these examples makes the financial exhibition a public show or turns historical medicine into present advice.

Places to Read

- DJR-006-19–21 (p. 16): Clayton's spoken lecture within Burton's justification of a clergyman's medical subject; body and soul require both professions in his account.
- DJR-017-09–11 (pp. 66–67), especially original margin N01107: a tract submitted to Parliament supports Burton's proposed restrictions on lending; its author remains unnamed.
- DJR-047-11–14 (p. 131): the qualified scholar's poor employment prospects, lecturer or curate, conditional stipend and the schoolmaster's prolonged poverty.
- DJR-049-31–33 (p. 142 [printed 128]): dependent religious lecturers, the Chrysostom quotation and Burton's expanded accusation of patronal control.
- DJR-079-31–33 (pp. 272–273): publicly presented games and performances within the historical account of civic recreation.
- DJR-081-16–26 (pp. 281–282): study's delight, refusal of an exhibition, threatened diversion of foundations, grateful praise of benefactors and return to study as a remedy, expressly excluding illness caused by excessive study.
- DJR-082-21–22 (p. 286): the exercise argument's closing qualification requires moderation and care for both body and mind.
- DJR-102-15–18 (pp. 378–379), especially original margin N07688: exhibitione as administration, Guainerius's testimony and the subsequent medicinal disagreements.
- DJR-104-03–05 (p. 388): the natural-philosophy Reader's lecture as a reported source for a historical medical claim.
- DJR-122-31–33 (pp. 481–482): Abelard's instruction in love as an example of opportunity, with the wolf-and-lamb image retained.
- DJR-164-40–42 (p. 698): religious lectures, sensitive hearers and the qualification that the criticized books are otherwise good.

In this edition

"an exhibition" → "financial support" and "College, Lecture, Library" → "college, lectureship, library" preserve two different things: money requested and the educational provisions it would sustain. Financial support removes the modern association with a display. Lectureship identifies the continuing provision among the institutions named without making every lecture an endowed office.

The spoken lecture can remain lecture; in the religious passage, "frequent lectures" becomes "frequent religious lectures," with religious supplied from the setting. In the Abelard passage, the whole construction "he read more of love then any other Lecture" becomes "he lectured more on love than on any other subject": read contributes teaching, while Lecture is rendered subject. In the medical margin, *in ejus exhibitione* becomes "when administering it"; the noun names administration and ejus identifies the remedy. This note-level rendering belongs to Guainerius's quoted testimony, separately from Burton's English account.

See also

- Art and artificial (BAL-0206; Batch 3): The disciplines and acquired skills supported by learning.
- Study and reading (BAL-0153; Batch 2): Study as pleasure, labour and proposed remedy.
- Humane learning (BAL-0277; Batch 3): Educational fields and the rewards of scholarship.
- Church patronage (BAL-0267; Batch 3): Paid teaching, appointment and dependence on patrons.
- Charity (BAL-0168; Batch 2): The obligations and motives of material support.
- Physick (BAL-0105; Batch 2): The historical medical setting of administering remedies.
- Despair (BAL-0076; Batch 1): The danger of alarming religious instruction.

Fustian and bombast

Entry BAL-0276

The word

Bombast, printed *bumbast*, evokes stuffing or padding. Burton uses it for inflated titles, exaggerated praise and pretentious people, and as a verb meaning to pad oneself out. *Fustian* names grandiose, empty language; its material association with fabric can join bombast's stuffing image. The two connect verbal display with exaggerated social importance. In the discussion of learned works, the comparison becomes explicit: pretension runs through the writing like a conspicuous thread in uneven cloth.

In the work

Bumbast titles can be expensive. Rival country households compete over wealth, ancestry and precedence until lawsuits, feasts and fine clothes consume their resources. The frog trying to become as large as an ox gives swelling its destructive conclusion: bodies tire, souls suffer and households become poor. Burton does not reject every effort to excel. The passage continues by praising honourable emulation in study and occupations, and restrained ambition that produces worthwhile deeds.

Padding becomes an action in the attack on corrupt church patrons. They bumbast themselves and swell their greatness with Church spoils, combining outward religious zeal with allegedly corrupt motives. The verb makes wealth function as stuffing for social magnitude. Burton's own qualification is unusually pointed: he admits that his charity towards these people is cold and defective. The neighbouring predictions of punishment belong to this fierce religious argument, not to a neutral report that all wealth or patronage is illicit.

Fustian speech performs the same work as ostentatious clothes. In the portrait of the supposedly accomplished gentleman, talking big fustian joins fashionable dress, swaggering, gaming and ceremonial courtesy. The praise is sarcastic: such display does not establish the ability to govern. A few paragraphs later, the attack on huffing bumbast titles makes an express exception for honour first earned and then sustained by exceptional merit. Burton's comparisons with Turkish and other political practices are his reported historical contrasts, not precise descriptions of every constitution.

The book also turns the vocabulary on writers, including its own speaker. Burton disclaims fustian phrases while defending his improvised composition; the disclaimer itself piles up figures and quotations. Later, a fustian and a bumbast run through scholars' works like raised threads. This is a metaphor for a recurring affected style, not a separate textile inventory. The sequel says that teachers of wisdom and satirists are themselves open to mockery, and includes Democritus among those who may be censured. The language of inflation does not place the satirist safely outside his criticism.

Praise can puff someone up from outside. Democritus Junior imagines good and learned men adorning an undeserving rich man with bumbast epithets merely because he has money. In the account of pride, the flatterers' praise becomes a siege engine acting upon its recipient; applause alternately fattens and reduces him. The love symptoms give exaggerated naming a different setting: the lover bestows inflated epithets and affectionate diminutives on his mistress. These are descriptions of different speakers and motives, not a claim that every term of affection is deliberate fraud. In the religious-

political polemic, rulers instead assume inflated titles for themselves, and their followers turn obedience into a matter of salvation; that accusation remains Burton's.

The adjective can characterize practitioners rather than their words. Bumbast physicians are puffed-up seekers of costly, distant drugs. The comparison with countrywomen concerns often greater benefit in Burton's English, while the Latin margin says often safer treatment. His ensuing preference for domestic medicines includes conditions of suitable quantities and preparation; its further sweeping claims remain historical medicine. At the book's close, fustian is condemned among elaborate exorcists' trappings. Here big and sesquipedal words are mocked as extravagantly long. Burton endorses the contrast with plain invocation of Christ, continuing through faith, prayer and reliance on God. He rejects elaborate ritual in this argument, not religious language as such.

Places to Read

- DJR-005-24–27 (p. 12): lack of assistance, the ornate disclaimer of fustian phrases, and the profession of plain speaking.
- DJR-010-12–15 (p. 34): unequal honour, inflated praise for wealth and the contrast between outward splendour and inward worth.
- DJR-017-41–45 (p. 70): fustian and bombast in learned works, the woven-cloth comparison and the satirist's own exposure to criticism.
- DJR-041-14–20 (pp. 102–103): ruinous competition for inflated titles, followed by honourable rivalry and restrained ambition.
- DJR-045-47–50 (pp. 124–125): conspicuous humility, external flattery and the bodily image of becoming fat or lean through praise.
- DJR-048-21–26 (pp. 137–138): padding out greatness with church property, Burton's admission of deficient charity and the polemical continuation.
- DJR-088-31–38 (pp. 315–316): grandiose speech as a showy accomplishment, inflated titles and the exception for merit that sustains honour.
- DJR-099-36–41 (pp. 366–367): puffed-up physicians, the English benefit versus marginal safety distinction, and historical claims for domestic medicines.
- DJR-129-75–79 (p. 522): the lover's inflated epithets and diminutives, with the literary examples' source and narrative qualifications.
- DJR-155-44–46 (pp. 654–655): self-assumed grand titles and followers' obedience; the preceding imperial example conflates ruler and deity, as the note explains.
- DJR-169-18–25 (p. 722): fustian and oversized words in the attack on elaborate exorcism, followed by the preferred invocation and prayer.

In this edition

"bumbast titles" → "inflated titles"; "bumbast themselves" → "pad themselves out"; and "talk big fustian" → "spout grandiose nonsense." Inflated and pad themselves out preserve the material image behind bombast. Grandiose nonsense conveys the contempt directed at pretentious speech: talk becomes spout, while big intensifies the already inflated fustian.

Elsewhere the same spelling changes grammatical work. Bumbast is an adjective in "bumbast Physitians" → "puffed-up physicians," a noun beside fustian in the woven-cloth comparison, and a reflexive verb in the church-patron passage. In the exorcism list, "fustian, big, sesquipedal words" becomes "bombast, grand words a foot and a half long." Fustian contributes bombast, big contributes grand, and sesquipedal supplies the mock measurement. The surrounding theological or medical claims remain attributed rather than becoming definitions of the words themselves.

See also

- Cento (future article): Compilation and the assembled literary work.
- Antick (BAL-0222; Batch 3): The relation of display, imitation and grotesque performance.
- Complement (BAL-0229; Batch 3): Ceremonious courtesy beside pretentious talk.
- Honour and nobility (BAL-0259; Batch 3): Rank, outward signs and acquired merit.
- Emulation (BAL-0249; Batch 3): Destructive rivalry and the explicit allowance for honourable competition.
- Church patronage (BAL-0267; Batch 3): The institutional setting of the padding accusation.
- Kissing and embracing (BAL-0204; Batch 3): The lover's diminutive little kiss among affectionate names.
- Physician (BAL-0106; Batch 2): Pretension and the evaluation of medical practitioners.
- Exorcism (future article): Ritual language and the proposed religious alternatives.

Humane learning

Entry BAL-0277

The word

Humanity can name secular or humanistic learning, especially language and literature, in contrast with divinity or theology. A *philologer* is a student of language and literature; *Philology*, also printed *Philologie*, names the field. *Humane authors* are secular writers, not necessarily writers distinguished by kindness. The vocabulary can also join learning with cultivated conduct: Latin *humanitas* has that range. Context matters because English humanity elsewhere means humane consideration for another person, rather than an academic subject. Latin humanitas can also name the human condition, the mortal humanity that an ecstatic lover imagines himself surpassing.

In the work

Burton’s defence of writing about medicine begins from a boundary between professions. He is a clergyman, and the imagined objector might accept the same book if a physician had written it. Burton admits that subjects in humanity and divinity would have been more familiar to him and more convenient for display. His choice of melancholy is therefore not a claim that theology has no value: he calls it the queen of professions, but sees less need for another doctrinal book and fears endless controversy. His later defence joins bodily and spiritual care. The distinction names fields of knowledge while the argument permits their cooperation.

Social reward draws different boundaries. The philologer or poet advances more slowly than a person who paints Thais, plays music or curls hair. The precise meaning of painting Thais, portraiture or cosmetics, remains unsettled; the original margin’s flute also differs from the body’s fiddle. The point is the poor return on literary labour. In the university discussion, lack of patrons pushes students from poetry, mathematics, philosophy and philology towards law, medicine and divinity. The ensuing account sarcastically converts every art into a means of personal advancement. Burton describes the pressure to abandon these studies, rather than agreeing that they are intrinsically worthless.

Wealth can produce a different refusal. The rich people he attacks think learned work suitable for younger brothers and poor men’s sons, not gentlemen. Their practical excuse is that they have no use for such knowledge. Burton rebukes this attitude and elsewhere expressly honours worthy learned patrons. Religious zeal can also become hostility to learning: in the final partition he accuses some rigorists within his own camp of rejecting degrees, universities and humane learning. An original English margin says some permit only Scripture, then judges them worthy of pity rather than refutation. These are polemical accusations against specified sorts of opponents, not a neutral account of all religious readers.

Yet the defender of learning also satirizes it. Ambitious compilers raid divine and humane authors without becoming wiser; Burton’s following we includes himself. Once scholastic theology has been censured, he asks what defence humanity can make, personifying the discipline. In the catalogue of unnecessary pursuits, philology shrinks to vain textual criticisms. The counterweight appears in the exercise discussion, where philology supplies pleasurable reading, and in the consolations, where secular authors offer useful

counsels after Scripture. Those passages assign learning value through use and judgment, while the exercise argument ultimately requires moderation and care for the body.

The vocabulary also exposes inflated claims to cultivation. Philologers appear among the Rosy Cross brotherhood's supposed universal experts, immediately followed by doubt whether such people exist. Lipsius's claimed combination of literature with humane learning and wisdom with practical judgment receives mock praise as the achievement of an eighth sage. In the consolation based on changing fortunes, Greece is called the former mother of the humanities; the contrast with its alleged present decline is sweeping historical rhetoric. None of these examples establishes that possessing a learned title guarantees wisdom.

Learning can finally become a person. In Burton's condensation of Martianus Capella, Mercury learns languages and polished speech to please Philologia; the disciplines themselves serve the courtship. The example illustrates love's power to encourage accomplishments. This is distinct from humanity as humane behaviour: in the account of joking, even a real fault does not justify humiliating its author, while satire against vice in general remains permitted. Latin humanitatis in the Camden margin likewise concerns cultivated civil life. These neighbouring senses connect education with conduct without making every occurrence mean either literature or kindness alone.

In Calisto's boast that he seems to transcend humanity, humanitatem means the human condition. Burton presents an overconfident lover's elation after the prospect of an encouraging reception, not a literal escape from mortal limits. The quoted character's seeming matters; the ensuing sequence of lovers' delights eventually turns to lamentation when desire is thwarted. The precise Latin excerpt from Celestina and its intermediary remain uncollated.

Places to Read

- DJR-004-03–05 (pp. 6–7): religious and secular sources in ambitious compilation, followed by the self-including we.
- DJR-006-07–21 (pp. 14–16): humanity and divinity, the medical subject's defence, theology's acknowledged primacy and the proposed cooperation of professions.
- DJR-011-08–10 (pp. 37–38): the philologer's poor rewards, with Thais unresolved and the body's fiddle distinguished from the marginal flute.
- DJR-014-06–08 (p. 52), especially original margin N00899: humanitatis cultu as cultivation of civil life; the wider Latin comparison omits the minus supplied in translation.
- DJR-017-41–48 (pp. 70–71): learned pretension, satirists' vulnerability and humanity asked to defend itself after scholastic theology.
- DJR-019-04–09 (p. 75): the doubtful Rosy Cross experts, followed by mock praise of Lipsius's humane cultivation.
- DJR-047-32–34 (pp. 133–134): inadequate rewards drive students away from philology; mathematical skills become ironic devices for advancement.
- DJR-048-33–35 (pp. 138–139) and DJR-049-18–20 (p. 141): contempt for humane learning, its occupational excuse and the worthy-patron exception.
- DJR-051-48–50 (p. 151): humanity as considerate conduct; the distinction between humiliating people and general satire against vice.
- DJR-055-17–23 (pp. 166–167): classical learning and philology within the attack on needless, unprofitable inquiry.

- DJR-080-42–44 (p. 279) and DJR-082-21–22 (p. 286): philology among delightful studies, with the concluding demand for moderation.
- DJR-091-01–03 (pp. 326–327): the humanities in the rhetorical account of changing civic fortunes.
- DJR-098-09–14 (pp. 359–360): Scripture and secular authors supply counsels; the two collections are distinguished without dismissing either.
- DJR-127-63–73 (p. 511), especially DJR-127-64 and N09905: humanitatem as the human condition in Calisto's first-person boast, framed by conditional encouragement, overconfidence and the later reversal from elation to distress.
- DJR-132-24–27 (pp. 535–536): Philologia personified, disciplines acquired for love, and the qualifications to the ensuing literary examples.
- DJR-160-14–18 (p. 676) and DJR-160-48–51 (p. 680), especially original margin N12654: accusations of religious rejection of secular learning; some and pity qualify the attack, while the surrounding hostile anecdote is not verified history.

In this edition

"humanity and divinity" → "secular learning and theology"; "a philologer or a poet" → "a student of literature or a poet." The modern terms identify fields and scholarly activity. They neither turn humanity into benevolence in the first pair nor define the philologer by a kindly temperament. Elsewhere humanity becomes humanistic learning, classical learning or the humanities according to its context, while the ethical use remains humanity. The heading gathers this educational family rather than quoting one phrase from the two central passages.

The Latin pairing *cum humanitate literas & sapientiam cum prudentia* is rendered "literature together with humane learning, and wisdom with practical judgement." Literature belongs to literas, humane learning to humanitate, wisdom to sapientiam and practical judgement to prudentia. The Camden margin's humanitatis cultu concerns cultivation of civil life, a distinct construction. Philologia is retained as a personal name in the allegory. The original English margin defending humane learning remains a note-level witness, not an invented sentence in the modern body.

Humanitatem transcendere videor becomes I seem to transcend humanity. Humanitatem is the accusative object, humanity or the human condition; transcendere supplies to transcend and videor I seem. Neither the first-person qualification nor the distinction from learning and humane conduct can be dropped.

See also

- Divine (BAL-0101; Batch 1): Theologian, cleric and the related field of divinity.
- Cento (future article): Compilation from earlier writings.
- Neoterics (BAL-0111; Batch 2): The relation of older and more recent learned authorities.
- Study and reading (BAL-0153; Batch 2): Learning as activity and regimen, including its pleasures and limits.
- Exhibition (BAL-0275; Batch 3): Financial support for institutions of learning.
- Church patronage (BAL-0267; Batch 3): The rewards and obligations of learned professions.
- Fustian and bombast (BAL-0276; Batch 3): Pretension in learned language.
- Art and artificial (BAL-0206; Batch 3): Acquired disciplines and skills.
- Charity (BAL-0168; Batch 2): Humane conduct and the limits of humiliating another.

Idiot

Entry BAL-0278

The word

Idiot often means an unlearned person or ignoramus, and can be a broad insult for someone judged foolish. The forms *idiot*, *Idiot* and *idiots* do not consistently identify a degree or cause of intellectual incapacity. The educational sense is explicit when contempt for learning is traced to ignorance. Elsewhere the insult may be voiced by the very people Burton condemns, or applied to a celebrated scholar by a professional rival. Latin *Idiotæ* can be the plural ignoramuses; the identical ending in a book title instead makes it a singular genitive, of the unlearned person. The variants ideots and Ideots can also concern alleged intellectual limitation rather than lack of schooling; entire Ideots intensifies the claim to being wholly without understanding. Construction and speaker matter as much as spelling.

In the work

In the account of scholars' troubles, contempt for learning grows out of the critics' own ignorance. Burton calls them barbarous, idiots, dull, illiterate and proud: they judge others by their own uncultivated standards. The following appeal for generous patrons offers a positive alternative, arguing that support will produce hardworking scholars. The isolated minister's complaint extends the educational sense to village company, though Burton expressly allows that the parishioners may be honest and peaceable. Lack of learning is therefore distinguishable even here from bad character.

The insult is reversible. A reader calls a writer an idiot because a book does not suit his taste; worldly people call the conscientious idiots because they refuse dishonest routes to success. Burton turns the latter judgment back upon its makers. In the satire of opinion, a dogmatist regards everyone who differs as foolish, while national and sectarian groups reserve wisdom for themselves. The ensuing rebuke includes speaker and reader: accusing others can expose one's own folly. A label uttered in these scenes is evidence of a judgment being made, not of its truth.

The same caution applies to famous targets. The hostile account of Socrates strings together allegations from several writers, including an accusation of ignorance; the supplied notes distinguish this polemic from established biography. Paracelsus calls Galen and Hippocrates ignoramuses, and later extends the charge to their academic followers. In one account he attributes their cures chiefly to patients' confidence rather than skill. Burton eventually distinguishes the abuse of medicine from its proper use and honours the profession. In the mineral-remedy controversy he likewise rejects both opposed extremes. The insults belong to these arguments, not to a settled finding that the physicians knew nothing.

Learning, rank and practical ability do not coincide. Unfit magistrates can be idiots; private landholders can be ignorant managers, giving Burton a reason for supervision in his imagined commonwealth. Wealth may let an unlearned patron receive extravagant praise from the scholars who depend on him. Some lawyers and physicians are themselves attacked as litigious fools without skill or literary wit. The nobility discussion contrasts worthless heirs with capable people of humble birth, before its later conclusion admits merit across ranks and makes hereditary preference conditional on capability.

The scholar can be the insult's victim as well as its user. Burton reports loss of mental health through excessive study, but distinguishes people who keep their senses and are still mocked for lacking worldly accomplishments. He sometimes concedes the defects of exclusive bookishness; the Themistocles margin counters with the ability to build a city rather than perform fashionable skills. The Latin attack on degree conferrals then targets learning that is only nominal: *Idiotæ* are admitted after years served and definitions memorized, whatever their actual progress. The ensuing catalogue attacks unprepared entrants into theology, then expressly exempts the many good scholars and clergy. Its *idiotis* construction becomes ignorant charlatans when the modern translation recasts the passive charge as an active sentence.

Two narratives move beyond a fixed social label. Destructive companions allegedly make a gentle man an utter simpleton or drive him mad by exploiting his weakness. Burton condemns them and places responsibility on friends to remove him from danger when he cannot recognize it. This historical account of suffering should not be reduced to an insult casually exchanged. Conversely, love rouses Cymon to acquire manners, music and social graces: the former idiot becomes an accomplished gentleman. His family already has high status, and the supplied note warns that the valorous exploits compress violence and abduction. Acquired polish does not guarantee moral reform.

Religious polemic again assigns ignorance to supposed followers of error. The charge occurs beside criticism of presumption within Burton's own community as well as attacks on other religions. Later, people neglecting salvation precede the calculating hypocrites whom Burton condemns more strongly. These are his confessional valuations. A different use appears in the cited *Contemplatione Idiotæ*: the unlearned person belongs to a book title used as an authority about wealth and illicit love. The title's precise source remains unresolved; it does not diagnose a named author.

Two further uses concern alleged intellectual capacity more directly. Lemnius attributes children's weakness and frequent foolishness to their fathers' listless fulfilment of the marital debt, following Cardan's different explanation about spirits diverted by study. Burton's English adds the explicit ideots and fooles to a Latin claim that offspring fall short of their parents' excellence; the medical cause is not part of Paul's marital-duty allusion. Elsewhere entire Ideots are people represented as wholly without understanding, whom some speakers in a consolatory paradox judge happier because they escape learned people's cares. Its Virginian comparison is a colonial stereotype, and its Ottoman support report remains uncollated. The ending retains distress and pity, with some holding the paradoxical preference for foolish peace over anxious wisdom. Neither passage establishes causes of intellectual disability, a modern diagnosis or guaranteed happiness.

Places to Read

- DJR-005-10–14 (pp. 9–10): the reader's taste, the insult against the writer, and Burton's criticism of judging by wealth and titles.
- DJR-007-13–15 (pp. 19–20) and DJR-007-20–22 (pp. 20–21): conscientious people misjudged, the reversal against worldly wisdom, and the hostile source catalogue about Socrates.
- DJR-011-21–26 (pp. 39–40): reciprocal national and sectarian judgments, with the accusation turned back upon the accuser.
- DJR-012-26–29 (p. 45): contradictory rankings of thinkers and Paracelsus's accusation of medical ignorance.

- DJR-013-10–12 (pp. 47–48) and DJR-016-17–19 (pp. 62–63): unfit government, ignorant landholders, supervision and the limits of Burton’s utopian equality.
- DJR-033-10–16 (pp. 63–64), especially DJR-033-14: ideots in Lemnius’s attributed reproductive theory, distinguished from Cardan’s spirit account, the separate Latin and English claims and Paul’s marital-duty allusion.
- DJR-046-31–35 (pp. 128–129): actual illness and social ridicule distinguished, with the Themistocles counterexample in N03401.
- DJR-047-20–22 (p. 132) and DJR-047-38–41 (pp. 134–135): flattering an unworthy patron and the qualified attack on some lawyers and physicians.
- DJR-048-28–31 (p. 138), especially DJR-048-29: idiots as unlearned, contempt for scholarship, the marginal proverb and the appeal for generous support.
- DJR-049-39 (p. 143) and DJR-050-01–13 (pp. 143–145 [sequence]): village isolation, responsibility returned to universities, Latin unlearned candidates and the explicit good-scholar exception.
- DJR-084-14–18 (p. 292 [296]): destructive scoffing, alleged worsening and the responsibility of friends; the qualified page number is retained.
- DJR-088-34–38 (p. 316) and DJR-089-03–27 (pp. 317–319): rank without merit, lowborn worth, educational concession and the concluding qualified preference for capable nobles.
- DJR-090-30–32 (p. 324), especially original margin N06691: the abbreviated title about the unlearned man and the burdens of wealth.
- DJR-098-33–38 (pp. 361–362), especially DJR-098-35: entire Ideots in the reported consolatory paradox, colonial comparison, uncollated support report and the final distress-and-pity qualification.
- DJR-099-08–18 (pp. 363–364), DJR-099-22–24 (p. 365), and DJR-100-38–44 (pp. 371–372): medical rivals’ insults, Burton’s defence of medicine and the middle position on minerals.
- DJR-131-50–52 (p. 532) and DJR-131-64–67 (pp. 533–534): love’s mixed effects and Cymon’s acquired accomplishments; N10299 qualifies the violent tale.
- DJR-136-34–36 (pp. 556–557), especially original margin N10706: the unlearned-person title as authority for attributed sexual invective.
- DJR-152-18–21 (p. 638) and DJR-163-03–07 (pp. 690–691): confessional judgments of ignorance, presumption and calculated hypocrisy.

In this edition

“idiots” → “unlearned” (DJR-048-29) identifies the educational sense; the surrounding adjectives preserve Burton’s hostility. A plural noun becomes an adjective in the modern series. The village complaint instead expands Idiots to unlearned people. In other contexts the edition retains idiot, or chooses fool, ignoramus or simpleton. Those choices depend on the local argument, rather than replacing the word everywhere with a present-day clinical label.

Components remain separate: in an illiterate unworthy Idiot, the first two words supply unlearned and unworthy, while Idiot supplies fool. Very intensifies a very Idiot into an utter simpleton. In the Latin degree-candidate list, Idiotæ is nominative plural; idiotis is ablative plural in a passive-agent construction that becomes an active English subject. The title’s Idiotæ is instead genitive singular. Its marginal rendering, “In the Contemplation of the Idiot,” belongs to the note, while the abbreviated earlier citation is expanded as “The Contemplation of the Unlearned Man.” The work and exact passages remain uncollated.

Ideots and fooles becomes idiots and fools in the reproductive claim; the preceding many times becomes often, preserving frequency rather than certainty. Entire Ideots do best becomes Those wholly without understanding fare best: entire supplies wholly, Ideots supplies the people represented as without understanding, and do best becomes fare best. The second rendering belongs to the reported paradox, not to the educational definition of unlearned.

See also

- Silly (BAL-0285; Batch 3): Simplicity, susceptibility and evaluative insult.
- Madness (BAL-0067; Batch 1): The distinct historical classifications and the limits of rhetorical mental labels.
- Clown (BAL-0269; Batch 3): Rustic status, manners and Cymon’s acquired cultivation.
- Humane learning (BAL-0277; Batch 3): Learning, letters and social cultivation.
- Church patronage (BAL-0267; Batch 3): Dependence on patrons and the complaint against unqualified appointments.
- Physician (BAL-0106; Batch 2): Professional authority and the disputed claims of medical rivals.
- Honour and nobility (BAL-0259; Batch 3): Birth, merit and fitness for office.
- Censure (BAL-0266; Batch 3): Judgment, blame and the critic’s authority.

Legal evidence

Entry BAL-0279

The word

Legal evidence includes records that create, acknowledge or secure claims. An *obligation* can be a written bond or binding pledge; *assurances* are instruments securing property or title; a *conveyance* effects a transfer, or names its document; a *Deed* is a legal instrument. *Evidence* can mean a legal document or title deed, rather than proof in general. The senses are related but not interchangeable with ordinary duty, confidence or action. Burton also uses evidence for testimony in a judicial metaphor. An *Indenture* is a binding written agreement, and Latin *chirographum* names a written bond.

In the work

The scrivener’s obligation belongs to the complaint about the rewards of scholarship. Drawing up a bond pays better than prolonged study; the surrounding list compares scholars with lawyers, falconers and fashionable service providers. The point is the relative value society assigns to work, rather than the details of a particular debt. Later, barely being able to read a piece of Evidence becomes an inadequate substitute for learning. Burton mocks the patrons who consider that narrow competence sufficient for public service, after arguing that generous support would produce hardworking scholars.

Property documents become a test of institutional trust. Burton cites Camden for the brevity of older conveyances and assurances, then says he has himself seen deeds transferring entire manors in about twenty lines. His *scede*, a written slip, leads into the comparison with Spartan brevity. The accompanying scytale is a message associated with matching rods; Burton draws it into his argument about concise agreements. His account does not establish that every such message was a short property deed. The precise meaning of the golden crosses in the earlier example remains unresolved.

The next paragraph supplies the dispute behind the nostalgia. Modern purchasers allegedly need a houseful of writings. Drafters say their repeated qualifications prevent quibbling; Burton answers that ingenious opponents find more opportunities for quarrel, with a misplaced word threatening annulment. His ensuing complaint says that what one person thinks sound another considers faulty. These are historical criticisms of drafting and litigation, not instructions about the validity of present documents.

Documents can be corrupted as well as overgrown. In the Democritus narrative, notaries allegedly alter judgments and accept money to make deeds disappear; the continuation adds purchased false testimony and fraudulent contracts prevailing against justice. The episode belongs to the literary Hippocratic-letter tradition. The later court satire likewise describes forged deeds or wills displacing an heir, while the weak suffer punishment. Such examples explain the importance of records without treating the mere possession of one as proof of justice.

A literal contracting action appears in the discussion of trade: the Poles indented with Henry of Anjou, their newly elected king, requiring him to bring a hundred families of craftspeople into Poland. Burton reports the agreement as an example of encouraging skilled industry, without producing its instrument. The security of a written agreement also lends itself to a positive metaphor. Friendship is the surest Indenture, binding people more firmly than other ties. Spenser’s following stanzas give virtuous friendship

precedence over kinship and erotic affection. Burton immediately qualifies this praise: such loves are worth little unless they proceed from a true Christian illuminated soul and are practised for God’s sake. No actual legal contract is being executed. In the religious discussion the metaphor changes direction: conscience becomes a witness giving evidence, then jury, pursuer, court officers, advocate, jailer and judge. The subsequent warning says that apparent impunity can end in accusation, while the devil allegedly magnifies the offence as unforgivable to bring about despair. The whole legal image describes inward prosecution.

Binding language does not close off the possibility of recovery. Burton claims that many people find comfort even after giving themselves to the devil by obligation. His original margin illustrates this with an attributed story of someone who denied Christ through a written bond and was afterwards restored. The next paragraph generally requires medicine and counsel to work together. Later, compact, band and obligation appear in the sufferer’s fearful catalogue of self-accusations. The ensuing answer distinguishes involuntary thoughts and partial assent subsequently rejected from a settled will. These historical religious and medical arguments should neither confirm the power of a pact nor turn the imagined charge into proof against an individual.

Places to Read

- DJR-008-21–24 (p. 26): notaries, disappearing deeds, bought testimony and fraudulent contracts within the Democritus narrative and its concluding reversal.
- DJR-010-16–18 (pp. 34–35): forged documents, displaced inheritance and unequal punishment in the satire of courts.
- DJR-011-08–10 (pp. 37–38), especially DJR-011-09: the scrivener’s obligation and the poor reward of scholarship.
- DJR-013-34–39 (pp. 50–51), especially DJR-013-36 (p. 51): swift settlements, concise conveyances and assurances, the written-slip comparison, the defence of verbose drafting and Burton’s reply.
- DJR-014-28–32 (p. 55): indented as the literal act of contracting, with the Poles’ reported agreement requiring Henry of Anjou to bring craftspeople; the setting is industry and trade policy.
- DJR-048-26–31 (p. 138), especially DJR-048-31: secret arrangements do not secure ill-gotten gains; the later Evidence is a legal document awkwardly read by a critic of learning.
- DJR-111-29–33 (pp. 427–428): friendship as the surest Indenture, Spenser’s preference for virtuous attachment, and Burton’s immediately following Christian-purpose qualification.
- DJR-125-58–60 (pp. 498–499): conveyances as devices for passing messages; the supposed magnetic method is expressly disputed.
- DJR-164-49–56 (pp. 699–700): conscience as witness and prosecuting machinery, pleasure’s temporary respite and the alleged exaggeration that induces despair.
- DJR-166-08–12 (p. 705), especially DJR-166-10 and original margin N13060: recovery despite a binding pledge, the written-bond restoration story and the cooperation of counsel with medicine.
- DJR-167-17–34 (pp. 710–712): the alleged compact, bond and obligation in the self-accusations, followed by distinctions between unwanted thoughts, partial assent and a settled will.

In this edition

“for an obligation” → “for drawing up a bond” (DJR-011-09); “conveyances, assurances” → “transfers of property and guarantees” (DJR-013-36); “scamble at a piece of Evidence” → “stumble through a legal document” (DJR-048-31); “by obligation given themselves to him” → “bound themselves over to him” (DJR-166-10). These renderings identify the instrument or binding act. Drawing up makes the scrivener’s implied activity explicit. In the property pair, conveyances supplies transfers of property and assurances guarantees. Scamble supplies the difficulty of reading, while Evidence supplies the document. The last pair remains part of a reported supernatural claim, not confirmation of a pact’s power.

The marginal *per chirographum*, “by a written bond,” is Latin with an accusative after per. It is translated within the note, not the modern body. Its restoration clause must remain beside the alleged renunciation. The later *band* becomes bond, whereas compact becomes pact. In the conscience metaphor, *testor* means witness; the modern It is explicitly connects the sentence to conscience, and giving evidence denotes testimony rather than a title deed. At DJR-048-27, conveyances is instead rendered arrangements, while DJR-125-59 uses it for cunning means of passing messages. Neither context should silently be converted into a property transaction. Indented with Henry Duke of Anjou becomes made a contract with Henry, duke of Anjou: the verb supplies the contracting action, distinct from the noun Indenture used figuratively of friendship. The following requirement identifies the hundred families as those Henry must bring, not as parties making the contract.

See also

- Church patronage (BAL-0267; Batch 3): Appointment rights, defective titles and institutional revenues.
- Usury (BAL-0289; Batch 3): Debt and the moral regulation of lending.
- Dowry and jointure (BAL-0238; Batch 3): Property secured through marriage arrangements.
- Law and justice (BAL-0294; Batch 3): Legal ordering, courts and the limits of procedure.
- Clerk (BAL-0268; Batch 3): The paid scrivener and other learned or administrative roles.
- Conscience (BAL-0053; Batch 1): The inward witness and tribunal.
- Despair (BAL-0076; Batch 1): The fearful accusations and consolatory answers.
- Cure (BAL-0104; Batch 2): The historical cooperation of medicine and counsel.
- Bawd (BAL-0211; Batch 3): Secret communication and the non-property use of conveyances.

Living and preferment

Entry BAL-0280

The word

Preferment is advancement in rank or appointment to a remunerated position; preferments are promotions or appointments, often ecclesiastical. A living is an endowed church office together with its income, but living can also mean income or support without any church office. A benefice likewise joins ecclesiastical office and revenue; a prebend is specifically an endowed cathedral position or its income. Prefer can mean advance or promote someone, recommend someone for service, or further a pursuit. These uses should be distinguished from simply liking one thing better than another, and institutional living from being alive or following a way of life.

In the work

Burton’s qualified scholar has already overcome the difficulties of learning. He has survived study’s supposed bodily dangers, made progress and taken degrees with applause. After twenty years and much expense he is fit for preferment, yet no closer to finding it. Academic proceeding and paid advancement are separate achievements. The immediate alternatives are precarious: teaching, lecturing or serving as a curate earns a small stipend only while patron or parish remains satisfied. A household chaplain may, after years of service, obtain a living to the halves, surrendering half its income, or a small rectory tied to a marriage selected through the patron’s household. The satirical example also allows expulsion if he offends his employers. Burton then imagines scholars as starving grasshoppers, driven into flattering dependence, while insisting that their work gives patrons lasting fame.

The complaint attributed to John Howson makes education the first of two costly purchases. Having spent time, health and family property on qualification, the clergyman must still pay the patron for a parsonage or vicarage. The sermon describes financial demands, simony, perjury and the possible forfeiture of spiritual preferments, both actual and possible. Its legal and spiritual accusations belong to that historical protest. Nor does successful appointment necessarily end the misery: Burton follows the acquisition of a small benefice with ruined housing, fees, arrears, a potentially defective title and litigation. He concedes that parishioners often are peaceable and honest, although he still deplores losing university society. The complaint is about the conditions of obtaining and holding a living, not a claim that its income is effortless wealth.

An appointment can also be offered and refused. In the account of bashfulness, Peter of Blois and Christopher Urswick illustrate people who decline honours, offices and preferments that fall into their laps. Their particular refusals remain untraced. Burton says this happens for the most part among the people described, while the surrounding passage allows contrary dispositions and differences of degree and duration. Fear and shyness inhibit self-presentation and undertaking office. Elsewhere an ambitious melancholic imagines future preferment, or thinks it already his, and acts a lord’s part. Refused, hoped-for and imagined advancement are different relations to the same object, not proof that an actual appointment exists.

The tale of the vacant fat prebend explores competition for a particular lucrative office. Money, the bishop’s household, noble connections, useful discoveries, diligent preaching,

family need, promises, losses and other claims bring competitors forward. The excellent university scholar neither applies nor expects anything: he has no money, influence or friends to press his case and dislikes such methods. The bishop nevertheless sends him the prebend freely, knowing him only by reputation. The other scholars rejoice. Burton then explicitly withdraws the happy ending: it is mere fiction, never actual and never likely. His initial concession that deserving people sometimes prosper must survive alongside this satirical reversal. The ensuing consolation also changes direction: perhaps the disappointed applicant is unfit; or, granting superior merit, perhaps promotion would have made him proud and forgetful of God and friends. Failure to advance does not receive one unvarying explanation.

Burton's own account similarly combines grievance and gratitude. Early in the book he says he never obtained greater preferment, but owes no debt for it and has enough from generous patrons. Later he recalls exhausting himself and his friends in pursuit of advancement, then expressly acknowledges noble benefactors and received kindness. He distinguishes what he desired, deserved and expected before declaring himself at rest. The Latin and English harbour verses express his withdrawal from hope and fortune; they do not erase the patronage he admits receiving.

Preferment is not confined to a parish or cathedral. Burton attributes kingship and other advancement to attractive appearance, although his examples do not establish his sweeping claims and the account of Adrian also names intellectual accomplishments. Marriage into powerful families becomes another means: in the hostile account of the bishop of Ely, nobles welcome his kinswomen in hope of promotion. Conversely, marriage is called a bar to preferments in the cautionary discussion, but the sentence immediately denies that marriage itself is evil and praises the wise, virtuous, harmonious couple. The preceding violent joke is expressly comic, and the adverse conclusion concerns imprudent sensual people. Neither passage makes every marriage a career transaction or obstacle.

Recommendation precedes appointment in the story of Athenais: preferred means that friends put her forward for service to Pulcheria. Her upbringing and beauty stand against the demand for a monetary dowry; Theodosius subsequently marries her on his sister's recommendation. The immediate sources of the detailed tale remain uncollated, and baptism through Pulcheria's agency does not mean she performed it. With a different object, prefer their suites means further their courtship. Burton accuses men of inventing wealth and promises, then neglecting their promises once desire is satisfied. Advancing a pursuit is distinct from either recommending a person or actually appointing one.

The agent of advancement also varies. The demonological survey reports writers who assign promotions and disappointments to attending spirits, after Burton has questioned the authority for particular angelic jurisdictions. Christian consolation instead attributes both promotion and adversity to providence: some are raised, others tested, without promising office to everyone. In polemic, disappointed ambition supposedly produces religious faction, while hope of church advancement supposedly encourages some people's conformity. These are Burton's judgments of motives, qualified by his own as they suppose and some, not independently verified explanations of other people's faith.

Against defective distribution stands the imagined commonwealth. Some dignities remain hereditary, but elected or granted offices, compared with bishoprics and prebends, reward merit and service; qualified commoners should not be excluded. Church livings are placed under collective patronage, with examined university candidates. Burton immediately admits that ideal professional virtue is impossible to obtain. Finally, living has a broader economic sense when a lord has only a knight's living: income falls short of inherited station. His following claim that lowborn people feel poverty less is class

prejudice. The word identifies the means of support; it does not validate that hierarchy of suffering.

Places to Read

- DJR-002-03–06 (pp. 3–4): limited preferment, sufficient support, gratitude and the detached spectator's self-presentation.
- DJR-007-12–16 (pp. 19–20): promotionem in the ironic account of worldly advancement, followed by reversal of the worldly judgment.
- DJR-016-19–21 (p. 63) and DJR-016-26–28 (pp. 63–64): merit-based offices, prebends as analogy, church livings and examined candidates, followed by the impossibility of ideal virtue.
- DJR-031-04–09 (pp. 51–52): reported spirit-governed promotions and disappointments, with the challenge to authority and the Saturnine claim.
- DJR-047-08–22 (pp. 131–132): the qualified scholar at DJR-047-11, poorly paid alternatives, the half-income living, dependence and scholars' value to patrons.
- DJR-048-01–06 (pp. 135–136): Howson's complaint, spiritual preferments at DJR-048-03, financial and spiritual hazards, and actual versus possible appointments.
- DJR-049-35–39 (p. 143): gaining a benefice begins new trouble; repairs, fees, title and litigation, with the concession that parishioners often are honest.
- DJR-053-15–18 (p. 158): living as income measured against station; class prejudice and the disputed Terence example remain attributed.
- DJR-059-37–41 (pp. 187–188): refused honours, offices and preferments at DJR-059-39, within the qualified historical description of bashfulness.
- DJR-061-01–04 (p. 194): imagined preferment shaped by ambition, education and occupation.
- DJR-092-23–27 (pp. 333–334): providential preferment and adversity as different parts of Christian consolation.
- DJR-095-51–57 (p. 349): Burton's unsuccessful pursuit, acknowledgment of generous patrons and separate Latin and English harbour verses.
- DJR-096-17–29 (pp. 351–352): the lucrative prebend, all competitors, the unapplying scholar, the explicit fictional retraction, and the alternatives of unfitness or providential withholding.
- DJR-117-21–27 (p. 454): advancement for appearance, the source qualifications and the additional merits in Adrian's example.
- DJR-122-09–12 (pp. 478–479): marriage connections and promotionis; Burton's separate English adds money to the Latin hope of advancement.
- DJR-125-13–26 (pp. 495–496), especially DJR-125-19: prefer their suites as furthering courtship through false claims; the continuation exposes broken promises and the alternative use of gifts.
- DJR-138-43–47 (pp. 566–567): marriage as a supposed bar to advancement, the comic disclaimer, positive conditional praise and adverse contrast.
- DJR-141-34–37 (p. 578), especially DJR-141-36: preferred as recommended for service; upbringing and beauty, Pulcheria's subsequent recommendation, and the distinction between her agency and administering baptism.
- DJR-155-39–44 (pp. 654–655) and DJR-160-01–04 (p. 675): disappointed and expected advancement as attributed motives in religious polemic.

In this edition

"fit for preferment" → "ready for advancement"; "honours, offices and preferments" → "honours, offices and promotions"; "a fat Prebend" → "a lucrative prebend"; "spiritual

preferments” → “church appointments”. Advancement, promotions and appointments name the opportunities at issue. Lucrative makes fat’s economic force explicit, while prebend retains the specific office. Spiritual locates the appointments in the Church rather than defining an inward state.

Proceeded with all applause becomes taken his degrees to general applause: proceeded has its academic sense, and his identifies the scholar. A Living to the halves becomes a living with only half its income; the added explanation identifies the revenue surrendered. Benefice can become living in the account of finally obtaining a small appointment. A knight’s living, however, becomes a knight’s income without implying ecclesiastical office. The Latin in esse and posse is rendered actual and possible; Burton’s following present and to come is his own separate explanation.

In sub spe magnæ promotionis → in the hope of great advancement, promotionis is the genitive of advancement, with magnæ agreeing with it; spe supplies hope. Burton’s next English mentions money and preferment, but money is not part of that Latin phrase. Promotionem at DJR-007-14 is instead an accusative object: the alleged worldly practices bring advancement and security. The Latin social critique remains ironic. Preferred at DJR-117-22 means advanced; at DJR-096-28 its unreal conditional concerns the promotion that did not happen. Was preferred by some friends becomes she was recommended by friends: she makes the subject explicit from the surrounding construction, while some has no separate equivalent. Prefer their suites becomes further their courtship: prefer is further, their retains possession, and suites supplies courtship.

See also

- Church patronage (BAL-0267; Batch 3): Rights of nomination, trading in offices and the institutions distributing church livelihoods.
- Exhibition (BAL-0275; Batch 3): Financial support and teaching or preaching positions.
- Humane learning (BAL-0277; Batch 3): The studies whose value exceeds their immediate remuneration.
- Honour and nobility (BAL-0259; Batch 3): Rank, merit and the value or danger of titles.
- Ambition (BAL-0244; Batch 3): Pursuit of advancement and disappointed expectations.
- Shame (BAL-0257; Batch 3): Bashfulness and inhibited self-presentation.
- Estate (BAL-0274; Batch 3): Rank, condition and property distinguished from the income of a living.
- Dowry and jointure (BAL-0238; Batch 3): Marriage payments and the material interests surrounding alliances.
- Utopia (BAL-0292; Batch 3): The imagined distribution of offices and rewards.
- Temporize (BAL-0288; Batch 3): Conformity and accommodation as alleged ways of rising.

Parasite

Entry BAL-0281

The word

A parasite is a flattering dependant or hanger-on, with the older association of someone dining at another’s expense. Food, maintenance, patronage or some further advantage gives the praise its interested character. Burton can emphasize the hungry diner, the compliant writer, the flattering court attendant, the intermediary or the hunter of a legacy. Parasitical describes such conduct. Neither the noun nor the adjective is a biological description here. Gnatho, the parasite in Terence’s Eunuch, also supplies a plural name for these flatterers.

In the work

The danger of praise is clearest when Burton asks what mortal can withstand excessive applause. Those Parasites will overturn him: a king becomes one of the Nine Worthies, then more than human, then a god to whom sacrifices are offered. The movement is from exemplary heroism to supposed divinity, not a report that the ruler has really become divine. Burton has just distinguished pride arising within ourselves from the external assault of flatterers. Their inflated praise can make a scholar exhaust himself, a soldier attempt an unequal combat, a householder ruin himself through hospitality or a temperate man starve himself. Earlier Burton allows recipients to know that the praise is false: ironic smiles, apparent anger and blushing may coexist with inward pleasure, so recognition need not protect them from inflation. The historical rulers who claim divine identities exemplify the argument, but the continuation makes self-admiration a temptation of successful tradesmen as well. Elsewhere Alexander’s bleeding wound reverses the parasites’ work: he remembers that he is only human and abates his pride.

Flattery need not take the form of an explicit speech. Alfonso’s parasites turn their heads because he does; courtly imitation becomes compliance. A favourite’s favourite and a parasite’s parasite form chains of dependence, through which the would-be independent man hopes to gain enough status to despise everyone else’s servility. In the beauty discussion, a fly lands on sleeping Malthus’s cheek. The attendant explains that it came to kiss his divine looks, not sting him. This is the hanger-on’s flattering interpretation within the joke, not evidence about an insect’s desire. The precise Malthus and Athenaeus identification remains unresolved.

Dependence also has a material cause. Writers may flatter powerful men to obtain money or support, and hungry scholars turn from grasshoppers into parasites to secure a meal. Burton insists that their learning gives patrons lasting fame: the scholar’s need does not prove his work worthless. His comparison with mice eating another’s bread instead exposes the subjection of valuable abilities to an unlearned ruler. The poverty discussion broadens the pressure: the dependent must accept jokes, blows and humiliation, adapt himself to others’ moods and perform the jester or fool for food. Burton’s ensuing claims about poverty and wrongdoing are sweeping moral judgments, not descriptions that can safely be applied to every poor person. In consolation he reverses the pressure of want: mostly bashful, suspicious and solitary melancholics are said not to become parasites and other intrusive dependants. Necessity or lack of means restrains their conduct; he explicitly says that the will, unlike the means, was not lacking. This historical comparison therefore does not establish either a medical rule or superior moral character.

The ecclesiastical examples make the patron’s power explicit. In the Chrysostom-attributed Latin, wealthy men force teachers into the ranks of parasites and feed them like dogs. Burton’s English then names lecturers and adds that patrons make them say what they prescribe. The chaplain must follow the patron’s religious position or be expelled. An Erasmus-attributed description calls accommodating preachers obliging parasites who teach and write against conscience for their own fortune. This criticism is preceded by an express acknowledgment of many excellent clergy and scholars. Dependence can distort instruction, but Burton does not condemn the entire Church or university as corrupt.

The feeding association can also stress appetite rather than the patron’s coercion. Agrippa’s parasites have their brains in their bellies, and the drinking example of Ofellius Bibulus reduces a life to consumption and excretion; its identification remains unverified. In the moral catalogue, the parasite prefers his gut to life or well-being. Yet the marginal extract from More’s Utopia directs blame toward distribution: an unjust commonwealth rewards parasites and other idle consumers while leaving indispensable workers neglected in old age. Burton’s surrounding proposal provides support for those unable to work and recreation without overwork for those who can. The social type belongs to an argument about resources and power, not merely an insult at a dinner table.

Other passages specify the hoped-for return. The rich man’s parasite can act as a spokesman or business intermediary in the contrast between wealth and poor self-sufficiency. The lover must court the woman’s hangers-on as well as her other attendants with gifts. The legacy hunters flatter a person who is both wealthy and childless, aiming to become his heir or executor. These are the particular parasites praised ironically among bachelor privileges: the supposed affection is conditional on the estate. In the retinue of the prodigal, flattering followers vanish when his money does. Burton’s religious polemic extends the label to Stapleton as the pope’s flatterer; that hostile designation does not establish either his private motives or a literal place at the papal table.

The Gnathos of the love classification counterfeit learning, virtue and affection, generally attach themselves to great men, and work their way into honours and offices. Burton says that they can ruin both themselves and others. Their appearance is nevertheless opposed to genuine honourable love grounded in real virtue, which cannot be forced. His short caution against trusting parasites similarly becomes a warning against flatterers in the modern text. Its Latin margin mentions riches and flatterers; the English body adds beauty. The distinction matters because Burton’s own expanded warning is broader than the marginal words.

Places to Read

- DJR-004-07–10 (p. 7): parasitic writing, different motives for publication and the qualification allowing genuine invention.
- DJR-009-17–20 (pp. 29–30): parasitical fawners in the denunciation of privately motivated war; the numerical exempla remain attributed.
- DJR-011-03–08 (p. 37): imitation of Alfonso, unstable favour and the chain of parasitic dependence.
- DJR-016-40–43 (pp. 65–66), especially N01076 at DJR-016-42: marginal parasitis, unequal reward, provision for those unable to work and limits on labour.
- DJR-021-20–22 (p. 3 of Partition 1): Alexander’s wound counters flattering deification within the providential account of affliction.

- DJR-031-04–09 (pp. 51–52): undeserving Gnathos in a reported supernatural explanation of promotion, whose authority Burton questions.
- DJR-035-12–16 (pp. 73–74): appetite, Agrippa's parasites, Ofellius Bibulus and ironic social admiration of drunkenness.
- DJR-044-25–28 (pp. 117–118): the prodigal's vanished attendants, Lucian and the altered scriptural sequence, followed by the qualification concerning excess.
- DJR-045-15–20 (pp. 121–122), especially DJR-045-17: recipients recognize false encomiums yet inwardly enjoy them; apparent anger and blushing do not exclude pleasure.
- DJR-045-47–50 and DJR-046-01–12 (pp. 124–126): internal pride, external praise, the ruler's imagined divinity at DJR-046-01, harmful imitation and self-admiration beyond courts.
- DJR-047-18–25 (pp. 132–133): starving scholars, their contribution to patrons' fame and the mouse-like dependence for bread.
- DJR-049-29–34 (pp. 142 [printed 128]–143): compulsory conformity, original Latin parasitorum and Burton's expanded English restatement; DJR-049-29–33 bear the misprinted 128.
- DJR-050-09–13 (pp. 144–145 [sequence]): the good-clergy exception, accommodating Parasiti and the original 050-13 negation that the modern interprets contextually.
- DJR-053-26–31 (pp. 158–159): the poor man made to please and endure abuse for a meal, with the widening account of want's pressure on conscience.
- DJR-090-20–22 (pp. 323–324): the parasite as employed intermediary, the Latin parasitum and the separate English explanation.
- DJR-094-20–22 (p. 342): the parasite's gut in a catalogue of destructive desires; N07017 gives the related Cardan-attributed Latin.
- DJR-098-11–13 (p. 360), especially N07352 at DJR-098-12: the warning against flatterers and the English addition of beauty to the Latin objects.
- DJR-098-25–32 (p. 361), especially DJR-098-27–30: the consolatory negative list includes parasites; most part, necessity and the will-versus-means distinction qualify the apparent moral advantage.
- DJR-110-21–26 (pp. 421–422): Gnathos, false virtue, advancement and public harm, contrasted with sincere honourable love.
- DJR-117-49–51 and DJR-118-01–02 (pp. 456–457): the fly's supposed kiss, its flattering interpreter and the playful surrounding examples.
- DJR-125-26–28 (p. 496): gifts to the beloved's hangers-on and other attendants, followed by Lucretia's literary boast.
- DJR-139-33–40 (pp. 570–571): wealthy childlessness, Hæredipetæ, heir-seeking parasites and the separate Plautine and English verses.
- DJR-154-38–40 (p. 650): Stapleton labelled a parasite in Burton's hostile account of papal authority.

In this edition

"those Parasites" → "those parasites" retains the noun, explained through dependence and interested flattery rather than biology. Elsewhere parasites becomes flatterers, as in the imitation of Alfonso and the warning against trusting them; a parasite of his standing by becomes a hanger-on standing beside him in the fly anecdote. The role can thus remain the same while the modern wording brings a different aspect forward.

The original a parasites, parasites, parasite becomes a flatterer's flatterer's flatterer: the modern possessive marks make the chain of dependence explicit. Parasiticall fawners becomes parasitic flatterers, with fawners supplying the people's flattering action.

Gnathoes and Gnathoe’s become plural Gnathos, preserving the dramatic name as a type rather than treating the apostrophe as a singular possessive.

In ordinem parasitorum becomes into the ranks of parasites; parasitorum is a genitive plural. In obsecundantes Parasiti → Obliging parasites, Parasiti is nominative plural and obsecundantes means accommodating or compliant. The flattering conduct is hardly morally obliging. Marginal parasitis at DJR-016-42 is dative plural, marking recipients in the irregular Latin sentence about gifts; at DJR-098-12 the dative depends on the verb trust. That second margin has no Latin word for the beauty which Burton adds in English. Locuples mittit parasitum → The rich man sends a parasite has parasitum as its accusative object; the following employment and civic analogy belong to Burton’s separate English. Hæredipetæ becomes legacy hunters, specifying the inheritance sought rather than making it a definition of every parasite.

See also

- Collogue (BAL-0270; Batch 3): The action of ingratiating speech distinguished from the dependent person.
- Ambodexter (BAL-0262; Batch 3): Self-serving accommodation and divided allegiance.
- Proletary (BAL-0284; Batch 3): Disparaging social categories in the criticism of corrupt appointments.
- Clown (BAL-0269; Batch 3): Rank, manners and hostile social labels.
- Fustian and bombast (BAL-0276; Batch 3): Inflated epithets and praise.
- Living and preferment (BAL-0280; Batch 3): Material support, advancement and dependence on patrons.
- Church patronage (BAL-0267; Batch 3): Control of appointments and of dependent clergy.
- Counterfeit (BAL-0272; Batch 3): False gestures of love, learning and virtue.
- Friendship (BAL-0156; Batch 2): Genuine affection distinguished from interested attendance.
- War and peace (BAL-0296; Batch 3): The public consequences attributed to self-interested counsel.

Parrhesia

Entry BAL-0282

The word

Parrhesia means frank, open or free speaking. Burton’s Latinized form is parrhesiam, an accusative singular governed by the word for except in a marginal sentence about his style. The term belongs to that original margin, not to the English body. Its related claims concern plain expression, agreement between pen and mind, and substance preferred to verbal display.

In the work

The margin says that there is no style here except frank speaking. Beside it Burton describes himself as a loose, plain, rough writer, “as free, as loose.” His “idem calamo quod in mente” makes the pen answer to the mind. The Latin “ficum voco ficum, & ligonem ligonem” calls a fig a fig and a spade a spade; Burton then says in English that he calls a spade a spade. The repetition matters. Frankness is not merely reported but performed through successive Latin and English declarations.

The same sequence specifies what this frank writing is for. “Animis hæc scribo, non auribus” directs it toward minds rather than ears. Burton says that he respects matter rather than words, recalls Cardan’s “verba propter res, non res propter verba,” and cites Seneca on choosing what to write rather than how. The exact Cardan and short Seneca sources remain unresolved in the supplied annotation. The following paragraph brings in Philo, Palingenius and another Senecan judgment against polished expression without substance. These are attributed claims and values, including Seneca’s gendered contrast between manliness and verbal elegance, rather than neutral tests of a writer’s learning.

This defence of plainness comes after a deliberately unpolished birth image: Burton claims that he lacked time to shape his confused collection of notes. His disclaimers are themselves richly furnished with quotation and figure. The sequel describes a river of changing pace, depth, clarity and width, and a road through differing landscapes. His style can be serious or light, comic or satirical, elaborate or relaxed, according to the subject or his disposition. Plain speaking therefore does not promise uniform simplicity or the absence of rhetorical art; it is the author’s declared priority within a conspicuously varied manner.

Elsewhere the demand for frankness encounters its risks. Before applying Lucian’s ideal of independent historical writing to the political writer, Burton warns himself not to go too far: truth can breed hatred. The writer who speaks and writes freely must present matters truthfully without courting anyone’s approval. This is an ideal of independence stated amid political hesitation, not a declaration that existing laws guarantee unrestricted speech.

Burton carries the claim into the discussion of love: he will treat it with like liberty as the rest, while declaring a purpose of censuring lust, deterring its practice and teaching remedies. He also defends Cardan’s sexual self-report as free, down right, plain and ingenuous: this is how it seems to him, despite Mersenne’s condemnation. The sequel distinguishes inward fantasy from outward action and says the confession benefits students. Yet openness does not ensure approval. Vanini is more free, copious and open in expounding the astrological doctrine than other modern writers, Cardan excepted, but

Burton endorses Mersenne's censure of its naturalistic explanations. The later Christian disclaimer is Vanini's quoted declaration; its sincerity remains unsettled.

The close of the preface stages the instability more dramatically. Burton claims to spare persons while attacking vices, and blames offence on readers who expose their own guilty consciences. His defence of freenesse of speech is self-exculpatory, not proof that objectors are guilty. Festive licence and the mask of Democritus excuse the author's sharpness; he asks to "speak my minde freely" and says that he will take the liberty if refused. He declares himself independent and unafraid, then immediately recants, admits fear, confesses folly and promises a soberer treatise. The ensuing apology remembers that bitter jokes leave lasting injuries and that a satirist may fear retaliation. These reversals keep the marginal ideal of frank speaking within Burton's complex self-defence.

Places to Read

- DJR-005-23–29 (pp. 12–13), especially DJR-005-26 and original margin N00294: revision, the unshaped work, marginal parrhesiam, the pen-and-mind declaration, repeated Latin and English plain-speaking formulas, attributed attacks on empty polish, and the river and road figures of changing style.
- DJR-015-24–27 (p. 59): the danger of harsh truth, Lucian's model transferred to political writing, acknowledged laws and the ironically reported promise of universal reform.
- DJR-019-21–39 (pp. 76–78): the assumed persona, claimed persons/vices distinction, freenesse of speech and self-exculpatory attribution of offence; then Democritus's shield, festive permission, frank defiance, immediate recantation and the remembered risks of satire.
- DJR-108-12–16 (p. 410), especially DJR-108-16 and original margin N08198: like liberty in erotic writing, with censure, deterrence and teaching remedies as its declared purpose.
- DJR-116-03–09 (pp. 447–448), especially DJR-116-05–08: Cardan's candid self-report, Burton's qualified defence, the distinction between fantasy and action, and the claimed benefit to students.
- DJR-162-21–28 (pp. 687–688), especially DJR-162-22 and 27: Vanini's comparative openness, the Cardan exception, Burton's censure and Vanini's own Christian disclaimer.

In this edition

"parrhesiam" → "frank speaking" comes from the translated original margin at DJR-005-26, N00294. The full marginal sentence becomes "There is no style here except frank speaking." The English is makes its elliptical predication explicit. The body's separate "as free, as loose" → "as outspoken as I am unrestrained" renders the paired adjectives; the repeated I am is supplied from the first-person context. The marginal term and the related body claim remain distinct.

Idem calamo quod in mente becomes the same in my pen as in my mind: my is supplied twice from the speaker's context. The fig-and-spade Latin is translated before Burton's separate English spade repetition. Animis and auribus in the next maxim mean for minds and for ears; they describe the intended recipient, not a claim to write with those organs. The Cardan maxim's things and words exchange positions around for, so its full antithesis remains broader than Burton's adjacent English preference for matter. The modern text retains these overlapping formulations instead of silently reducing them to one.

Freenesse of speech becomes freedom of speech within Burton’s denial that his writing causes the reader’s flinching. With like liberty becomes as freely in the love preface. In Cardan’s defence, free means frank, while down right means straightforward and ingenuous candid. The later more free, copious and open becomes more freely, fully and openly: the modern turns the adjective construction into adverbs modifying explains, preserving three distinct components.

See also

- Cento (future article): The assembled voices and quotations within Burton’s authorial manner.
- Action (BAL-0056; Batch 1): Delivery and the performance of speech.
- Apologize (BAL-0263; Batch 3): The defence, recantation and apology accompanying frankness.
- Fustian and bombast (BAL-0276; Batch 3): The inflated expression Burton professes to avoid.
- Censure (BAL-0266; Batch 3): Criticism and the risk of speaking harsh truths.
- Friendship (BAL-0156; Batch 2): Private unburdening to a trusted listener, a different setting for free expression.

Plausible

Entry BAL-0283

The word

Plausible can mean pleasing, acceptable or agreeable: something that wins a favourable reception. In other settings it is persuasive or convincing in appearance. These senses overlap, but the word does not by itself certify that a claim is true. A pleasing manner toward a distressed person, an attractive gesture, a convincing pretext and a persuasive doctrine must each be read in their own setting.

In the work

Burton’s counsel to friends begins with compassion. Kind words, encouraging promises and gentle persuasion should replace mockery, contempt, neglect and browbeating. The appeal to Lemnius makes pity central to the attempt to restore the sufferer: plausible means are means that the person can accept. Reduce here means bring back or restore, with health understood from the context. Yet the gentleness is explicitly to be used at first. The next paragraph reports medical authorities recommending threats, frightening, scolding and even whipping if mild approaches fail; a further alternative replaces one passion with another. These harsh historical prescriptions must remain visible beside the humane opening, without becoming advice for present treatment.

The adjective can describe pleasure that moves an audience. The plausible sermon in the discussion of divine beauty is a pleasing sermon: if created beauty and persuasive speech affect us so deeply, Burton asks, how much more powerful must God’s beauty be? The printed syntax around the sermon is unsettled, and the modern interpretation remains qualified. Music and promised entertainment likewise form a most plausible argument in Louis XI’s invitation to Edward IV. Here argument means an attractive inducement, particularly to the sensual man Burton imagines, rather than a proof. The source leaves one promised pleasure blank, and the edition does not fill it in.

Appeal can also produce error. Plausible gestures belong to the discussion of composed smiles and erotic attraction. Burton accuses some displays of deceit, but also says that lovers repeatedly mistake ordinary graciousness for a personal invitation. Their confidence does not establish another person’s desire. In the religious origin stories, declaring Flora goddess of flowers makes a holiday more plausible: the motive is public acceptance. The description of Flora as a rich prostitute and the political explanation of her festival remain Burton’s hostile account, not verified history.

The vocabulary of reasoning brings the modern sense of convincing appearance closer. The claim that relentless money-making proves the pleasure of wealth may seem plausible at first; Burton then demands closer examination and distinguishes wealth from covetousness. The argument’s initial appeal is not his final verdict. A more plausible cause to beg similarly means a more convincing reason for receiving alms in his account of alleged sham invalids. The allegation concerns some people under the pressure of want; his hostile early modern categories do not establish a general suspicion of disability or poverty.

Religious controversy makes the difference between persuasion and truth particularly sharp. Plausible wits are the ingenuity Burton accuses scholastic writers of using to defend errors. Plausible speeches, paired with terrifying threats, are attributed to

confessors who allegedly play upon consciences for their own advantage. Both descriptions belong to his confessional polemic; the accompanying inference about the comparative frequency of despair is not demonstrated. In a different argumentative setting, universal grace is a plausible doctrine because it offers relief from torment over election and reprobation. Burton nevertheless warns that some go to the opposite extreme, reports competing positions and rejects a particular inference that would give the devil greater sovereignty. Attractive does not mean finally endorsed.

Places to Read

- DJR-043-38–40 and DJR-044-01–03 (pp. 114–115): the apparent defence of acquiring wealth, its initial plausibility, and Burton’s reply distinguishing riches from covetousness.
- DJR-053-31–33 (p. 159): plausible grounds for begging within attributed allegations of deception and the wider account of poverty’s pressures.
- DJR-084-25–30 (pp. 297–298), especially DJR-084-28 and N06213: comfort and gentle means of restoration, followed by conditional harsh treatment and competing passions.
- DJR-085-20–23 (pp. 300–301): musical pleasure, Louis XI’s attractive invitation and the unfilled original dash.
- DJR-120-35–41 (pp. 470–471): appealing gestures, mistaken lovers and the distinct Latin and English assertions about smiles.
- DJR-151-32–36 (p. 634), especially DJR-151-34 and N12000: the pleasing sermon in the ascent from created to divine beauty, with unresolved surrounding syntax.
- DJR-158-04–08 (pp. 665–666): deification explained through social motives, with Flora’s festival made publicly acceptable at DJR-158-06.
- DJR-160-05–12 (pp. 675–676): plausible ingenuity, controversial distinctions and Burton’s partisan history of religious reform.
- DJR-165-17–21 (p. 701): persuasive speeches and threats attributed to confessors, followed by the transition to symptoms of despair.
- DJR-168-01–15 (pp. 715–716): the appeal of universal grace, the warning about extremes, reported arguments, explicit objections and a bibliographical exit from the controversy.

In this edition

“all plausible means” → “every agreeable means” preserves the emphasis on how the approach is received. The larger construction by all plausible means to seek to reduce them becomes try by every agreeable means to bring them back to health: reduce supplies bring back, while to health makes the intended restoration explicit. The modern moves the means phrase after try, so the complete construction, not two arbitrarily clipped spans, carries the alignment.

Elsewhere plausible becomes pleasing for the sermon, appealing for gestures and the doctrine of universal grace, acceptable for the holy day, persuasive for speeches, and convincing for the reason to beg. In a most plausible argument it becomes highly attractive, while argument becomes inducement. The wealth argument retains plausible together with may seem and at first; those qualifications are essential. Plausible wits becomes plausible ingenuity, identifying an intellectual faculty rather than humorous sayings. The sermon’s noun phrase can be translated precisely even though the whole printed comparison remains grammatically unresolved.

See also

- Secure (future article): Security and freedom from anxiety in the language of distress.
- Comfort and consolation (BAL-0157; Batch 2): The supportive speech surrounding agreeable means of restoration.
- Confer and conference (BAL-0152; Batch 2): Conversation and counsel.
- Beauty (BAL-0202; Batch 3): The sermon comparison and divine beauty.
- Counterfeit (BAL-0272; Batch 3): Feigned appearances and the qualification of allegations.
- Courtship and wooing (BAL-0203; Batch 3): Appealing gestures and mistaken interpretations.
- Despair (BAL-0076; Batch 1): The disputed theological explanations and remedies.

Proletary

Entry BAL-0284

The word

Proletaries are people of the common or lower social ranks; Burton’s battle example means common soldiers. The related Latin proletarii can become a disparaging name for low fellows. Its printed form proletariique adds the conjunction and. The military description and the contemptuous institutional label share a social distinction, but they do different argumentative work. Neither refers to the later political category proletariat.

In the work

The common soldiers die in pursuit of an honour that scarcely reaches them. Burton imagines fifteen thousand proletaries killed in battle, with scarcely fifteen names recorded, perhaps only the general’s. The numerical contrast is a rhetorical measure of anonymity, not a casualty calculation for an identified engagement. Even the commander’s advantage is temporary: his name, the soldiers’ names and eventually the battle itself disappear. The continuation therefore attacks the promise of immortality that encourages men to destroy themselves and others.

This passage does not simply condemn the soldier’s profession. Just before it, Burton limits his denunciation to civil and unjust wars, calls soldiering honourable and necessary given the world’s condition, and acknowledges its protection of civil life and learning. His target is the false naming of cruelty as courage and the glory that recruits volunteers to risk their lives for scant, uncertain pay. The descriptive common soldiers keeps their military position distinct from the captains whose fame absorbs theirs.

The Latin institutional passage is more openly contemptuous. Proletariique joins trafficking Harpies in the accusation that corrupt people deprive Church and universities of their proper good. The surrounding list of hungry, ignorant intruders into theology uses class contempt to strengthen an attack on purchased qualification and self-serving appointments. Burton nevertheless expressly denies any wish to detract from the many excellent clergy and learned scholars. Both institutions, he says, would shine more brightly if corruption did not obstruct them. The insult concerns those he accuses of obstruction, not every member of either institution.

The sequel explains how dependence sustains the abuse. Seekers of office adapt themselves to patrons, move like puppets and speak against conscience for a fortune. Their pursuit of favour and applause connects the institutional label with the dependent flatterer, but it does not make proletary a synonym for parasite in every setting. Nor does the military use carry the full moral condemnation of the Latin invective.

Places to Read

- DJR-010-01–08 (pp. 32–33), especially DJR-010-05 (pp. 32–33): the necessary-soldiering qualification, false honour, poorly paid volunteers, anonymous common soldiers, forgotten fame and the polemical account of promises made to combatants.
- DJR-050-06–13 (pp. 144–145 [sequence]), especially DJR-050-09 (p. 144 [sequence]): corrupt qualification, proletariique beside Harpies, the explicit good-clergy and good-scholar exception, and the continuation through patronal dependence. Page 144 is

unnumbered in the witness, as N03631 confirms; that note also explains the contextual interpretation of the contradictory ne non offendant at DJR-050-13.

In this edition

“proletaries” → “common soldiers” gives the social noun its local military application. “proletariique” → “and low fellows” preserves the harsher polemical force. Proletarii supplies the people labelled low; the attached -que supplies and, joining them to the preceding Harpies. Its nominative plural belongs to the subjects of the conditional clause: if these people did not begrudge us this good. The renderings distinguish anonymous combatants from a derogatory accusation, without importing the later political meaning of proletariat.

See also

- Parasite (BAL-0281; Batch 3): Dependent flatterers in the continuation of the institutional attack.
- Church patronage (BAL-0267; Batch 3): Corrupt appointments and the explicit exceptions for worthy clergy and scholars.
- Living and preferment (BAL-0280; Batch 3): The support and advancement sought through patronage.
- Clown (BAL-0269; Batch 3): Social rank distinguished from an abusive moral judgment.
- War and peace (BAL-0296; Batch 3): The distinction between necessary soldiering and unjust war.

Silly

Entry BAL-0285

The word

Silly can mean simple or unlearned, weak or helpless, unsuspecting, insignificant, or pitiable. It can also mean foolish, but that meaning cannot be imposed wherever the word appears. A silly person may be expressly wise, a skilled source of useful knowledge, or religiously innocent. The adjective also describes a sheep, a wren, a reed and a musical instrument. Its force depends on the person or thing, the speaker’s attitude and the comparison being made.

In the work

The silly surgeon is simple or unlearned beside the theoretically trained physician. Burton says an empiric or such a surgeon often performs extraordinary cures because the patient trusts him. The argument concerns the supposed power of confidence within historical medicine; it neither proves the surgeon incapable nor establishes belief as a sufficient modern treatment. The neighbouring explanation of charms also contains a disagreement between disbelief in the English body and credulity in the original Latin margin. Its layers cannot be silently harmonized.

At the close of the causes of melancholy, weak and silly describes every human creature’s exposure to illness, loss and sudden change. The boast of present happiness collapses into a call to humility. The threatened soul in the discussion of despair is likewise pitiable or helpless: thoughts of eternal punishment cause distress, especially, Burton adds, where melancholy and a tender conscience predispose the person and Scripture is misread. The adjective does not establish that the sufferer is condemned. Between these uses, the lovesick shepherd is poor in the sense worthy of pity. The preceding Latin describes neglect and grief; Burton’s following English verse supplies the silly shepherd. Ovid’s marginal parallel supports neglect of flocks but goes on to attention to appearance, qualifying the broader picture of total neglect.

Vulnerability can arise from inexperience. Silly travellers become targets of procurers, who learn a newcomer’s name and pretend familiarity. The Plautus verses introduce the device, but silly occurs in the following English prose. Burton’s ensuing claims about snares defeating even exemplary chastity are rhetorical exaggerations. The silly novice who believes a written declaration of a rival’s love is similarly inexperienced. Burton’s Melissa episode combines different parts of Lucian’s dialogue, so its claimed trick and successful outcome must not be treated as a single verified story. His foolish gentlewomen are also deceived by attractive accomplishments and empty boasts; this is his generalizing social criticism, not a finding about all women.

The gullible spectator before optical devices belongs to another kind of deception. Reflections and projected images can seem to be devils or figures floating in the air. Burton qualifies the reported feat of Roger Bacon because he finds no such account in Bacon’s optics. He then says deception is mostly in the brain, while still allowing the Devil a role. His various explanations coexist. In the discussion of cruel joking, simple people can be manipulated by praise, but Burton asks who is so wise as to be immune from determined mockers. A simple soul may escape distress if unaware of the joke; if aware

and wounded by it, the same person can suffer intensely. Those conditions matter more than an easy label of foolishness.

Social appearance is an especially unreliable guide. A silly, ragged man is expressly called wise, polished in speech and noble in spirit. Elsewhere someone who looks insignificant may possess more intelligence and integrity than a swaggerer. Gesner's poor old age contrasts with wealthy dignitaries, though Burton's financial history remains unverified. A humble beggar even supplies the remedy in the reported borage-wine story: its first-person witness is Villanovanus quoted by Burton, not Burton himself, and its claimed efficacy remains historical. The powerless people punished by partial justice are silly in another social sense. Their lack of influence, not lack of understanding, exposes them to penalties.

The contrary use remains real. Burton calls learned students foolish in practical affairs: they can range through the heavens yet be deceived in a bargain. His Aeneas Sylvius anecdote makes the same contrast between extensive learning and domestic incompetence. The passage finally defends scholars as honest, innocent and sincere, so practical foolishness does not erase their virtues. In the account of love's transforming force, soft and silly instead becomes weak and timid: love may give such people courage. Burton has just acknowledged its harms and says it is hard to decide whether its overall effects are better or worse.

The nonhuman examples make the range clearer. A helpless sheep fights to protect its young; the point is affection overcoming vulnerability, before divine command is added to natural duty. The frail reed may survive a storm that fells the lofty oak, illustrating the possible security of obscurity rather than a guarantee that poverty is safe. The little wren has freedom of choice in the marriage verses. One simple pipe overwhelms Argus's hundred eyes in the myth of music's power. These uses concern weakness, smallness or seemingly slight means, not an animal's or object's defective intelligence.

Simplicity can even be honoured. The few simple fishermen confound worldly wisdom in Burton's Christian contrast between salvation and the exploitation of ignorance. The simple monk in the Benedict-attributed vision resists extraordinary temptation, although the surrounding discussion soon turns against Christian institutions. These passages coexist with Burton's hostile stereotypes of people he calls easily deceived. They prevent an automatic equation between silly, moral failure and false belief.

Places to Read

- DJR-010-14–18 (pp. 34–35): the wise but socially disregarded figure, outward splendour, powerless victims of justice and unequal consequences.
- DJR-039-27–31 (pp. 95–96), especially DJR-039-29 (p. 96): simple surgeon and learned physician, confidence in historical cures, and the body-margin credulity disagreement at DJR-039-28.
- DJR-046-39–42 (pp. 129–130): learned people's practical foolishness, the Aeneas Sylvius anecdote and the closing defence of scholarly sincerity.
- DJR-051-35–41 (pp. 149–150): manipulated simple people, the vulnerability of the wise and the conditional difference between unperceived ridicule and painful awareness.
- DJR-057-46–49 (p. 178): historical causes, the weak and helpless human creature and the call to humility.
- DJR-064-27–30 (pp. 210–211): the gullible spectator, optical contrivance, the doubtful Bacon report and Burton's mixed explanations of deception.
- DJR-087-40–42 (p. 312): insignificant appearance and possible superiority in learning, intelligence and integrity.

- DJR-091-34–37 (p. 329), with DJR-092-04–07 (p. 332): the frail reed, contentment and the later objection to praising humble circumstances from comfort.
- DJR-096-12–16 (p. 351): Gesner’s poor old age within the complaint about dishonest and accidental advancement.
- DJR-101-21–23 (pp. 374–375): the humble beggar in Villanovanus’s attributed cure story, original marginal version and claimed transmission.
- DJR-111-19–22 (pp. 426–427): the helpless sheep, natural affection and the stronger theological obligation.
- DJR-123-09–11 (p. 484) and DJR-123-21–23 (pp. 484–485): the simple pipe’s mythological power and foolish gentlewomen deceived by accomplished appearances.
- DJR-124-19–21 (pp. 489–490), especially N09548: the simple novice and Burton’s merging of separate Lucian episodes.
- DJR-125-63–66 (p. 499), especially DJR-125-64–65: Plautine harbour verses, then the English silly travellers, with the exaggerated chastity exempla.
- DJR-128-74–77 (pp. 516–517), especially DJR-128-75–76 (p. 516): Latin grief and neglected flocks, the poor shepherd in English verse, and the Ovid qualification.
- DJR-131-50–53 (p. 532): soft and silly made courageous, within the explicit balance of love’s harmful and beneficial changes.
- DJR-142-18–24 (pp. 581–582): the little wren’s choice, marriage restrictions and Burton’s economic and colonial responses.
- DJR-155-25–29 (pp. 652–653): simple people as alleged targets of deception contrasted with the Gospel fishermen; the social and religious judgments remain attributed.
- DJR-159-20–23 (pp. 671–672): the simple monk’s resistance in an unlocated vision, before the confessional attack develops.
- DJR-164-23–29 (p. 697): the poor sinful soul, dread of eternity, bodily susceptibility, tender conscience and misinterpreted Scripture.

In this edition

“a silly Chyrurgian” → “a simple surgeon”; “weak and silly” → “weak and helpless”; “silly travellers” → “unsuspecting travellers”; “The silly shepherd” → “The poor shepherd”; “a sinfull silly soul” → “a poor sinful soul.” These retain the differences between lack of theoretical learning, vulnerability, inexperience and pitiableness. The final pair reverses the two adjectives: sinfull supplies sinful, while silly supplies poor. The traveller and shepherd labels belong to the English units following the Latin verse anchors, not to those Latin lines themselves.

Other local equivalents are equally specific. Soft and silly becomes weak and timid, with each adjective contributing its own component. Silly, soft fellows becomes foolish, ineffectual fellows in the complaint about worldly inexperience. A silly fellow to look to becomes A man who looks insignificant, making the restriction to appearance explicit. Some silly ones becomes some powerless wretches in the justice complaint. The silly reed becomes the frail reed, the silly Wren the little wren, and one silly pipe one simple pipe. In the printed on silly Monk, on is interpreted as one: one simple monk. The variety prevents any one of these modern words from becoming a universal replacement.

See also

- Idiot (BAL-0278; Batch 3): Educational insults and more specific claims about understanding.
- Clown (BAL-0269; Batch 3): Social rank, manners and practical experience.

- Stupid (future article): Insensibility and evaluative mental labels.
- Dotage (BAL-0066; Batch 1): Historical classifications distinguished from casual insult.
- Empiric (BAL-0108; Batch 2): Practice by experience beside learned medical theory.
- Physician (BAL-0106; Batch 2): Professional learning and confidence in the practitioner.
- Imagination (BAL-0002; Batch 1): The historical explanations of apparent cures and deceptive appearances.
- Despair (BAL-0076; Batch 1): The tormented conscience and the limits of its inferences.
- Love (BAL-0200; Batch 3): Weakness transformed into courage, alongside love’s harms.

Suit

Entry BAL-0286

The word

Suit can be a legal action, a petition for favour or office, or the pursuit of a beloved. Suiters in the legal catalogue are litigants; the object and institution decide whether another suitor is an applicant, wooer or simply an earnest requester. The spellings sute, suites, suters and Sutors do not by themselves decide the sense. Sue likewise ranges from bringing proceedings to applying, begging and courting. A suit of apparel is a set of clothes, while suits himself means adapts himself. These last uses require their own definitions rather than a forced legal or romantic explanation.

In the work

The legal complaint makes pursuit destructive. Burton’s ordinary suiters spend enormous sums in bitter, delayed and allegedly dishonest proceedings. He describes most litigants in these terms, reports rather than verifies the thousands of cases, and refuses to settle responsibility on a single party: lawyers, clients, laws, both or all may be at fault. Plutarch’s image of mutual destruction leads to Paul’s appeal for judgment between brethren and Christ’s call to agree promptly with an adversary. Elsewhere, cast in a sute is the loss of a lawsuit, one among many different experiences said to trouble different people.

The imagined commonwealth offers procedural remedies rather than simply abolishing legal pursuit. Whoever sues must provide a deposit, forfeitable if the action is proved wrongful, rash or malicious; alternatively, a commission must approve the complaint before proceedings begin. Concealing parties’ names is itself conditional on circumstances allowing it. These proposed institutions should not be mistaken for a statement of existing law.

The ambitious man about a sute is pursuing favour or office. His attendance, flattery, ingratiating smiles, promises and expenditure become an exhausting performance of deference even to subordinates. He often seeks what he would be better without, and obtaining it does not cure his anxiety: unsatisfied ambition begins again. Yet Burton has already condemned the sluggish refusal to sue at all when someone is fitted for a position. The distinction is between restrained, appropriate application and immoderate pursuit, not between universal withdrawal and universal competition.

The scholar’s appointment shows both institutional senses in succession. Earnest suit by himself and his friends may obtain a small living; then he may have to sue for dilapidations, be sued himself, or defend a defective title. Petition for preferment has given way to litigation over its consequences. Burton’s later concession that parishioners may be peaceable and honest limits the abusive portrait. In the separate prebend tale, many suitors are applicants for office. The deserving scholar, a suitor in conceit, made no suit at all: he lacks influence and money and dislikes these methods. A generous bishop rewards him nevertheless, but Burton expressly withdraws that ending as fiction.

The word can name an ordinary request without either court or courtship. Branchus is an earnest suiter to his mother because he wants to know his father’s identity. The attributed myth says that she initially refuses, then yields to his persistence and sends him to Apollo. In the moral-adornment exhortation associated with Tertullian, by contrast,

God himself becomes a suiter: divine love is promised to those adorned with holiness. This is an explicitly religious metaphor for a lover, within the passage's historical moral and marital prescriptions.

In erotic use, men may prefer their suites by falsely advertising wealth. Here prefer means further and suites means courtship. The continuation warns that these promises are neglected after desire is satisfied; failing words, the deceivers turn to gifts. Burton's satire of Sutors puts the courting person beside another sense of the noun: new suits worn as fashion changes. The suit of apparel elsewhere consumes, figuratively, a thousand oaks, a hundred oxen and a manor's value; its cost is measured in exhausted property. A plainer cloth suite has a different role in consolation: Burton asks whether wool does not keep its wearer as warm as costly silk.

Courtship does not guarantee possession. Those expecting to be sued to may face a crowd of equally enamoured rivals, although only one can succeed. The continuation tells unsuccessful lovers to loosen their attachment and let the beloved go. The historical narrative of Eudocia likewise describes an eager sutor whom she cannot bear; her brother's desire for the match does not make her accept it. Burton condemns the unequal, politically motivated marriage that follows. These episodes prevent the language of pursuit from becoming an entitlement to success.

Petitions can also be directed to divine or sacred recipients. At the sanctuary of Venus, Burton says that lovers' suits were commenced and grievances helped, giving their requests the sound of legal proceedings. His report expands Pausanias's account of widows asking for another marriage. Suters at saints' shrines are likewise petitioners, but occur within Burton's hostile comparison of Catholic practice with other religions. In that polemical setting, the effort of requesting a pardon becomes suit rendered as effort. The allegations and the inference about the frequency of despair remain attributed claims. Elsewhere suit and favour are petitions and influence said to reverse banishment, part of a rhetorical comparison with the anguish of conscience, not a denial that despair can be treated.

Finally, suits himself to the time recommends adaptation to what cannot be helped. Burton's English restatement follows a Latin maxim about accommodating oneself to necessity, then compares life to playing an unwelcome throw skilfully. The condition of unavoidable circumstances is essential: the counsel concerns a response to events, rather than an unrestricted licence to change principles.

Places to Read

- DJR-013-40–42 (p. 51), especially DJR-013-41: ordinary suiters as litigants; expense, bitterness and delay; divided blame and the concluding appeals to reconciliation.
- DJR-016-29–33 (p. 64), especially DJR-016-31: proposed safeguards for suing, alternative preliminary scrutiny and the qualified concealment of names.
- DJR-041-19–23 (p. 103), especially DJR-041-21: honourable rivalry, restrained ambition and the refusal to sue for positions one can properly undertake.
- DJR-043-21–26 (pp. 112 [122]–113), especially DJR-043-23: about a sute, the petitioner's exhausting deference, and renewed anxiety after success. The qualified earlier page label is retained.
- DJR-049-35–39 (p. 143): earnest suit for a benefice followed by suing for dilapidations, defective title and a reported long lawsuit; the final concession about honest parishioners.
- DJR-056-25–27 (p. 171), especially DJR-056-26: cast in a sute among diverse sources of distress.

- DJR-090-24–27 (p. 324), especially DJR-090-25: cloth suite as plain woollen clothing in the argument against luxury.
- DJR-093-01–05 (p. 336), especially DJR-093-03: suits himself as adaptation, the condition of necessity and the dice-game continuation.
- DJR-096-17–24 (pp. 351–352): suitors for a prebend, petitioning by a wife, the suitor in conceit who made no suit, the unsolicited award and its explicit withdrawal as fiction.
- DJR-117-25–27 (p. 454), especially DJR-117-26: Branchus as an earnest suiter seeking his father's identity; the attributed myth continues with Apollo's gifts.
- DJR-121-37–43 (pp. 476–477), especially DJR-121-38 and DJR-121-42: a costly suit of apparel and the different divine suiter metaphor. The original Tertullian quotation in N09353 calls God a lover.
- DJR-125-18–26 (pp. 495–496), especially DJR-125-19: ironic praise, false wealth and prefer their suites as furthering courtship, followed through neglected promises and the alternative use of gifts.
- DJR-132-18–21 (p. 535), especially DJR-132-19: Sutors and new suits in the same satirical account of fashionable grooming.
- DJR-139-64–67 (p. 573), especially DJR-139-65: lovers' petitions at the sanctuary of Venus, with legal-sounding suits commenced; the neighbouring reports remain attributed remedies.
- DJR-140-70–75 (p. 576 and unnumbered verso after 576), especially DJR-140-73–75: sued to, competing suitors, and the counsel to relinquish an unattainable attachment. The unnumbered verso is not assigned an invented page number.
- DJR-141-40–43 (pp. 578–579), especially DJR-141-41: Eudocia's rejected sutor and the continuation condemning a political marriage to a child; Burton's figures remain his reported figures.
- DJR-159-40–44 (pp. 673–674), especially DJR-159-42: suters as devotional petitioners within the complete polemical catalogue and its conclusion.
- DJR-165-17–21 (p. 701), especially DJR-165-18: cost and suit as the expense and effort of obtaining a pardon in an unverified polemical account.
- DJR-165-24–26 (p. 702), especially DJR-165-25: suit and favour as petitions and influence in the rhetorical description of despair.

In this edition

"ordinary suiters" → "ordinary litigants" and "about a sute" → "pursuing a petition" distinguish legal parties from seekers of favour. The modern text preserves Burton's divided attribution of blame in the legal complaint. Cast in a sute becomes losing a lawsuit; earnest suit becomes earnest appeals; made no suit becomes made no application. In sue for dilapidations, the modern adds the cost of to clarify what is claimed.

The romantic "to prefer their suites" → "to further their courtship" gives each component its local work: prefer is further, their retains possession, and suites is the amorous pursuit. Sutors are suitors, while new suits in the same paragraph are clothes. "a suit of apparel" → "a suit of clothes" retains the clothing sense; "a cloth suite" → "a woollen suit" makes the fabric explicit. The passive sued to becomes courted, not sued in a law court.

Suitor in conceit becomes an applicant only in his imagination: only makes the restriction explicit, and his identifies the understood possessor. Branchus's nominal earnest suiter is recast as begged within the complete request to his mother; the construction, rather than a word alone, carries the equivalent meaning. The divine suiter remains suitor as a love metaphor. Devotional suters become petitioners, while suit in the pardon passage

becomes effort, specifically the trouble of applying. Suit and favour is petitions and influence, keeping the request distinct from the support that helps it succeed.

The adapting verb in suits himself to the time becomes adapts himself to the times. Burton’s adjacent Latin maxim has necessity as its object; the English is his restatement, not a second identical Latin quotation.

See also

- Dowry and jointure (BAL-0238; Batch 3): Marriage pursuit, financial motives and settlements.
- Courtship and wooing (BAL-0203; Batch 3): Amorous pursuit and its limits.
- Ambition (BAL-0244; Batch 3): Appropriate application distinguished from insatiable advancement.
- Church patronage (BAL-0267; Batch 3): The appointment sought and the institutions dispensing it.
- Living and preferment (BAL-0280; Batch 3): The benefice obtained and the burdens of its possession.
- Tires and weeds (BAL-0213; Batch 3): Apparel and the moral arguments about dress.
- Law and justice (BAL-0294; Batch 3): Legal proceedings, divided blame and imagined procedural reform.
- Temporize (BAL-0288; Batch 3): Accommodation to circumstances and questions of conscience.
- Despair (BAL-0076; Batch 1): The rhetorical limit of worldly help and the subsequent treatment discussion.

Tax

Entry BAL-0287

The word

To tax can mean reproach, censure or attack someone in speech or writing. Taxeth is the third-person singular, taxe an older spelling of the verb, and taxed its past or passive form. The objects range from people and conduct to definitions and remedies. The noun taxes also has the financial sense of public levies, and the Latin title Taxa names a schedule of charges. Those financial uses must be distinguished from the critical verb even when money and criticism occur in the same story.

In the work

Erasmus is said to tax scholars for neglecting patrons or choosing them badly. Burton endorses the criticism, includes himself in the fault and acknowledges bashfulness and excessive love of liberty. The continuation then turns against the opposite fault: too much importunity, ambition and flattering praise. Finally he returns the chief responsibility to harsh patrons. The reproach is one stage in a shifting argument about reciprocal obligations, not a final assignment of every failure to scholars. The printed Erasmus reference remains unresolved as evidence for the borrowing.

Aretino’s supposed pension gives the word a different force. Princes fear his attacks so much that, as some relate, they pay him not to taxe them in his Satyres. The money purchases protection from censure in the reported story; taxe itself means attack, not collect a financial levy. Burton places the story among examples of verbal injury, which can distress even powerful people. But his condemnation of ridicule is not a condemnation of every satire: he expressly excludes those who generally taxe vice and objects instead to personal affront, named attacks and humiliation. Even a real offence, he says, does not license cruel taunting.

His own treatment of love makes the distinction a defence of authorship. To tax and deter others from it declares a purpose of censuring lust, discouraging its practice and applying remedies. He does not claim to teach lust. The marginal Taxando makes censure part of an instrumental construction, joined to deterrence and the teaching of remedies. Thus the negative about teaching must not swallow the positive remedial instruction. The following appeal asks readers not to condemn the treatise merely because some passages seem frivolous; the defence establishes what Burton says he intends, not how every reader must respond.

Criticism also belongs to inquiry. Mercurialis taxeth Aretaeus’s definition of melancholy, but Montalto immediately defends it as sufficient and good. Scaliger taxeth definitions of love through desire or appetite because enjoyment may end desire while love continues; his alternative concerns union and its preservation. Neither example is simply a personal insult. Similarly, amulets are taxed by some and approved by others, and the censure of casting a nativity receives Burton’s qualified reply that it may be allowed in some cases as an absorbing exercise. These are reported disagreements within historical philosophy and medicine, not contemporary recommendations of the practices.

Burton can be the object as well as the agent of taxing. If he is taxed and shouted down by some readers, others may approve him; he claims both kinds of reception. He also admits that even Galen and Aristotle can be justly taxed and that his own book contains

faults. His request is for friendly correction rather than bitter invective. This leaves room for warranted criticism without treating hostility as the sole meaning of the verb.

The same action can be described less favourably in an account of illness. Discontented sufferers taxe satyrically, venting passions against what they themselves think wrong. Burton's further prediction of self-destruction belongs to his historical account, not a necessary course of mental illness. Conversely, Crato taxeth patients of a fault: changing physicians when they do not obtain immediate relief. The accusation's all belongs to that reported generalization. The ensuing demands for perseverance and warning against self-prescription remain historical medical counsel; the lexicon does not adopt their judgments of patients.

Financial taxes are separately explicit. Burton's imagined commonwealth exempts necessities from taxes while allowing little or no customs duty and imposing heavier duties on luxuries. A reserved public revenue is meant to avoid heavy taxes and fund war and other expenditure. Elsewhere taxes join fines, waste, losses and bad management in the account of household debt; they are one burden among many. These proposals and diagnoses of social distress do not define the verb of censure.

Taxa Cameræ Apostolicæ presents a related technical noun: a schedule of fees. Burton uses the title in a polemical allegation about easily obtained pardons, then infers a lower frequency of despair among Catholics. The supplied apparatus reports tax schedules predating his alleged first publication under Leo X, without identifying his edition or verifying its contents. Neither the title nor the existence of administrative fees by itself proves the sale of forgiveness or his conclusion about illness.

Places to Read

- DJR-005-15–18 (pp. 10–11), especially DJR-005-16: taxed as hostile reception, balanced by possible approval and Burton's claimed mixed reception.
- DJR-006-01–03 (p. 13): justly taxed authorities, admitted defects and the request for friendly correction.
- DJR-016-24–26 (pp. 63–64), especially DJR-016-25: proposed financial taxes and the distinction between necessities and luxury goods.
- DJR-017-16–18 (pp. 67–68), especially DJR-017-17: reserved revenue intended to avoid heavy taxes and meet public expenses; the proposal ends with deliberation and the author's withdrawal from the digression.
- DJR-017-33–35 (p. 69), especially DJR-017-34: taxes and fines among several household burdens, losses and failures of management.
- DJR-027-04–08 (p. 31), especially DJR-027-06: Mercurialis's criticism of a definition and Montalto's contrary defence.
- DJR-049-01–05 (pp. 139–140): Erasmus well taxeth at DJR-049-01, Burton's self-application, opposite failures of patron-seeking and renewed blame of patrons; the Erasmus locator remains unresolved.
- DJR-051-26–28 (p. 148), especially DJR-051-27: Aretino's reported pensions to prevent satirical attacks, with as some relate retained.
- DJR-051-48–52 (p. 151), especially DJR-051-50: general censure of vice exempted from the condemnation of personal taunting and injurious jokes.
- DJR-062-24–28 (pp. 201–202), especially DJR-062-26: taxe satyrically in a historical symptom account, with perceived wrong distinguished from established wrong.
- DJR-069-34–38 (pp. 229–230), especially DJR-069-35: Crato's accusation, the ensuing demand for perseverance and the caution about individual differences in remedies.

- DJR-082-10–12 (p. 285), especially DJR-082-11: criticism of casting a nativity and Burton’s allowance in some cases.
- DJR-105-25–27 (p. 394), especially DJR-105-26: amulets criticized by some and approved by others within historical treatment proposals.
- DJR-108-13–18 (pp. 410–411), especially DJR-108-16 and original margin N08198: tax as declared censure and deterrence; Taxando joins teaching remedies, followed by the appeal against harsh judgment.
- DJR-108-29–33 (p. 412), especially DJR-108-31: Scaliger’s criticism of appetite-based definitions and the union-based alternative.
- DJR-165-17–21 (p. 701): Taxa as a fee schedule, the qualified bibliographical correction in N13010, the polemical pardon claim and the unsupported inference about despair.

In this edition

“as Erasmus well taxeth” → “as Erasmus justly reproaches them”; “taxe them in his Satyres” → “attack them in his satires”; “to tax and deter others from it” → “to censure it and deter others from it”. The renderings follow the different objects and force of criticism. Them in the Erasmus phrase makes the scholars explicit; well supplies justly. In the final pair, the modern supplies it as the object of censure, referring to lust. Others belongs to deter. The payment in the Aretino story is the reported means of avoiding censure, not the meaning of tax.

Generally taxe vice becomes attack vice in general: generally defines the scope of the target rather than how frequently the writer attacks. Taxeth can also become criticizes when a definition is at issue, or accuses in the construction tax someone of a fault. The passive taxed becomes criticized. Taxe satyrically becomes criticize satirically, retaining the manner of the attack.

The original marginal Taxando is an ablative gerund, by censuring; humanam lasciviam & insaniam names human lust and madness as its object. The modern’s deterring people makes the persons understood with deterrendo explicit; people is supplied, while ab his means from these things. Remedia docendo means by teaching remedies. The complete construction prevents censure, deterrence and beneficial instruction from being confused.

Financial taxes is retained as taxes, while neighbouring mulcts becomes fines. In Taxa Cameræ Apostolicæ → Schedule of Fees of the Apostolic Chamber, Taxa supplies the fee schedule and the genitive Cameræ Apostolicæ specifies the institution. The rendering identifies the title without confirming Burton’s claims about its publication or contents.

See also

- Fact (future article): The act or offence whose reality does not justify humiliating its offender.
- Explode (future article): Public rejection beside taxed in the author’s account of reception.
- Censure (BAL-0266; Batch 3): Judgment, criticism and disciplinary applications.
- Church patronage (BAL-0267; Batch 3): The changing attribution of responsibility between scholars and patrons.
- Love (BAL-0200; Batch 3): Rival definitions and the defence of discussing love.
- Heroical love (BAL-0201; Batch 3): The declared purpose of exposing and treating amorous excess.

- Law and justice (BAL-0294; Batch 3): The commonwealth’s financial and procedural proposals.
- Despair (BAL-0076; Batch 1): The polemical fee argument and the subsequent account of suffering.

Temporize

Entry BAL-0288

The word

To temporize is to adapt one’s conduct to circumstances, particularly for advantage. Temporisers are people who make such accommodations; temporising or temporizing can describe their behaviour or their age. Burton’s examples concern opportunistic adjustment rather than merely postponing a decision. The motive and the limits matter: his hostile accounts of trimming coexist with practical counsels to yield to circumstances that cannot be changed.

In the work

Conscientious people are despised because they cannot or will not practise what society rewards as worldly wisdom. They refuse to temporize as other men do, give and take bribes, flatter or serve the machinery of advancement. The inability and the refusal are both present. The long Latin catalogue includes accommodating oneself to the place of one’s birth and learning the customary ways of rising. Its praise is ironic: the next paragraph reverses the worldly verdict and calls the apparently wise opportunists fools in the judgment of the Holy Spirit.

The social catalogue gives adjustment a theatrical form. Temporizing joins fraud and pretence; the chameleon-like person changes face, manner and character for every audience, good among the good and bad among the bad. For his advantages states the purpose. The continuation contrasts fine precepts with contradictory deeds. In religious controversy, temporisers become weathercocks, ready to accept whatever is proposed in hope of preferment. Burton also attributes fear and servile flattery to them, while criticizing excessive scrupulosity on the other side. These allegations describe his polemical view of conformity, not established knowledge of every believer’s motives.

Patronage makes the personal cost explicit. In an original marginal confession, Burton says that he could not scamble, temporize, dissemble. Lack of money and shamelessness joins an inability to recast himself in old age and an unwillingness to be moulded, even if obscurity follows. The body moves between blaming patrons and acknowledging his own misfortune and negligence; the preceding paragraph blames both sides. Later he complains that impressive appearance, accommodation, flattery, friends or money can raise an unworthy person above a deserving one. Yet he concedes that merit sometimes succeeds, before imagining and then withdrawing the generous prebend appointment as fiction.

Withdrawal supplies an alternative ideal. The contented man temporizeth not: he seeks no honours, envies no one and lives privately. This is a consolatory portrait, not a finding that poverty always produces independence. Burton’s own declaration lets others temporize and fleire in their pursuit of wealth and honour while he remains content. Its permissive wording is a refusal to compete, not a recommendation of their methods. He then admits that he once exhausted himself and his friends seeking advancement, and acknowledges the kindness of generous patrons. The stance of independence includes that history of dependence and gratitude.

In the classification of love, this temporising age makes false friends difficult to recognize. Flatterers counterfeit learning, virtue and affection, generally attach

themselves to powerful patrons and work their way into offices. Their success can cause public confusion and ruin both themselves and others. Genuine honourable love, grounded in real worth, supplies the contrast and cannot be compelled. The later temporizing Foxes may flourish for a time, but Burton predicts exposure and downfall; if they escape through life, his argument shifts to a disgraced memory after death. The alternative must remain alongside the initial assurance of swift punishment.

The attack on temporizing Statesmen makes religious pretence serve political advantage. Its Herodian and Machiavellian labels are hostile constructions. The sequel compares such people with Mercury, adopting the colour of their company, but also allows outwardly sober, honest and charitable conduct that leaves observers little ground for criticism. Judgment of the hidden heart belongs in this argument to God. The lexicon therefore reports Burton’s accusation without treating an outward change of conduct as proof of anyone’s unbelief.

Prudential accommodation receives a different treatment. In a collection of maxims, yield to the time, follow the stream stands beside commands not to sell one’s soul for profit and to live innocently and uprightly. The margin gives Temporibus servi and repeats the Cretan proverb, now as an injunction, although the same proverbial accommodation had illustrated the cost of worldly conformity earlier. Burton leaves a tension between practical yielding and compromised principle; the nearby moral limits should not be removed to make a simple rule of expediency. A separate maxim praises accommodating oneself to necessity only when the matter cannot be helped or amended, like playing an unchosen throw skilfully.

The related accommodate himself appears in a survey of religious conformity: the argument says that a prudent conformist should adapt to the ceremonies and customs of new rulers. This is one position in a series of conflicting arguments for toleration and coercion. Burton’s eventual middle way begins with gentle restoration, but permits excommunication and other public restrictions when warnings fail; he also allows medical management for some sufferers. The passage therefore cannot make outward accommodation an unrestricted authorial ideal.

Places to Read

- DJR-007-12–16 (pp. 19–20), especially DJR-007-14: temporize and accommodare, worldly praise of advancement and its explicit moral reversal.
- DJR-008-18–20 (pp. 25–26), especially original margin N00466 at DJR-008-19: the Cretan proverb amid the retold Democritus’s condemnation of concealed hatred, hypocrisy and inconstancy.
- DJR-009-14–17 (pp. 29–30), especially DJR-009-15: temporisers as weathercock conformists; the contrasting extremes and the attributed motives of fear, flattery and advancement.
- DJR-010-26–29 and DJR-011-01–02 (pp. 36–37): money’s command, temporizing, the Cretan proverb, changeable roles and the difference between words and deeds.
- DJR-048-09–11 (p. 136), especially original margin N03500 at DJR-048-10: Burton’s inability and unwillingness to temporize; shared fault, self-attribution and the poor tutor’s example.
- DJR-090-45–49 (pp. 325–326), especially DJR-090-47: temporizeth not in the ideal of private contentment; the Horace excerpt and repurposed Pliny margin remain qualified.
- DJR-093-01–05 (p. 336), especially DJR-093-03: accommodating oneself to necessity, the condition of unchangeable circumstances and the dice-game continuation.

- DJR-095-47–57 (p. 349), especially DJR-095-48: withdrawal from others' temporizing, former pursuit of preferment, gratitude to patrons and separate Latin and English harbour verses.
- DJR-096-10–24 (pp. 350–352), especially DJR-096-11: accommodation as one alleged route to promotion, the concession that merit sometimes prospers, and the fictional prebend story expressly withdrawn.
- DJR-098-20–24 (pp. 360–361), especially DJR-098-22 and original margin N07390: yielding to the times, Temporibus servi and Cretizandum, beside prohibitions on mercenary conduct and an injunction to innocence.
- DJR-110-21–26 (pp. 421–422), especially DJR-110-23: this temporising age, false friends, promotion, public damage and the contrast with genuine honourable love.
- DJR-111-13–15 (p. 426): temporizing Foxes, predicted exposure and the alternative of posthumous disgrace. The awkward printed unmasked is retained in the source rather than silently repaired.
- DJR-161-01–27 (pp. 680–683), especially DJR-161-11 and 22–27: accommodate himself in the surveyed case for outward conformity; conflicting toleration arguments and Burton's qualified middle way, including coercive and medical responses.
- DJR-163-01–12 (pp. 690–691), especially DJR-163-04–10: temporizing Statesmen, outward religious conformity, apparently upright conduct and divine judgment of the heart.

In this edition

"temporize as other men do" → "trim their conduct to circumstances as others do"; "this temporising age" → "this opportunistic age". These make adjustment of conduct explicit and retain its critical force. Promotion, patronage, flattery and bribery explain what it is intended to secure. Temporizing can become trimming; temporisers become opportunists; temporize and fleire becomes bend with the times and smirk, keeping the two actions separate. In temporizeth not → nor trims his conduct to the times, the negative remains essential.

The marginal I could not scamble, temporize, dissemble becomes I could not scramble for advantage, suit myself to the times or dissemble. Temporize supplies the middle action, and could not governs all three. The Latin continuation adds that Burton does not wish to be moulded. Temporizing Statesmen becomes statesmen who accommodate themselves to the times, expanding the adjective into a clause rather than a new claim about their policy.

Accommodare se ad eum locum ubi nati sunt means adapt themselves to the place where they were born: accommodare is an infinitive and se reflexive. Temporibus servi means accommodate yourself to the times; temporibus is dative plural with the singular imperative servi, literally serve. The following prohibition says not to blow against the winds. In the necessity maxim, se accommodat means accommodates himself, with necessitati as the dative object and sapit meaning is wise. Burton's English suits himself to the time is a separate restatement. The later English should accommodate himself becomes should adapt himself, retaining the reported modal recommendation.

Cretizare cum Crete is rendered playing the Cretan with a Cretan in the earlier indictment. The marginal Cretizandum cum Crete becomes With a Cretan one must play the Cretan: the gerundive construction supplies impersonal obligation, with an understood is, and one is the English impersonal subject. The printed Crete and the proverb's unresolved source remain visible. Its ethnic stereotype is historical wording, not a description adopted by the edition.

See also

- Policy (BAL-0291; Batch 3): Political calculation and public government distinguished.
- Ambodexter (BAL-0262; Batch 3): Serving both sides for advantage.
- Collogue (BAL-0270; Batch 3): Ingratiating conversation accompanying opportunism.
- Parasite (BAL-0281; Batch 3): Dependent flatterers and apparently affectionate companions.
- Living and preferment (BAL-0280; Batch 3): Material advancement, refusal and the fictional appointment.
- Church patronage (BAL-0267; Batch 3): Reciprocity, dependence and the allocation of blame.
- Suit (BAL-0286; Batch 3): Applications for office and the separate adapting verb.
- Love (BAL-0200; Batch 3): Genuine honourable love contrasted with feigned affection.

Usury

Entry BAL-0289

The word

Usury can mean lending at interest generally, without necessarily specifying an exceptionally high or extortionate charge. A usurer is a lender at interest; biting usurers are expressly oppressive lenders. At use means at interest when someone borrows. Burton also uses Latin usura and fœnus, with inflected forms such as usuram, usuræ and fænore. Their local range includes interest, commercial returns and a figurative increase in injury. His language often condemns lending, but the particular qualification or argument determines its force.

In the work

The sharpest distinction appears in Burton’s imagined commonwealth. He will exclude brokers, pawnbrokers and biting usurers, yet tolerate some kinde of usury because the polity deals with imperfect human beings. If people were upright, he says, they would have no need of it; as things stand, they must admit it. The concession does not abolish the initial condemnation, and the condemnation does not make every permitted loan extortionate.

The next paragraphs give that allowance its limits. Burton reports opposition from most theologians, practical toleration by statesmen, and approval from Calvin, Bucer, Zanchi and Peter Martyr, supported by legal and customary permissions. He then restricts lenders to approved people who cannot otherwise employ their money, including orphans, unmarried women and widows. They must use a common bank rather than lend separately. Supervisors set rates at five, six or seven per cent, never above eight. Borrowers also require approval: merchants, young tradesmen and people needing money or able to employ it honestly qualify, while prodigals and spendthrifts do not. These are provisions of his historical proposal, not present financial advice. The original Zanchi margin calls approximately this form of interest consistent with Christian charity, while retaining conditions and ellipses whose scope cannot be fully recovered from the excerpt.

The proposal follows a different attack on lenders. Adapting More, Burton objects that a moneylender who does nothing can live comfortably and oppress others while an indispensable worker is abandoned in old age. His remedy includes maintenance for those unable to work and compulsory labour for those able. Elsewhere usury appears among the products of covetousness, or among the alleged sources of family wealth and rank. The latter argument speaks of many families and conjectures that a rich ancestor was most likely a usurer; it does not document an actual pedigree. Its eventual allowance for honour earned and sustained by merit qualifies the assault on inherited status. In the account of poverty, the rich usurer can nevertheless be honoured in common opinion, provided he is generous too. Burton exposes this valuation rather than adopting it.

The lender may also suffer from the wealth he seeks. Burton’s version of Lucian’s Cock places the moneylender Gniphon awake at midnight, anxiously counting and guarding his money. The retelling redistributes Lucian’s characters and details; Burton then claims that such behaviour occurs outside comedy. Another saying makes misery and usury commonly go together. Its preceding Latin concerns debt and litigation more broadly, and

the sequel warns about surety and lawsuits. Commonly matters: the association is not an assertion that every loan produces misery.

The therapeutic account makes a moneylender a possible recipient of help. Arnoldus is said to have known a greedy lender who became melancholy after losing money and was cured through the kind of comfort, counsel or practical assistance just described. The reported case supports the ensuing recommendation of gentleness. That recommendation is itself conditional: Burton subsequently cites threats and physical punishment if mild approaches fail. Both the claimed cure and the harsh sequel belong to historical medicine, not current treatment guidance.

Religion gives the accusation another contrast. Professed usurers openly practise what their ostentatious zeal appears to condemn; the phrase attacks hypocrisy rather than identifying a professional qualification. In the discussion of religious melancholy, however, Lemnius is reported to regard moneylenders and several other occupations as seldom troubled in this particular way because their consciences stretch. That sweeping historical comparison does not mean that lenders never suffer melancholy: the earlier anxious and distressed examples concern other causes. The English seldom is also weaker than the original marginal Latin's exclusion of the listed occupations.

Toleration returns in the discussion of jealousy. Burton attributes to religious opponents a policy of permitting brothels to prevent greater harm, comparing it to usury tolerated for the hardness of human hearts. He grants the force of the political argument but expressly opposes the practice in religion. The account is polemical rather than an independently verified statement of Catholic teaching. Its recurrence preserves the tension between a practical concession and moral disapproval already present in the imagined commonwealth.

Finally, the Latin language of return extends beyond lending. In Petronius's verse, magno…fænore describes the merchant's great returns, contrasted with eloquence left in rags; Burton follows it with his separate English verse and then the students' turn to lucrative professions. In consolation, cum fænore means with interest figuratively: retaliation multiplies injuries and enemies. The commercial metaphor reinforces an appeal to patient forbearance where possible.

Places to Read

- DJR-009-14–17 (pp. 29–30), especially DJR-009-16: professed usurers and gripers, with different motives assigned to the preceding religious followers.
- DJR-016-39–42 (p. 65), especially DJR-016-42 and original margin N01076: the idle lender and neglected worker in Burton's adaptation of More; public maintenance and compulsory work.
- DJR-017-05–14 (pp. 66–67), especially DJR-017-08–11: biting usurers, some kinde of usury, theological disagreement, approved lenders and borrowers, bank and rate restrictions, and the Zanchi margin N01108. N01103's Plato linkage is provisional; N01107's predicted economic effects and unnamed author remain unverified.
- DJR-043-31–40 and DJR-044-01–03 (pp. 114–115), especially DJR-043-34: usury among covetousness's alleged products; the rival pleasure-of-acquisition argument and Burton's reply.
- DJR-044-16–24 (pp. 116–117), especially DJR-044-18: Gniphon's anxiety, the redistributed Lucian narrative, and Burton's claim that comedy describes actual conduct.

- DJR-047-29–33 (pp. 133–134), especially DJR-047-31–32: fænore as commercial returns; the Latin verse and Burton's separate English version differ and remain distinct.
- DJR-052-20–25 (p. 154), especially DJR-052-22: the wealthy usurer honoured in common opinion, with generosity an explicit condition.
- DJR-056-01–05 (p. 169), especially DJR-056-01: misery and usury, the distinct Latin debt-and-litigation saying, surety and legal distress.
- DJR-084-23–30 (pp. 297–298), especially DJR-084-25 and original margin N06208: Arnoldus's moneylender, reported relief through help, gentleness and the subsequent conditional resort to harsh measures.
- DJR-088-21–44 and DJR-089-01–02 (pp. 314–317), especially DJR-088-23, 25 and 29: usury and supposed family origins, original usuræ in N06528, the conjectural ancestor, and the later valuation of acquired merit.
- DJR-097-16–20 (pp. 355–356), especially DJR-097-18: cum fænore as the multiplying return of injury, within the argument for patient restraint.
- DJR-149-48–53 and DJR-150-01–03 (pp. 623–624), especially DJR-149-50–52: the usury analogy for toleration, with political concession and religious objection expressly distinguished.
- DJR-163-01–14 (pp. 690–691), especially DJR-163-11–14: professed Usurers amid the attack on outward holiness and contrary conduct; the earlier distinction between appearance and judgment of hearts remains relevant.
- DJR-164-17–23 (pp. 696–697), especially DJR-164-19 and original margin N12928: the reported occupational comparison, English seldom versus Latin non, and contrasting cases of religious distress.

In this edition

"biting usurers" → "extortionate moneylenders"; "some kinde of usury" → "some lending at interest". Biting supplies the explicit severity in the first pair; usury names the practice in the second. Reading both as extortion would hide Burton's concession. At use becomes at interest within take up money at use → borrow at interest. In the same scheme to be an Usurer is recast as to lend at interest, preserving the restriction on permission.

The Latin usuram is interest, accusative with vocat, calls, in the Zanchi margin. Its approximately this form and the subsequent restrictions prevent the approval from becoming universal. In ad fœnus, at interest, the modern local clause says should lend and leaves the interest qualification implicit from its context. Elsewhere usuræ is a plural agent, rendered by the mass noun Usury in Usury enriched this man. Fœnerator, fœneratorem and fæneratores name a moneylender or moneylenders in different grammatical cases; avarum separately supplies greedy in the reported patient's description.

Misery and moneylending at interest commonly go together supplies go where the printed English appears to lack a verb after do commonly. It does not replace the preceding Latin about both debt and litigation. In the hypocrisy passage, professed usurers, gripers becomes openly practise usury and extortion: the modern changes agent nouns into practices, and professed means openly avowed. The later professed Usurers becomes open usurers.

Magno…fænore gives great returns from the merchant's voyage, while cum fænore gives with interest in the metaphor of multiplying injury. The first construction concerns profit, the second figurative increase; neither warrants silently turning its setting into an actual

loan. Burton’s separate English merchant verse remains alongside the fresh translation of the Latin.

See also

- Legal evidence (BAL-0279; Batch 3): Debt, surety and the institutions of legal obligation.
- Commodity (BAL-0271; Batch 3): Profit, advantage and the valuation of people by gain.
- Charity (BAL-0168; Batch 2): The claimed reconciliation of restricted interest-taking with Christian charity.
- Commonwealth (BAL-0290; Batch 3): The larger imagined institutional scheme.
- Policy (BAL-0291; Batch 3): Political toleration and its tension with religious judgment.
- Honour and nobility (BAL-0259; Batch 3): Wealth, pedigree, accusation and acquired merit.
- Comfort and consolation (BAL-0157; Batch 2): Reported help after financial loss.
- Revenge (BAL-0256; Batch 3): Retaliation and the multiplication of injury.

Commonwealth

Entry BAL-0290

The word

Commonwealth is a political community or state, including a monarchy. It does not by itself specify a republican constitution. Burton's **common-wealth**, **Commonwealths** and Latin **respublica**, with abbreviated and inflected forms, name communities of different sizes and constitutional arrangements. His **body politick** makes such a community an organized body whose parts depend upon one another. Politic here concerns civil government.

The community's purpose is expressed through **Commune bonum**, the common good, and **salus publica**, public welfare. A **Beata civitas** is a happy civic community: the accompanying maxim requires the happiness of the whole city, rather than a few fortunate inhabitants. These terms concern shared well-being, not merely the ruler's wealth. Commonwealth also becomes a book-title, Plato's Republic, and enters the religious expression **Rempub. cœlestem**, the heavenly commonwealth.

In the work

Burton carries melancholy beyond individual bodies into kingdoms, provinces and political communities. At DJR-013-01, citing Botero, he compares changing humours with public disorders recognizable by their symptoms. The margin speaks of changes of body and mind, while Burton's body text specifically introduces humours. His healthy country combines religious obedience, peace, material prosperity, cultivated land and flourishing towns. The following claim that China and European kingdoms enjoy this condition belongs to Burton's historical present and sources. Its opposite is a sick public body marked by poverty, conflict, waste land and depopulation (DJR-013-02–05).

The causes are partly circumstances, including climate, unhealthy air and other external disadvantages, and partly the community's own failings. Burton's religious account of national prosperity accompanies a substantial account of institutions. Altered laws, broken privileges, oppression and sedition injure the political body; unfit magistrates produce **Impotentia gubernandi**, inability to govern, and **ataxia**, disorder (DJR-013-09–11). Rulers become the head under which all the members suffer. The sweeping accusations about Ottoman and Russian government are Burton's examples of tyranny, not independently established accounts of entire populations. His later marginal question distinguishes political cleverness that enriches its practitioner from the **bene esse**, well-being, or preservation of the commonwealth (DJR-013-20).

The institutional diagnosis can itself be aggressive. Following Plato, Burton treats an abundance of lawyers and physicians as a sign of public disorder, then accuses practitioners of multiplying the disputes and diseases by which they profit. He nevertheless exempts worthy lawyers and good laws, and ends the legal discussion by declining to place every fault on a single party (DJR-013-24–42). The renewed charge against medicine at DJR-099-05 must likewise be read with his subsequent express distinction between medicine's use and abuse and his praise of the profession (DJR-099-22–24). Public pathology is part of an argumentative performance, not an unqualified rejection of law or medicine.

England supplies a particularly clear monarchical example. Praise of a learned religious king and the union of England and Scotland is followed immediately by abuses disturbing “this political body” (DJR-014-09–10). The king is James VI and I, and the union is that of the crowns in 1603; the 1651 printing retains this earlier setting. Burton then argues that fertility alone does not explain prosperity: changed government, cultivation and industry explain the decline he alleges elsewhere (DJR-014-21). His geographical judgments and hostile generalizations remain the claims of this historical comparison.

The bodily metaphor also exposes the severity of his social classification. **morbos reipub.** means diseases of the commonwealth; Burton adds the distinct English image **the boils of the commonwealth** to a list including beggars and discontented people (DJR-014-11). He later presents Plato as purging beggars like a corrupt humour. Yet the adjacent Seneca margin condemns numerous punishments as shameful to a ruler, and More’s earlier marginal argument demands livelihoods before punishment (DJR-015-04–06). The imagined polity eventually distinguishes support for those unable to work or impoverished by misfortune from compulsory labour for those able to work. It protests against abandoning indispensable workers in old age, and pairs obligatory work with protection against overwork and appointed recreation (DJR-016-39–43). These competing emphases belong to Burton’s account; the people he describes are not diseases.

His proposed public institutions give the analogy administrative substance. ***Æ*diles** care for civic amenities, while **Questors** are financial officers; both appear among administrators whose receipts and expenditure are to be accounted for annually (DJR-016-10–11). A later provision requires reciprocal inspection and accountability, whether an office is annual or otherwise. Public service should receive reward, and the best merit should receive the best advancement (DJR-016-34–38). That language stands beside a restriction of city governorship to nobles and gentlemen rather than poor tradesmen and craftsmen. The article Utopia follows the imagined scheme and its qualifications; here these arrangements show what Burton means by organizing a commonwealth, without making his different principles perfectly consistent.

The comparisons also run in the other direction. The state and the **Oeconomical**, household, body differ in scale in the account attributed to Scaliger; the supposed lifespan of six or seven centuries is another reported theory (DJR-017-19). Pure monarchies, aristocracies and democracies are clearer in theory than in practice, where constitutions are usually mixed, just as melancholy’s kinds resist clean separation (DJR-027-59). A state supposedly turning to civil conflict when it lacks an external enemy supplies a comparison for the idle person’s inward torment (DJR-037-28). Elsewhere Burton makes university misconduct a seedbed of the commonwealth’s harms (DJR-050-01–04). He also answers John of Salisbury’s warning that official games make the commonwealth itself seem to play: recreation is permissible with regard to time, place and circumstance (DJR-086-03–07).

Ordinary uses retain the community beneath the imagery. Ragusa is specifically a republic; Burton’s broader grouping of it with the Swiss and United Provinces under “democratic monarchies” is expressly tentative. His argument for learned, meritorious officeholders later allows preference for hereditary nobles if capable, while acknowledging the worth of poor men’s sons (DJR-088-38–089-04; DJR-089-25–27). The tapestry of unequal trades and callings returns in the consolation of poverty, followed by the fable of the belly and members and a theological defence of hierarchy (DJR-093-09–12). In the hostile story of Flora, the commonwealth is the collective heir to her property, not a person’s personal estate (DJR-158-06).

Religious government is not reduced to deception. Burton calls justice and religion the supports of a well-governed commonwealth and admits sincere religious governors before accusing most politicians of using religion for their own ends (DJR-153-40–154-04). His later report that many commonwealths tolerate conscience begins from the practical failure of persecution. It does not establish his acceptance of unrestricted toleration: the ensuing survey leads to his preferred middle course of admonition and excommunication, followed by laws, fines, book-burning and suppression of unauthorized meetings (DJR-161-01–24). The heavenly commonwealth belongs to a different religious argument: worldly pleasures draw attention away from God, although the following passage expressly calls marriage good and necessary in itself (DJR-152-01–05).

Finally, “Plato in his Common-wealth” names a work rather than a country (DJR-124-58). The supplied title Republic preserves Burton’s body reference while the notes identify his combination of passages from Republic and Laws. The discrepancy matters: neither the book-title nor a modern institutional label should silently settle what his cited authority actually says.

Places to Read

- DJR-013-01–23, pp. 46–49: kingdoms and political bodies; public welfare, unhealthy government, unfit magistrates and the self-advancement/public-benefit distinction. The key preserved routes are DJR-013-01, p. 46, and DJR-013-10, p. 47.
- DJR-013-24–42, pp. 49–51: the attack on proliferating lawyers and physicians, qualifications for worthy lawyers and good law, and the closing distribution of responsibility.
- DJR-014-01–015-12, pp. 51–58: national prosperity and decay, the Jacobean political body, diseases and boils of the commonwealth, public employment and the competing punishment/relief arguments; DJR-014-09 spans pp. 52–53.
- DJR-015-33–41, pp. 60–61: the turn toward the imagined polity; read with Utopia for its literary framing.
- DJR-016-10–12, pp. 61–62: civic officials, accounts, noble city governors and the qualification against depopulation.
- DJR-016-17–19, pp. 62–63: public benefit, private property and the rejection of complete utopian equality.
- DJR-016-34–43, pp. 64–66: public service, accountability, merit, maintenance, compulsory work and recreation; the final source unit spans pp. 65–66.
- DJR-017-17–20, pp. 67–68: the turn from public government to the political and household bodies, with the reported lifespan theory.
- DJR-027-56–60, pp. 36–37: diagnostic kinds and the analogy with modified or mixed constitutions.
- DJR-037-26–30, p. 86: the idle body compared with a community turning to internal war.
- DJR-050-01–04, pp. 143–144 [sequence]: the Latin charge that university conduct produces the commonwealth’s harms; these are sequence pages 143–144 with no visible printed numerals, on scans 243–244.
- DJR-086-03–07, p. 303: whether official recreation makes the commonwealth itself seem to play, and Burton’s qualified defence.
- DJR-088-36–089-04, pp. 316–317, and DJR-089-25–27, p. 319: Ragusa and the tentative constitutional grouping, public merit, and the later qualification in favour of capable hereditary nobles.
- DJR-093-08–12, pp. 336–337: the commonwealth’s unequal, interdependent callings and the belly-and-members argument.

- DJR-099-01–08, p. 363, and DJR-099-22–24, p. 365: corrupt-state accusations in the prosecution of medicine, followed by the explicit defence of its proper use.
- DJR-124-56–59, pp. 493–494: Commonwealth as Plato’s book-title, the mismatched Laws references, and Burton’s subsequent censure.
- DJR-152-01–05, pp. 635–636: the heavenly commonwealth and the account of disordered attachment to otherwise legitimate goods.
- DJR-153-40–154-04, pp. 645–646: sincere religious government, justice and religion as supports, and the renewed accusation of manipulation.
- DJR-158-04–08, pp. 665–666: the civic community as Flora’s alleged heir within the polemical account of deification.
- DJR-161-01–24, pp. 680–682: toleration by commonwealths, competing positions, and the coercive limits of Burton’s middle course.

In this edition

“common-wealth” → “commonwealth” at DJR-013-01 retains the political community without narrowing its constitution. “body politick” → “political body” at DJR-013-10 retains the governing analogy. At DJR-027-59 the wider phrase “pure formes of Commonwealths” becomes “pure forms of government,” because constitutional arrangements are being compared; at DJR-088-38 the named Ragusian community becomes “the republic of Ragusa.” “Common-wealth” becomes Republic only in the book-title at DJR-124-58.

Latin respublica and its abbreviations are retrieved with their particular constructions: the ailing head’s commonwealth, the university indictment’s Resp., the officials’ respub. that seems to play, and the rempub. governed by learned men. The last is an inflected object, not a different institution. In DJR-014-11 the fresh “diseases of the commonwealth” translates the Latin; the following “boils” preserves Burton’s separate English. “Oeconomical” becomes household at DJR-017-19. This selection follows significant political, institutional and figurative uses rather than every occurrence of the word.

See also

- Policy (BAL-0291; Batch 3): Public government and political skill.
- Estate (BAL-0274; Batch 3): State, standing and property.
- Calling (BAL-0144; Batch 2): The community’s occupations and social functions.
- Custom and education (BAL-0125; Batch 2): The formation of habits and civic conduct.
- Manure (BAL-0295; Batch 3): Cultivation in accounts of public prosperity.
- Utopia (BAL-0292; Batch 3): The imagined polity and its literary qualifications.
- Law and justice (BAL-0294; Batch 3): Public law, accountability and justice.
- Poverty and riches (BAL-0258; Batch 3): Relief, work and the defence of unequal ranks.
- Honour and nobility (BAL-0259; Batch 3): Rank and merit in public office.
- Anatomy (BAL-0008; Batch 1): The extension of anatomical analysis to public life.
- Idleness (BAL-0141; Batch 2): The inward conflict of the idle person.
- Religious melancholy (BAL-0077; Batch 1): Religious government, toleration and coercion.

Policy

Entry BAL-0291

The word

Policy and **policie** can name government, public administration or political order. They need not mean a particular rule or programme. The same noun also means a practical strategy, cunning calculation or civic expediency, and it can name politics as a subject of study. **Politick** and **politique** may praise skill in affairs of state, merely indicate a civic connection, or disparage scheming. The local argument determines which meaning is active.

A **Politician** can be a student or writer on government, a statesman or a practitioner of political intrigue. The spelling **Polititians** does not create a different profession. Latin **politici** means statesmen; **Pseudopolititians** means sham statesmen, with the prefix marking Burton's adverse judgment. Political vocabulary moves between institutions, learned authority and personal conduct throughout the work.

In the work

The institutional sense is clear when Burton blames "bad government" for driving poor people and younger sons into begging and theft, then punishing them instead of removing the causes. His contrast with "good government" draws on More's account of preventable destitution (DJR-010-20). Similarly, governors who possess authority through birth, wealth or favour can remain untrained in politics. Burton's marginal question asks whether defeating rivals and enriching oneself really preserve the commonwealth (DJR-013-19–21). The later link between cultivation, government and industry makes policy a condition of public prosperity, within his historically situated and sometimes sweeping geographical judgments (DJR-014-19–22).

Government also appears inside claims Burton reports and qualifies. At DJR-029-10 Zosimus is said to hold that "religion and policy" die and change with mortal spirits. This belongs to a disputed account of supernatural powers, not Burton's settled conclusion: he subsequently cites refutations of their bodily existence, mortality and other supposed capacities. The account of spirits procuring religion, statecraft and quarrels at DJR-031-03–06 retains attributed authorities and a "perhaps" about their enjoyment of human fighting. **in politicis**, in political affairs, identifies the governmental sphere in another accusation, that some princes dare undertake nothing without magical advisers (DJR-031-37–40).

Public order matters in the attack on compulsory celibacy. Burton first calls those responsible sham statesmen, then condemns coercive vows as contrary to religion, government and humanity (DJR-063-12–13). The rendering "good government" brings out the norm implied by the list; good is not a separate adjective in the original. His alleged institutional motives, fear of beggars and orphans and desire for private enrichment, remain anti-monastic accusations. He eventually leaves the charges to statesmen, physicians and theologians (DJR-063-15). In the later marriage argument he calls restrictions on poorer people's marriage shallow politics and praises the **politique** Romans for encouraging population. His proposed answer combines employment with colonial settlement, assuming land available without considering existing inhabitants' claims (DJR-142-21–25).

The historian Commines supplies an approving personal sense. The **politick historiographer** is skilled in state affairs; Burton cites his account of Charles of Burgundy's distress after defeat to recommend prayer, confession and then medicine. Burton's belike remains "apparently" when he proposes that the historian perceived Charles's error in reversing the proper order (DJR-068-13). At DJR-083-43 **politick Commineus**, politically shrewd Commynes, similarly advises turning first to God and then confiding in a trusted friend. These are accounts of historical religious and medical counsel, with their textual and bibliographical qualifications, not instructions for present care.

Civic government also supplies a model for self-government. **political judgement** means civil authority, not an opinion about politics. Melanchthon's comparison requires rebellious subjects to be restrained by force, as bodily action is to be restrained when passions resist reason; his original margin calls this **politico imperio**, civil authority (DJR-083-29). The divine provision of a second form of rule is explicit in the margin but not Burton's English paraphrase. The continuation matters: Burton recognizes that illness commonly defeats self-control and turns to trusted friends, then to cooperative help from friends and a physician (DJR-083-32–084-02). The adjective also means civic in the "civic nobles" of his reported account of Chinese officeholding (DJR-088-38).

Practical calculation extends far beyond government. A fanciful title is a policy for selling a book (DJR-003-01). Elsewhere society gives knavery the flattering name of shrewdness, one of the inversions Burton condemns (DJR-010-27). The Devil's policy means cunning or contrivance in competing historical explanations of alleged witchcraft and in the rejection of verbal charms (DJR-032-30–34; DJR-105-30–32). These passages distinguish purported deeds from impaired imagination, and alleged natural powers from charms; they do not establish supernatural causation. In the consolation of despair, Satan's policy is the strategy said to conceal possible sparks of faith, while the sufferer may yet revive like a tree in spring (DJR-167-04–08).

Civic expediency can pull against religious judgment. Burton reports that some nations allow polygamy and brothels from pity, practical calculation or fear of worse harm; the supposed bodily necessity is an attributed argument (DJR-142-30). His later polemical account of tolerated brothels grants the practical force of the reasoning and immediately rejects it on religious grounds (DJR-149-50–52). Both parts are necessary: the concession is neither an unconditional recommendation nor an omitted agreement hidden behind the accusation.

The most sustained adverse use concerns religion treated as a device of rule. Burton accuses politicians of making religion "mere political expediency," then explicitly acknowledges sincere religious governors before renewing the charge against most of them (DJR-153-38–154-04). He extends the accusation to some priests and, in pronounced anti-Catholic invective, to papal government (DJR-154-15–23). The **politick** Machiavellians of DJR-163-04 are correspondingly scheming hypocrites in Burton's polemic. None of this makes every political writer deceitful. Democritus is a student of politics in the opening portrait; a political writer should speak independently and truthfully in the adaptation of Lucian; and Policy is an ordinary learned subject in the catalogue of books (DJR-001-07; DJR-015-23–28; DJR-080-43).

A final change of speaker prevents a serious misreading. "Religion is statecraft and human invention" at DJR-167-19 appears within the distressed person's feared blasphemous thoughts, not as Burton's own declaration. His reply distinguishes their unwanted presence from approval and settled consent, allows that temporary assent can later be rejected, and offers mercy with explicit conditions of repentance and no final

rejection of Christ (DJR-167-26–38). The same vocabulary of policy therefore participates both in accusations of conscious manipulation and in reassurance to someone who fears thoughts they resist.

Places to Read

- DJR-001-06–08, p. 2: Democritus as a student of politics in Burton's literary portrait.
- DJR-003-01–04, p. 5: the practical policy of a fanciful book-title and the author's qualified defence.
- DJR-010-18–29, pp. 35–36: bad and good public administration, prevention of poverty-driven theft, and knavery misnamed policy.
- DJR-013-01–03, pp. 46–47, and DJR-013-19–21, pp. 48–49: political writings, the public good, untrained governors and the original marginal distinction between self-advancement and public welfare.
- DJR-014-19–22, p. 54: policy as government beside farming and industry in the account of decline.
- DJR-015-23–28, p. 59: statesmen, the independence of political writing, and the Rosicrucians' promised reform, distanced by "they say."
- DJR-027-56–60, pp. 36–37: political writers' constitutional analogy, discussed more fully in Commonwealth.
- DJR-029-08–14, pp. 42–43: "religion and policy" in the mortal-spirits debate, followed by refutation; the phrase itself is at DJR-029-10, p. 42.
- DJR-031-03–06, p. 51, and DJR-031-37–40, p. 55: reported supernatural government and political consultation with magicians.
- DJR-032-30–34, pp. 60–61: the Devil's policy within competing accounts of alleged witchcraft.
- DJR-063-11–17, pp. 204–205: sham statesmen, public order and compulsory celibacy; DJR-063-13 spans pp. 204–205.
- DJR-068-11–15, pp. 222–223: the politically skilled historian and the order of prayer and medicine; DJR-068-13 is on p. 223.
- DJR-080-41–44, p. 279: Policy as a subject of study.
- DJR-083-27–084-02, pp. 292–294: civil authority as a coercive comparison for self-government, followed by help from friends and the politically shrewd Commynes; DJR-083-43 is on p. 294.
- DJR-088-36–089-04, pp. 316–317, and DJR-089-25–27, p. 319: civic nobles, merit and Burton's qualified preference for capable hereditary nobles.
- DJR-105-30–35, pp. 394–395: the distinction between apparent natural amulets and charms attributed to belief or the Devil's contrivance.
- DJR-142-21–25, p. 582, and DJR-142-29–32, pp. 582–583: astute Romans, objections to poorer people's marriages and practical arguments for toleration of sexual arrangements.
- DJR-149-48–150-02, pp. 623–624: civic expediency conceded and religious approval withheld in the polemical discussion of brothels.
- DJR-153-35–154-23, pp. 645–648: religion treated as political calculation, the express concession to sincere governors, political writings and the extended polemic against manipulative rulers and priests.
- DJR-163-02–06, pp. 690–691: politick as scheming in the charge of outward religion for private advantage.
- DJR-167-04–08, pp. 709–710, and DJR-167-14–38, pp. 710–713: Satan's supposed strategy, the sufferer's objections about religion as policy, and the reply distinguishing thought from settled consent.

In this edition

“religion and policy” → “religion and government” (DJR-029-10) preserves the institutional noun. “policie” → “good government” (DJR-063-13) adds good from the approving context; by contrast “good policy” at DJR-010-20 prints the adjective itself. “politick historiographer” → “historian skilled in affairs of state” (DJR-068-13), and “politick Commineus” → “politically shrewd Commynes” (DJR-083-43), preserve personal competence. “Apparently” retains belike in the first account, and the historian’s name is regularized differently in the two supplied renderings.

The supporting records distinguish government, strategy, expediency, scholarship and scheming, with their particular speakers and qualifications. Politici is retrieved as statesmen, in politicis as in politics, and politico imperio as civil authority. Political writings identifies the original politicks and Politiques without claiming that every abbreviated bibliographical title has been collated. This is a selection of significant uses and constructions, rather than a complete concordance.

See also

- Commonwealth (BAL-0290; Batch 3): Political communities and the public good.
- Temporize (BAL-0288; Batch 3): Accommodation to circumstances for private advantage.
- Empiric (BAL-0108; Batch 2): The transferred medical image of untrained political practitioners.
- Spirits (BAL-0003; Batch 1): The reported debate about supernatural government.
- Witchcraft (BAL-0004; Batch 1): Competing accounts of alleged witchcraft.
- Marriage (BAL-0234; Batch 3): Compulsory celibacy, population and civic expediency.
- Friendship (BAL-0156; Batch 2): Commynes and the help of trusted companions.
- Study and reading (BAL-0153; Batch 2): Politics as a learned occupation.
- Religious melancholy (BAL-0077; Batch 1): Religion, public rule and polemical accusations.
- Despair (BAL-0076; Batch 1): Feared thoughts about religion as political invention.
- Honour and nobility (BAL-0259; Batch 3): Civic and inherited rank.
- Law and justice (BAL-0294; Batch 3): Public authority and prevention rather than punishment.

Utopia

Entry BAL-0292

The word

Utopia names an invented commonwealth through the model of Thomas More's work. Burton can use it as a title, the name of an imaginary country, or a name for the new society he makes for himself. **Vtopia** is a spelling of the same word. **Utopian** means belonging to that imagined country; **Utopians**, and Latin **Utopienses**, are its inhabitants. **Parity** means equality, the particular feature Burton declines to put into practice.

The terms surrounding his own Utopia define its literary character. **Poetical** means imaginatively invented, not necessarily composed in verse. **Witty** means ingenious; **fictions** are invented representations; **Chimera's**, a plural despite its apostrophe, means imaginary or impracticable conceptions, extending the name of a fabulous creature. These words can praise imaginative power while denying that its product can be realized.

In the work

Burton's imaginary state follows an argument with his own hopes. He first adapts Lucian's magical rings into a wish for a universal reformer who could cure illnesses, change conduct and set distressed societies right. That fantasy also includes coercion, colonial assumptions and hostile national generalizations. The reply declares such wishes absurd and hopeless; Boccalini's commissioners cannot cure the world, and Burton bitterly tells it to remain foolish. He then begins again: he will make a Utopia to satisfy himself (DJR-015-29–36). The change is from frustrated universal reform to an author's freedom to invent, rather than a claim to have found a practicable cure for every public evil.

"A poetical Common-wealth of mine own" is therefore an imagined commonwealth. Burton will **domineer**, rule freely, build cities and legislate as he pleases. The word leaves artistic freedom uncomfortably close to arbitrary mastery, especially beside his later ban on officials lording it over their subordinates. He invokes poets' liberty and the claim that Democritus was a lawgiver, keeping "as some say" (DJR-015-36–37; DJR-016-35–38). "A new Atlantis" similarly evokes an imagined island society; when New Atlantis appears again among named works, the original margin identifies Bacon as Lord Verulam (DJR-016-18).

The geography sustains the joke. The country may lie in **Terra Australi Incognita**, the Unknown Southern Land, on a floating island, among the Fortunate Isles, in America or near northern Asia. Burton considers both forty-five degrees latitude and the equator, then conceals the longitude. The reported southern explorer and Hall's satirical traveller stand side by side. His supposed offer of shares, priced by an astrologer's fee, parodies a speculative prospectus. Offices will instead go freely to merit, provided the applicant is able as well as willing to perform the work (DJR-015-38–41). **Sanctus ambitus**, holy ambition, recalls the would-be bishop of Utopia in More's prefatory letter; Burton makes the imaginary dignity an archbishopric.

The ensuing constitution has genuine critical purposes, without losing this frame. Public provision is to meet need rather than stop at a fixed quota; officials must account for their conduct; workers are to receive support in old age and leisure without overwork. Yet the same scheme reserves city governorship to nobles and gentlemen, maintains hereditary

ranks, compels work and marriage, excludes people from marriage on grounds of disability or supposed hereditary disease, and proposes severe punishments. Its rejection of hereditary slavery does not cancel its provision for penal slavery. These are features of Burton's historical political imagination, not present prescriptions (DJR-016-01–017-17).

He openly rejects **Utopian parity**, equality modelled on More, as something to wish for rather than achieve. Andreae's **Respub. Christianopolitana**, the Christianopolitan Republic, Campanella's **city of the Sun**, and Bacon's New Atlantis are ingenious fictions but mere chimeras in this argument. He also condemns aspects of Plato's communal arrangements for abolishing splendour and magnificence. His alternative combines hereditary rank with advancement for merit and an explicit attack on rules that permanently exclude qualified commoners from honours (DJR-016-18–21). Even within the invention, perfect officials prove unobtainable: he must use the people he can get. A similar concession allows regulated lending at interest because human beings are not gods (DJR-016-28; DJR-017-08–11).

More is nevertheless a recurring resource for criticism. Before inventing his own state, Burton borrows the condemnation of destructive wars, deference to rich fools, punishment that leaves the causes of theft untouched, and enclosure represented as sheep devouring people (DJR-009-18; DJR-010-14, 20; DJR-011-14). He later draws on More for restored livelihoods, a king's duty to govern prosperous people, intelligible law and direct pleading, and the injustice of abandoning worn-out labourers (DJR-015-04–05; DJR-016-29, 42). These are particular appropriations, not acceptance of every arrangement in More's fiction. Even the attack on scholarly fault-finding cites Utopia, though its marginal "lib. 11" remains unresolved (DJR-018-07).

Burton closes his constitution with **Manum de tabella**, take your hand from the picture: pursuing the rest would require a volume. His final military provisions prefer peaceful means and moderation but allow defensive readiness and offensive war for an entirely just cause. The ending withdraws the author's hand without claiming to have made the imagined country real (DJR-017-13–19).

Later uses change the application. Vtopia becomes a comparison against which the truth of southern discovery reports is questioned, followed immediately by renewed expectation of actual discoveries (DJR-072-22). More's working day supplies a model of neither idleness nor exhausting labour; Burton's body says half the day, whereas his Latin margin specifies six working hours out of twenty-four, excluding sleep and meals from the remaining discretionary time. He then distinguishes the needs of the overworked and the idle (DJR-080-20–22). The **absolute Utopian Common-wealth** is an ideal or perfected commonwealth in the praise of music for all ranks at meals; absolute here does not itself mean despotic (DJR-085-20).

Two further applications require their replies. The account of voluntary death cites More's fictional community, not simply an unconditional personal recommendation by More. The supplied note retains its care for the sick, consent and continued care for people who decline; Burton's subsequent argument rejects the preceding defence of self-killing, then softens judgments where reason has been lost and leaves the soul's fate to God (DJR-066-10–22). In the marriage discussion, he reports bodily inspection before marriage as a Utopian practice. More's described inspection is reciprocal, while Burton's immediate examples centre on men choosing women. He criticizes preference for beauty over character, then also rejects wealth as the sole criterion (DJR-150-30–40). Neither passage should be detached into a free-standing endorsement.

Places to Read

- DJR-009-17–20, pp. 29–30: More’s original marginal comparison of war with beastliness inside the denunciation of wars for private motives.
- DJR-010-12–16, p. 34, and DJR-010-18–22, p. 35: Utopians’ criticism of honours paid to wealth, and preventing destitution-driven theft rather than merely punishing it.
- DJR-011-12–16, pp. 38–39: More’s sheep that devour people, with the enclosure allusion in the original margin at DJR-011-14, p. 38.
- DJR-015-03–06, pp. 56–57: restored livelihoods and the distinction between governing prosperous people and keeping prisoners; the irregular marginal wording at DJR-015-05 is explained in its note.
- DJR-015-29–41, pp. 59–61: magical reform, its rebuttal, the author’s new Utopia, poetic freedom, undecided geography, the subscription joke and merit with capacity for office. The principal announcement is DJR-015-36, p. 60.
- DJR-016-01–17, pp. 61–62: the beginning of the imagined constitution, public maintenance according to need, social status and the cultivation of land.
- DJR-016-18–28, pp. 62–64: Utopian parity, named political fictions, hereditary rank and merit, monarchy, regulated trades and the admission that perfect officials are unavailable. DJR-016-18 spans pp. 62–63.
- DJR-016-29–38, pp. 64–65: More’s original marginal argument for intelligible law, qualified self-representation, accountability and the prohibition on oppressive officials.
- DJR-016-39–43, pp. 65–66: recurring poverty, public relief, compulsory work, More’s objection to abandoning workers and recreation without overwork.
- DJR-017-01–12, pp. 66–67: severe punishment, the distinction between penal and hereditary slavery, coercive marriage rules and the qualified concession on lending at interest.
- DJR-017-13–20, pp. 67–68: limits on war, public expenditure and the command to stop painting, followed by the transition to households.
- DJR-018-05–09, p. 71: the fault-finding critics and the unresolved Utopia reference printed “lib. 11.”
- DJR-066-10–23, printed pp. 217 and 454: the reported Utopian practice, Burton’s rejection of the preceding defence and his subsequent mitigation of judgment. DJR-066-15 crosses from 217 to 454; printed 454 is sequence p. 222, scan p. 322, and is not silently relabelled 218.
- DJR-072-20–24, pp. 241–242: Vtopia as an imaginary-discovery comparison, qualified by hope of future exploration.
- DJR-080-18–22, pp. 276–277: Utopian work and leisure, with the body’s half-day and the margin’s six hours kept distinct.
- DJR-085-18–22, pp. 300–301: the ideal commonwealth and music for all ranks; the phrase itself is at DJR-085-20, p. 300.
- DJR-150-30–40, pp. 627–628: the reported Utopian marriage practice within shifting cautions about character, beauty and wealth.

In this edition

“a poetical Common-wealth of mine own” → “an imagined commonwealth of my own” explains imaginative authorship. “Utopian parity” → “Utopian equality” keeps the proposed equality distinct from the literary country’s name. “witty fictions” → “ingenious fictions” preserves praise of invention before Burton’s adverse judgment of practicability. “his absolute Utopian Common-wealth” → “his ideal commonwealth of Utopia” gives absolute its local sense of ideal completeness.

Vtopia is retrieved as Utopia; Utopians and Latin Utopienses name inhabitants, whereas Utopian can be an adjective. The shortened title Utop. is identified as Utopia in the supplied notes without repairing every printed book-number. The Latin titles and phrases have their components explained: Respub. names a commonwealth or republic, sanctus ambitus a pious pursuit of office, and Manum de tabella a command to stop work at a picture. The modern imperative “Take” and possessive “your” in the last phrase make explicit the original’s elliptical address. The varied literary uses are selected for their role in Burton’s argument, rather than presented as a complete concordance of fiction or imagination.

See also

- Commonwealth (BAL-0290; Batch 3): The institutional vocabulary of political communities.
- Policy (BAL-0291; Batch 3): Government, practical calculation and political writing.
- Civil and barbarous (BAL-0293; Batch 3): The historical judgments behind the fantasy of universal reform.
- Law and justice (BAL-0294; Batch 3): Intelligible laws, self-representation and public accountability.
- Manure (BAL-0295; Batch 3): Cultivation and improvement within the imagined polity.
- War and peace (BAL-0296; Batch 3): Unjust war, defensive readiness and qualified peace.
- Honour and nobility (BAL-0259; Batch 3): Hereditary rank and advancement for merit.
- Poverty and riches (BAL-0258; Batch 3): Public relief and the causes of recurrent destitution.
- Ambition (BAL-0244; Batch 3): Holy ambition and the imaginary ecclesiastical office.
- Make away (BAL-0254; Batch 3): The full argument about voluntary death and mitigated judgment.
- Marriage (BAL-0234; Batch 3): The reported inspection of prospective spouses.

Civil and barbarous

Entry BAL-0293

The word

Civil ranges from cultivated and socially ordered to courteous, civic, secular, or internal to a political community. **Civility** can mean civil life and its accomplishments, or ordinary manners and social competence. **Uncivil** can accordingly mean uncivilized or simply rude. **Civilized** is the participle of civilize, to bring into a condition judged cultivated; **civilly** may mean respectably or peaceably. The context decides whether Burton is discussing a country, a person's manners, a public office or a form of conflict.

Barbarous can mean uncultivated, cruel or linguistically uncouth; **barbarism** names the corresponding condition or fault of expression. **Barbarously** means in an uncultivated manner. **Barbarian** can identify a non-Greek, an outsider, or someone accused of deficient culture or brutal conduct. These classifications carry the judgments of Burton and his authorities. They cannot safely be treated as neutral descriptions of whole peoples.

In the work

The political account places civil people among the signs of a healthy commonwealth: cultivated land, prosperous cities, learning, peace, concord and religious obedience. Its opposite gathers poverty, barbarism, waste and discontent into the image of a sick public body. Burton attributes decline in Greece, Asia Minor and Egypt to tyrannical government; the cultural verdict forms part of his historical and anti-Turkish argument (DJR-013-01–05, 11–14). His later consolation uses the reversal of civility and barbarism in Greece, and the contrary transformation of Germany, to illustrate changing fortunes. These sweeping histories are arguments about mutability, not independently established conditions of every place named (DJR-091-01–04).

Colonization enters this vocabulary directly. Britain, France and Germany are said to have emerged from barbarism through Roman colonies and laws; Virginia and Ireland supposedly might have been civilized earlier by the same means. Burton criticizes the delay and the honour of English government, rather than rejecting settlement or conquest (DJR-014-01–03). His wish to root out American barbarism later belongs to the magical universal reform he declares impossible before inventing his own Utopia (DJR-015-29–36). The political argument should therefore retain both its concern for public welfare and its coercive cultural hierarchy.

The judgments do not fall on a simple Europe/non-Europe boundary. The discussion of diet reports praise of the Tartars' country as the **civilest**, most civilized, after their contempt for European bread. China can be called a civil commonwealth even within an account of lethal violence arising from poverty; civil does not certify every action as morally good (DJR-035-44–48; DJR-053-35–38). Conversely, English civil-war violence and murderous factions among European rulers are called barbarous. Here the word condemns cruelty, including cruelty within one's own nation (DJR-009-27–28; DJR-013-18).

The account also exposes the relativity of national insults without escaping them. Nations accuse one another of barbarism; Greeks call everyone else barbarians. In the exile discussion Burton criticizes narrow attachment to home while repeating disparaging

judgments of northern peoples. Bodin's accusation that English civil wars prove English barbarity receives a counteraccusation about French violence, rather than a withdrawal of the category (DJR-011-19–23; DJR-093-40–44; DJR-160-31–35). In the argument about honour, superior character can put even a person labelled a barbarian above a titled inferior. Yet Burton returns to praise of noble education, preferring its recipients if capable, and acknowledges good people among rich and poor alike (DJR-089-07–17, 25–27).

Sometimes the contrast is more precise. "Greeks and Barbarians" becomes "Greeks and non-Greeks" in the appeal to Dionysius against corrupt Christian patrons. The original Latin **Barbari** has the same local contrast. Its margin concerns ancestral worship; Burton's English broadens it to all religious observance. His point is that the patrons under attack behave worse than the people they might regard as outsiders (DJR-048-19–24). Léry's reported comparison likewise gives **Barbarian homeliness**, barbarian simplicity, an advantage over French fashionable display: homeliness is plainness, not ugliness, and equal beauty is expressly conceded. The accompanying **cum Barbaris nudis**, with naked barbarians, belongs to a comparison about contact and sexual provocation, not a claim that contact necessarily means sexual intercourse (DJR-120-23–27).

Civility as manners can fail among the educated or the well-born. Aeneas Sylvius's learned scholars lack common civility and practical competence; Burton then offsets this ridicule with their innocence and sincerity. Wealthy parents, meanwhile, can raise uncivil, ill-mannered children and despise learning with **barbaro fastu**, uncultivated arrogance. Burton's later complaint that much of the gentry treats libraries barbarously makes education, not rank alone, a disputed test of cultivation (DJR-046-39–047-01; DJR-048-29–34; DJR-081-16–20). Latin **civilitas**, appearing as civilitatis and civilitatem, names this social cultivation. The courteous scholar rewarded for merit in another passage belongs to a story Burton expressly calls imaginary (DJR-096-19–25).

Love supplies an attractive but unstable version of the same transformation. It makes clowns civil, boors courteous; the margin's **ex agrestibus civiles** gives rustics made courteous. Burton immediately asks whether love does more good or harm. Cymon acquires manners and gentlemanly accomplishments for Iphigenia's sake, but the supplied note records the abduction, imprisonment and killings compressed into Burton's praise of his exploits. Later, love left unchecked and unrelieved makes people forget civility altogether (DJR-131-48–52; DJR-131-64–DJR-132-02; DJR-133-38–42). The praise of music includes **barbariemque**, and barbarity: barbariem names the condition, and the attached que means and. The margin claims that music makes peoples abandon barbarity, a clause Burton's English body does not repeat (DJR-085-03–06).

The distinction between civic conduct and personal courtesy remains important. Civil affairs are nonmilitary public activities protected by force in the Ciceronian argument Burton cites after refusing to condemn all wars. Civil magistrates are secular public officers, and civil duties are civic obligations. **Civil wars** are armed conflicts within a political community. **In civilibus**, in civil matters, contrasts worldly with spiritual freedom in Osiander's margin; Burton's accompanying spiritual argument excepts those born again and led by the Spirit (DJR-010-01–04; DJR-026-36–40; DJR-160-18–22; DJR-161-55–59). **Civil Law** and **Civilian** have a specialized historical meaning: the learned Roman-based legal tradition and its practitioner, contrasted with England's municipal law (DJR-047-35–39).

Smaller applications keep the ordinary senses visible. Uncivil carriage is rude behaviour in the discussion of distress caused by harsh speech. To go civilly and decently means to

dress respectably and becomingly. Living civilly means peaceably in the reported argument against religious coercion, subject to its conditions of honesty and reverence. The reported claim about salvation in any religion is broader than the argument for civic toleration supported by the supplied Crell comparison; Burton's ensuing debate and return to qualified coercion prevent this from becoming a simple statement of his own toleration policy (DJR-056-04–08; DJR-121-43–46; DJR-161-01–24). Guazzo's **Civil Conversation** names cultivated social exchange in a dialogue cited to defend an older person's fitness to discuss love (DJR-107-34–38).

Barbarism also concerns language. Burton concedes faults of barbarous expression in his own style, partly deliberate, then qualifies his self-accusation. Barbarous words in charms are foreign-sounding or unintelligible; he expressly denies their intrinsic power and attributes their deceptive use to the Devil. Barbarous medicinal names are linguistically uncouth in Cornarius's reported criticism of compound remedies (DJR-005-03–08; DJR-031-53–032-01; DJR-101-03–08). These are different applications from the cruelty Burton refuses when he says he need not torture a suffering person to describe melancholy. His example of a painter doing so comes from a rhetorical exercise (DJR-058-01–04).

The preliminary Latin address makes the instability of these exclusions visible at the reader's own door. **Barbarus**, uncultivated or barbarous, first labels a spectator who is to be driven away; the next passage reverses the command and welcomes everyone, while saying that fault-finding can help him improve and that praise should not carry him away (DJR-170-39–43). In the religious argument, too, the claim that no nation is so barbarous as to lack knowledge of a god is immediately qualified by reported exceptions. Burton separately contrasts religion's humanizing power with superstition's degradation of people: the Latin's rough made gentle and beasts made human should not be conflated with the English's wild beasts made civil and wise people made fools (DJR-155-12–16; DJR-158-38–42).

Places to Read

- DJR-170-39–43, unnumbered preliminary, scan p. 14: The Latin address's exclusion of an uncultivated reader and immediate reversal into welcome; unnumbered preliminary scan p. 14.
- DJR-005-03–08, pp. 8–9: Barbarism of style, partly deliberate faults and qualified self-criticism.
- DJR-008-17–20, pp. 25–26: Democritus's literary accusation concerning the laws of nature and civil life.
- DJR-009-26–DJR-010-04, pp. 31–32: Internal wars, English barbarous cruelty and the ensuing refusal to condemn all war; civic affairs under military protection.
- DJR-011-19–23, pp. 39–40: Reciprocal national accusations of barbarism.
- DJR-013-01–05, pp. 46–47: Civil people and barbarism within the healthy and sick political body.
- DJR-013-11–14, pp. 47–48: Cultivation, supposed decline and the accusation against Turkish despotism.
- DJR-013-17–20, pp. 48–49: Barbarous factional cruelty among rulers.
- DJR-014-01–10, pp. 51–53: Civilization through colonies and laws; England's civil accomplishments and the margin's missing minus, followed by qualifications of the national praise.
- DJR-015-29–36, pp. 59–60: American barbarism in the impossible wish for universal reform, before the new Utopia.

- DJR-026-36–40, pp. 29–30: Civil and spiritual freedom in Osiander’s margin, with the exception for regeneration in the body.
- DJR-031-53–DJR-032-01, pp. 56–57: Barbarous words in charms, with intrinsic power expressly denied.
- DJR-035-44–48, pp. 76–77: The reported civilest country in the comparison of Tartar and European diets.
- DJR-046-39–DJR-047-01, pp. 129–130: Scholarly civility and practical competence, balanced by innocence and sincerity.
- DJR-047-35–39, p. 134: The Civilian, Roman-based Civil Law and the rivalry with English municipal law.
- DJR-048-19–34, pp. 137–139: Greeks and non-Greeks in the attack on church patrons; ill-mannered children and uncultivated arrogance among the wealthy.
- DJR-053-35–38, pp. 159–160: Civil China within the reported violence caused by poverty.
- DJR-056-04–08, p. 169: Uncivil behaviour and harsh speech in the account of distress.
- DJR-058-01–04, pp. 178–179: The painter’s rhetorical exemplum and Burton’s refusal of barbarous observation through torture.
- DJR-081-16–20, pp. 281–282: Barbarously despising books and libraries; education rather than birth alone.
- DJR-085-03–06, p. 299: Music’s attributed effects, including barbariem in the original margin but not the English body.
- DJR-089-07–17, pp. 318–319: A person called a barbarian may exceed a titled inferior in worth, followed by renewed class prejudice.
- DJR-089-25–27, p. 319: Civil conduct acquired through noble upbringing, with if capable and good people among rich and poor.
- DJR-091-01–04, pp. 326–327: Civility and barbarism in the rise-and-fall consolation.
- DJR-093-40–44, printed p. 327 [misprint for 340]: Greek outsiders, exile and Burton’s continuing northern prejudices; printed 327 is a misprint for 340.
- DJR-096-19–25, pp. 351–352: The courteous scholar in an explicitly imaginary story of rewarded merit.
- DJR-101-03–08, pp. 372–373: Barbarous medicinal names in Cornarius’s reported criticism.
- DJR-107-34–38, pp. 406–407: Guazzo’s Civil Conversation in the defence of discussing love.
- DJR-120-23–27, pp. 469–470: Léry’s attributed comparison of barbarian plainness with French adornment, including the original Latin margin.
- DJR-121-43–46, pp. 477–478: Civilly as respectably in the discussion of dress.
- DJR-131-48–52, pp. 531–532: Love makes boors courteous, followed by uncertainty whether benefits outweigh harms.
- DJR-131-64–DJR-132-02, pp. 533–534: Courtesy, Cymon’s accomplishments and the violent continuation explained in the supplied note.
- DJR-133-38–42, p. 542: Loss of civility if love runs unchecked and is not eased or cured.
- DJR-155-12–16, pp. 651–652: No nation so barbarous as to lack religion, followed by the reported exceptions.
- DJR-158-38–42, p. 669: Religion and superstition’s opposed effects, with the different Latin and English formulations preserved.
- DJR-160-18–22, pp. 676–677: Civil magistrates in Burton’s anti-Anabaptist polemic.
- DJR-160-31–35, p. 678: Bodin’s accusation and Burton’s countercharge about civil wars.

- DJR-161-01–24, pp. 680–682: Civilly as peaceably in the conditional toleration opinion, its debate and qualified coercive reply.
- DJR-161-55–59, p. 685: Civic duties performed for private advantage in Burton’s accusation.

In this edition

“uncivil” → “uncivilised” in the colonial comparison, but “uncivil carriage” → “Rude behaviour” in the domestic account. “clowns, civil” → “boors courteous” gives the social sense, whereas “civil duties” → “civic duty” gives the public one. “Barbarians” → “non-Greeks” is specific to the contrast with Greeks; it is not a universal replacement for the word. “barbarism” → “barbarous language” identifies a stylistic fault, and “Barbarian homeliness” → “barbarian simplicity” preserves plainness without implying ugliness.

Civility also becomes civil life in the praise of England. The original margin’s **humanitatis cultu** means cultivation of civil life: humanitas supplies the humane or civilized culture, cultus its cultivation. That Latin omits minus from the expected non minus comparison; the modern supplies “no less,” supported by Camden and Burton’s English, while retaining the printed original. The Latin forms civilitatis, civilitatem and civiles are retrieved through civilitas and civilis; barbaram, barbaro, Barbari and Barbaris through barbarus; barbariemque through barbaries, with que meaning and. Their local meanings remain distinct, as do original marginal claims and Burton’s sometimes looser English glosses.

See also

- Commonwealth (BAL-0290; Batch 3): Political communities, their institutions and their imagined health.
- Policy (BAL-0291; Batch 3): Government and public welfare.
- Utopia (BAL-0292; Batch 3): The impossible reform and imagined commonwealth.
- Law and justice (BAL-0294; Batch 3): Civil law, its practitioners and competing kinds of law.
- Manure (BAL-0295; Batch 3): Cultivated land in the political ideal.
- War and peace (BAL-0296; Batch 3): Internal conflict, cruelty and the limits of the denunciation of war.
- Honour and nobility (BAL-0259; Batch 3): Cultivation, upbringing, merit and inherited rank.
- Poverty and riches (BAL-0258; Batch 3): Public deprivation and the judgments attached to poverty.
- Custom and education (BAL-0125; Batch 2): Education and the formation of conduct.
- Study and reading (BAL-0153; Batch 2): Libraries and the cultural claims of learning.
- Religious melancholy (BAL-0077; Batch 1): Religion, superstition and confessional polemic.

Law and justice

Entry BAL-0294

The word

Law can mean an enacted rule, a legal system or discipline, or a governing principle outside the courts. **Justice** names right and impartial judgment, its administration, or moral righteousness. **Injustice** is wrong or unfair dealing. Burton repeatedly asks whether the institutions called legal actually serve the standard called just.

A **lawyer** practises law; a **Civilian** specializes in the learned Roman-law tradition. **Civil law** names that tradition, while **municipal law** in the English professional dispute means the country's own law. A **pettifogger** is a petty or disreputable practitioner. An **arbitrator** hears and settles disputes; a **daysman**, printed dayesmen in the plural, is a mediator. **Composition** can mean the agreement reached, rather than a piece of writing.

In the work

The public satire places an abundance of laws, lawyers and tribunals beside a scarcity of justice. Judges condemn faults they commit themselves; harmless people suffer while predators sit in judgment. Laws become as pliable as **a nose of wax**, influenced by friends, bribery and favour. A **sentence**, a judicial judgment, is delayed or changed **ad arbitrium judicis**, at the judge's discretion, while the case remains the same. The compressed "or firm in his opinion, cast in his?" is uncertain: the modern provisionally makes the judge firm and the litigant defeated, or **cast**, in court. This cannot be treated as a fully resolved sentence. The attack extends beyond court procedure to a class distinction between punished poverty and licensed wealth, and then to the need to prevent destitution instead of merely punishing its consequences (DJR-010-15–22).

The later attack on legal business is vehement but expressly limited. Burton means the hungry Pettefoggers, **rabulas forenses**, courtroom ranters; he loves and honours good laws and worthy lawyers as the commonwealth's oracles and pilots. Rabula means a wrangling advocate, and forensis belonging to the law court. His accusation is that bad practitioners profess peace while feeding on disputes, extract repeated fees, and prolong a case until its property is consumed. The Ciceronian comparison calls deceit concealed by apparent honesty especially pernicious injustice. Yet Burton finally leaves responsibility open: the fault may lie with lawyers, clients, laws, two of these or all three. His complaint is not a demonstrated verdict against every lawyer or every litigant (DJR-013-24–32, 39–42).

Arbitration offers a different model. Augustine's **communes arbitros** are arbitrators agreed upon by both sides; the next English "common arbitrators" are public mediators in Simler's reported Swiss towns. Their friendly composition is an amicable settlement. The original Swiss margin adds the important condition "if possible." Burton next describes swift judicial settlement at Fez, without appeals or delays, but his brief account does not establish a complete history of its legal institutions. The chapter proceeds through complaints about legal verbosity and changing rules to scriptural appeals for reconciliation (DJR-013-33–42). The later counsel "Go not to law without great cause" likewise limits litigation to a serious reason rather than banning it altogether (DJR-098-18).

The imagined commonwealth turns these complaints into institutions. Its few laws are plainly written in the mother tongue and strictly observed. Burton recognizes that perfect officials cannot be found and that available people must be used. Litigants should speak for themselves if possible; professional fees are either replaced by public support or kept small and deferred until completion. A deposit is forfeited only if the complaint proves wrongful, rash or malicious; an alternative preliminary commission tests whether there is a substantial case. At least three public arbitrators sit together, serving by rotation or lot. Limits on delay and appeals accompany examinations, supervision, rewards and review of officeholders (DJR-016-18–22, 28–38).

The standard is **æquabile jus**, equal justice: æquabile means equitable or even, and jus law, right or justice. A **proling**, predatory, officer must not exploit authority to oppress inferiors. **Flea** here means fleece or strip through exploitation; its literal form flead, flayed, occurs in the reported Amestris story, whose distribution of injuries differs from the cited Herodotus. **Insult** in the public ideal means lord it over another, while insulting after victory and the counsel “Insult not” concern arrogant exultation. Burton imagines affection joining laws and authority in harmony between ranks, not the disappearance of rank. His denunciation of workers abandoned in old age makes injustice a matter of public provision as well as court procedure; severe penalties and forms of compulsory labour nevertheless remain within the ideal (DJR-016-36–43; DJR-017-01–04; DJR-045-35–39; DJR-098-17; DJR-148-05–09).

Legal disciplines have their own rival claims. Budé’s civil law is a tower of wisdom, but Burton places that praise beside other disciplines’ competing claims. The accomplished Civilian later finds English practice restricted by prohibitions and all-devouring municipal laws, the national common-law system. The charge of an unlearned and barbarous study belongs to this scholarly and jurisdictional rivalry. The ensuing satire attacks pettifoggers alongside medical empirics while allowing that an honest practitioner must struggle to maintain his credit among them (DJR-018-04–08; DJR-047-35–048-01). Elsewhere the Civilians of antiquity appoint guardians for spendthrifts: the supplied Digest comparison supports guardianship, not the separate story of public shaming at Padua. “Country Justice” means local magisterial duties in Burton’s criticism of minimally educated patrons (DJR-044-40–045-02; DJR-048-29–33).

Outside the courts, a **law of nature** may be normative or descriptive. Regulus’s duty to keep a promise, even to an enemy, exemplifies a moral principle; Burton’s story expressly allows return or payment of ransom. The consolation about interrupted hopes instead calls adversity a condition from which no mortal is exempt, contrasting human life with the uninterrupted heavenly spheres of older cosmology. To be **a law unto himself** is favourably used for dietary self-observation, because constitutions differ; in the earlier satire, being one’s own law and example condemns the person who listens to nobody else. A third natural-law sense concerns physical processes: in the historical account of sympathy between bodily parts, nature’s law makes the heart and other organs suffer with the affected brain. Neither this physiology nor the personal-rule metaphor is identical with the moral duty of keeping a promise (DJR-011-19–23; DJR-026-30–34; DJR-027-14–18; DJR-071-19–23; DJR-087-07–11).

Lawful and **unlawful** mean permitted and forbidden. In the historical cure discussion Burton first separates the question whether magic can work from the question whether it ought to be used. He asserts that celebrated cures of this kind happen daily, says such cures can be performed, and then takes that efficacy as the premise for asking whether seeking them is lawful. He reports permissive opinions, including Paracelsus’s preference for relief regardless of its agent, then rejects magical cures on theological grounds. The continuation recommends prayer together with ordinary medical means, not prayer

alone. Medical permission also appears in Vega's opinion that prepared white hellebore may be lawfully given: the surrounding cautions, disagreement and reports of injury prevent that claim from becoming an unqualified recommendation. Permission also has a positive application: Burton defends dancing as a lawful recreation when timely, moderate and sober, and later opposes scruples that deny good and lawful pleasures. These are the work's historical arguments, not present treatment or legal advice (DJR-067-33–068-08; DJR-101-37–41; DJR-124-45–49; DJR-160-42–50).

The Latin **lex talionis**, law of retaliation, can describe Burton's exchange of criticism with readers. In practical counsel, however, his recognition of the retaliatory impulse is followed by an instruction to interrupt it: do no wrong and endure wrong patiently. Divine justice has a different setting. The causal account presents illness as punishment for sin, with created things acting as instruments. The reply to despair joins God's justice to mercy, interpreting affliction as a path to repentance and salvation rather than proof that the sufferer is abandoned. This is Burton's theology of consolation, not a medical explanation of suffering (DJR-005-05–08; DJR-028-03–16; DJR-097-07–11; DJR-168-23–33).

Law may also name a religious system. Burton uses it in his hostile account of Islam. Latin lex and lege carry the same religious sense in the astrological theory reported through Vanini: religions supposedly rise and fall with celestial influences. Burton criticizes this account and reproduces Vanini's declared Christian rejection of the doctrines he has described; the disclaimer's sincerity remains unresolved (DJR-159-08–12; DJR-162-21–29).

Justice also has an inward beauty. Augustine's martyrs exemplify a moral virtue visible to the heart despite bodily suffering; the original Latin justitiæ means of justice. Elsewhere Justice leaves the earth in the figure of Astraea, and Faith is personified as Justice's sister in Burton's lament over failed charity and proliferating lawsuits. By contrast, the beauty discussion attributes an exclamation praising a favourable judgment to Burton's author: its privilege for beauty does not establish impartial judicial practice (DJR-110-36–40; DJR-112-27–33; DJR-117-43–47).

Private and religious relations extend the vocabulary. Reported Roman marriage disputes were heard by indifferent, impartial, arbitrators and commonly settled; the later resort to divorce is conditional, difficult and reserved for failure of other remedies. The **law of love** in Emilia's reported speech means sharing the beloved's desires and refusals, while Burton's altered Boethian question asks who can impose a law on love at all. Latin lex means a rule or law, with legem its accusative form. These formulations characterize lovers' behaviour, including harmful pursuit, rather than authorize it. Finally, **club law** means coercion by brute force in Burton's account of suppressing religious opponents. His subsequent middle course begins with gentle admonition but still includes coercive laws and penalties; its contrast with violence cannot be simplified into universal toleration (DJR-129-01–07; DJR-151-04–12; DJR-161-18–24).

Places to Read

- DJR-005-05–08: reciprocal criticism as the law of retaliation, with qualified self-criticism; pp. 8–9.
- DJR-010-15–22: legal abundance, corrupt judgment, the uncertain cast clause, class bias and prevention of destitution; pp. 34–35.
- DJR-011-19–23: the self-admirer as his own law and example; pp. 39–40.
- DJR-013-24–42: predatory legal business, the express worthy-lawyer exception, shared responsibility, arbitration and reconciliation; pp. 49–51.

- DJR-016-18–22: accessible laws within the imagined monarchy and its account of rank; pp. 62–63.
- DJR-016-28–43: available officials, qualified fee and complaint reforms, public arbitrators, equal justice and provision for labour; pp. 64–66.
- DJR-017-01–04: severe penalties and distinctions within the ideal’s treatment of servitude; p. 66.
- DJR-018-04–08: Budé’s praise of civil law among competing professional claims; p. 71.
- DJR-026-30–34: conscience, Regulus and the moral law of nature; pp. 28–29.
- DJR-027-14–18: physical sympathy between bodily parts as a law of nature in historical medicine; p. 32.
- DJR-028-03–16: divine justice, punishment and subordinate natural instruments; pp. 37–38.
- DJR-044-40–045-02: ancient civil lawyers’ guardianship and the separate Padua shame report; pp. 119–120.
- DJR-045-35–39: insulting as exulting after victory, applied to literary fame; sequence pp. 123–124, with 123 printed as 113.
- DJR-047-35–048-01: civil and municipal law, restricted employment, pettifoggers and honest practitioners; pp. 134–135.
- DJR-048-29–33: country Justice and the criticism of uneducated patrons; p. 138.
- DJR-067-33–068-08: lawful and unlawful cures, efficacy separated from permission, replies to permissive opinions, and prayer with medicine; printed labels 216, 220–222, with the opening at PDF page 327 (sequence page 227) and the intervening numbering discontinuity retained.
- DJR-071-19–23: individual constitutions and being a law to oneself; pp. 236–237.
- DJR-087-07–11: adversity as a universal condition of mortal life; p. 309.
- DJR-097-07–11: the retaliatory impulse followed by patient restraint; p. 355.
- DJR-098-16–20: avoiding arrogant exultation and litigating only for serious cause; p. 360.
- DJR-101-37–41: lawfully as medical permissibility, within conflicting claims and warnings about white hellebore; pp. 376–377.
- DJR-110-36–40: justice’s inward beauty and the qualified Augustinian citation; p. 423.
- DJR-112-27–33: Astraea, personified Justice, failed charity and lawsuits; pp. 431–432.
- DJR-117-43–47: attributed praise of beauty’s judicial privilege; p. 456.
- DJR-124-45–49: dancing defended as lawful under express conditions of timing, moderation and sobriety; p. 493.
- DJR-129-01–07: a law imposed on love and love’s own rule of shared desires and refusals; pp. 517–518.
- DJR-148-05–09: flead in a reported account of jealousy and violence, with the source discrepancy retained; pp. 613–614.
- DJR-151-04–12: impartial marital arbitration, usual settlement and the qualified last resort to divorce; pp. 630–632.
- DJR-159-08–12: law as a religious system in Burton’s polemical account of Islam; pp. 670–671.
- DJR-160-42–50: good and lawful recreation defended against excessive scruple; pp. 679–680.
- DJR-161-18–24: club law, toleration arguments and Burton’s coercive middle course; p. 682.
- DJR-162-21–29: religious lex and lege in the contested astrological theory, including Vanini’s stated rejection; pp. 687–688.
- DJR-168-23–33: divine justice joined to mercy in the reply to the sufferer’s sense of abandonment; pp. 717–718.

In this edition

The selected vocabulary distinguishes law, lawes and the legal profession from the wider rules of nature, conscience, experience and love. Civilian becomes civil lawyer; municipal Laws becomes laws of our own country. Pettefoggers and pettifoggers share their disreputable professional sense; dayesmen becomes mediators, and composition becomes settlement. The public common arbitrators differ from the agreed-upon communes arbitros. Sentence becomes judgement and cast is provisionally understood as defeated in court. A nose of wax includes the supplied explanation moulded.

The Latin constructions retain their components: rabulas forenses, courtroom ranters; ad arbitrium judicis, at the judge’s discretion; and æquabile jus, equal justice. Lex and legem name a rule or law; justitiæ names justice in a genitive construction, while injustitia and injustitiæ name injustice. The Swiss margin’s if possible, the limits on fees and wrongful complaints, and the warning against litigation without serious cause matter as much as the translated nouns.

Proling becomes predatory; flea becomes figurative fleecing, while flead is literal flayed. Insult can become lord it over or exult, according to the construction. Lawfull and Unlawfull retain the distinction between permission and prohibition; lawfully in the hellebore discussion becomes permissible within a reported opinion. The Augustinian source is printed as Psalm 84 but identified in the supplied note as Exposition of Psalm 64.8, corresponding to Psalm 65 in common English numbering. The marginal reference also adds bodily deformity beyond the English paraphrase. These selected uses preserve the work’s legal, medical and religious arguments without treating them as current guidance.

See also

- Judgment (BAL-0042; Batch 1): Judgment as a mental power and as a decision.
- Honest (BAL-0165; Batch 2): Honesty, moral worth and deceptive appearance.
- Legal evidence (BAL-0279; Batch 3): Legal documents, deeds and evidentiary language.
- Suit (BAL-0286; Batch 3): Litigation, petition and courtship as suit.
- Commonwealth (BAL-0290; Batch 3): The public body and its institutions.
- Policy (BAL-0291; Batch 3): Governmental policy and the use of religion.
- Utopia (BAL-0292; Batch 3): The imagined constitution and its limits.
- Civil and barbarous (BAL-0293; Batch 3): Civil law and the wider senses of civil.
- Marriage (BAL-0234; Batch 3): Marriage disputes and remedies.
- Religious melancholy (BAL-0077; Batch 1): Religious authority, coercion and toleration.
- Despair (BAL-0076; Batch 1): Divine justice and mercy in the reply to despair.
- Revenge (BAL-0256; Batch 3): Retaliation and the counterargument for restraint.

Manure

Entry BAL-0295

The word

To **manure** land is to cultivate or improve it. **Manured** therefore has a wider scope than fertilized with dung. The noun manure can likewise mean cultivation, as in much manure. The same activity extends figuratively to the tending of a tree in poetry. Whether the passage concerns work, fertility, healthy surroundings or literary survival must be determined locally.

In the work

England’s blessings include being **well manured**, well cultivated, alongside peace, established religious order and defences supplied by human skill and nature. The praise also celebrates James and the union of the English and Scottish crowns in 1603; it retains that earlier setting in the 1651 printing. Burton immediately qualifies the national encomium: thistles grow among the roses, and public abuses need reform. Cultivated land is an advantage, not proof that the commonwealth is faultless (DJR-014-07–11).

The praise of Dutch industry gives manure its noun use. Burton argues that industry, government and commerce can make a country prosper despite limited natural resources. Intensive cultivation can make barren soil fertile; the following account of decline blames changed government and diminished husbandry rather than exhaustion of the same soil. These are Burton’s historical and economic comparisons. The original Botero margin gives **cultura**, cultivation, with diligence as the means by which a large population makes land fertile. The sheep example adds a narrower material explanation: the Dio margin’s **stercus** is dung, enriching land where sheep are penned. That detail belongs within the broader cultivation argument rather than replacing it (DJR-014-18–22).

In the imagined constitution, tenants receive long leases, fixed rent and a known lease premium so that they have reason to manure their holdings, plant trees, drain and fence. Supervisors determine suitable land uses and how the ground should be manured, tilled and improved. The proposal joins agricultural skill to security of tenure and public oversight. It preserves separate holdings for lords and tenants and is followed by an explicit rejection of complete equality (DJR-016-14–19).

The geographical digression marks a claimed limit to human skill. Abundant water makes the land around Damascus a paradise; the Arabian wilderness, Burton says, is so dry, rocky and sandy that no art can manure it. Art means skill here. The negative remains absolute in his account, but its assertions of universal barrenness and uninhabitability are historical generalizations, not a verified description of the region. The surrounding discussion moves from rival conjectures about climate to further questions about differences between nearby places. Human cultivation and natural conditions remain distinct contributors (DJR-074-14–18).

Cultivated land is not invariably praised as a healthy residential site. Burton’s compressed account of Varro groups manured grounds with marshes and waters as sources of bad air, and reports advice to sell if the situation cannot be remedied. The supplied comparison identifies narrower warnings in Varro and distinguishes the speakers: a question about an inherited unhealthy estate, advice to sell or abandon it, and

subsequent precautions about wind, height and sunshine. The following discussion also disputes the preferred direction a house should face. Manured still means cultivated; neither the word nor Burton’s summary warrants reducing this account to dung alone or treating it as present health advice (DJR-077-04–08).

Finally, a plant can be set and manured by writers. The physical oak associated with Marius has been cut down, but its literary life continues through verse. Set means planted and manured means tended: the writers cultivate the enduring image of the plant. The surrounding account connects patronage with the wish for an immortal name, attributing that motive to Cosimo de’ Medici while conceding that genuinely charitable benefactors exist. This is cultivation of memory in poetry, not an attestation that a person is literally manured (DJR-112-21–26).

Places to Read

- DJR-014-07–11: the well-cultivated country among England’s blessings, followed by the qualification about public abuses; pp. 52–53.
- DJR-014-18–22: manure as intensive cultivation, the original cultura and dung margins, and industry contrasted with decline; p. 54.
- DJR-016-14–19: tenants’ incentives, supervised land use, cultivation and the preserved distinction of ranks; pp. 62–63.
- DJR-074-14–18: watered Damascus and the wilderness said to defeat all cultivation, amid competing climatic explanations; pp. 249–250.
- DJR-077-04–08: manured grounds in disputed historical advice about a healthy site, with the compressed Varro attribution qualified; pp. 261–262.
- DJR-112-21–26: the oak of Marius tended in verse, literary survival and the motives imputed to patronage; p. 431.

In this edition

“Well manured” becomes “a well-cultivated country”: well and cultivated render the descriptive fragment, while a and country are supplied from the national context. “By no art can be manured” becomes “no skill can cultivate”; the passive is recast as an active construction without weakening the negation. Cultivate retains the broad agricultural meaning in both passages (DJR-014-09; DJR-074-16).

The other selected forms distinguish much manure, intensive cultivation; manure, cultivate; manured, cultivated; and the poetic set and manured, planted and tended. In the land-use list, manured, tilled and rectified remain three coordinated terms, rendered cultivated, tilled and improved. The original margins add cultura, cultivation, and stercus, dung, with the latter specifying the sheep example rather than every use of manure. Human skill, natural conditions and the means of fertilisation remain distinct.

See also

- Commonwealth (BAL-0290; Batch 3): Cultivation as a condition of public prosperity.
- Estate (BAL-0274; Batch 3): Landholding and the security of tenants.
- Utopia (BAL-0292; Batch 3): The imagined programme of improvement and supervision.
- Gardens and walks (BAL-0155; Batch 2): Cultivated landscapes and their use.
- Exercise (BAL-0140; Batch 2): Work and physical activity.
- Fame and reputation (BAL-0250; Batch 3): Literary survival and the desire for an enduring name.

War and peace

Entry BAL-0296

The word

War is organized armed conflict. **Peace** is freedom from such conflict or concord between people; it can also mean inward tranquillity. The words extend into scholarship, religious discipline and erotic experience. Warfare becomes sustained struggle, while hold one's peace means remain silent. A peaceable person avoids contention, and to pacify someone is to calm or reconcile them. These uses need their local objects and conditions: opposition to destructive wars does not make every use of war a condemnation, nor does every peace prescribe unqualified submission.

In the work

Burton first makes the reversal from peace to war an example of human inconsistency. In the literary encounter with Hippocrates, Democritus laughs at people who possess tranquillity yet covet conflict. Hippocrates answers with the necessities and uncertain hopes of human life. Later, peace appears among England's blessings, beside cultivation and defences. That national praise retains its Jacobean setting and immediately gives way to the recognition of abuses needing reform (DJR-008-11–16; DJR-014-07–11).

The great denunciation of warfare asks whose purposes the destruction serves. A few rulers, captains, flatterers or restless adventurers can satisfy private ambition, greed or anger at the expense of those sent to fight. Burton moves from the slaughter of young men to devastated cities, displaced inhabitants, damaged trade and violence against captives. His accumulated figures and historical examples belong to a rhetorical indictment, not an independently verified statistical account. Christian violence against Christians, and European violence overseas, turn the accusation back upon the society making it (DJR-009-17–29).

The Latin gives the indictment a pointed vocabulary. **Bellum** means war; **bellua** means beast. The margin compares the two, while another, citing More's Utopia, calls war **belluinam**, beastly. This is an association by sound and moral comparison, not proof that the words share a historical derivation. Burton likewise rejects the **tonsura humani generis**, pruning of humankind, attributed to Tertullian: war is instead **ruina**, ruin. His **Mundus furiosus**, a frenzied world, and insanum bellum, insane war, make warfare an example of collective moral disorder. The spectacle threatens the laughing observer's composure: Democritus might have to weep, howl or stand numb with grief. The title attribution remains unresolved; Scaliger's Latin about death in battle and Burton's English about battles as memorials are related but different formulations (DJR-009-18, 24–30).

Even the **laws of arms**, rules governing warfare, are trampled down. The modern supplies are broken because the original leaves treaties and those laws without an explicit governing verb. **Silent leges inter arma**, laws fall silent amid arms, is a separate Cicero quotation from the adjoining Virgil question about deceit or courage against an enemy. Burton uses both within the denunciation of wrongdoing. Neither becomes an unqualified endorsement of deception or permission to disregard law (DJR-009-24).

The next turn is indispensable: such wars, not all wars, are condemned. Soldiering is noble and necessary **as the world is**, given its actual condition. Burton accepts Cicero's defence of **warlike vertues**, military courage, under whose protection civil affairs, study and legal pleading can proceed. The Latin margin's bellicæ virtutis means of military courage. He immediately objects that stealing, killing and plunder are often falsely called virtue. The continuation attacks empty glory and promises of heaven for those risking their lives bello sacro, in a holy war; these are Burton's polemically reported inducements, not neutral statements of the religions invoked. He then compares the punishment of private murder with the honour awarded to the same act when publicly called **manhood**, courage. The names and rewards themselves are under scrutiny (DJR-010-01–11).

His imagined constitution makes the distinction practical. War must serve the people's safety, ad populi salutem, and arise from urgent occasion; offensive war requires a very just cause. Negotiation and deliberation precede violence. Even in permitted war he requires restraint towards inhabitants as far as possible, while keeping forces, a navy and money ready for defence. Soldiers stand in procinctu, equipped for action; money is nervus belli, the sinew or sustaining resource of war. The closing maxim says war should neither be feared nor provoked. This programme is neither unlimited conquest nor the abolition of armed protection (DJR-017-11–19).

War also supplies several distinct comparisons. Religious controversy becomes a sacred war fought with the point of the pen, whose successive replies could prevent Burton from ever finishing; he refuses that endless controversy rather than all theology. An idle body preying upon itself resembles a commonwealth subject to **civil wars**, internal conflict. Christian life becomes **warfare** against the world, flesh and devil. A Venetian inscription about considering war during peace is transferred to readiness for private adversity. These comparisons preserve the difference between actual armies, bodily self-torment, written argument and spiritual struggle (DJR-006-11–15; DJR-037-26–30; DJR-087-27–31; DJR-095-41–45).

Peace in ordinary social life can require active settlement. Burton condemns pettifoggers who profess to make peace while disturbing it, explicitly excepting worthy lawyers. In the same attack, holding their peace means keeping silent for payment, a different sense. The later counsel to live peacefully with everyone retains as far as possible. It is joined by the conditional ideal of peaceable subjects and soldiers defending people peaceably. Burton also sometimes permits discreet, moderate resistance to secure final peace, lasting freedom from harassment. The maxim of peace with people and war with vice transfers hostility to wrongdoing; it must be read with those qualifications, not as a command to endure every injury without resistance. In the conciliatory Euclid story, pacified means calmed: Burton's allocation of the two brothers' roles differs from Plutarch's and remains unrepaired (DJR-013-24–34; DJR-096-29–33; DJR-098-01–18).

Inward peace has its own settings. Sleep pacifies, or calms, the mind in the historical regimen; Ovid calls it **Pax animi**, peace of the mind. Care flees Sleep in the Latin, whereas Burton's separate English verse makes Sleep put cares to death. The poverty consolation praises the peace of a patient mind, while qualifying personal control as in some sort; its larger argument does not erase actual material need. Peace of conscience belongs to Burton's positive account of true religion. His denial of peace to a superstitious soul, and subsequent account of religious faction and war, retain the distinction between true religion and superstition. Religion's power to form strong bonds of love remains beside its potential for bitter division in his account (DJR-082-24–27; DJR-093-15–19; DJR-152-25–29; DJR-156-33–157-07).

Erotic writing alternates conflict and reconciliation. Terence’s Bellum, pax rursum gives war, then peace again; Burton’s separate English catalogue puts peace before war and reshapes the preceding quotations. Elsewhere every lover figuratively serves as a soldier, and love becomes a warfare alongside the images of wounds and fire. Peace can also be specifically conjugal: Burton reports prayers for peace in marriage, impartial arbitration and disputes usually settled. His continuation includes remedies of uncertain or imputed efficacy and allows divorce only as a difficult last resort if other measures fail. The language of peace does not establish that every proposed reconciliation succeeds (DJR-127-41–46; DJR-128-43–47; DJR-151-04–12).

The family reaches beyond conflict and concord. **Paxes** are ritual objects kissed as a sign of peace, named in Burton’s hostile account of Catholic ceremonies. Pacified can also mean appeased or propitiated: following Macrobius, Burton reports annual sacrifices intended to appease Angerona, while his Augustine locator remains unresolved. Pacifico means calm or peaceful in the name in mari pacifico, in the Pacific Sea; the geographical question concerns supposedly weak tidal motion. Pace … vestrâ means with your leave in Catulus’s address to the gods, asking permission to praise the mortal Roscius above a deity. That permission construction is different from the printed Pace in the peace-with-people maxim, where the grammar calls for pacem. Peace itself also appears as **Pax**, a named deity in Burton’s catalogue of Roman gods and personified powers, rather than as Sleep’s poetic title (DJR-009-11; DJR-068-25–29; DJR-072-26–29; DJR-098-13; DJR-129-72–76; DJR-157-38–40).

Finally, the account of despair preserves a qualified martial counterexample. In some cases, Burton says, a desperate disposition is not much to be condemned because it can produce extraordinary courage in war. His cited battle narratives support that claim within their historical telling; they are not verified casualty or force statistics. The continuation warns against cutting off a withdrawing enemy’s escape. Burton then sets these broader uses aside when defining despair specifically concerning God. Military courage under desperation and theological despair must therefore remain distinct (DJR-163-28–38).

Places to Read

- DJR-006-11–15: sacred warfare conducted with a pen, endless replies and Burton’s refusal of controversy; pp. 14–15.
- DJR-008-11–16: Democritus’s peace-to-war reversal and Hippocrates’s answer; pp. 24–25.
- DJR-009-01–16: the hostile religious catalogue, including Paxes as ritual objects rather than peace itself; pp. 27–29.
- DJR-009-17–30: private motives, mass suffering, beast comparisons, violated laws, pruning versus ruin and the mad world; pp. 29–32.
- DJR-010-01–11: the express exception for necessary soldiering, military courage, empty glory, holy-war promises and private/public murder; pp. 32–34.
- DJR-013-24–34: professed peacemaking, paid silence and the exception for good laws and worthy lawyers; pp. 49–50.
- DJR-014-07–11: peace among England’s blessings and the qualification about public abuses; pp. 52–53.
- DJR-017-11–19: the imagined polity’s conditions for war, public safety, restraint, readiness and deliberation; pp. 67–68.
- DJR-037-26–30: civil war as an analogy for the idle body’s self-torment; p. 86.
- DJR-068-25–29: pacified as appeased in the attributed Angerona sacrifice account, with the Augustine locator unresolved; p. 224.

- DJR-072-26–29: pacifico in the sea’s name and the historical question about tidal motion; p. 242.
- DJR-082-24–27: sleep calming the mind, Pax animi and the separate English verse; p. 287.
- DJR-087-27–31: Christian life as warfare and adversity as a trial; p. 311.
- DJR-093-15–19: inward peace, contentment and the qualification upon personal control; p. 337.
- DJR-095-41–45: the Venetian peace/war inscription applied to preparation for private adversity; p. 348.
- DJR-096-29–33: peace as far as possible, forgiveness and the pacified Euclid story with its reversed attribution; pp. 352–353.
- DJR-098-01–18: conditional social concord, limited resistance, final peace and the maxim with printed Pace; pp. 358–360.
- DJR-127-41–46: lovers’ war and peace in the Latin catalogue and Burton’s differently ordered English; p. 509.
- DJR-128-43–47: love as warfare and the lover’s figurative military service; pp. 514–515.
- DJR-129-72–76: pace … vestrâ as permission in Catulus’s praise of Roscius, followed by Burton’s separate verse; p. 522.
- DJR-151-04–12: conjugal peace, mediation and arbitration, reported remedies and their qualified continuation; pp. 630–632.
- DJR-152-25–29: true religion, courage and peace of conscience; pp. 639–640.
- DJR-156-33–157-07: the denial of peace to superstition, opposed to true religion, and the connection of religious love with faction and war; pp. 651 [659]–660, retaining the first page’s misprinted numeral and sequential correction.
- DJR-157-38–40: Pax as the divine name of personified Peace within Burton’s catalogue and theological account; p. 664.
- DJR-163-28–38: desperate courage in war, the retreat warning and the subsequent restriction to theological despair; pp. 693–694.

In this edition

War and peace often remain the same words, while warlike vertues becomes military courage and manhood becomes courage. Such wars and not all preserve the scope of Burton’s exception. As the world is becomes given the state of the world; as far as possible and the requirement of discreet, moderate resistance remain real limits. Hold their peace becomes keeping quiet; final peace becomes lasting peace; conjugall peace becomes peace in marriage; pacifies the minde becomes calms the mind. Pacified becomes appeased when Angerona is the object of sacrificial propitiation.

Bellum, bellua and belluinam are war, beast and beastly, with belluinam agreeing with rem, thing. Insanum bellum is insane war; Mundus furiosus is a world gone mad. Tonsura humani generis is a pruning of humankind, opposed to ruina, its ruin, where its is supplied from the first phrase. Laws of arms becomes laws of war; are broken is supplied to complete the original’s elliptical construction. Silent leges inter arma retains the distinct laws-and-arms maxim. Bellicæ virtutis is of military courage; bello sacro, in a holy war, differs in application from the pen’s sacred war. Ad populi salutem gives the people’s safety as purpose; in procinctu and nervus belli give military readiness and its financial support.

Pax animi means peace of the mind. The peace-with-people margin prints Pace where accusative pacem is required after habe; the supplied rendering follows its intended sense, while the original spelling remains visible. Bellum, pax rursum keeps war before

peace, unlike Burton’s separate English Peace, war. Militat means serves as a soldier; printed omni in militat omni amans is retained although omnis is expected. The permission phrase pace … vestrâ is a regular ablative construction, rendered with your leave. Pacifico is likewise an ablative, agreeing with mari in the sea’s name. English Paxes is a plural noun for ritual objects and becomes pax tablets. The divine name Pax is retained with the supplied English explanation Peace. None of these forms should be silently merged because their letters or root resemble one another.

See also

- Madness (BAL-0067; Batch 1): The mad world and moral disorder.
- Virtue (BAL-0117; Batch 2): Courage and violence falsely called virtue.
- Magnanimity and pusillanimity (BAL-0161; Batch 2): Courage, timidity and desperate valour.
- Commonwealth (BAL-0290; Batch 3): Public protection and the commonwealth.
- Utopia (BAL-0292; Batch 3): The imagined constitution’s conditions and limits.
- Law and justice (BAL-0294; Batch 3): Law, its violation and the conditions of lawfulness.
- Revenge (BAL-0256; Batch 3): Retaliation, reconciliation and qualified resistance.
- Poverty and riches (BAL-0258; Batch 3): Inward contentment beside actual material need.
- Marriage (BAL-0234; Batch 3): Conjugal concord and the limits of proposed remedies.
- Religious melancholy (BAL-0077; Batch 1): True religion, superstition and faction.
- Despair (BAL-0076; Batch 1): Military desperation distinguished from theological despair.

Supplementary notes to earlier articles

These short notes preserve additional distinctions attached to earlier volumes. The earlier articles retain their own stable IDs.

- Actuality · BAL-0056
- Desperate · BAL-0076
- Feral · BAL-0095
- Judicial and judicious · BAL-0042
- Scruple · BAL-0053

Actuality: supplementary note

A supplementary note to Action (BAL-0056; Batch 1). This continues an earlier article; it is not a new main entry.

The word

Actuality names the philosophical act by which a capacity is realized or possessed in a determinate form. The printed Greek *ἐντελέχεια* means actuality or fulfilment. First actuality is possession of a capacity for living activity, distinguished from actively exercising it; the phrase *first act* does not here mean the first event in a sequence.

In the work

Burton reports the Aristotelian definition of soul as the first act of an organized body capable of life, a definition he says most philosophers approve while acknowledging many unresolved questions. His rational soul is then the first substantial act of a natural human body: it includes the other faculties, uses bodily organs and is described as incorporeal and independent of organs in itself. The apparent tension belongs to his account.

The later power–act comparison serves consolation rather than a new anatomical definition. A child is rational in capacity before exercising that capacity; likewise, the distressed person is penitent in desire before action. Burton next says that the desire to repent counts as repentance in God’s acceptance, though not in its nature. The shared vocabulary connects the arguments without making possession, exercise, desire and completed repentance identical.

Places to Read

- DJR-024-20–22 (pp. 19–20): the printed subsection number differs from the sequence; the definition of soul, its Greek and Latin restatements, and the ensuing questions
- DJR-026-21–23 (p. 27): the rational soul, its included faculties and its relation to organs
- DJR-167-07–09 (p. 710): delayed belief and repentance, power versus exercise, and acceptance distinguished from nature

In this edition

“first act” → “first actuality” (DJR-024-21); “first substantial act” → “first substantial actuality” (DJR-026-22); “rational in power, not in act” → “rational in potential, though not in its exercise” (DJR-167-08). The definitions use actuality; the consolatory comparison uses exercise. At DJR-024-21 the modern text combines the Greek, Latin and Burton’s English restatement, so it does not provide three separate translations of the repeated definition.

See also

- Action (BAL-0056; Batch 1): Capacity and its exercise
- Soul (BAL-0032; Batch 1): The definition and relations of faculties
- Intellect (BAL-0040; Batch 1): Rational capacity
- Inseparable and individual (BAL-0240; Batch 3): Distinctions of union and separation

Desperate: supplementary note

A supplementary note to Despair (BAL-0076; Batch 1). This continues an earlier article; it is not a new main entry.

The word

Desperate can mean despairing, but also recklessly heedless. It does not by itself specify a suicidal act. The contrast with neighbouring words and the behaviour separately narrated determine its force.

In the work

The jealousy passage reports several different cases through Felix Pater, the printed name for Platter. A physician becomes mad and then despairing; a merchant kills his wife and throws himself from a height; a painter's wife falls into despair and refuses food or drink in her own house because she fears poisoning. These actions belong to their separate cases, rather than to the adjective's definition.

The religious classification similarly calls excessively distrustful and fearful people desperate. Later in the same subsection, however, desperate joins secure and excessive pleasure in a denunciation of reckless disregard. The first is afflicted hopelessness; the second is heedlessness. Burton's grouping and moral judgments remain his historical account.

Places to Read

- DJR-148-11–13 (p. 614): attributed jealousy cases, their differing actions and the explicit qualification that desperate does not itself specify self-killing
- DJR-161-28–30 (p. 683): religious deficiency and excessive distrust within Burton's classification
- DJR-161-48–50 (p. 684): complacency, reckless indulgence and the continuation's desperately performed

In this edition

"became desperate" → "fell into despair" (DJR-148-12); "desperate persons" → "despairing people" (DJR-161-29); "so desperate" → "so reckless" (DJR-161-49). Despairing and reckless preserve distinct senses. The Latin desperabundus in the merchant's marginal case does not replace the separate body-form alignment for the painter's wife.

See also

- Despair (BAL-0076; Batch 1): The main treatment of despair
- Secure (future article): Complacent confidence
- Feral: supplementary note: Deadly affliction without an automatic clinical diagnosis
- Make away (BAL-0254; Batch 3): Acts and agents distinguished from a general state

Feral: supplementary note

A supplementary note to Astrological significators (BAL-0095; Batch 1). This continues an earlier article; it is not a new main entry.

The word

Feral can mean savage or brutal; ferall can also mean deadly or fatal. The spelling alone does not decide the sense. These ordinary uses are distinct from ferall as an astrological description of an unaspected planet, explained in the earlier main article.

In the work

Burton’s imagined reformer Crates is compared with Hercules: as Hercules subdued monsters, Crates fought envy, lust, anger, greed and the savage monsters of the mind. This is moral reform expressed through heroic imagery, with Apuleius named in the margin.

In the symptom account, the ferall plague is a deadly affliction that follows the sufferer in company or solitude. Virgil’s fatal arrow lodged in a wounded deer gives the comparison its force. Plague names affliction here; it does not establish a particular infectious disease. The passage’s insistence on continuing distress belongs to this historical description, rather than a prognosis for every present-day sufferer.

Places to Read

- DJR-015-27–29 (p. 59): Hercules, Crates and the imagined universal reformer; savage vices as monsters of the mind
- DJR-059-05–07 (p. 184): black care, the wounded deer and the persistent affliction

In this edition

“feral vices” → “savage vices” (DJR-015-28); “ferall plague” → “deadly affliction” (DJR-059-06). Savage preserves the monstrous moral imagery; deadly preserves the second passage’s fatal force. Neither translation imports the technical astrological sense.

See also

- Astrological significators (BAL-0095; Batch 1): The technical sense and other ordinary examples
- Calenture and ague (BAL-0133; Batch 2): Historically specific disease words
- Desperate: supplementary note: Despairing and reckless senses

Judicial and judicious: supplementary note

A supplementary note to Judgment (BAL-0042; Batch 1). This continues an earlier article; it is not a new main entry.

The word

Judicially here means judiciously, with sound judgment; conferring means comparing. Judicially conferring concerns careful assessment of circumstances rather than proceedings before a court.

In the work

Burton lists complaints about unequal wealth, rank and labour: one person has everything, another nothing; one rests while another works without hope of improvement. He then charges the complainants with failing to compare their conditions properly or weigh the instability of human affairs. The next paragraph asks them to compare past, present and future fortunes. This is his consolatory reply to poverty and social difference, including its sweeping judgments, not the edition's independent assessment of inequality.

Places to Read

- DJR-090-55–56 (p. 326); DJR-091-01 (p. 326): unsatisfied ambition, unequal conditions and the appeal to changing fortune

In this edition

"judicially conferring one condition with another" → "judiciously comparing one condition with another" (DJR-090-56). Judicially contributes judiciously and conferring comparing. The surrounding negative, Not considering, governs the comparison Burton says is missing; the phrase should not be read as praise of a comparison the complainants actually make.

See also

- Judgment (BAL-0042; Batch 1): Discernment and assessment
- Confer and conference (BAL-0152; Batch 2): Comparison and discussion
- Astrology (BAL-0093; Batch 1): A different setting for judicial terminology
- Poverty and riches (BAL-0258; Batch 3): Consolation and unequal circumstances

Scruple: supplementary note

A supplementary note to Conscience (BAL-0053; Batch 1). This continues an earlier article; it is not a new main entry.

The word

A scruple is a doubt or hesitation about right conduct. Scrupulous conscience here means excessive, troubling moral doubt, while having a scruple can simply mean taking moral obligation seriously. These moral senses must also be kept apart from the medicinal unit of weight called a scruple.

In the work

Burton reports a historical account linking scrupulous conscience to a melancholy bodily constitution. Through Navarrus he associates it with distrust, fear, error and magnification; the next comparison gives the mind a faulty bodily tool without denying the craftsman’s skill. Later he describes people who magnify small offences or accuse themselves without adequate cause and distrust mercy. Actual wrongdoing and unfounded self-accusation remain distinct.

The accusation of never making conscience of wrongdoing uses ordinary moral concern in a different way. It belongs to the imagined sufferer’s accumulating self-indictment, rather than proof that a particular person committed every listed offence. Burton subsequently distinguishes unwanted thoughts and temporary, rejected assent from a settled will and final rejection; that answer should not be suppressed when the accusation is quoted.

Places to Read

- DJR-069-39–41 (p. 230): the distinct medicinal weight, illustrated by a dangerous confusion of measures in an attributed warning against self-treatment
- DJR-164-08–10 (p. 695): the historical bodily account, Navarrus’s scrupulous conscience and the faulty-tool comparison
- DJR-164-47–49 (p. 699): conscience as cause, magnified offences and unfounded accusation
- DJR-167-15–19 (pp. 710–711); DJR-167-26–38 (pp. 711–713): imagined self-accusation, ordinary moral scruple and the subsequent distinctions concerning consent and mercy

In this edition

“Conscientia scrupulosa” → “A scrupulous conscience” (DJR-164-09); “This scrupulous conscience” → “this scrupulous conscience” (DJR-164-48); “mad’st any conscience” → “had any scruple” (DJR-167-18). The first pair translates a Latin phrase; the second retains the English phrase with its distressing excess explained. Scruple in the last pair translates a different original expression and does not itself imply illness. Never belongs to the surrounding accusation in both columns.

See also

- Conscience (BAL-0053; Batch 1): Moral judgment and distress
- Despair (BAL-0076; Batch 1): The larger accusation-and-reply sequence

- Curiosity (BAL-0247; Batch 3): Care, excess and anxious scrutiny
- Drams and medicinal measures (BAL-0115; Batch 2): The separate weight sense

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

Alignment scope: equal-scope phrase or construction

a law unto oneself

BAL-0294-V022 · Law and justice

Printed “a law unto himself” (English; phrase).

One’s own practical rule or standard: law means a guiding principle, and unto himself makes it personal.

Here: Dietary self-observation suited to the individual constitution.

Context: Burton’s historical regimen praises experience because what benefits one may harm another; the statement is not current medical advice.

Source; Context passages: DJR-071-21

Edition page: 236; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: let every man observe, and be a law unto himself

Modern rendering: Let everyone observe himself and be a law to himself

Word and construction: Himself after observe is supplied in the modern; unto becomes to in the otherwise parallel personal-rule phrase.

Context passages: DJR-071-19, DJR-071-20, DJR-071-22, DJR-071-23

Alignment conventions: A1.

Further local use

Printed “a law and example to himself” (English; phrase).

Citation key: a law unto oneself.

Here: One’s own exclusive standard and model.

Context: Here the expression criticizes the self-admirer who refuses to hear or imitate anyone else, contrasting with its favourable dietary application.

Source; Context passages: DJR-011-23

Edition page: 40; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a law and example to himself

Modern rendering: he is his own law and example

Word and construction: He is is supplied from the preceding person; to himself is recast as his own, and example remains distinct from law.

Sense relation: The same personal-rule metaphor, given an opposed evaluation by the local context.

Context passages: DJR-011-19, DJR-011-20, DJR-011-21, DJR-011-22

Alignment conventions: A1.

abdicate

BAL-0242-V043 · Parents and children

Printed “abdicate” (English; lemma).

Disown or reject a child.

Here: Abdicate is transitive here: the father disowns the child. It does not mean voluntarily resigning his own public office.

Context: Burton attacks unequal treatment of sexual misconduct by rank; the next paragraph’s impunity of the powerful is sarcastic, not his moral approval.

Source; Context passages: DJR-010-18

Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dis-inherit or abdicate his child

Modern rendering: disinherit or disown his child

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-010-17, DJR-010-19

Further local use

Printed “Abdicato” (Latin bibliographic title; lemma).

Citation key: abdico.

Here: Abdicato is the ablative of the Latin participial title Abdicatus, the disowned one or son, after in. The modern identifies the title’s person as a son.

Context: Lucian’s rhetorical speech concerns a physician and father; Burton names Gilbert Cousin as translator but the whole speech and wording remain uncollated.

Source; Context passages: DJR-041-30

Edition page: 104; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in Abdicato

Modern rendering: in The Disowned Son

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-041-29, DJR-041-31

abdicate

BAL-0260-V001 · Abdicate

Printed “abdicate” (English; lemma).

To reject or disown someone, depriving that person of a family relationship or entitlement.

Here: The father disowns his child in the hypothetical example of punishment for fornication.

Context: The father acts and the child is acted upon; Burton then contrasts severe punishment of the poor with impunity for the socially powerful.

Source; Context passages: DJR-010-18

Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the father will dis-inherit or abdicate his child

Modern rendering: A father will disinherit or disown his child

Word and construction: Abdicate contributes disown; dis-inherit separately contributes disinherit. The entire construction keeps the father as agent and child as object.

Context passages: DJR-010-16, DJR-010-17, DJR-010-19, DJR-010-20

Alignment conventions: A1.

Further local use

Printed “abdicated” (English; lemma).

Citation key: abdicate.

Here: Cornutus, named as next heir, is excluded from imperial succession because of devotion to study.

Context: The Turks are the agents and Cornutus the object. Burton cites Knolles, but the name and succession anecdote remain uncollated.

Source; Context passages: DJR-046-19

Edition page: 127; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The Turks abdicated Cornutus the next heir, from the Empire

Modern rendering: The Turks excluded Cornutus, the next heir, from the empire

Word and construction: Complete agent–verb–object construction; abdicated means excluded, not resigned. The causal clause about his books follows in both columns.

Context passages: DJR-046-16, DJR-046-17, DJR-046-18, DJR-046-20, DJR-046-21, DJR-046-22

Alignment conventions: A1.

abdicate oneself

BAL-0260-V002 · Abdicate

Printed “abdicated themselves” (English; phrase).

To withdraw oneself or relinquish one’s own position or possessions; the reflexive themselves makes the agents also the people withdrawing.

Here: Kings and queens willingly renounce crowns, fortunes and honours; wilfully means willingly or deliberately.

Context: Burton praises voluntary renunciation, then expressly allows wealth and honours to be legitimately sought and possessed.

Source; Context passages: DJR-089-33

Edition page: 320; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: wilfully abdicated themselves from these so much esteemed toyes

Modern rendering: willingly relinquished these highly prized toys

Word and construction: The full reflexive construction is recast as relinquished with the goods as direct object. The modern wording preserves voluntary agency rather than reproducing themselves separately.

Context passages: DJR-089-31, DJR-089-32, DJR-089-34, DJR-089-35

Alignment conventions: A1.

Abdicatus

BAL-0260-V003 · Abdicate

Printed “Abdicato” (Latin; lemma).

Latin abdicatus means disowned or disinherited; Abdicato is the inflected form used after in in the title citation.

Here: The title is rendered The Disowned Son; son identifies the work’s protagonist rather than translating a separately printed filius.

Context: Burton invokes Lucian’s rhetorical speech in an attributed historical account of anger, slander and madness. The original margin names Gilbert Cousin as Latin translator; the complete speech and intermediary remain uncollated.

Source; Context passages: DJR-041-30

Edition page: 104; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in Abdicato

Modern rendering: in The Disowned Son

Word and construction: Abdicato supplies disowned; Son is supplied to identify the figure and title. This is a work title, not an assertion that a ruler resigned.

Context passages: DJR-041-28, DJR-041-29, DJR-041-31, DJR-041-32

Alignment conventions: A1.

Abraham men

BAL-0261-V001 · Abraham men

Printed “Abraham men” (English; phrase).

A hostile historical label for beggars accused of feigning mental illness.

Here: Grouped with alleged sham invalids and people accused of pretending muteness.

Context: Burton asserts that poverty drives some people to deception and cites Damhouder; the allegations and exact source require collation. The name is not a diagnosis or proof of fraud.

Source; Context passages: DJR-053-32

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source and modern wording: Abraham men

Word and construction: The historical name is retained unchanged in the supplied modern text; the supplied editorial note provides its contextual definition.

Context passages: DJR-053-23, DJR-053-24, DJR-053-25, DJR-053-26, DJR-053-27, DJR-053-28, DJR-053-29, DJR-053-30, DJR-053-31, DJR-053-33, DJR-053-34

Alignment conventions: A1.

absolute

BAL-0292-V014 · Utopia

Printed “absolute” (English; lemma).

Complete, perfected or ideal.

Here: The epithet praises the imagined completeness of More’s commonwealth.

Context: Burton invokes its reported provision of music for all ranks. The supplied note leaves the exact More passage uncollated.

Source; Context passages: DJR-085-20

Edition page: 300; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his absolute Utopian Common-wealth

Modern rendering: his ideal commonwealth of Utopia

Word and construction: Absolute supplies ideal; Utopian is recast as of Utopia. The adjective here does not independently define a ruler’s unlimited authority.

Context passages: DJR-085-18, DJR-085-19, DJR-085-21, DJR-085-22

Alignment conventions: A1.

Accommodare se

BAL-0288-V008 · Temporize

Printed “accommodare” (Latin; phrase).

Adapt or accommodate; present active infinitive, with reflexive se, themselves.

Here: The Latin catalogue describes adapting to the place of one’s birth among worldly ways of rising.

Context: Burton’s irony makes the practice part of a society that confuses material success with wisdom; the English temporize comes later as a related restatement, not as this Latin infinitive’s only lexical translation.

Source; Context passages: DJR-007-14

Edition page: 19; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: accommodare se ad eum locum ubi nati sunt

Modern rendering: adapt themselves to the place where they were born

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Accommodare supplies adapt, se themselves, ad eum locum to the place, and ubi nati sunt where they were born. This is accommodation to a place; circumstance is broader in the later English.

Context passages: DJR-007-12, DJR-007-13, DJR-007-15, DJR-007-16

Accommodate oneself

BAL-0288-V013 · Temporize

Printed “accommodate himself” (English; phrase).

Adapt one’s conduct to prevailing conditions, here outward religious ceremonies and customs.

Here: The surveyed argument recommends conforming to the ceremonies of new religious rulers.

Context: Should is the reported normative claim, not an unqualified conclusion by Burton. The ensuing survey contrasts toleration and coercion; his preferred middle way begins with gentleness but proceeds to excommunication and other public restrictions, while allowing medical management for some sufferers.

Source; Context passages: DJR-161-11

Edition page: 681; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: should accommodate himself

Modern rendering: should adapt himself

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Should retains the modal force; accommodate supplies adapt and himself remains the reflexive object.

Context passages: DJR-161-01, DJR-161-02, DJR-161-03, DJR-161-04, DJR-161-05, DJR-161-06, DJR-161-07, DJR-161-08, DJR-161-09, DJR-161-10, DJR-161-12, DJR-161-13, DJR-161-14, DJR-161-15, DJR-161-16, DJR-161-17, DJR-161-18, DJR-161-19, DJR-161-20, DJR-161-21, DJR-161-22, DJR-161-23, DJR-161-24, DJR-161-25, DJR-161-26, DJR-161-27

ad arbitrium judicis

BAL-0294-V005 · Law and justice

Printed “ad arbitrium judicis” (Latin; phrase).

At the judge’s discretion: ad means according to or at, arbitrium discretion or decision, and judicis of the judge.

Here: The power to change a sentence while the case remains the same.

Context: This occurrence forms part of the attack on mutable judgments; it does not condemn every exercise of judicial discretion.

Source; Context passages: DJR-010-17

Edition page: 34–35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ad arbitrium judicis

Modern rendering: at the judge’s discretion

Word and construction: The complete Latin construction receives the complete English phrase.

Context passages: DJR-010-15, DJR-010-16, DJR-010-18, DJR-010-19, DJR-010-20, DJR-010-21, DJR-010-22

Alignment conventions: A1.

ad populi salutem

BAL-0296-V015 · War and peace

Printed “ad populi salutem” (Latin; phrase).

For the people’s safety: ad means for or towards, populi of the people and salutem safety or welfare.

Here: The public purpose required of permitted wars.

Context: The imagined ruler also demands urgent occasion; offensive war requires a very just cause.

Source; Context passages: DJR-017-13

Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if they be not ad populi salutem, upon urgent occasion

Modern rendering: unless they serve the people’s safety and arise from urgent necessity

Alignment scope: full mixed-language condition, including the coordinated urgency qualification

Word and construction: Unless preserves if not; serve renders the purposive ad construction, while arise from is supplied to coordinate urgent necessity.

Context passages: DJR-017-11, DJR-017-12, DJR-017-14, DJR-017-15, DJR-017-16, DJR-017-17, DJR-017-18, DJR-017-19

adamant

BAL-0215-V003 · Lodestone and adamant

Printed “adamant” (English; lemma).

A magnet or lodestone.

Here: The beloved draws the spectator helplessly after her, beside Medusa’s petrifaction and the basilisk’s fatal gaze.

Context: Burton’s literary example attributed to Lucian; the magnetic comparison differs from the adjacent mythical transformations.

Source: DJR-119-04; Edition page: 462; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as an adamant doth iron

Modern rendering: like a magnet drawing iron

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a magnet or lodestone.

Context passages: DJR-119-03, DJR-119-05

Further local use

Printed “Adamant” (English; lemma).

Here: The beloved, likened to a magnet, draws the lover’s gaze towards her door or window even when she is absent.

Context: Burton’s account of obsessive looking with literary and mythic parallels.

Source: DJR-127-18; Edition page: 507; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as an Adamant, she draws their eyes to it

Modern rendering: her drawing their eyes to it like a magnet

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Adamant supplies magnet; she, rendered her in the modern nonfinite construction, identifies the beloved as the agent drawing their eyes to the door or window.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-127-17, DJR-127-19

adamant

BAL-0215-V009 · Lodestone and adamant

Printed “Adamant” (English; lemma).

Diamond or a stone proverbial for exceptional hardness.

Here: Adamant appears among stones allegedly causing melancholy when carried.

Context: Burton reports Cardano’s supposed powers of gems; the mineral’s exact identification and the underlying passage remain unresolved.

Source: DJR-056-33; Edition page: 172; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Adamant, Selenites

Modern rendering: adamant, selenites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Adamant supplies the first stone name; Selenites the second. Neither is treated as a proved therapeutic or harmful agent.

Context passages: DJR-056-32, DJR-056-34

adamant

BAL-0215-V011 · Lodestone and adamant

Printed “adamants” (English; lemma).

Stones or substance proverbial for extreme hardness.

Here: The unyielding beloved exceeds the hard material in the lover’s complaint.

Context: Burton’s separate English verse compresses the preceding Latin list; it is not a magnetic comparison.

Source: DJR-140-35; Edition page: 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: adamants are not so hard

Modern rendering: adamant are not so hard

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes stones or substance proverbial for extreme hardness.

Context passages: DJR-140-34

adamantine

BAL-0215-V005 · Lodestone and adamant

Printed “adamantine” (English; lemma).

Magnetic or powerfully attractive.

Here: The adjective belongs to the concession that natural, honourable love exerts a hidden attraction.

Context: Burton acknowledges honourable love with Fonseca as authority before treating excess; the adjective here evokes attraction, not hardness.

Source: DJR-115-02; Edition page: 442; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a most attractive, occult, adamantine property

Modern rendering: a most compelling, hidden, magnetic quality

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Adamantine contributes magnetic; occult hidden, and attractive compelling.

Context passages: DJR-115-03, DJR-115-10

adamantine

BAL-0215-V013 · Lodestone and adamant

Printed “adamantine” (English; lemma).

Unbreakable or firmly enduring.

Here: The strength of the bond is praised in Burton’s English version of the marriage propositions.

Context: Separate English restatement of the Latin list; the next counter-parody reverses the valuation without changing the adjective’s lexical sense.

Source: DJR-143-27; Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The band of Conjugal love is adamantine

Modern rendering: The bond of conjugal love is unbreakable

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes unbreakable or firmly enduring.

Context passages: DJR-143-25, DJR-143-26, DJR-143-28, DJR-143-29

Further local use

Printed “adamantine” (English; lemma).

Here: The same firmness is recast as hopeless entrapment in the counter-parody.

Context: Burton announces this as an exercise in arguing the opposite case; his ensuing conclusion still recommends taking the chance of marriage.

Source: DJR-143-32; Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The band of marriage is adamantine; no hope of loosing it

Modern rendering: The bond of marriage is unbreakable: there is no hope of loosening it

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Adamantine supplies unbreakable; the following no hope of loosing it separately states that the bond cannot be loosened.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-143-30, DJR-143-31, DJR-143-33, DJR-143-34, DJR-143-35, DJR-143-36, DJR-143-37

adamantine

BAL-0215-V014 · Lodestone and adamant

Printed “adamantine” (English; lemma).

Unyielding or relentless.

Here: The adjective characterizes Lucian’s persistent attack rather than a physical bond.

Context: Burton approves the ridicule of pagan gods in his Christian polemic.

Source: DJR-158-14; Edition page: 666; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that adamantine persequutor of superstition

Modern rendering: that unyielding assailant of superstition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Adamantine contributes unyielding; persequutor contributes assailant.

Context passages: DJR-158-11, DJR-158-12, DJR-158-13

adamantine

BAL-0234-V039 · Marriage

Printed “adamantine” (English; lemma).

Unbreakably hard or firm, like adamant.

Here: Adamantine qualifies the bond as unbreakable; band means bond and Conjugal love marital affection.

Context: The pro-marriage list praises this firmness; its counter-parody reuses the same quality as a reason for dread.

Source; Context passages: DJR-143-27

Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The band of Conjugal love is adamantine

Modern rendering: The bond of conjugal love is unbreakable

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-28, DJR-143-29, DJR-143-30, DJR-143-31, DJR-143-32, DJR-143-33, DJR-143-34

Further local use

Printed “adamantinum” (Latin; lemma).

Citation key: adamantinus.

Here: Adamantinum agrees with vinculum, bond; Conjugalis charitatis means of conjugal love. The modern supplies is to complete the verbless Latin proposition.

Context: This Latin list attributed to Jacobus de Voragine precedes Burton’s separate English list; the exact source is unidentified.

Source; Context passages: DJR-143-23

Edition page: 586; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Vinculum Conjugalis charitatis adamantinum

Modern rendering: The bond of conjugal love is unbreakable

Alignment scope: Verbless Latin proposition with an explicitly supplied copula

Word and construction: Adamantinum supplies unbreakable; vinculum the bond and the genitive phrase of conjugal love. Is is supplied in the modern sentence.

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-27, DJR-143-28, DJR-143-29, DJR-143-30, DJR-143-31, DJR-143-32, DJR-143-33, DJR-143-34

Further local use

Printed “adamantine” (English; lemma).

Citation key: adamantine.

Here: Adamantine retains unbreakable; the counter-argument values that permanence as entrapment. Loosing is loosening or release, not losing an object.

Context: Burton labels the reversal an exercise in counter-parody before returning to a qualified recommendation to marry.

Source; Context passages: DJR-143-32

Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The band of marriage is adamantine; no hope of loosing it, thou art undone

Modern rendering: The bond of marriage is unbreakable: there is no hope of loosening it; you are ruined

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The modern supplies there is to unfold the elliptical no hope, while retaining the same bond and adjective.

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-27, DJR-143-28, DJR-143-29, DJR-143-30, DJR-143-31, DJR-143-33, DJR-143-34

adamantinus

BAL-0215-V012 · Lodestone and adamant

Printed “adamantinum” (Latin; lemma).

As hard or unbreakable as adamant.

Here: The adjective praises the enduring bond in the numbered argument for marriage.

Context: Burton attributes the twelve propositions to Jacobus de Voragine, supplies a separate English version, and then constructs an opposing parody.

Source: DJR-143-23; Edition page: 586; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Vinculum Conjugalis charitatis adamantinum

Modern rendering: The bond of conjugal love is unbreakable

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Adamantinum supplies unbreakable; vinculum bond, and Conjugalis charitatis of conjugal love. English is makes explicit the copula implicit in the Latin nominal sentence.

Translator-supplied words: is: English copula made explicit for the Latin nominal sentence

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-24

adamas

BAL-0215-V004 · Lodestone and adamant

Printed “adamantem” (Latin; lemma).

A magnet or lodestone.

Here: The marginal Latin supplies the iron-drawing comparison underlying the body’s English adamant.

Context: Burton’s marginal quotation attributed to Lucian’s Portraits, addressed to Polystratus.

Source: DJR-119-04; Edition page: 462; Source layer: original marginal quotation; Note: N09096; Page label type: printed source label.

Source wording and original alignment: ut ferrum ad se trahere ferunt adamantem

Alignment scope: Original marginal wording without a separately corresponding modern-body phrase.

Word and construction: Adamantem is the magnet said to draw iron to itself; ferrum supplies iron.

Alignment qualification: The supplied note preserves and explains this wording; the paired modern body has no separate rendering of this marginal expression.

adamas

BAL-0215-V010 · Lodestone and adamant

Printed “adamante” (Latin; lemma).

Adamant, the proverbial substance of extreme hardness.

Here: Caelia’s resistance is exaggerated as harder than all the listed materials.

Context: Angeriano’s disappointed lover, followed by Burton’s distinct compressed English restatement.

Source: DJR-140-34; Edition page: 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cornu, adamante, gelu

Modern rendering: horn, adamant or ice

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Adamante contributes adamant; horn and ice translate separate catalogue items.

Context passages: DJR-140-33, DJR-140-35, DJR-140-36

adopted son

BAL-0242-V032 · Parents and children

Printed “adopted son” (English; phrase).

A male child taken into the relationship of sonship.

Here: Micio’s adopted son Aeschinus is the object of anxious protective care, not erotic jealousy.

Context: The prior quotation is Terence’s comic father worrying about a delayed return; Burton explicitly calls this only an improper or extended use of jealousy.

Source; Context passages: DJR-144-13

Edition page: 591; Source layer: original body; Page label type: printed source label.

Source and modern wording: his adopted son

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-144-10, DJR-144-11, DJR-144-12, DJR-144-14

adopted sons

BAL-0242-V042 · Parents and children

Printed “adopted sons” (English; phrase).

People received into a figurative or theological relation of divine sonship.

Here: His refers to God; Burton applies this adopted relation to regenerate Christians, not a civil adoption procedure.

Context: The contrast with pagan worship belongs to Burton’s Christian argument and is not an editorial verdict.

Source; Context passages: DJR-151-36

Edition page: 634; Source layer: original body; Page label type: printed source label.

Source and modern wording: his adopted sons

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-151-35, DJR-151-37, DJR-168-34, DJR-168-35, DJR-168-36

Further local use

Printed “adoption” (English; lemma).

Citation key: adoption.

Here: Adoption names the believer’s received divine relation, explicitly contrasted with Christ’s sonship by nature; the modern supplies He was to unfold the predicate and resolves his as God’s.

Context: Burton uses this distinction to console the afflicted, while conflating the garden with Christ’s cry from the cross; the printed location is not silently authenticated.

Source; Context passages: DJR-168-35

Edition page: 718; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his son by nature, as thou art by adoption and grace

Modern rendering: He was God’s Son by nature, as you are by adoption and grace.

Alignment scope: Predicate and comparison recast as a finite sentence with supplied subject and copula and resolved possessive

Word and construction: He was is supplied from Christ in the preceding sentence; God’s resolves the original possessive his rather than adding a new possessive.

Context passages: DJR-168-34, DJR-168-36

adulter

BAL-0236-V005 · Adultery

Printed “adulter” (Latin; lemma).

A person engaging in sexual intercourse that violates a marriage.

Here: Adulter is the nominative masculine noun predicated of Aegisthus; the English indefinite article accompanies the noun.

Context: The Ovid fragment asks why Aegisthus became an adulterer and stops at &c.; the supplied source note identifies the omitted answer about idleness. Burton’s separate English calls him a whoremaster.

Source; Context passages: DJR-116-39

Edition page: 450; Source layer: original body; Page label type: printed source label.

Source wording: Quæritur Ægystus quare sit factus adulter, &c.

Original wording: adulter

Modern rendering: an adulterer

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-116-35, DJR-116-36, DJR-116-37, DJR-116-38, DJR-116-40

Further local use

Printed “adulteri” (Latin; lemma).

Citation key: adulter.

Here: Adulteri is the genitive noun dependent on ablative amore: the phrase means with love for an adulterer. It is inside Struś’s incomplete case description, whose suspicion is more explicit than the body narrative.

Context: The original margin says whom I suspected, and ends with an unfinished husband clause and &c. Burton also records Vallés’s denial of a distinctive lover’s pulse at DJR-126-50; the case does not establish a diagnostic proof of adultery.

Source; Context passages: DJR-126-52

Edition page: 505; Source layer: original marginal quotation.

Note; Modern note: N09799

Page label type: printed source label.

Source wording: In nobilis cujusdam uxore quam subolfacerem adulteri amore fuisse correptam & quam maritus, &c.

Original wording: adulteri amore

Modern rendering: with love for an adulterer

Alignment scope: Equal-scope genitive-dependent noun and ablative construction in the original marginal quotation and its supplied English note translation

Word and construction: Adulteri is genitive dependent on amore, love, and is rendered for an adulterer; the ablative amore in the construction with seized is rendered with love. The full original quotation remains incomplete, and whom I suspected qualifies the case.

Modern container: note

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-126-50, DJR-126-51, DJR-126-53, DJR-126-54

Further local use

Printed “Adulter” (Latin; lemma).

Citation key: adulter.

Here: Adulter is the imagined intruding lover, located within despite shutting everyone out. Intus supplies within and erit will be.

Context: Burton’s adaptation of Ovid changes body to mind elsewhere in the verse; it is an argument against guarding desire, not a report of an actual concealed man.

Source; Context passages: DJR-148-49

Edition page: 618; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: intus Adulter erit

Modern rendering: the adulterer will be within

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-148-46, DJR-148-47, DJR-148-48, DJR-148-50, DJR-148-51, DJR-148-52, DJR-149-01, DJR-149-02, DJR-149-03, DJR-149-04

Further local use

Printed “adulterum” (Latin; lemma).

Citation key: adulter.

Here: This accusative noun is an additional member of the Latin list of people whom repentance does not reject.

Context: The original margin attributed to Chrysostom includes the adulterer; Burton’s English body omits that member. The supplied English note preserves it, in a context requiring repentance.

Source; Context passages: DJR-166-46

Edition page: 708; Source layer: original marginal quotation.

Note; Modern note: N13114

Page label type: printed source label.

Source wording: non aversatur Idololatram, non adulterum, sed omnes suscipit, omnibus communicat

Original wording: adulterum

Modern rendering: adulterer

Alignment scope: Equal-scope selected unit in the original marginal quotation and its supplied English note translation

Word and construction: Word-level note-to-note alignment only. The negation and shared verb remain in the surrounding quotation and must not be dropped when interpreting the claim.

Modern container: note

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-166-44, DJR-166-45, DJR-166-47, DJR-166-48

Further local use

Printed “adulterer” (English; lemma).

Citation key: adulterer.

Here: The English agent noun has the same ordinary sense as Latin adulter.

Context: Burton attributes to Galen a contrast between Misnia near Pergamum and Rome. The spelling and geographical uncertainty are retained; the alleged regional prevalence is not a verified demographic fact.

Source; Context passages: DJR-116-23

Edition page: 449; Source layer: original body; Page label type: printed source label.

Source and modern wording: an adulterer

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-116-21, DJR-116-22, DJR-116-24, DJR-116-25, DJR-116-26, DJR-116-27, DJR-116-28, DJR-116-29, DJR-116-30, DJR-116-31, DJR-116-32, DJR-116-33, DJR-116-34, DJR-116-35, DJR-116-36, DJR-116-37, DJR-116-38, DJR-116-39, DJR-116-40

adulter

BAL-0236-V011 · Adultery

Printed “Adulter” (Latin; lemma).

A person who violates marital sexual fidelity.

Here: The quoted maxim transfers the condemnatory label to excessive desire for one’s own wife. Ardentior supplies the excessive ardour; the label’s exceptional application must not replace the ordinary marital distinction.

Context: Burton introduces Jerome conditionally, beside Ledesma and Aquinas, asks what would become of everyone, then withdraws with what have I to do with this. The supplied note identifies Jerome quoting Xystus and qualifies the Aquinas claim by intention; it is not a simple prohibition of every marital kiss.

Source; Context passages: DJR-123-48

Edition page: 487; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Adulter est quisquis in uxorem suam ardentior est amator

Modern rendering: Whoever is too ardent a lover of his own wife is an adulterer

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The predicate-first Latin is reordered as an English whoever clause followed by its predicate; the scope is the complete maxim.

Context passages: DJR-123-47, DJR-123-49, DJR-123-50

adulter

BAL-0236-V012 · Adultery

Printed “adulterum” (Latin; lemma).

Illegitimate, corrupt or faithless.

Here: Here the neuter adjective condemns a human arrangement that violates divine order, rather than naming a person’s sexual act.

Context: Burton reapplies Cyprian to restrictions on marriage. The supplied source comparison locates Cyprian’s immediate subject in schism and rival altars and priesthoods, not celibacy.

Source; Context passages: DJR-142-17

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording: impium est, adulterum est, sacrilegum est

Original wording: adulterum

Modern rendering: adulterous

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-09, DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-14, DJR-142-15, DJR-142-16, DJR-142-18, DJR-142-19

Further local use

Printed “adulterous” (English; lemma).

Citation key: adulterous.

Here: The English adjective retains the institutional condemnation in Burton’s separate paraphrase, not a literal accusation of extramarital intercourse.

Context: The modern translates both the Latin quotation and Burton’s English restatement separately; the printed attribution Letter 8 is retained despite the supplied comparison’s different numbering.

Source; Context passages: DJR-142-17

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording: it is abominable, impious, adulterous, and sacrilegious, what men make and ordaine after their own furies to cross Gods lawes

Original and modern wording: adulterous

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Word-level alignment within Burton’s English restatement and its modern rendering, distinct from the preceding Latin quotation.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-142-09, DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-14, DJR-142-15, DJR-142-16, DJR-142-18, DJR-142-19

Adulterare

BAL-0272-V014 · Counterfeit

Printed “adulterantes” (Latin; lemma).

Falsifying or adulterating; the present active participle is used substantivally for the people doing so.

Here: Adulterers are figuratively represented as people falsifying nature’s currency, with descent understood as the affected value.

Context: Burton attributes the phrase to Philo, whose precise passage remains unverified. His accompanying Dio story turns three thousand indictments on a docket, few prosecuted, into three thousand adulterers simultaneously summoned; N11732 distinguishes these claims. The ensuing miller proverb and exemption of some great persons qualify the completeness of the account.

Source; Context passages: DJR-148-30

Edition page: 616; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: naturæ monetam adulterantes

Modern rendering: counterfeiters of nature’s coin

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Adulterantes supplies the agents counterfeiters; monetam is its accusative object coin, and naturæ the genitive nature's. In Burton's mixed English and Latin sentence these people are subjects of were summoned; adulterantes is not a finite Latin verb.

Qualification: This is Burton's historical sexual and monetary metaphor, not a present-day legal characterization or independently established prosecution total.

Context passages: DJR-148-29, DJR-148-31, DJR-148-32, DJR-148-33, DJR-148-34

Supporting source notes: N11732

adulterine

BAL-0236-V015 · Adultery

Printed "adulterine" (English; lemma).

Adulterated, debased or made impure.

Here: The adjective describes medicinal substances whose composition or quality is corrupted. It does not refer to sexual conduct.

Context: Burton's hypothetical attack allows that even an honest physician may be undermined by a bad apothecary. At DJR-099-22 he explicitly distinguishes medical abuse from use and defends medicine; these are historical arguments, not treatment advice.

Source; Context passages: DJR-099-14

Edition page: 364; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: adulterine druggs

Modern rendering: adulterated drugs

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-099-12, DJR-099-13, DJR-099-15, DJR-099-16, DJR-099-22, DJR-099-23, DJR-099-24, DJR-099-25, DJR-099-26, DJR-099-27, DJR-099-28

Further local use

Printed "adulterini" (Latin; lemma).

Citation key: adulterinus.

Here: Adulterini qualifies panni, cloth; mercatorum supplies the merchants' possessive. The Latin plural cloths is rendered by the English mass noun.

Context: The original marginal simile compares concealed cosmetic appearances with merchants' debased fabric; it belongs to an attributed misogynistic discussion of darkness and courtship.

Source; Context passages: DJR-122-34

Edition page: 482; Source layer: original marginal quotation.

Note; Modern note: N09420

Page label type: printed source label.

Source wording: Ut adulterini mercatorum panni.

Original wording: adulterini mercatorum panni

Modern rendering: the merchants' adulterated cloth

Alignment scope: Equal-scope selected unit in the original marginal quotation and its supplied English note translation

Word and construction: Equal-scope noun phrase; the comparison word Ut, like, remains outside both selected units.

Modern container: note

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-122-32, DJR-122-33, DJR-122-35, DJR-122-36

adulterium

BAL-0236-V008 · Adultery

Printed “adulterium” (Latin; lemma).

Sexual intercourse violating marital fidelity.

Here: Adulterium is accusative after per, which supplies through; this poem explicitly charges married men with seeking prostitutes despite their wives’ virtues.

Context: The verse is attributed to Marullus without a secure poem locator. Its four Latin lines and Burton’s two English lines are separately translated, retaining male agency.

Source; Context passages: DJR-146-09

Edition page: 602; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: per adulterium

Modern rendering: through adultery

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-146-07, DJR-146-08, DJR-146-10

Further local use

Printed “adulterii” (Latin; lemma).

Citation key: adulterium.

Here: Adulterii is genitive after insimulata, accused; the allegation is not a finding of guilt.

Context: Cunigunde’s reported ordeal is an attributed historical/hagiographical story; the immunity to fire is not independently established.

Source; Context passages: DJR-147-44

Edition page: 612; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: insimulata adulterii

Modern rendering: accused of adultery

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-147-42, DJR-147-43, DJR-147-45, DJR-147-46, DJR-147-47, DJR-147-48, DJR-147-49

adultero

BAL-0236-V010 · Adultery

Printed “adulterare” (Latin; lemma).

Engage in sexual intercourse that violates a marriage.

Here: Adulterare is an infinitive governed by non possit, cannot; mulier supplies a woman, cum aliquo with anyone, and ut the purpose.

Context: This is a magical promise Burton says practitioners foist upon readers. The recipe is incomplete in the source and is neither completed nor recommended here.

Source; Context passages: DJR-151-10

Edition page: 631; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ut mulier cum aliquo adulterare non possit

Modern rendering: So that a woman cannot commit adultery with anyone

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-151-01, DJR-151-02, DJR-151-03, DJR-151-04, DJR-151-05, DJR-151-06, DJR-151-07, DJR-151-08, DJR-151-09, DJR-151-11, DJR-151-12, DJR-151-13, DJR-151-14, DJR-151-15, DJR-151-16

adultero

BAL-0236-V016 · Adultery

Printed “adulterantes” (Latin; lemma).

Falsifying, debasing or counterfeiting.

Here: Adulterantes is a present participle; naturæ supplies of nature and monetam coin. The English turns the participial agents into the noun counterfeiters.

Context: Burton attributes the metaphor to Philo: adultery is represented as falsification of descent. The precise Philo source remains unestablished, and the adjacent Dio numerical claim is qualified in the supplied note.

Source; Context passages: DJR-148-30

Edition page: 616; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: naturæ monetam adulterantes

Modern rendering: counterfeiters of nature’s coin

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Complete participial construction recast as an agent noun plus of phrase; no literal counterfeit currency offence is asserted.

Context passages: DJR-148-28, DJR-148-29, DJR-148-31, DJR-148-32, DJR-148-33, DJR-148-34, DJR-148-35

adulterous

BAL-0236-V003 · Adultery

Printed “adulterous” (English; lemma).

Expressing desire for sexual relations that violate marital fidelity.

Here: The adjective qualifies the eye’s use or gaze. It does not prove that the person has performed an adulterous act; Burton expressly denies that the eye itself necessarily entices.

Context: Burton invokes 2 Peter 2:14 and contrasts wanton gazing with scriptural and devotional examples of beautiful yet chaste eyes; his claims about Christ and Mary are attributed to Gerson and Bonaventure.

Source; Context passages: DJR-120-29

Edition page: 470; Source layer: original body; Page label type: printed source label.

Source wording: an adulterous eye

Original and modern wording: adulterous eye

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-120-27, DJR-120-28, DJR-120-30, DJR-120-31

adulterous

BAL-0236-V026 · Adultery

Printed “adulterous” (English; lemma).

Sexually unfaithful to a spouse.

Here: The adjective describes David’s conduct; cruel is a separate modifier. The modern expands the premodifying adjectives into a relative clause.

Context: Burton’s argument against despair says David has been received; it does not erase the wrong. Solomon’s conversion remains may be, and unrepentance is the stated exclusion.

Source; Context passages: DJR-167-49

Edition page: 714; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an adulterous cruell David

Modern rendering: David who was adulterous and cruel

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: An adjective-modified proper name is recast as a proper name with a finite relative clause; who was and coordinating and make the predication explicit.

Context passages: DJR-167-47, DJR-167-48, DJR-167-50, DJR-167-51

adultery

BAL-0236-V001 · Adultery

Printed “adultery” (English; lemma).

Sexual intercourse violating a marriage through a partner outside it.

Here: The immediate case is a man desiring another man’s wife. The adjoining fornication case distinguishes a chaste unmarried woman; their moral comparison does not make the terms identical.

Context: Burton’s Christian counsel calls adultery a mortal sin and urges avoidance; this is his moral argument, not a present legal definition.

Source; Context passages: DJR-136-37

Edition page: 557; Source layer: original body; Page label type: printed source label.

Source wording: adultery is expresly forbidden in Gods commandment

Original wording: adultery

Modern rendering: Adultery

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-136-33, DJR-136-34, DJR-136-35, DJR-136-36, DJR-136-38, DJR-136-39, DJR-136-40, DJR-136-41, DJR-136-42, DJR-136-43

Further local use

Printed “adultery” (English; lemma).

Citation key: adultery.

Here: Adultery names an offence in the proposed commonwealth; the modern supplies the coordinating and between the two nouns.

Context: Burton proposes this penalty in his imagined polity. The Alfred marginal attribution is uncollated and describes different mutilations; neither is a statement of present law.

Source; Context passages: DJR-017-02

Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Murder, adultery shall be punished by death

Modern rendering: Murder and adultery shall be punished by death

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-017-01, DJR-017-03, DJR-017-04, DJR-017-05, DJR-017-06, DJR-017-07

Further local use

Printed “adulteries” (English; lemma).

Citation key: adultery.

Here: Plural adulteries means instances of adultery; the modern uses an uncountable singular alongside fornication and supplies coordination. The modern moves nowhere to the front and inverts are.

Context: This is Burton’s sweeping allegation about Rome and courtly luxury; nearby reported counts and particular royal accusations are not independently verified.

Source; Context passages: DJR-116-28

Edition page: 449; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fornications, adulteries, are nowhere so common

Modern rendering: Nowhere are fornication and adultery so common

Alignment scope: Complete coordinated predication with reordered negative adverb and number recasting

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-116-21, DJR-116-22, DJR-116-23, DJR-116-24, DJR-116-25, DJR-116-26, DJR-116-27, DJR-116-29, DJR-116-30, DJR-116-31, DJR-116-32, DJR-116-33, DJR-116-34, DJR-116-35, DJR-116-36, DJR-116-37, DJR-116-38, DJR-116-39, DJR-116-40

Further local use

Printed “adultery” (English; lemma).

Citation key: adultery.

Here: The offence is suspected, not established by the word itself.

Context: Burton reports Cunigunde’s ordeal through historical and hagiographical authorities; immunity to hot ploughshares is not independently established.

Source; Context passages: DJR-147-44

Edition page: 612; Source layer: original body; Page label type: printed source label.

Source and modern wording: suspected of adultery

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-147-42, DJR-147-43, DJR-147-45, DJR-147-46, DJR-147-47, DJR-147-48, DJR-147-49

adultery

BAL-0236-V004 · Adultery

Printed “Advoury” (English; lemma).

Sexual unfaithfulness to a spouse.

Here: This printed spelling occurs in Burton’s English verse about desire surviving confinement. Lurking within the heart does not establish a completed bodily act.

Context: Burton separately paraphrases the preceding adapted Ovid; the Latin personifies an adulterer within, whereas his English names adultery.

Source; Context passages: DJR-148-50

Edition page: 618; Source layer: original body; Page label type: printed source label.

Source wording: Though body be kept close, within her heart Advoury lurks

Original wording: Advoury

Modern rendering: Adultery

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-148-46, DJR-148-47, DJR-148-48, DJR-148-49, DJR-148-51, DJR-148-52, DJR-149-01, DJR-149-02, DJR-149-03, DJR-149-04

Advowson

BAL-0267-V001 · Church patronage

Printed “advousons” (English; phrase).

Rights of patronage by which a patron presents a candidate to a church living.

Here: Burton excludes deputies and advowsons from his imagined appointment scheme, requiring personal qualification and performance.

Context: Burton’s proposal for his invented commonwealth, following the promise of appointments without bribes or intercession.

Source; Context passages: DJR-015-41

Edition page: 60–61; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: advousons

Modern rendering: rights of patronage over appointments

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern phrase expands the institutional noun rather than translating it as the appointments themselves.

Context passages: DJR-015-40, DJR-016-26, DJR-016-27, DJR-016-28

aedile

BAL-0290-V011 · Commonwealth

Printed “Ædiles” (English; lemma).

Civic officials responsible for public amenities and maintenance.

Here: Officers appointed to care for civic institutions; the margin specifies markets, fountains, roads, harbours and streets.

Context: Burton proposes these offices in his imagined polity; the titles draw on ancient civic administration.

Source; Context passages: DJR-016-10

Edition page: 61–62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Ædiles

Modern rendering: aediles

Word and construction: The modern spelling preserves the office-name; its duties are explained by the original margin.

Context passages: DJR-016-11, DJR-016-12

Supporting source notes: N01024

Alignment conventions: A1.

affinis

BAL-0237-V005 · Affinity and consanguinity

Printed “affinis” (Latin; lemma).

Related or akin: Latin affinis, here figuratively associated with another person’s spirit.

Here: Affinis is a nominative singular adjective with seniori Democrito, to the elder Democritus; saltem means at least. The modern recasts the adjective as the noun phrase a kinsman, supplying the article.

Context: The mock threat begins if Democritus Junior really is what he claims; affinity to the older philosopher is a literary/personality comparison, not a demonstrated genealogy.

Source: DJR-020-03; Edition page: unnumbered preliminary matter, scan p. 95; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 95

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: seniori Democrito saltem affinis

Modern rendering: at least a kinsman of the elder Democritus

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Latin adjective affinis becomes a kinsman; seniori Democrito supplies of the elder Democritus and saltem at least. The English article accompanies the noun recasting.

Context passages: DJR-020-02, DJR-020-04

affinis

BAL-0237-V008 · Affinity and consanguinity

Printed “affinium” (Latin; lemma).

Of relatives through marriage: genitive plural of substantival Latin affinis.

Here: Dulcis means dear or sweet; turba a company or crowd; affinium specifies relations acquired by marriage. The article The is supplied in the modern noun phrase.

Context: This is the ninth pro-marriage argument in a list attributed to Jacobus de Voragine; Burton gives a separate English version, then stages a counter-parody as an exercise before weighing the sides.

Source: DJR-143-23; Edition page: 586; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dulcis affinium turba

Modern rendering: The dear company of relatives by marriage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The Latin noun phrase becomes an English noun phrase with a supplied definite article; affinium contributes of relatives by marriage, not the whole company phrase.

Context passages: DJR-143-19, DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-27, DJR-143-28, DJR-143-29, DJR-143-30, DJR-143-31, DJR-143-32, DJR-143-33, DJR-143-34

affinis

BAL-0237-V009 · Affinity and consanguinity

Printed “affines” (Latin; lemma).

Sharing in or having involvement with something: plural Latin affinis.

Here: Affines with the genitive earum rerum means participants in those things; esse supplies being, nec nor, and quas secum fert adolescentia the things that youth brings with it. The full construction denies young people participation in youthful experiences; it does not describe their family relationships.

Context: Burton accuses parents of forbidding marriage and youthful pleasures, interweaving Clitipho’s complaint in Terence with his own prose. The prohibition belongs to the parents he criticizes, not to the article’s advice.

Source: DJR-140-79; Edition page: unnumbered verso after 576; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nec earum affines esse rerum quas secum fert adolescentia

Modern rendering: nor have anything to do with the things that youth brings with it

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The infinitival phrase affines esse is rendered have anything to do with; the negation nec remains nor and the genitive-relative construction supplies the things that youth brings with it.

Context passages: DJR-140-78, DJR-140-80

affinitas

BAL-0237-V007 · Affinity and consanguinity

Printed “affinitas” (Latin; lemma).

Kinship through marriage: Latin affinitas.

Here: The nominative singular noun is compared with similarity of character in the preceding friendship maxim. It does not mean shared temperament; that is the competing ground of friendship.

Context: Burton restates Nepos’s explanation of a particular friendship as a maxim, and qualifies the surrounding preference with if you accept that judgment.

Source: DJR-111-29; Edition page: 427; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: affinitas

Modern rendering: relationship by marriage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-111-28, DJR-111-30, DJR-111-31, DJR-111-32

Further local use

Printed “affinitatem” (Latin; lemma).

Citation key: affinitas.

Here: Affinitatem is accusative singular of affinitas, marriage kinship; pauperum is genitive plural, of or with the poor. It is what young men are told neither to avoid nor, for the rich counterpart, pursue.

Context: Burton’s Latin margin compresses Plato’s civic argument about marriage; the modern note translates that quotation.

Source: DJR-140-86; Edition page: 577; Source layer: original marginal quotation.

Note; Modern note: N11074

Page label type: printed source label.

Source wording and original alignment: pauperum affinitatem

Modern rendering: kinship with the poor

Alignment scope: Original marginal Latin phrase aligned with its supplied editorial translation in the same note

Word and construction: Affinitatem contributes kinship and pauperum with the poor in the note’s quoted translation.

Modern container: note

Context passages: DJR-140-85, DJR-140-87

Further local use

Printed “affinitates” (Latin; lemma).

Citation key: affinitas.

Here: Affinitates is accusative plural of affinitas, here alliances made through marriages; externas supplies foreign.

Context: Burton attributes to Giovio the argument that Galeazzo’s magnificent dynastic connections proved harmful and almost fatal; the financial figures and historical title await collation.

Source: DJR-141-45; Edition page: 579; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: externas affinitates

Modern rendering: foreign marriage alliances

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-141-41, DJR-141-42, DJR-141-43, DJR-141-44

affinity

BAL-0237-V001 · Affinity and consanguinity

Printed “affinitie” (English; lemma).

Kinship or relationship through marriage.

Here: Affinitie names the marriage connection, distinct from the adjacent blood relationship. It is among bonds that ought to restrain hostility.

Context: Burton’s satirical complaint makes offence or threatened self-interest the condition under which these restraints fail.

Source: DJR-010-24; Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: affinitie

Modern rendering: marriage tie

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-010-23, DJR-010-25

Further local use

Printed “affinitie” (English; lemma).

Citation key: affinity.

Here: Family connections here include the marriage relationship. The modern wording is broader than marriage alone.

Context: Burton consoles a rejected applicant by saying appointments are not always based on merit; the qualification not always is essential.

Source: DJR-096-04; Edition page: 350; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: affinitie

Modern rendering: family connections

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-096-03, DJR-096-05

Further local use

Printed “affinity” (English; lemma).

Citation key: affinity.

Here: Relationship through marriage is recast as being connected by marriage. It is a circumstantial bond, not proof of similar character.

Context: Burton says people differing in character may unite against a third party despite disagreement among themselves.

Source: DJR-110-11; Edition page: 420; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: affinity

Modern rendering: connected by marriage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The original noun is recast as a participial description, connected by marriage, in the restructured list.

Context passages: DJR-110-10, DJR-110-12

Further local use

Printed “affinity” (English; lemma).

Citation key: affinity.

Here: Affinity supplies marriage kinship, poor folks the poor families.

Context: Burton urges parents not to be too severe, especially without pressing reason or serious impediment, and attributes the public-interest argument to Plato.

Source: DJR-140-86; Edition page: 577; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the affinity of poor folks

Modern rendering: kinship with poor families

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-85, DJR-140-87

Further local use

Printed “affinity” (English; lemma).

Citation key: affinity.

Here: Affinity is an alliance established through marriage; his refers to the neighboring prince, a relation supplied by context in the modern alliance phrase.

Context: Burton criticizes the emperor’s political arrangement of Simonida’s childhood marriage; the reported ages are retained as source figures, not independently verified.

Source: DJR-141-42; Edition page: 579; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his affinity

Modern rendering: an alliance by marriage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The possessive his is not separately repeated; an alliance by marriage names the relationship with the prince already discussed.

Alignment qualification: Contextual recasting rather than a word-for-word possessive alignment.

Context passages: DJR-141-41, DJR-141-43, DJR-141-44, DJR-141-45

affinity

BAL-0237-V004 · Affinity and consanguinity

Printed “affinity” (English; lemma).

Resemblance or close relationship between things.

Here: Affinity expresses the analogy between the state and household; great contributes closely. Oeconomical concerns household government. No actual marriage relationship is asserted.

Context: Burton reports Scaliger’s scale comparison and other authors’ alleged household/state lifespans; the latter are attributed speculation, not an established historical law.

Source: DJR-017-19; Edition page: 68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Great affinity there is betwixt a Political and Oeconomical body

Modern rendering: A political body and a household body are closely akin

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The noun construction Great affinity … betwixt becomes the adjectival predicate closely akin; the two bodies remain its subjects.

Context passages: DJR-017-18, DJR-017-20

Further local use

Printed “affinity” (English; lemma).

Citation key: affinity.

Here: Similarity or close relation between historical categories of melancholy and madness, rather than family kinship.

Context: Burton reports authors who join these conditions, then expressly follows those who treat them separately. Similarity is not identity or a modern diagnosis.

Source: DJR-022-20; Edition page: 8–9; Source layer: original body; Page label type: printed source label.

Source and modern wording: their affinity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-022-19, DJR-022-21

Further local use

Printed “affinity” (English; lemma).

Citation key: affinity.

Here: Affinity names the closeness of the three historical species; such becomes so.

Context: Burton admits diagnostic difficulty because the species resemble one another and are mixed with other diseases; this is a stated limit on the taxonomy.

Source: DJR-027-54; Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: having such affinity

Modern rendering: so closely related

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Having such affinity is recast as the adjective phrase so closely related within the restructured sentence.

Context passages: DJR-027-53, DJR-027-55

affinity

BAL-0237-V006 · Affinity and consanguinity

Printed “affinity” (English; lemma).

A connection or relevant relationship.

Here: The question asks what intercourse has to do with the melancholic humour; affinity supplies connection, not marriage kinship.

Context: Burton invokes Arnoldus’s objection and qualifies preceding alleged therapeutic benefits with unless: excess seed or blood, preceding desire, or specified accustomed circumstances. These are historical claims, not advice.

Source: DJR-072-05; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: What affinity have these two?

Modern rendering: What connection have these two?

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-072-04, DJR-072-06

affinity and consanguinity

BAL-0237-V003 · Affinity and consanguinity

Printed “affinity, consanguinity” (English; family).

The paired distinction between marriage kinship and blood kinship.

Here: Affinity supplies by marriage; consanguinity by blood. The modern uses kinship once and makes the alternative explicit with or. These claims of relationship stand beside, rather than replace, the scholar’s competence.

Context: Burton satirizes a patron who withholds advancement from a penniless scholar; even conditional household employment entails long service before an appointment.

Source: DJR-049-28; Edition page: 142 [printed 128]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: affinity, consanguinity

Modern rendering: kinship by marriage or blood

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Two nouns are recast as one shared noun kinship with alternative qualifying phrases; or is supplied by that construction.

Context passages: DJR-049-27, DJR-049-29

Further local use

Printed “affinity, consanguinity” (English; family).

Citation key: affinity and consanguinity.

Here: The same two family connections fail to restrain hostility over property or self-interest.

Context: Burton now says us and we, implicating his own circle and readers rather than accusing only other people; the passage remains conditional on dispute and self-interest.

Source: DJR-109-46; Edition page: 419; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: affinity, consanguinity

Modern rendering: marriage ties, blood relationship

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-109-45, DJR-109-47

Further local use

Printed “affinity or consanguinity” (English; family).

Citation key: affinity and consanguinity.

Here: Affinity supplies marriage connection, consanguinity blood connection; ties is shared in the modern phrase.

Context: The preference for friendship is expressly conditional on accepting Cornelius Nepos’s judgment. The Latin that follows is Burton’s maxim-like adaptation of Nepos, not a separately established universal hierarchy.

Source: DJR-111-29; Edition page: 427; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: affinity or consanguinity

Modern rendering: ties of marriage or blood

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-111-28, DJR-111-30, DJR-111-31, DJR-111-32

Further local use

Printed “affinity or consanguinity” (English; family).

Citation key: affinity and consanguinity.

Here: The two family connections serve as the comparison for a claimed stronger religious bond.

Context: Burton’s account of welcome if someone becomes Muslim is conditional and embedded in confessional polemic, not a neutral description of a whole population.

Source: DJR-157-08; Edition page: 660–661; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: affinity or consanguinity

Modern rendering: relationship by marriage or blood

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-157-07, DJR-157-09

ambiguus

BAL-0253-V006 · Indifferent

Printed “ambiguæ” (Latin; lemma).

Doubtful or uncertain in moral character; feminine plural describing the women.

Here: The marginal version calls more women of doubtful virtue, rather than simply unchanged.

Context: The original Latin margin and Burton’s body differ: plures means more, while the body says most; the judgment is a reported moral maxim, not a verified finding about dancers.

Source; Context passages: DJR-124-31

Edition page: 491; Source layer: original marginal quotation.

Note; Modern note: N09564

Page label type: printed source label.

Source wording and original alignment: plures ambiguæ

Modern rendering: more of doubtful virtue

Word and construction: Plures supplies more; ambiguæ supplies of doubtful virtue in this context. This is not an exact equivalent of the body’s most indifferent.

Modern container: note

Context passages: DJR-124-30, DJR-124-32, DJR-124-33, DJR-124-45, DJR-124-46, DJR-124-47

Alignment conventions: A1.

ambio

BAL-0244-V004 · Ambition

Printed “Ambire” (Latin; lemma).

To canvass for office or seek advancement.

Here: Grotius’s couplet balances incessant pursuit against complete refusal to seek office.

Context: Burton quotes a Latin couplet attributed to Grotius, then explains that suitable, able people should not withdraw through sloth or fear.

Source: DJR-041-20; Edition page: 103; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Ambire semper stulta confidentia est, Ambire nunquam deses arrogantia est,

Modern rendering: To seek advancement always is foolish presumption; To seek it never is idle arrogance.

Word and construction: Ambire is to seek advancement; semper and nunquam create the always/never contrast, and the judgments belong to the rest of each line.

Context passages: DJR-041-19, DJR-041-21

Alignment conventions: A1.

ambio

BAL-0244-V015 · Ambition

Printed “ambio” (Latin; lemma).

I solicit or court someone’s favour.

Here: Burton describes seeking advancement through a wearying succession of contacts.

Context: The first-person account admits past pursuit; the following paragraph acknowledges patrons while explicitly denying that he is ambitious or covetous.

Source: DJR-095-53; Edition page: 349; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dum alios ambio

Modern rendering: While I solicit some

Word and construction: Ambio is first-person solicit; alios supplies some people, dum while. It is not merely the noun ambition.

Context passages: DJR-095-54, DJR-095-55

Alignment conventions: A1.

Ambition

BAL-0244-V001 · Ambition

Printed “Ambition” (English; lemma).

Desire for honour or advancement; here, excessive desire.

Here: Burton selects honour-directed appetite as one particularly harmful species of desire.

Context: Burton limits his selection to chief harmful desires; he does not assert that all desire or all advancement is wrong.

Source: DJR-043-18; Edition page: 112 [122]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: that exorbitant Appetite and Desire of Honor, which we commonly call Ambition

Modern rendering: that excessive appetite and desire for honour which we commonly call ambition

Word and construction: Ambition names the preceding excessive desire for honour.

Context passages: DJR-043-15, DJR-043-17, DJR-043-19

Alignment conventions: A1.

Further local use

Printed “ambition” (English; lemma).

Here: Social ambition motivates splendid but unhappy marriages for ulterior interests.

Context: Burton criticizes the match-makers’ ulterior purposes and the parties’ unwillingness; these are his historical social judgments.

Source: DJR-141-48; Edition page: 579; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: So can titles, honours, ambition, make many brave, but infortunate matches

Modern rendering: Thus titles, honours and ambition can make many splendid but unfortunate marriages

Word and construction: Ambition retains its advancement-directed sense; brave means splendid, not courageous.

Sense relation: The same pursuit of status acts through marriage instead of office.

Context passages: DJR-141-43, DJR-141-44, DJR-141-45, DJR-141-46, DJR-141-47

Alignment conventions: A1.

Further local use

Printed “ambition” (English; lemma).

Here: The same status-seeking mechanism is alleged in distinguished laymen after stories of ecclesiastical disappointment.

Context: Burton’s polemical narrator groups pride, ambition, rivalry and jealousy; his disputed historical examples remain reported.

Source: DJR-155-43; Edition page: 654; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the same engines of pride, ambition, emulation and jealousie take place

Modern rendering: the same engines of pride, ambition, rivalry and jealousy operate

Word and construction: Ambition is one distinct motive within the coordinated list.

Sense relation: Pursuit of rank continues into the account of public religious strife.

Uncertainty: The supplied editorial note questions Burton’s Donatus story and the timing of Alexander’s demand for divine honours; the Arius story remains untraced.

Context passages: DJR-155-42, DJR-155-44

Alignment conventions: A1.

Further local use

Printed “ambition” (English; lemma).

Here; Sense relation: Ambition forms part of the harmful court environment in Montanus’s reported case.

Context: Burton recommends avoidance if habituation cannot otherwise succeed; Montanus advises this particular courtier-patient to leave court.

Source: DJR-084-14; Edition page: 292 [296]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: emulations, ambition, anger, jealousie

Modern rendering: rivalries, ambition, anger, and jealousy

Word and construction: The lexical family is retained in the corresponding construction; the stated local qualification controls its force.

Context passages: DJR-084-13, DJR-084-15

Alignment conventions: A1.

Further local use

Printed “ambitious” (English; lemma).

Here; Sense relation: Burton denies ambition while acknowledging benefits received and measuring them against desire and desert.

Context: The denial follows his own admission of former advancement-seeking; both sides of this self-presentation must remain.

Source: DJR-095-54; Edition page: 349; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: neither am I ambitious or covetous

Modern rendering: I am neither ambitious nor greedy

Word and construction: The lexical family is retained in the corresponding construction; the stated local qualification controls its force.

Context passages: DJR-095-53, DJR-095-55

Alignment conventions: A1.

Further local use

Printed “Ambition” (English; lemma).

Here; Sense relation: Desire for useful objects is distinguished from love in this classification.

Context: Burton reports Leone Ebreo’s division, tentatively relates it to Aristotle, and then distinguishes honourable and pleasant objects.

Source: DJR-109-29; Edition page: 417; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: which is rather Ambition, Desire, Covetousness, then Love

Modern rendering: this is ambition, desire or greed rather than love

Word and construction: The lexical family is retained in the corresponding construction; the stated local qualification controls its force.

Context passages: DJR-109-28, DJR-109-30

Alignment conventions: A1.

Further local use

Printed “Ambition” (English; lemma).

Here; Sense relation: Excessive pursuit is contrasted with the subsequent misery of lacking resources.

Context: The following in defect changes to resource deficiency, not insufficient ambition; the self-reference’s intended destination remains uncertain.

Source: DJR-109-50; Edition page: 419; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Ambition tyrannizeth over our souls

Modern rendering: Ambition tyrannizes over our souls

Word and construction: The lexical family is retained in the corresponding construction; the stated local qualification controls its force.

Context passages: DJR-109-46, DJR-109-47, DJR-109-48, DJR-109-49

Alignment conventions: A1.

ambition

BAL-0244-V011 · Ambition

Printed “ambition” (English; lemma).

Self-promoting or ostentatious striving.

Here: The supposed ambition behind changing compound medicines is expressly denied in Burton’s reply to objections.

Context: Burton first voices objections, including Cardano’s criticism of Galen, then reverses direction: no such ambition is the defended statement here.

Source: DJR-101-13; Edition page: 373–374; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: there is no such fault, no such ambition, no novelty, or ostentation, as some suppose

Modern rendering: there is no such fault, ambition, novelty or ostentation as some suppose

Word and construction: Ambition retains its sense, under the explicit negation no such and the qualification as some suppose.

Context passages: DJR-101-10, DJR-101-12, DJR-101-14

Alignment conventions: A1.

ambitionis salsugo

BAL-0244-V006 · Ambition

Printed “ambitionis salsugo” (Latin; phrase).

Salsugo is brine or saltiness; ambitionis means of ambition.

Here: Ambition is imagined as brine possessing a thirsty soul: a bitter stimulus that does not satisfy its craving.

Context: Burton attributes this description to Cyprian; the thirsty soul is possessed by ambition’s brine, not its agent.

Source: DJR-043-22; Edition page: 112 [122]–113; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: ambitionis salsugo ubi bibulam animam possidet

Modern rendering: when the brine of ambition possesses a soul eager to drink

Word and construction: Salsugo supplies brine, ambitionis its genitive complement; bibulam animam supplies the thirsty soul, and ubi marks when.

Uncertainty: Burton’s attribution to Cyprian is preserved; the collection and authorship of the quoted sermon material are unverified in the supplied edition.

Context passages: DJR-043-21, DJR-043-23

Alignment conventions: A1.

ambitious

BAL-0244-V008 · Ambition

Printed “ambitious” (English; lemma).

Disposed to seek honour or rank.

Here: An existing ambition supplies the content of imagined royal or ecclesiastical power after melancholy supervenes.

Context: The construction is conditional: if an ambitious man becomes melancholy. Burton reports Sansovino’s supposed pope and Vega’s supposed exiled king; the person’s claims are not endorsed.

Source: DJR-061-03; Edition page: 194; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If an ambitious man become melancholy

Modern rendering: If an ambitious man becomes melancholic

Word and construction: The conditional sequence is retained: ambition precedes the described melancholic belief.

Context passages: DJR-061-02, DJR-061-04

Alignment conventions: A1.

ambitious

BAL-0244-V009 · Ambition

Printed “ambitious” (English; lemma).

Eager or keen to acquire something.

Here: The adjective describes women’s desire to collect flowers and plants in a discussion of occupations.

Context: Burton describes household and gardening pursuits; his language includes pride and boasting but this instance does not itself diagnose madness.

Source: DJR-082-19; Edition page: 286; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: which they are most ambitious to get

Modern rendering: which they are eager to acquire

Word and construction: Ambitious is rendered eager; the modernization does not separately reproduce most.

Qualification: The original intensifier most is stronger than the supplied unmodified eager; the two phrases have corresponding scope, but not identical degree.

Context passages: DJR-082-18, DJR-082-20

Alignment conventions: A1.

ambitious

BAL-0244-V010 · Ambition

Printed “ambitious” (English; lemma).

Desirous of rank, honour or advancement.

Here: The ambitious person exchanges private security for exposure and the labour of retaining distinction.

Context: Burton stages a first-person consolation contrasting the contented private speaker and the ambitious he.

Source: DJR-095-47; Edition page: 349; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he is ambitious, and not satisfied with his

Modern rendering: The ambitious man is dissatisfied with his lot

Word and construction: His lot makes explicit the fortunes implied by his; the modern noun man expands the pronoun he.

Context passages: DJR-095-46, DJR-095-48, DJR-095-49

Alignment conventions: A1.

ambitious hunger

BAL-0244-V014 · Ambition

Printed “hunger is not ambitious” (English; phrase).

Ambitious here means demanding refinement, luxury or status beyond what satisfies need.

Here: Hunger requires food, not distinction; thirst does not prefer a gold cup.

Context: Burton gives a maxim attributed to Jerome within arguments for sufficiency, preserving both the negation and the condition that hunger has food.

Source: DJR-091-21; Edition page: 328; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hunger is not ambitious, so that it have to eat

Modern rendering: Hunger has no ambition, provided it has food

Word and construction: The negative claim is conditional on food being available; no ambition concerns unnecessary display rather than denying hunger’s force.

Context passages: DJR-091-20, DJR-091-22

Alignment conventions: A1.

Further local use

Printed “Ambitiosa” (Latin; phrase).

Here: Ambitiosa means ambitious or showy, feminine agreeing with fames, hunger; the maxim personifies hunger as free of ambition.

Context: Burton attributes the maxim to Jerome; the exact passage remains unlocated in the supplied notes.

Source: DJR-091-21; Edition page: 328; Source layer: original marginal quotation.

Note; Modern note: N06764

Page label type: printed source label.

Source wording and original alignment: Ambitiosa non est fames

Modern rendering: Hunger is not ambitious

Word and construction: The negative predicate describes hunger; the subsequent body supplies its food condition.

Modern container: note

Sense relation: The marginal Latin supplies the corresponding personification.

Context passages: DJR-091-20, DJR-091-22

Alignment conventions: A1.

ambitious swelling terms

BAL-0244-V012 · Ambition

Printed “ambitious swelling terms” (English; phrase).

Ambitious here means ostentatious; swelling means inflated; terms are words or expressions.

Here: The phrase condemns elaborate verbal display in exorcism by contrasting it with the apostolic example.

Context: Within a passage introduced as Lemnius’s advice, Peter and John are said to heal without this language. Burton’s religious account is not present medical advice.

Source: DJR-169-21; Edition page: 722; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: without any ambitious swelling terms

Modern rendering: without any ostentatious, inflated language

Word and construction: Ambitious supplies ostentatious, swelling supplies inflated, and terms is rendered collectively as language.

Context passages: DJR-169-20, DJR-169-22

Alignment conventions: A1.

Further local use

Printed “ambitione incessus” (Latin; phrase).

Here: Ambitione means ostentation; incessus means of a gait. An affected walk is among suitors’ devices for gaining favour.

Context: Burton’s margin specifies bodily display among several courtship strategies; the body describes an affected pace.

Source: DJR-118-37; Edition page: 459; Source layer: original marginal quotation.

Note; Modern note: N09040

Page label type: printed source label.

Source wording and original alignment: ambitione incessus

Modern rendering: a showy gait

Word and construction: The Latin construction is translated in the note; the corresponding body phrase has the different English wording an affected pace.

Modern container: note

Sense relation: The ostentatious extension applies to bodily movement as well as inflated language.

Qualification: The original body an affected pace is modernized as an affected walk; it expresses the same gait locally, without making ambitione a body word.

Context passages: DJR-118-36, DJR-118-38

Alignment conventions: A1.

ambitious titles

BAL-0244-V013 · Ambition

Printed “ambitiosis appellationibus” (Latin; phrase).

Ambitiosis means showy or high-sounding; appellationibus means titles or designations.

Here: Titles dazzle observers while the office-holder lacks the learning his advancement ought to require.

Context: Burton’s satire contrasts learned arts with tricks of advancement and pretended institutional weight.

Source: DJR-050-20; Edition page: 145 [sequence; printed 141]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: ambitiosis appellationibus

Modern rendering: high-sounding titles

Word and construction: Both words form the noun phrase: high-sounding translates ambitiosis and titles appellationibus.

Context passages: DJR-050-19, DJR-050-21

Alignment conventions: A1.

ambodexter

BAL-0262-V001 · Ambodexter

Printed “ambodexters” (English; lemma).

A double-dealer who serves opposed sides or assumes opposed faces for personal advantage.

Here: Plural ambodexters names people whose apparent holiness or simplicity masks opportunism.

Context: Burton’s satirical accusation; turning pictures and hybrid creatures illustrate contradictory appearances, not physical manual skill.

Source; Context passages: DJR-010-28

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hypocrites, ambodexters, out sides

Modern rendering: hypocrites, double-dealers, mere exteriors

Word and construction: Ambodexters contributes double-dealers; the three neighboring labels remain distinct.

Context passages: DJR-010-27, DJR-010-29, DJR-011-01, DJR-011-02

Alignment conventions: A1.

Further local use

Printed “ambodexters” (English; lemma).

Citation key: ambodexter.

Here: Double-dealers, rendered adjectivally in a catalogue of selfish conduct.

Context: Burton attacks people who disregard harm to others for their own benefit; the awkward preceding mutual-love/self-love clause remains a qualified interpretation.

Source; Context passages: DJR-042-38

Edition page: 109; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit, dissemblers, ambodexters

Modern rendering: false, deceitful and double-dealing

Word and construction: Matched list: ambodexters contributes double-dealing or double-dealers; its neighbors retain their own meanings.

Context passages: DJR-042-36, DJR-042-37, DJR-042-39, DJR-042-40

Alignment conventions: A1.

Further local use

Printed “ambodexters” (English; lemma).

Citation key: ambodexter.

Here: Double-dealers listed alongside, rather than defined as, neutrals in religious controversy.

Context: Burton’s polemical catalogue follows objections he calls cavils; it is not a neutral classification or proof of hidden beliefs.

Source; Context passages: DJR-162-34

Edition page: 689; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ambodexters, neutralists

Modern rendering: double-dealers, neutrals

Word and construction: Matched list: ambodexters contributes double-dealing or double-dealers; its neighbors retain their own meanings.

Context passages: DJR-162-28, DJR-162-29, DJR-162-30, DJR-162-31, DJR-162-32, DJR-162-33, DJR-162-35, DJR-162-36, DJR-162-37, DJR-162-38, DJR-162-39, DJR-162-40, DJR-162-41, DJR-162-42, DJR-162-43, DJR-162-44

Alignment conventions: A1.

Further local use

Printed “Ambodexters” (English; lemma).

Citation key: ambodexter.

Here: Opportunistic double-dealers adapting religious appearances to their company.

Context: Burton attacks worldly conformity through astrological Mercury and sectarian labels; the later examiner of hearts is God, not a human observer claiming certain access to motives.

Source; Context passages: DJR-163-05

Edition page: 691; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Formalists, Ambodexters, luke-warm Laodiceans

Modern rendering: formalists, double-dealers, lukewarm Laodiceans

Word and construction: Matched list: ambodexters contributes double-dealing or double-dealers; its neighbors retain their own meanings.

Context passages: DJR-163-01, DJR-163-02, DJR-163-03, DJR-163-04, DJR-163-06, DJR-163-07, DJR-163-08, DJR-163-09, DJR-163-10, DJR-163-11, DJR-163-12, DJR-163-13, DJR-163-14

Alignment conventions: A1.

Ambrosial kisses

BAL-0204-V009 · Kissing and embracing

Printed “Ambrosian kisses” (English; phrase).

Kisses compared with ambrosia, the food of the gods, hence intensely sweet and delightful.

Here: The praise follows an attributed account of souls and spirits mingling in a union of minds; the continuation turns sweetness into bitterness.

Context: Castiglione supplies the preceding soul-union account; Burton accumulates poetic comparisons and then reverses their value.

Source; Context passages: DJR-123-35

Edition page: 486; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Ambrosian kisses

Modern rendering: ambrosial kisses

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Ambrosian is rendered ambrosial; this is mythical sweetness rather than a medicinal substance.

Context passages: DJR-123-32, DJR-123-33, DJR-123-34, DJR-123-36, DJR-123-37, DJR-123-38, DJR-123-39

amor and amicitia

BAL-0200-V004 · Love

Printed “Amor & amicitia” (Latin; phrase).

Love and friendship, paired as two categories in a reported division.

Here: The pair belongs to an organ-based distinction involving brain and liver and is placed beside Pausanias’s two loves.

Context: Burton attributes the scheme to Scaliger, Valesius and Melanchthon and conjectures a Platonic connection with belike.

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

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Amor contributes love; amicitia contributes friendship; the Latin conjunction joins them.

Qualification: The sequence of the Latin nouns and the sequence of the Greek verbs do not license treating them as a mechanically ordered bilingual equivalence.

Context passages: DJR-108-43, DJR-108-44

amor cognitionis

BAL-0200-V011 · Love

Printed “Amor cognitionis” (Latin; phrase).

Love of, or arising from, knowledge.

Here: The supplied rendering understands cognition as the ground from which this love arises.

Context: Burton attributes the designation to Leone Ebreo.

Source: DJR-109-15; Edition page: 416; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Amor cognitionis

Modern rendering: love arising from knowledge

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Amor is love; cognitionis is the genitive of knowledge. Arising from spells out the relation adopted by the modern rendering rather than translating a separate Latin verb.

Grammar: Noun with a dependent genitive.

Translation layer: The rendering supplies arising from to interpret the genitive.

Context passages: DJR-109-25

Amor Lethes

BAL-0216-V015 · Cupid

Printed “Amor Lethes” (Latin; phrase).

Amor means Love; Lethes invokes Lethe, forgetfulness.

Here: The figure puts out burning torches, representing release from an unwanted attachment.

Context: Burton reports Verdurius and invokes Ovid; the supplied note records that his temple-name differs from the Ovidian setting.

Source: DJR-139-64; Edition page: 573; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Amor Lethes

Modern rendering: a Love of Forgetfulness

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-63, DJR-139-65, DJR-139-66, DJR-139-67, DJR-139-68

Amor nobilis

BAL-0259-V023 · Honour and nobility

Printed “Amor nobilis” (Latin; phrase).

Latin amor means love and nobilis noble or socially elevated; the phrase means noble love.

Here: The title is explained through noble men and women’s supposed frequent experience of the passion.

Context: Burton attributes the title to the physician Savonarola, while calling the passion mad and beastly. He has just said it affects all ranks; noble does not supply moral approval.

Source; Context passages: DJR-115-48

Edition page: 445–446; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Amor nobilis

Modern rendering: noble love

Word and construction: Both components are translated; the title’s social rationale and Burton’s condemnation are in the surrounding sentence.

Source page qualification: The continuation at sequence page 446 is printed 246; the typed 445–446 range follows the edition’s sequential correction.

Context passages: DJR-115-47, DJR-115-49

Alignment conventions: A1.

Amoreos

BAL-0201-V002 · Heroical love

Printed “Amoreos” (Latinized medical designation; lemma).

A printed medical designation for love melancholy.

Here: Burton attributes this name to Gerardus de Solo alongside the other names for the subject postponed to the Third Partition.

Context: Burton reports a medical author’s terminology; this is not the designation for lycanthropy despite the nearby this last.

Source: DJR-027-52; Edition page: 35–36; Source layer: original body; Page label type: printed source label.

Source and modern wording: Amoreos

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The supplied modern text retains the name without translating or normalizing it.

Uncertainty: Its textual form and source history have not been independently collated.

Context passages: DJR-027-51, DJR-027-53

Amoris & amicitiæ impletionem & extensionem

BAL-0229-V009 · Complement

Printed “amoris & amicitiæ impletionem & extensionem” (Latin; phrase).

The fulfilment and extension of love and friendship: amoris means of love; amicitiæ of friendship; impletionem fulfilment; extensionem extension; each & means and.

Here: The Latin construction precedes Burton’s separate English extent and complement of Love. Its two genitives supply the objects of fulfilment and extension, and friendship is explicit only in the Latin-derived rendering.

Context: Burton attributes the formulation to Clement of Alexandria; the edition does not claim the exact Latin has been collated in Clement.

Source: DJR-152-12; Edition page: 637; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: amoris & amicitiæ impletionem & extensionem

Modern rendering: the fulfilment and extension of love and friendship

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-152-11, DJR-152-13

Animis hæc scribo, non auribus

BAL-0282-V005 · Parrhesia

Printed “animis hæc scribo, non auribus” (Latin; phrase).

I write these things for minds, not ears.

Here: The declaration gives understanding priority over attractive sound.

Context: Burton’s authorial maxim, followed by his own substance-versus-words explanation and further attributed authorities.

Source; Context passages: DJR-005-26

Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: animis hæc scribo, non auribus

Modern rendering: I write these things for minds, not ears

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Scribo is I write; hæc these things; animis and auribus are dative plurals, for minds and for ears. Non negates the latter destination.

Context passages: DJR-005-25, DJR-005-27, DJR-005-28, DJR-005-29

anti-parodia

BAL-0234-V040 · Marriage

Printed “Anti-parodia” (Greek-derived learned formation in English; lemma).

A counter-parody: a deliberately opposing imitation.

Here: The next twelve points reverse the earlier pro-marriage list in the same order. It refers to the favourable argument as a whole, rendered them for its motives.

Context: Burton announces that he is trying this as an exercise; the following reversal is not an unqualified cancellation of his eventual recommendation.

Source; Context passages: DJR-143-29

Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Anti-parodia quite opposite unto it

Modern rendering: a counter-parody directly opposed to them

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-27, DJR-143-28, DJR-143-30, DJR-143-31, DJR-143-32, DJR-143-33, DJR-143-34

antick

BAL-0222-V001 · Antick

Printed “antick” (English; lemma).

A comic or grotesque performer.

Here: Antick names the supposed performer; personate separately marks an assumed character or mask. The imagined reader questions the author’s adopted Democritus persona.

Context: Burton stages the reader’s suspicious question, then answers it; this is theatrical self-presentation.

Source: DJR-001-01; Edition page: 1; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what antick or personate actor this is

Modern rendering: who this comic or masked actor is

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-001-02

antick

BAL-0222-V002 · Antick

Printed “antick picture” (English; lemma).

A picture of grotesque or fantastic forms.

Here: The picture attracts vain readers figured as passers-by; its novelty contrasts with a judicious work they neglect.

Context: The author satirizes attention to fanciful titles and visual novelty.

Source: DJR-003-02; Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an antick picture

Modern rendering: a grotesque picture

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-003-01, DJR-003-03

antick

BAL-0222-V003 · Antick

Printed “Anticks” (English; lemma).

Grotesque figures or fanciful designs.

Here: The plural names products of poets’ and painters’ inventive imagination, beside Ovid’s house of Sleep and Psyche’s palace.

Context: Burton’s account of imagination moves from harmful melancholy to artistic invention; reason governs, or at least should govern, the human faculty.

Source: DJR-025-19; Edition page: 23–24; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their several Fictions, Anticks, Images

Modern rendering: their various inventions, grotesques and images

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-025-18, DJR-025-20

antick

BAL-0222-V004 · Antick

Printed “Anticks” (English; lemma).

Fantastic figures or imagined designs.

Here: Grotesques belong to waking invention, with an appeal to painters, mechanical practitioners and mathematicians; the following attribution of all vices to corrupted imagination is made by some.

Context: Burton compares waking images with preceding visions; the total moral theory is qualified by “Some”.

Source: DJR-039-13; Edition page: 94; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Chimæras, Anticks, Golden Mountains and Castles in the Air

Modern rendering: chimeras, grotesques, golden mountains and castles in the air

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-039-12, DJR-039-14

antick

BAL-0222-V005 · Antick

Printed “Antick” (English; lemma).

Grotesque or extravagantly fantastic, qualifying imagined conceptions.

Here: Conceipts are ideas: some affected people imagine presences and sometimes think they see or hear what they fear. The phrase does not authenticate the objects.

Context: Reported symptoms within Burton’s historical melancholy catalogue, not a claim that every sufferer has them.

Source: DJR-059-32; Edition page: 187; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Antick, phantasticall conceipts

Modern rendering: grotesque, fantastic ideas

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-059-31, DJR-059-33

Further local use

Printed “Antiques” (English; lemma).

Citation key: antick.

Here: Antiques is a spelling variant naming grotesque imagined figures in the religious-despair catalogue. As they suppose and to their thinking frame the experience; Burton’s possession language belongs to his historical religious-medical explanation, not an independently established event.

Context: Burton returns from a political digression to the distressed person’s experience; the continuation describes perceived extremity of suffering.

Source: DJR-168-23; Edition page: 717; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Bears, Owls, Antiques, black dogs, feinds

Modern rendering: bears, owls, grotesques, black dogs and fiends

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-168-22, DJR-168-24

antick

BAL-0222-V006 · Antick

Printed “anticks” (English; lemma).

Grotesque figures represented as reflected images.

Here: Mirror effects make figures seem suspended in air; Agrippa’s margin calls the images lifeless.

Context: Burton explains deliberate deception by optical devices, then qualifies the Bacon story and allows other internal or demonic explanations.

Source: DJR-064-28; Edition page: 211; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: men, divels, anticks

Modern rendering: people, devils or grotesques

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-064-27, DJR-064-29

antick

BAL-0222-V007 · Antick

Printed “Anticks” (English; lemma).

Grotesque figures or performers, applied disparagingly to people.

Here: The comparison caricatures elaborately dressed and affected men as performers or distorted figures.

Context: Burton’s gendered satire, borrowing Seneca’s attack on bodily refinement; the reproach is his, not a neutral description.

Source: DJR-121-37; Edition page: 476; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Players, Butterflies, Baboons, Apes, Anticks

Modern rendering: actors, butterflies, baboons, apes and grotesques

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-121-36, DJR-121-38

apologetical

BAL-0263-V007 · Apologize

Printed “Apologetical” (English; lemma).

Defensive or intended to justify oneself.

Here: Julian’s oration ironically defends his beard against ridicule at Antioch.

Context: Burton says Julian does not greatly care about the kissing inconvenience, then returns to the young lover’s concern for grooming; the word does not imply remorse.

Source; Context passages: DJR-132-21

Edition page: 535; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that Apologetical Oration he made at Antioch to excuse himself

Modern rendering: the speech he made at Antioch in his own defence

Word and construction: The whole phrase aligns: oration is speech and apologetical/to excuse himself are jointly unfolded by in his own defence; the adjective alone does not supply every word.

Context passages: DJR-132-19, DJR-132-20, DJR-132-22, DJR-132-23

Alignment conventions: A1.

apologist

BAL-0263-V006 · Apologize

Printed “Apologist” (English; lemma).

Here a writer of apologues or moral fables.

Here: Andreae’s fable supplies the commonwealth’s cough and foul smell in the satirical rejection of impossible reform.

Context: The original margin identifies Andreae’s apologues; its exact printed locator remains unresolved.

Source; Context passages: DJR-015-34

Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Apologist

Modern rendering: the writer of fables

Word and construction: The modern text unfolds the agent noun in its local literary sense.

Context passages: DJR-015-33, DJR-015-35

Alignment conventions: A1.

Further local use

Printed “Apologer” (English; lemma).

Citation key: apologer.

Here: The unidentified writer tells of a mouse discovering better food outside its chest.

Context: Burton asks the reader to apply the fable’s moral in his historical love-cure argument; the author remains unnamed and untraced.

Source; Context passages: DJR-136-11

Edition page: 554–555; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Apologer

Modern rendering: a writer of fables

Word and construction: The older agent noun is unfolded, retaining the indefinite author.

Context passages: DJR-136-10, DJR-136-12

Alignment conventions: A1.

Further local use

Printed “Apologists” (English; lemma).

Citation key: apologist.

Here: Grouped with satirists, epigrammatists and comic writers exempted when they attack vice generally.

Context: The supplied modern text chooses writers of fables, probably continuing Apologe earlier; the qualification remains, and personal abuse is excluded from the exemption.

Source; Context passages: DJR-051-50

Edition page: 151; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Comœdians, Apologists

Modern rendering: comic dramatists, writers of fables

Word and construction: Apologists receives the probable fable-writer meaning in the supplied rendering; the parallel list does not remove the lexical uncertainty.

Context passages: DJR-051-24, DJR-051-25, DJR-051-26, DJR-051-27, DJR-051-49, DJR-051-51

Alignment conventions: A1.

apologize

BAL-0263-V001 · Apologize

Printed “Apologize” (English; lemma).

To defend or justify a person, position or cause.

Here: Rhenanus undertakes a defence of Anthony in the chemical-medicine controversy.

Context: Rhenanus advocates; Burton describes the opposing parties and finally leaves the dispute unresolved.

Source; Context passages: DJR-103-52

Edition page: 387; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Apologize for Anthony

Modern rendering: defend Anthony

Word and construction: Apologize for is rendered by transitive defend, preserving Anthony as beneficiary and object of the advocacy.

Context passages: DJR-103-47, DJR-103-48, DJR-103-49, DJR-103-50, DJR-103-51, DJR-103-53, DJR-103-54, DJR-103-55, DJR-103-56

Alignment conventions: A1.

Further local use

Printed “apologize” (English; lemma).

Citation key: apologize.

Here: Time, place and other circumstances are personified as speaking for Burton’s freedom to write.

Context: The boast of independence is followed by an abrupt recantation, confession and request for pardon; neither pose is the whole authorial stance.

Source; Context passages: DJR-019-30

Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all circumstances apologize for me

Modern rendering: every circumstance speak in my defence

Word and construction: The noun phrase changes number but retains the whole class of circumstances as advocate; me becomes my in the nominal defence construction.

Context passages: DJR-019-28, DJR-019-29, DJR-019-31, DJR-019-32, DJR-019-33, DJR-019-34

Alignment conventions: A1.

Further local use

Printed “apologize” (English; lemma).

Citation key: apologize.

Here: Judicial astrology is the object of a defence Burton declines to undertake here.

Context: The governing I will not and his referral to defenders matter: he neither performs the defence in this clause nor withdraws every astrological claim.

Source; Context passages: DJR-032-02

Edition page: 57; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: or to apologize for judicial Astrology

Modern rendering: or to defend judicial astrology

Word and construction: Matched infinitival alternative; the negative governing it occurs earlier in both complete sentences.

Context passages: DJR-032-01, DJR-032-03

Alignment conventions: A1.

Further local use

Printed “apologizeth” (English; lemma).

Citation key: apologize.

Here: Ausonius is said to defend Apuleius by distinguishing a writer’s conduct from his literary material.

Context: Burton adopts the distinction as part of his own defence of discussing love; the exact intermediary edition remains uncollated.

Source; Context passages: DJR-108-06

Edition page: 409; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as Ausonius apologizeth for him

Modern rendering: as Ausonius says in his defence

Word and construction: The older third-person form is recast as says in his defence; him/his refers to Apuleius, not Ausonius.

Context passages: DJR-108-01, DJR-108-02, DJR-108-03, DJR-108-04, DJR-108-05, DJR-108-07, DJR-108-08, DJR-108-09, DJR-108-10, DJR-108-11, DJR-108-12

Alignment conventions: A1.

Further local use

Printed “Apologize” (English; lemma).

Citation key: apologize.

Here: Burton claims that the criticism applies to men no less than women, despite naming women more often.

Context: His asserted defence and the reversible-picture example qualify the preceding misogynistic catalogue; the extension is for the most part, not every statement without exception.

Source; Context passages: DJR-138-12

Edition page: 564; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to Apologize once for all

Modern rendering: To make my defence once and for all

Word and construction: Modern my supplies the first-person speaker already explicit in the wider sentence.

Context passages: DJR-138-10, DJR-138-11, DJR-138-13, DJR-138-14

Alignment conventions: A1.

Further local use

Printed “Apologize” (English; lemma).

Citation key: apologize.

Here: Burton denies defending the women he disparagingly calls headstrong and unruly.

Context: The preceding historical legal possibility does not become unrestricted approval: he retains parental choice and says his argument is for modest daughters neglected by harsh parents.

Source; Context passages: DJR-141-09

Edition page: unnumbered PDF688; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: think that I do Apologize here for any headstrong unruly wanton flurts

Modern rendering: suppose that I am defending headstrong, unruly, shameless hussies

Word and construction: Matched governed proposition within the prohibition Mistake me not. Apologize supplies defending; both descriptions are Burton’s disparaging vocabulary, not editorial classifications.

Context passages: DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-10, DJR-141-11, DJR-141-12

Alignment conventions: A1.

Further local use

Printed “apologize” (English; lemma).

Citation key: apologize.

Here: Unnamed people defend Epicurus against the charge of atheism.

Context: Burton reports and rejects their defence; his total-denial accusation overstates Epicurean doctrine, as the supplied note explains.

Source; Context passages: DJR-162-40

Edition page: 689; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: there be those that apologize for Epicurus

Modern rendering: some defend Epicurus

Word and construction: The indefinite defenders and beneficiary remain. The following rejection is Burton’s, not the lexicon’s verdict.

Context passages: DJR-162-38, DJR-162-39, DJR-162-41, DJR-162-42, DJR-162-43, DJR-162-44

Alignment conventions: A1.

apologize

BAL-0263-V002 · Apologize

Printed “apologize” (English; lemma).

To offer an explanation or excuse and ask indulgence for a fault.

Here: Burton acknowledges shortcomings in his manner of treatment and explains publishing in English rather than shorter Latin.

Context: The continuation admits unrevised style, disapproved matter and a desire to retract; this is more than adversarial defence, though still authorial self-presentation.

Source; Context passages: DJR-005-21

Edition page: 11; Source layer: original body; Page label type: printed source label.

Source and modern wording: I must apologize

Word and construction: The verb is retained; adjacent deprecari is translated beg indulgence, and the following request for pardon clarifies the local force.

Context passages: DJR-005-20, DJR-005-22, DJR-005-23

Alignment conventions: A1.

apologue

BAL-0263-V005 · Apologize

Printed “Apologs” (English; lemma).

An instructive or moral fable; Apologs is a plural form.

Here: Calcagnini’s fables supply the changing-costume allegory of the world’s roles.

Context: This names fictional stories, not defences or expressions of regret. The original Latin margin and Burton’s English body vary the order and pairing of occupations.

Source; Context passages: DJR-009-03

Edition page: 27; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his Apologs

Modern rendering: his fables

Word and construction: Matched possessive noun phrase; the possessor is Calcagnini.

Context passages: DJR-009-02, DJR-009-04

Alignment conventions: A1.

Further local use

Printed “Apologe” (English; lemma).

Citation key: apologue.

Here: Listed among forms of verbal or literary attack capable of wounding.

Context: Burton later exempts general satire against vice while condemning targeted personal abuse.

Source; Context passages: DJR-051-26

Edition page: 148; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Satyre, Apologe, Epigram

Modern rendering: satire, fable, epigram

Word and construction: The three literary forms align; Apologe gives fable.

Context passages: DJR-051-24, DJR-051-25, DJR-051-27, DJR-051-49, DJR-051-50, DJR-051-51

Alignment conventions: A1.

Further local use

Printed “Apologue” (English; lemma).

Citation key: apologue.

Here: Menenius Agrippa’s belly-and-members fable is used to defend social interdependence and inequality.

Context: Burton combines it with Poverty’s speech in Aristophanes; the printed Livy book 1 reference is corrected to 2.32 only in the note.

Source; Context passages: DJR-093-11

Edition page: 337; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his elegant Apologue of the belly and the rest of the members

Modern rendering: his elegant fable of the belly and the other parts of the body

Word and construction: Apologue gives fable; members is unfolded as parts of the body.

Context passages: DJR-093-10, DJR-093-12

Alignment conventions: A1.

Further local use

Printed “Apologies” (English; lemma).

Citation key: apologue.

Here: Calcagnini’s speaking ring answers a lover’s wish to become the beloved’s ring.

Context: This is a fictional speaker’s hostile warning, not evidence about women; the subsequent authorial defence extends criticism to men for the most part.

Source; Context passages: DJR-137-64

Edition page: 563; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Calcagninus Apologies

Modern rendering: Calcagnini’s Fables

Word and construction: The named collection and speaking-ring context establish the fable sense; the possessive is implicit in the original name construction.

Context passages: DJR-137-63, DJR-138-01, DJR-138-10, DJR-138-11, DJR-138-12, DJR-138-13, DJR-138-14

Alignment conventions: A1.

Further local use

Printed “Apologis” (Latin; lemma).

Citation key: apologus.

Here: Calcagnini’s Apologues are cited for the bawdy dispute referred to Lais.

Context: The anecdote is a fable, with its sexual answer made explicit in the separate margin; its exact location remains uncollated.

Source; Context passages: DJR-119-41

Edition page: 465; Source layer: original marginal quotation.

Note; Modern note: N09147

Page label type: printed source label.

General passage page label: 464–465

Source wording and original alignment: Calcagninus Apologis

Modern rendering: Calcagnini, Apologues

Word and construction: The author’s name is modernized and the Latin title form becomes the conventional English plural Apologues.

Modern container: note

Attestation page note: The original margin is on p. 465; the complete body unit spans 464 –465.

Context passages: DJR-119-39, DJR-119-40, DJR-119-42, DJR-119-43

Alignment conventions: A1.

apology

BAL-0263-V004 · Apologize

Printed “Apologie” (English; lemma).

A defence or justification, spoken or written.

Here: Burton uses the defence that the character of a writer’s work need not determine the character of his life.

Context: He adopts Catullus’s distinction, then claims no such defence is needed because his purpose is corrective rather than obscene.

Source; Context passages: DJR-108-08

Edition page: 409–410; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: make the same Apologie in mine own behalf

Modern rendering: make the same defence on my own behalf

Word and construction: Apologie contributes defence; the self-directed beneficiary remains.

Context passages: DJR-108-01, DJR-108-02, DJR-108-03, DJR-108-04, DJR-108-05, DJR-108-06, DJR-108-07, DJR-108-09, DJR-108-10, DJR-108-11, DJR-108-12

Alignment conventions: A1.

Further local use

Printed “apologies” (English; lemma).

Citation key: apology.

Here: The textual critics answer contradiction with sheets of defence and bitter attacks.

Context: Burton’s satire then admits his own exposure to their criticism; he is not describing expressions of remorse.

Source; Context passages: DJR-018-12

Edition page: 72; Source layer: original body; Page label type: printed source label.

Source and modern wording: what apologies

Word and construction: The word is retained in the supplied modern text and defined by the surrounding defence/invective contrast.

Context passages: DJR-018-10, DJR-018-11, DJR-018-13

Alignment conventions: A1.

Further local use

Printed “Apologie for Galileus” (English; lemma).

Citation key: apology.

Here: Burton reports Campanella’s Defence of Galileo alongside a distinct work, On the Sense of Things.

Context: The account of inhabited/infinite worlds and the dedication remains uncollated; the two works are not merged.

Source; Context passages: DJR-075-27

Edition page: 255; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Apologie for Galileus

Modern rendering: a Defence of Galileo

Word and construction: Equal noun-title phrase; the personal name is modernized.

Context passages: DJR-075-25, DJR-075-26, DJR-075-28

Alignment conventions: A1.

Further local use

Printed “Apologies” (English; lemma).

Citation key: apology.

Here: Burton says he presumes he needs no such defences for this discourse on love.

Context: The explicit negative follows his having just supplied a defence; that rhetorical turn is preserved.

Source; Context passages: DJR-108-11

Edition page: 410; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I presume I need no such Apologies

Modern rendering: I presume I need no such defences

Word and construction: Complete qualified negative; Apologies contributes defences.

Context passages: DJR-108-01, DJR-108-02, DJR-108-03, DJR-108-04, DJR-108-05, DJR-108-06, DJR-108-07, DJR-108-08, DJR-108-09, DJR-108-10, DJR-108-12

Alignment conventions: A1.

Further local use

Printed “Apologia” (Latin; lemma).

Citation key: apologia.

Here: The original margin cites Plato’s Apologia Socratis, identified in the supplied note as the Apology.

Context: Burton’s body draws a sweeping all-men-fools conclusion; the note distinguishes Plato’s recognition of craftsmen’s real expertise.

Source; Context passages: DJR-008-04

Edition page: 22; Source layer: original marginal quotation.

Note; Modern note: N00431

Page label type: printed source label.

Source wording and original alignment: Apologia

Modern rendering: Apology

Word and construction: The conventional English title word corresponds to the Latin title noun; this does not translate or reproduce the whole Platonic argument.

Modern container: note

Context passages: DJR-008-02, DJR-008-03, DJR-008-05, DJR-008-06

Alignment conventions: A1.

Further local use

Printed “Apologies” (English; lemma).

Citation key: apology.

Here: Defences offered against the accusations in Burton’s anti-monastic polemic.

Context: Burton claims to know these defences and excuses but postpones the dispute. The allegations of abuse and institutional motives are not independently verified.

Source; Context passages: DJR-063-15

Edition page: 205; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their ordinarie Apologies and excuses

Modern rendering: their usual defences and excuses

Word and construction: Apologies contributes defences; excuses remains a separate neighboring noun.

Context passages: DJR-063-13, DJR-063-14, DJR-063-16, DJR-063-17

Alignment conventions: A1.

Further local use

Printed “apologies” (English; lemma).

Citation key: apology.

Here: Defences among the writings produced in disputes between religious orders.

Context: Burton’s laughter at polemical wrangling gives way to grief over actual bloodshed in the same sentence; his religious labels remain polemical.

Source; Context passages: DJR-156-31

Edition page: 651 [659]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: their Satyrs, invectives, apologies, dull and gross fictions

Modern rendering: their satires, invectives, defences and dull, crude fictions

Word and construction: Apologies contributes defences within the matching list of literary forms.

Context passages: DJR-156-29, DJR-156-30, DJR-156-32, DJR-156-33

Alignment conventions: A1.

Further local use

Printed “just Apology” (English; lemma).

Citation key: apology.

Here: Gualter supports Zwingli’s position through a full defence with many arguments.

Context: Burton reports a controversy over salvation, including conditions and dissenting views. The supplied note distinguishes salvation through divine grace from each religion saving through itself; Burton later resumes his own confessional position.

Source; Context passages: DJR-168-12

Edition page: 716; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a just Apology with many Arguments

Modern rendering: a full defence with many arguments

Word and construction: Apology contributes defence, just full; the phrase does not declare the defence morally right or accepted by Burton.

Context passages: DJR-168-10, DJR-168-11, DJR-168-13, DJR-168-14, DJR-168-15, DJR-168-16, DJR-168-17, DJR-168-18, DJR-168-19, DJR-168-20, DJR-168-21

Alignment conventions: A1.

Further local use

Printed “Apolog.” (Latin; lemma).

Citation key: apologia.

Here: Apuleius’s Apology is cited for the charge of love magic surrounding his marriage.

Context: The prosecution accused Apuleius of bewitching Pudentilla; the reference is not proof of guilt. Burton’s personal names and the body’s potion versus margin’s incantation wording remain distinct.

Source; Context passages: DJR-126-11

Edition page: 502; Source layer: original marginal quotation.

Note; Modern note: N09740

Page label type: printed source label.

General passage page label: 501–502

Source wording and original alignment: Apolog.

Modern rendering: Apology

Word and construction: The supplied note expands the title abbreviation; no missing letters are treated as original printed text.

Modern container: note

Attestation page note: The title occurs in the original margin on p. 502; the body unit spans 501–502.

Context passages: DJR-126-09, DJR-126-10, DJR-126-12, DJR-126-13

Alignment conventions: A1.

Further local use

Printed “Apology” (English; lemma).

Citation key: apology.

Here: The original Table labels the defence of discussing love melancholy.

Context: A navigation label rather than a new argumentative assertion; 406 is its target page, not the page on which the Table entry is printed.

Source; Context passages: DJR-171-029

Edition page: unnumbered Table; Source layer: original body; Page label type: unnumbered table or closing notice.

Source wording and original alignment: Apology of love melancholy 406

Modern rendering: A defence of the treatment of love melancholy. 406

Word and construction: Apology contributes defence; of the treatment supplies the implied subject of the defence, and 406 is retained as the destination number.

Alignment conventions: A1.

arbitrator

BAL-0294-V009 · Law and justice

Printed “common arbitrators” (English; lemma).

A person appointed or agreed upon to hear and settle a dispute. Common here means public.

Here: Town mediators in Simler’s reported Swiss practice.

Context: The English praises their success; the original margin expressly says settlement if possible.

Source; Context passages: DJR-013-34

Edition page: 50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: common arbitrators

Modern rendering: public arbitrators

Word and construction: Common supplies public, arbitrators is retained; it does not mean mediocre or commonplace.

Context passages: DJR-013-33, DJR-013-35, DJR-013-36, DJR-013-37, DJR-013-38, DJR-013-39, DJR-013-40, DJR-013-41, DJR-013-42

Alignment conventions: A1.

Further local use

Printed “communes arbitros” (Latin; lemma).

Citation key: arbiter.

Here: Arbitrators shared or agreed upon by the parties; arbitros is an inflected plural of arbiter, and communes means common to both sides.

Context: Burton attributes former consensual settlement to Augustine, whose precise source is unlocated.

Source; Context passages: DJR-013-33

Edition page: 50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: per communes arbitros

Modern rendering: through arbitrators agreed upon by both sides

Word and construction: Per supplies through; communes is expanded as agreed upon by both sides, unlike public in the next English example.

Context passages: DJR-013-31, DJR-013-32, DJR-013-34, DJR-013-35, DJR-013-36, DJR-013-37, DJR-013-38, DJR-013-39, DJR-013-40, DJR-013-41, DJR-013-42

Alignment conventions: A1.

Further local use

Printed “common arbitrators” (English; lemma).

Citation key: arbitrator.

Here: Public adjudicators assigned to hear and end disputes.

Context: Burton’s imagined officers sit at least three together, rotating or chosen by lot; these are proposals, not existing universal rules.

Source; Context passages: DJR-016-32

Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as common arbitrators to hear causes, and end all controversies

Modern rendering: serving as public arbitrators to hear cases and settle every dispute

Word and construction: Common supplies public, causes cases, and controversies disputes; serving makes the role explicit.

Context passages: DJR-016-28, DJR-016-29, DJR-016-30, DJR-016-31, DJR-016-33, DJR-016-34, DJR-016-35, DJR-016-36, DJR-016-37, DJR-016-38

Alignment conventions: A1.

Further local use

Printed “indifferent arbitrators” (English; lemma).

Citation key: arbitrator.

Here: Impartial persons who hear and settle disputes.

Context: The reported Roman marriage practice says disputes were commonly, not invariably, settled; the later discussion permits divorce only as a difficult last resort when other remedies fail.

Source; Context passages: DJR-151-06

Edition page: 631; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: before some indifferent arbitrators and friends

Modern rendering: before impartial arbitrators and friends

Word and construction: Indifferent supplies impartial, not uninterested. The original some is not separately expressed in the modern phrase.

Context passages: DJR-151-04, DJR-151-05, DJR-151-07, DJR-151-08, DJR-151-09, DJR-151-10, DJR-151-11, DJR-151-12

Alignment conventions: A1.

art and industry

BAL-0206-V003 · Art and artificial

Printed “Art and Industry” (English; phrase).

Practical skill joined to diligent work.

Here: Natural fertility is insufficient for prosperity without practical skill and effort.

Context: Burton endorses the claim attributed to Botero in his critique of national idleness.

Source: DJR-014-12; Edition page: 53; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Art and Industry

Modern rendering: skill and industry

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Art supplies skill; industry supplies diligent work.

Context passages: DJR-014-04, DJR-014-05

art as discipline

BAL-0206-V015 · Art and artificial

Printed “Art” (English; lemma).

An organized discipline or body of knowledge.

Here: The almost infinite variety of lovers’ mental symptoms is said to exceed any discipline’s capacity to encompass it.

Context: Burton makes a rhetorical claim about variety, while retaining that lovers are sometimes joyful and mostly distressed.

Source: DJR-127-36; Edition page: 509; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no Art

Modern rendering: no discipline

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: No preserves the negative quantifier; Art denotes an organized discipline rather than a painting or craft object.

Context passages: DJR-127-35, DJR-127-37

art as intellectual habit

BAL-0206-V017 · Art and artificial

Printed “Art” (English; lemma).

A durable acquired intellectual disposition for skilled making.

Here: Art is added to the enumeration of lasting notions available for use at will; the preceding distinction is between acts of understanding and enduring habits.

Context: Burton reports a classification with acquired and innate kinds, then compares Plato and Aristotle rather than giving one uncontested list.

Source; Context passages: DJR-026-30

Edition page: 28; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Art, Prudency, Wisedom

Modern rendering: art, prudence and wisdom

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Art retains its noun form; prudency becomes prudence, and wisdom remains a distinct habit.

Qualification: The following 1651 body omits Art before to fabricate. Its modern art, whose end is making supplies the missing subject using 1621 wording reported in N01771; that is an edition-supported repair, not an original 1651 attestation of Art at 026-31.

Context passages: DJR-026-29, DJR-026-31

art as skilled method

BAL-0206-V016 · Art and artificial

Printed “art” (English; lemma).

Skilled method or practical means.

Here: Skill and effort help redirect a distressed person’s thoughts through wholesome recreation and assistance from friends.

Context: Burton advises a course within his historical account of scrupulous distress, following removal of its occasion and preceding counsel from physicians and theologians.

Source: DJR-169-28; Edition page: 722; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: art, and industry

Modern rendering: skill and effort

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Art contributes skill; industry contributes effort. The full expression is not a two-word definition of art alone.

Context passages: DJR-169-27, DJR-169-29

art in beauty

BAL-0206-V014 · Art and artificial

Printed “arti an naturæ” (Latin; phrase).

To art or to nature: rival sources of beauty’s effectiveness.

Here: Burton asks whether beauty owes more to deliberate enhancement or nature, then states his own preference for artifice as things are managed.

Context: The question is reported as unsettled among others; Burton’s personal opinion and later conclusion favour art’s greater power to provoke.

Source: DJR-120-22; Edition page: 469; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: arti an naturæ

Modern rendering: art or to nature

Alignment scope: Component span within the equal-scope question; the first English preposition to lies immediately before the selected modern span.

Word and construction: Arti and naturæ are Latin dative complements of debeat, owes; English expresses them as to art and to nature. An supplies or. Art means skilled enhancement here.

Qualification: The modern first to stands immediately before the selected unit. The displayed pair preserves the inherited exact substring; the full question supplies its syntactic setting.

Context passages: DJR-120-21, DJR-120-23, DJR-120-24, DJR-120-25, DJR-120-26, DJR-120-27, DJR-120-28

artificial acquired melancholy

BAL-0206-V001 · Art and artificial

Printed “artificial” (English; family).

Arising through circumstances rather than belonging to a creature by nature.

Here: The melancholy of a transplanted plant contrasts with the supposedly innate Saturnine qualities of minerals, plants and animals.

Context: Burton extends his account of melancholy to plants and sentient creatures, distinguishing kinds within historical natural philosophy.

Source: DJR-012-38; Edition page: 46; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: but that artificial, which is perceived in them all

Modern rendering: I mean the melancholy brought about by circumstances, which is observable in them all

Alignment scope: Equal contextual contrast, with the elliptical subject and verb expanded in the modern sentence.

Word and construction: Artificial supplies the circumstantially produced quality; the modern text supplies the repeated subject melancholy and expands the contrast into a sentence.

Translation layer: The supplied modern sentence explicitly repeats melancholy, understood from the original contrast.

Context passages: DJR-012-37, DJR-012-39

artificial air

BAL-0206-V009 · Art and artificial

Printed “artificiall aire” (English; phrase).

Air altered by human arrangements.

Here: Warmth, moisture, fragrance and light are arranged as part of a historical regimen.

Context: Burton proposes this course if preceding methods do not help; he cites several medical authorities.

Source: DJR-077-18; Edition page: 263; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: artificiall aire

Modern rendering: artificial air

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The adjective means modified conditions of air, not a false substance masquerading as air.

Qualification: The term belongs to the historical regimen described here, not a recommendation to reproduce it.

Context passages: DJR-077-17, DJR-077-19

artificial baths

BAL-0206-V008 · Art and artificial

Printed “artificiall bathes” (English; phrase).

Baths made or prepared by human intervention.

Here: Named physicians give recipes for prepared baths, distinguished from natural baths in the preceding unit.

Context: Burton reports therapeutic prescriptions; the nearby boasting reservation prevents treating every efficacy claim as unqualified consensus.

Source: DJR-071-33; Edition page: 237–238; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: artificiall bathes

Modern rendering: artificially prepared baths

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Artificiall supplies prepared by intervention; bathes supplies baths.

Qualification: The historical preparations and claims of cure are not present-day treatment guidance.

Context passages: DJR-071-32, DJR-071-34

artificial invention as contrivance

BAL-0206-V013 · Art and artificial

Printed “artificial invention” (English; phrase).

A deliberately devised contrivance.

Here: The device belongs here to staged deception of a person suffering a delusion, exemplified by apparent bodily evidence in the continuation.

Context: Burton and cited physicians propose deception as a treatment; the anecdotal cures are reports, not independently verified clinical events.

Source: DJR-084-33; Edition page: 298; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: artificial invention

Modern rendering: a contrivance

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The noun phrase denotes a devised means; deception is specified by this sentence’s surrounding fabricated story and injunction to deceive.

Qualification: This historical practice should not be read as current advice to deceive a distressed person.

Context passages: DJR-084-34, DJR-084-35, DJR-084-36, DJR-084-37, DJR-084-38

artificial inventions

BAL-0206-V002 · Art and artificial

Printed “artificial inventions” (English; phrase).

Devices produced through human skill.

Here: Ingenious engineering preserves land reclaimed from the sea, with Beemster as the example.

Context: Burton praises Dutch industry to criticize neglected English resources; the superlative is reported from Bertius.

Source: DJR-014-04; Edition page: 52; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: artificial inventions

Modern rendering: ingenious devices

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Artificial qualifies inventions as skillfully devised, not counterfeit.

Context passages: DJR-014-03, DJR-014-05

artificial malady

BAL-0206-V005 · Art and artificial

Printed “artificial Malady” (English; phrase).

Acquired disease, contrasted with a natural disposition.

Here: The age discussion distinguishes acquired melancholy from the natural melancholy associated with old age.

Context: Burton reports different age limits and then the broader claims of Joubert and Sennertus; middle-age frequency is not an exclusive age rule.

Source: DJR-027-26; Edition page: 33; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: artificial Malady

Modern rendering: acquired disease

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Artificial supplies acquired; Malady supplies disease. Nothing in the phrase asserts pretending.

Qualification: The surrounding age, sex and temperament claims belong to historical medicine.

Context passages: DJR-027-25, DJR-027-27

artificial melancholy in classification

BAL-0206-V006 · Art and artificial

Printed “artificial” (English; family).

Acquired or produced, listed among designations of immaterial melancholy.

Here: In the scheme reported from Montanus and Hercules de Saxonia, the disorder operates in the bodily spirits without gross material humour.

Context: Burton reports a disputed medical taxonomy and explicitly notes Paracelsus’s rejection of the humoral division.

Source: DJR-027-33; Edition page: 34; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: artificial

Modern rendering: artificially produced

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern rendering expands the adjective to express production or acquisition.

Qualification: Immaterial here concerns bodily spirits rather than a simply incorporeal mind; the adjoining classifications are not one wholly consistent scheme.

Context passages: DJR-027-32, DJR-027-34

artificial sines and tangents

BAL-0206-V012 · Art and artificial

Printed “artificial Sines and Tangents” (English; phrase).

Logarithmic sines and tangents tabulated for calculation.

Here: Gunter’s tables replace multiplication and division with addition and subtraction in the operations Burton describes.

Context: Burton recommends mathematical study as absorbing recreation and names his acquaintance with Gunter.

Source: DJR-082-10; Edition page: 285; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: artificial Sines and Tangents

Modern rendering: logarithmic sines and tangents

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Artificial here has the specialized mathematical sense logarithmic; sines and tangents retain the two functions.

Qualification: This specialized sense is not inferred merely from the general meaning human-made. The supplied edition identifies the tables and retains unresolved bibliographical dates in its notes.

Context passages: DJR-082-09, DJR-082-11

artificial wealth

BAL-0206-V004 · Art and artificial

Printed “artificial” (English; family).

Made by human skill, here describing wealth rather than natural resources.

Here: Manufactured goods and coins are contrasted with land and mines.

Context: Burton attributes a distinction to Aristotle; his particular list is not certified as an exact Aristotelian quotation.

Source: DJR-014-12; Edition page: 53; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: riches are either natural or artificial

Modern rendering: wealth is either natural or made by human skill

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Artificial is the made-by-skill member of the division; wealth is supplied by riches.

Context passages: DJR-014-04

artificial wildernesses

BAL-0206-V010 · Art and artificial

Printed “artificiall Wildernesses” (English; phrase).

Deliberately planted garden areas presenting a woodland or wild appearance.

Here: Planted wildernesses join bowers, raised mounds, groves, lawns and water features in a landscape for recreation.

Context: Burton recommends pleasant walking and resting among these managed features.

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 scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Artificiall contributes deliberately planted; Wildernesses supplies the landscape type.

Context passages: DJR-078-33, DJR-078-35

artificial works

BAL-0206-V011 · Art and artificial

Printed “artificiall works” (English; phrase).

Objects produced through art or craftsmanship.

Here: A gallery of paintings, architecture, coins and optical devices offers pleasurable attention.

Context: Burton describes different viewers’ interests, then acknowledges that manufactured curiosities may please only temporarily.

Source: DJR-080-33; Edition page: 278; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: artificiall works

Modern rendering: works of craftsmanship

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Artificiall qualifies works by their skilled production.

Context passages: DJR-080-34, DJR-080-35

artificially prepared dishes

BAL-0206-V007 · Art and artificial

Printed “artificial, made dishes” (English; phrase).

Food deliberately compounded or prepared.

Here: The catalogue moves from harmful single ingredients to complex cookery, compared with changing fashions in clothing.

Context: Burton condemns elaborate preparations in the historical diet discussion; this is not a modern nutritional assessment.

Source: DJR-034-45; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: compound, artificial, made dishes

Modern rendering: mixed, artificially prepared dishes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Compound contributes mixed; artificial and made describe preparation; dishes supplies the object.

Context passages: DJR-034-46

Assurance; property security

BAL-0279-V003 · Legal evidence

Printed “assurances” (English; family).

Instruments securing property or title.

Here: These guarantees stand beside conveyances in the account of older, shorter legal records.

Context: Burton’s retrospective praise of honesty and concise documentation, followed by the objection and counterargument about preventing disputes.

Source; Context passages: DJR-013-36

Edition page: 51; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conveyances, assurances

Modern rendering: transfers of property and guarantees

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Assurances contributes guarantees; conveyances supplies transfers of property. This sense names legal security rather than personal confidence.

Context passages: DJR-013-34, DJR-013-35, DJR-013-37, DJR-013-38, DJR-013-39

At use

BAL-0289-V003 · Usury

Printed “at use” (English; phrase).

At interest, as a condition of borrowing money.

Here: Borrowers as well as lenders require approval in the proposed scheme.

Context: Not everyone may borrow: the supervisors approve merchants, young tradesmen, those in need or able to use funds honestly, excluding prodigals and spendthrifts. These are the proposal’s historical restrictions.

Source; Context passages: DJR-017-11

Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: take up money at use

Modern rendering: borrow at interest

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Take up money supplies borrow; at use supplies at interest. Use here denotes the charge for the loan, not merely employment of the money.

Context passages: DJR-017-05, DJR-017-06, DJR-017-07, DJR-017-08, DJR-017-09, DJR-017-10, DJR-017-12, DJR-017-13, DJR-017-14

ataxia

BAL-0290-V008 · Commonwealth

Printed “ataxia” (Greek-derived Latin form; lemma).

Disorder or lack of proper arrangement.

Here: Disorder in government, placed beside confusion and ill government.

Context: Burton uses a Greek-derived term in a political catalogue, not a present-day neurological diagnosis.

Source; Context passages: DJR-013-10

Edition page: 47; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ataxia

Modern rendering: disorder

Word and construction: The English supplies the ordinary political sense of the transliterated term.

Context passages: DJR-013-09, DJR-013-11

Alignment conventions: A1.

attire

BAL-0213-V008 · Tires and weeds

Printed “attires” (English; lemma).

Clothes or adornments, here used figuratively.

Here: Youth and beauty are imagined as the finest clothing with which nature dresses people.

Context: An unattributed English couplet quoted in Burton’s argument personifies nature as the dresser; the following passage adds deliberate art and deception to natural beauty.

Source: DJR-120-51; Edition page: 471; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their best attires Of youth and beauty

Modern rendering: the finest clothes Of youth and beauty

Alignment scope: Equal-scope noun phrase in the supplied original/modern pair.

Word and construction: Attires contributes clothes; best contributes finest. Youth and beauty identify the natural qualities figuratively worn, not material garments.

Context passages: DJR-120-50, DJR-120-52, DJR-120-53

Supporting source notes: N09262

auricular confession

BAL-0211-V012 · Bawd

Printed “auricular confession” (English; phrase).

Private confession spoken to a priest.

Here: Pastoral attendance and confession provide access which the polemic alleges is abused.

Context: Burton’s generalized accusation, not an implication inherent in confession itself.

Source: DJR-125-71; Edition page: 500; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: auricular confession

Modern rendering: private confession

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes private confession spoken to a priest.

Context passages: DJR-125-68, DJR-125-69, DJR-125-70

avari and prodigi

BAL-0245-V009 · Covetousness

Printed “avari, et paulo post prodigi” (Latin; phrase).

Avari means miserly or covetous people; prodigi means extravagant or prodigal people.

Here: Inconstancy produces alternating acquisitiveness and extravagance.

Context: Burton attributes the description to Aretaeus; his own English reverses the Latin order and both sequences are separately preserved.

Source: DJR-059-19; Edition page: 185; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: avari, et paulo post prodigi

Modern rendering: miserly, and shortly afterwards extravagant

Word and construction: Avari precedes prodigi in the Latin; this must not be aligned as if it had Burton’s reverse English sequence.

Qualification: Burton’s Now prodigall, and then covetous is rendered separately as Now extravagant and then covetous, reversing the Latin order.

Context passages: DJR-059-18, DJR-059-20

Alignment conventions: A1.

avaritia

BAL-0245-V003 · Covetousness

Printed “avaritia” (Latin; lemma).

Avarice or excessive love of acquiring or retaining money.

Here: The original marginal definition places excess in the love of money, whether the person seeks to get it or keep it.

Context: Burton attributes the definition to a work under Bonaventure’s name; authorship and edition remain unverified.

Source: DJR-043-36; Edition page: 114; Source layer: original marginal quotation.

Note; Modern note: N03138

Page label type: printed source label.

Source wording and original alignment: avaritia est amor immoderatus pecuniæ vel acquirendæ, vel retinendæ

Modern rendering: Avarice is an immoderate love of money, either to acquire it or to retain it.

Word and construction: Avaritia supplies avarice; amor immoderatus supplies immoderate love; pecuniæ and its alternatives specify money acquired or retained.

Modern container: note

Uncertainty: Burton’s attribution of the Diet of Salvation to Bonaventure is not independently established in this edition.

Context passages: DJR-043-35, DJR-043-37

Alignment conventions: A1.

avenge oneself

BAL-0256-V008 · Revenge

Printed “avenge our selves” (English; phrase).

Retaliate for injury to oneself.

Here: The apostolic exhortation prohibits personal vengeance.

Context: Burton combines scriptural passages, preserving as far as possible for peace and repentance in the forgiveness clause; the coals image belongs to kindness toward an enemy.

Source; Context passages: DJR-096-31

Edition page: 353; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not to avenge our selves

Modern rendering: not to avenge ourselves

Word and construction: Negation remains explicit and the reflexive object identifies the private avengers.

Context passages: DJR-096-30, DJR-096-32, DJR-096-33, DJR-096-34

Alignment conventions: A1.

Further local use

Printed “avenge our selves” (English; phrase).

Citation key: avenge oneself.

Here: The exhortation contrasts forgiveness and peace with mutually inflicted misery.

Context: The original shifts from inclusive our selves to the modern quoted yourselves; the surrounding first-person plural indictment remains.

Source; Context passages: DJR-041-26

Edition page: 104; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not avenge our selves

Modern rendering: do not avenge yourselves

Word and construction: The modern recasts the exhortation as direct address, changing the reflexive person while preserving the prohibition.

Sense relation: The same prohibition occurs in the earlier diagnosis of faction and mutual injury.

Context passages: DJR-041-25, DJR-041-27

Alignment conventions: A1.

Further local use

Printed “avenge” (English; lemma).

Citation key: avenge.

Here: God is said to avenge the afflicted and judge the poor.

Context: The Lord is agent and the afflicted are beneficiaries, not the targets of retaliation. The supplied comparison is Psalm 140:12, while the original margin prints 13:12 and separately 45.

Source; Context passages: DJR-096-47

Edition page: 354; Source layer: original body; Page label type: printed source label.

Source and modern wording: will avenge the afflicted and judge the poor

Word and construction: The unchanged construction preserves both divine actions and their objects.

Sense relation: The same redress is sought for injured others, with God rather than a private person as agent.

Context passages: DJR-096-46, DJR-096-48, DJR-096-49

Alignment conventions: A1.

avoid the rival or oneself

BAL-0246-V012 · Envy, malice and hatred

Printed “neither avoid him, nor thy self” (English; phrase).

Avoid here means escape; him is the rival, and thy self the envious person.

Here: The sufferer carries the hostility within and cannot escape it while remaining malicious.

Context: Burton’s English expands the attributed Cyprian argument beyond the marginal Latin.

Source: DJR-041-14; Edition page: 102; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: thou canst neither avoid him, nor thy self

Modern rendering: you can escape neither him nor yourself

Word and construction: The English pair preserves Burton’s expanded him and thy self, not merely the Latin’s self.

Context passages: DJR-041-13, DJR-041-19

Alignment conventions: A1.

bachelor

BAL-0235-V001 · Celibacy and vows

Printed “Batcheler” (English; lemma).

An unmarried man.

Here: Batcheler names Burton’s marital status; the following Monastick life describes his college life, not membership of a vowed religious order.

Context: Burton promises silence on women’s sexual ailments, then immediately resumes the subject to attack imposed restrictions.

Source; Context passages: DJR-063-11

Edition page: 204; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I am a Batcheler my self

Modern rendering: I am a bachelor myself

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-063-06, DJR-063-07, DJR-063-08, DJR-063-09, DJR-063-10, DJR-063-12, DJR-063-13, DJR-063-14, DJR-063-15, DJR-063-16, DJR-063-17

Further local use

Printed “Batchelors” (English; lemma).

Citation key: bachelor.

Here: Batchelors again means unmarried men; must expresses their impatient desire in this reciprocal complaint, not a newly enacted legal obligation.

Context: Burton’s generalization about discontent moves in both directions, and the wives may otherwise be beautiful, wise and virtuous.

Source; Context passages: DJR-052-05

Edition page: 152; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Batchelors must be married, and married men would be Batchelors

Modern rendering: Bachelors must marry, and married men wish they were bachelors

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The first passive be married becomes marry; would be expands to wish they were. Both coordinated clauses retain the reversal.

Context passages: DJR-052-04, DJR-052-06, DJR-052-07

Further local use

Printed “batchelours” (English; lemma).

Citation key: bachelor.

Here: The spelling batchelours denotes unmarried men, included alongside widows in the allegation about concealing age.

Context: Sometimes limits the male example; this is Burton’s generalization in a courtship catalogue, not verified frequency data.

Source; Context passages: DJR-125-13

Edition page: 495; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: and batchelours too sometimes

Modern rendering: and sometimes bachelors too

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-125-12, DJR-125-14

Further local use

Printed “Batchelor” (English; lemma).

Citation key: bachelor.

Here: Batchelor means unmarried man; honestly here means honourably, and belike makes the attribution an inference.

Context: The preceding Trismegistus claim is followed by Witzel’s severe pro-marriage position, not an uncontested judgement about all unmarried people.

Source; Context passages: DJR-143-13

Edition page: 586; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Holding belike that a Batchelor could not live honestly as he should

Modern rendering: He apparently held that a bachelor could not live honourably as he ought

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The participial Holding is recast as he held, with he supplied from the preceding attributed speaker; belike becomes apparently.

Context passages: DJR-143-12, DJR-143-14, DJR-143-15, DJR-143-16, DJR-143-17, DJR-143-18, DJR-143-19

baffle

BAL-0264-V001 · Baffle

Printed “baffled” (English; lemma).

To humiliate, disgrace or treat contemptuously.

Here: Burton says that some patrons have treated him with contempt.

Context: The first-person admission is qualified by his attribution of disappointment to misfortune, then his own negligence; he has just blamed both scholars and patrons, chiefly the latter.

Source; Context passages: DJR-048-10

Edition page: 136; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I have been baffled in my time by some of them

Modern rendering: Some of them have indeed treated me with contempt in my time

Word and construction: The passive becomes active: some of them remains the agent, and I becomes me. Baffled contributes treated with contempt; indeed carries the concession introduced by Although immediately before the selected original clause.

Context passages: DJR-048-06, DJR-048-07, DJR-048-08, DJR-048-09, DJR-048-11, DJR-048-12, DJR-048-13, DJR-048-14, DJR-048-15, DJR-048-16, DJR-048-17

Alignment conventions: A1.

Further local use

Printed “baffled” (English; lemma).

Citation key: baffle.

Here: Humiliated in one setting while dominating in another.

Context: Burton’s opportunist changes roles for advantage; the same man tyrannizes in one place and suffers humiliation elsewhere.

Source; Context passages: DJR-010-29

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tyrannize in one place, be baffled in another

Modern rendering: tyrannizing in one place and being humiliated in another

Word and construction: The matched contrast preserves both actions and places. Be baffled becomes being humiliated; the added conjunction makes the coordination explicit.

Context passages: DJR-010-27, DJR-010-28, DJR-011-01, DJR-011-02

Alignment conventions: A1.

Further local use

Printed “bafled” (English; lemma).

Citation key: baffle.

Here: Humiliated as one of the injuries endured by a poor dependant.

Context: Burton describes social coercion to obtain food, including blows and compelled flattery; the claim is part of his indictment of poverty’s pressures, not approval of abusive treatment.

Source; Context passages: DJR-053-27

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: be reviled, bafled, insulted over

Modern rendering: be abused, humiliated and lorded over

Word and construction: The middle participle alone contributes humiliated; the neighboring verbs name abuse and domination separately.

Context passages: DJR-053-23, DJR-053-24, DJR-053-25, DJR-053-26, DJR-053-28, DJR-053-29, DJR-053-30

Alignment conventions: A1.

Further local use

Printed “baffle” (English; lemma).

Citation key: baffle.

Here: Humiliate or treat contemptuously; the surrounding clause concerns allowing others to do so.

Context: Burton allows resistance only sometimes and with discretion and moderation, after recommending restraint; this is historical consolation, not a blanket instruction to retaliate.

Source; Context passages: DJR-098-07

Edition page: 359; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: will let every man baffle him

Modern rendering: allows everyone to humiliate him

Word and construction: Let becomes allows, every man everyone, and baffle humiliate; him remains the person treated contemptuously.

Context passages: DJR-097-36, DJR-097-37, DJR-097-38, DJR-097-39, DJR-097-40, DJR-097-41, DJR-097-42, DJR-097-43, DJR-097-44, DJR-097-45, DJR-097-46, DJR-097-47, DJR-097-48, DJR-097-49, DJR-097-50, DJR-097-51, DJR-097-52, DJR-097-53, DJR-097-54, DJR-097-55, DJR-097-56, DJR-098-01, DJR-098-02, DJR-098-03, DJR-098-04, DJR-098-05, DJR-098-06, DJR-098-08, DJR-098-09, DJR-098-10, DJR-098-11, DJR-098-12, DJR-098-13, DJR-098-14

Alignment conventions: A1.

banns

BAL-0234-V031 · Marriage

Printed “Banes” (English; lemma).

Public announcements of an intended marriage.

Here: Banes is Burton’s spelling of banns; aske their Banes means have the marriage announced, rather than privately asking the lovers a question.

Context: The instruction is expressly conditional upon all parties being pleased; the comic and romance conclusion is not a statement of current marriage procedure.

Source; Context passages: DJR-143-50

Edition page: 589; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: aske their Banes

Modern rendering: publish their marriage banns

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-48, DJR-143-49, DJR-143-51, DJR-143-52, DJR-143-53, DJR-143-54

barbarian

BAL-0293-V019 · Civil and barbarous

Printed “Barbarians” (English; lemma).

People outside the Greeks’ own cultural group; here, non-Greeks. In other applications the word labels those judged uncultivated.

Here: The non-Greek peoples whose religious observance Burton holds up against corrupt Christian patrons.

Context: Dionysius’s original margin concerns ancestral worship; Burton generalizes it to all religious rites and applies the comparison polemically.

Source; Context passages: DJR-048-24

Edition page: 137–138; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Greeks and Barbarians

Modern rendering: Greeks and non-Greeks

Word and construction: Barbarians supplies non-Greeks in this particular Greek/non-Greek contrast.

Context passages: DJR-048-19, DJR-048-20, DJR-048-21, DJR-048-22, DJR-048-23, DJR-048-25, DJR-048-26, DJR-048-27, DJR-048-28, DJR-048-29, DJR-048-30, DJR-048-31, DJR-048-32, DJR-048-33, DJR-048-34

Alignment conventions: A1.

Further local use

Printed “Barbarians” (English; lemma).

Citation key: barbarian.

Here: People outside a group’s own preferred cultural boundary.

Context: Burton describes Greek exclusion of everyone else, then reproduces his own harsh judgments of northern peoples while arguing about exile.

Source; Context passages: DJR-093-42

Edition page: 327 [misprint for 340]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: the Greeks held all Barbarians but themselves

Modern rendering: the Greeks considered everyone but themselves barbarians

Word and construction: The adjective-like complement names outsiders under a judgment; held supplies considered.

Context passages: DJR-093-40, DJR-093-41, DJR-093-43, DJR-093-44

Alignment conventions: A1.

Further local use

Printed “Barbarian” (English; lemma).

Citation key: barbarian.

Here: A person classified as uncultivated or outside the speaker’s privileged social world.

Context: Burton argues that superior character can give the supposedly lowest outsider precedence over a titled inferior; his later defence of noble upbringing limits any egalitarian reading.

Source; Context passages: DJR-089-09

Edition page: 318; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: though thou be a Barbarian

Modern rendering: though you are a barbarian

Word and construction: The concessive though is retained; the subsequent if clause makes personal worth the condition.

Context passages: DJR-089-07, DJR-089-08, DJR-089-10, DJR-089-11, DJR-089-12, DJR-089-13, DJR-089-14, DJR-089-15, DJR-089-16, DJR-089-17, DJR-089-25, DJR-089-26, DJR-089-27

Alignment conventions: A1.

Further local use

Printed “Barbarian homeliness” (English; phrase).

Citation key: barbarian homeliness.

Here: Plainness attributed to people called barbarians: Barbarian supplies that cultural label, and homeliness means simplicity or lack of elaborate adornment.

Context: Léry’s reported comparison favours unadorned Indigenous Brazilians over French fashionable display as a stimulus to lust; equal beauty is expressly allowed.

Source; Context passages: DJR-120-26

Edition page: 469; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that Barbarian homeliness

Modern rendering: that barbarian simplicity

Word and construction: Both components are rendered; homeliness here does not mean ugliness.

Context passages: DJR-120-23, DJR-120-24, DJR-120-25, DJR-120-27

Alignment conventions: A1.

Further local use

Printed “Barbarians” (English; lemma).

Citation key: barbarian.

Here: People accused of uncivilized or brutally violent conduct.

Context: Bodin’s reported insult to the English is answered by Burton with the same charge against French violence; this is reciprocal polemic.

Source; Context passages: DJR-160-33

Edition page: 678; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: accounts Englishmen Barbarians

Modern rendering: calls the English barbarians

Word and construction: Accounts means judges or considers; the modern calls conveys the attributed accusation.

Context passages: DJR-160-31, DJR-160-32, DJR-160-34, DJR-160-35

Alignment conventions: A1.

barbaries

BAL-0293-V021 · Civil and barbarous

Printed “barbariemque” (Latin; lemma).

Barbarity or uncultivated conduct; barbariem is the accusative singular and the attached que means and.

Here: A condition that peoples are said to abandon through music.

Context: This claim is in the original Latin margin within attributed praise of music; Burton’s English body omits this particular clause.

Source; Context passages: DJR-085-05

Edition page: 299; Source layer: original marginal quotation.

Note; Modern note: N06245

Page label type: printed source label.

Source wording and original alignment: barbariemque facit deponere gentes

Modern rendering: makes peoples abandon barbarity

Word and construction: Barbariem supplies barbarity, gentes peoples and facit deponere makes abandon; the enclitic que links this claim to the preceding list, not separately expressed in the selected English segment.

Modern container: note

Context passages: DJR-085-03, DJR-085-04, DJR-085-06

Alignment conventions: A1.

barbarism

BAL-0293-V015 · Civil and barbarous

Printed “barbarism” (English; lemma).

A condition judged uncultivated or deficient in social order.

Here: The condition Roman laws and settlements supposedly overcame.

Context: Burton’s history supports colonial rule and compresses different histories; the claim is preserved as his.

Source; Context passages: DJR-014-02

Edition page: 51–52; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: was brought from barbarism

Modern rendering: brought them out of barbarism

Word and construction: The modern supplies them for the preceding countries and makes Roman prudence the explicit agent; the original is passive.

Context passages: DJR-014-01, DJR-014-03

Alignment conventions: A1.

Further local use

Printed “barbarism” (English; lemma).

Citation key: barbarism.

Here: The opposite of cultivated public and intellectual life in Burton’s historical comparison.

Context: The contrast is part of consolation through the changing fortunes of countries and individuals.

Source; Context passages: DJR-091-02

Edition page: 326; Source layer: original body; Page label type: printed source label.

Source and modern wording: the nurse of barbarism

Word and construction: The metaphor personifies the degraded condition as something nurtured by Greece; it is Burton’s judgment, not a verified description of the whole country.

Context passages: DJR-091-01, DJR-091-03, DJR-091-04

Alignment conventions: A1.

Further local use

Printed “Barbarism” (English; lemma).

Citation key: barbarism.

Here: An alleged lack of civilization.

Context: Eradicating it from America belongs to the fantasy of universal magical reform that is subsequently declared impossible.

Source; Context passages: DJR-015-31

Edition page: 59–60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: root out Barbarism out of America

Modern rendering: root barbarism out of America

Word and construction: Root out gives eradication; the supposed state is Burton’s colonial classification within a counterfactual wish.

Context passages: DJR-015-29, DJR-015-30, DJR-015-32, DJR-015-33, DJR-015-34, DJR-015-35, DJR-015-36

Alignment conventions: A1.

Further local use

Printed “barbarism” (English; lemma).

Citation key: barbarism.

Here: A condition judged uncultivated or foreign to one’s own privileged group.

Context: Burton reports Greek condemnation of all outsiders and the world’s reciprocal contempt for Greeks, within mutual national stereotypes.

Source; Context passages: DJR-011-21

Edition page: 39; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Greeks have condemned all the world but themselves of barbarism

Modern rendering: Greeks have condemned everyone but themselves as barbarians

Word and construction: The original abstract noun barbarism becomes a plural personal predicate as barbarians in the full equal-scope construction; these are not an isolated noun-to-noun pair.

Context passages: DJR-011-19, DJR-011-20, DJR-011-22, DJR-011-23

Alignment conventions: A1.

barbarism

BAL-0293-V017 · Civil and barbarous

Printed “barbarism” (English; lemma).

Uncultivated, faulty or unpolished expression.

Here: A charge against Burton’s own written style, alongside dialect, repetition and patchwork composition.

Context: He says the faults are partly affected or deliberate, then qualifies his self-condemnation instead of admitting every alleged fault without reserve.

Source; Context passages: DJR-005-06

Edition page: 9; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: barbarism

Modern rendering: barbarous language

Word and construction: The abstract noun is expanded as barbarous language; it concerns expression rather than a population.

Context passages: DJR-005-03, DJR-005-04, DJR-005-05, DJR-005-07, DJR-005-08

Alignment conventions: A1.

barbarous

BAL-0293-V014 · Civil and barbarous

Printed “barbarous” (English; lemma).

Uncultivated or lacking the social order valued by the speaker.

Here: A judgment on the state of a badly governed country.

Context: The historical classification belongs to Burton’s contrast between cultivated public life and waste; it is not a neutral hierarchy of peoples.

Source; Context passages: DJR-014-01

Edition page: 51; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: incult, barbarous, uncivil

Modern rendering: uncultivated, barbarous, uncivilised

Word and construction: Barbarous is retained; incult and uncivil contribute separate adjoining judgments.

Context passages: DJR-014-02, DJR-014-03

Alignment conventions: A1.

Further local use

Printed “barbarous” (English; lemma).

Citation key: barbarous.

Here: Uncultivated or socially degraded in Burton’s judgment.

Context: Burton attributes Egypt’s supposed decline to Turkish despotism; this is his sweeping polemical history.

Source; Context passages: DJR-013-12

Edition page: 48; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: now barbarous and desart

Modern rendering: now barbarous, deserted

Word and construction: Barbarous is retained, while desart separately supplies deserted.

Context passages: DJR-013-11, DJR-013-13, DJR-013-14

Alignment conventions: A1.

Further local use

Printed “barbarous” (English; lemma).

Citation key: barbarous.

Here: Uncultivated, according to the hierarchy assumed by the quoted argument.

Context: The claim that even such a nation acknowledges a god is followed by an express admission of a few exceptions in travel reports; the body does not name the he responsible for that admission.

Source; Context passages: DJR-155-14

Edition page: 651–652; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: there is no nation so barbarous

Modern rendering: no nation is so barbarous

Word and construction: The phrase is retained within an asserted universal whose continuation immediately qualifies it.

Context passages: DJR-155-12, DJR-155-13, DJR-155-15, DJR-155-16

Alignment conventions: A1.

barbarous

BAL-0293-V016 · Civil and barbarous

Printed “barbarous” (English; lemma).

Inhumanly cruel or brutal.

Here: Burton condemns English civil-war violence against people born in the same country.

Context: The adjective can condemn the conduct of Europeans and members of one’s own nation; it need not name an outside people.

Source; Context passages: DJR-009-28

Edition page: 31; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: barbarous immanitie

Modern rendering: barbarous brutality

Word and construction: Barbarous supplies brutal or inhuman; immanitie separately supplies brutality.

Context passages: DJR-009-26, DJR-009-27, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04

Alignment conventions: A1.

Further local use

Printed “barbarous” (English; lemma).

Citation key: barbarous.

Here: Inhumanly cruel.

Context: Burton condemns rulers whose factional killings destroy their own commonwealth.

Source; Context passages: DJR-013-18

Edition page: 48; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: barbarous inhumanities

Modern rendering: barbarous cruelties

Word and construction: Barbarous qualifies the cruel actions; the public body bleeding to death is the governing metaphor.

Context passages: DJR-013-17, DJR-013-19, DJR-013-20

Alignment conventions: A1.

Further local use

Printed “barbarous” (English; lemma).

Citation key: barbarous.

Here: Cruel or inhuman in treatment of another person.

Context: Burton refuses to imitate a painter’s torture of a captive in order to observe suffering; the painter story is a rhetorical exemplum.

Source; Context passages: DJR-058-03

Edition page: 178; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so barbarous, inhumane, curious or cruell

Modern rendering: so barbarous, inhuman, painstaking or cruel

Word and construction: The retained barbarous means brutal; curious independently means painstaking. The wider I need not and purpose clause preserve refusal, not a proposal to torture.

Context passages: DJR-058-01, DJR-058-02, DJR-058-04

Alignment conventions: A1.

barbarous

BAL-0293-V018 · Civil and barbarous

Printed “barbarous” (English; lemma).

Foreign-sounding, unintelligible or linguistically uncouth.

Here: The supposed incantatory words in the discussion of charms.

Context: Burton expressly denies intrinsic power in these words and attributes their deceptive use to the Devil within his historical theological account.

Source; Context passages: DJR-031-55

Edition page: 57; Source layer: original body; Page label type: printed source label.

Source and modern wording: barbarous words

Word and construction: The wording is retained; the surrounding no power at all makes their alleged use distinct from inherent efficacy.

Context passages: DJR-031-53, DJR-031-54, DJR-032-01

Alignment conventions: A1.

Further local use

Printed “barbarous” (English; lemma).

Citation key: barbarous.

Here: Uncouth or corrupt in language.

Context: Cornarius’s reported criticism of names for medicinal compounds is part of a historical professional dispute.

Source; Context passages: DJR-101-05

Edition page: 372–373; Source layer: original body; Page label type: printed source label.

Source and modern wording: barbarous names

Word and construction: The adjective describes terminology; it does not independently establish the compounds’ pharmacological effects.

Context passages: DJR-101-03, DJR-101-04, DJR-101-06, DJR-101-07, DJR-101-08

Alignment conventions: A1.

barbarously

BAL-0293-V022 · Civil and barbarous

Printed “barbarously” (English; lemma).

In an uncultivated or ignorant manner.

Here: The way Burton accuses much of the less educated gentry of treating books and libraries.

Context: The complaint is qualified by for the most part; it attacks lack of education rather than making rank itself proof of culture.

Source; Context passages: DJR-081-18

Edition page: 281; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: how barbarously and basely for the most part our ruder gentry esteem of Libraries and books

Modern rendering: how barbarously and meanly most of our less cultivated gentry regard libraries and books

Word and construction: Barbarously is retained; basely supplies meanly, ruder less cultivated and for the most part limits the charge.

Context passages: DJR-081-16, DJR-081-17, DJR-081-19, DJR-081-20

Alignment conventions: A1.

barbarus

BAL-0293-V020 · Civil and barbarous

Printed “Barbarus” (Latin; lemma).

Barbarous or uncultivated; as a noun, a barbarian or non-Greek according to context.

Here: An uncultivated reader in the Latin address to the book.

Context: The poem first orders such readers driven away, then immediately reverses course and welcomes all, saying that fault-finding can help him pursue better things.

Source; Context passages: DJR-170-41

Edition page: unnumbered preliminary matter, scan p. 14; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 14

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: Barbarus, indoctusque rudis spectator

Modern rendering: a barbarous, ignorant, uncultivated spectator

Word and construction: Barbarus supplies barbarous; indoctus ignorant and rudis uncultivated are separate adjectives.

Context passages: DJR-170-39, DJR-170-40, DJR-170-42, DJR-170-43

Alignment conventions: A1.

Further local use

Printed “Barbari” (Latin; lemma).

Citation key: barbarus.

Here: Non-Greeks, as a plural noun in contrast with Greeks.

Context: Dionysius’s original marginal argument concerns persistence of ancestral worship; Burton’s English body broadens it.

Source; Context passages: DJR-048-24

Edition page: 137–138; Source layer: original marginal quotation.

Note; Modern note: N03520

Page label type: printed source label.

Source wording and original alignment: tam Græci quam Barbari

Modern rendering: both Greeks and non-Greeks

Word and construction: Barbari supplies non-Greeks, with tam…quam supplying both… and.

Modern container: note

Context passages: DJR-048-19, DJR-048-20, DJR-048-21, DJR-048-22, DJR-048-23, DJR-048-25, DJR-048-26, DJR-048-27, DJR-048-28, DJR-048-29, DJR-048-30, DJR-048-31, DJR-048-32, DJR-048-33, DJR-048-34

Alignment conventions: A1.

Further local use

Printed “barbaro” (Latin; lemma).

Citation key: barbarus.

Here: Uncultivated; an adjective agreeing with fastu.

Context: The margin condemns wealthy people’s disdain for learning, rather than treating noble birth as a guarantee of cultivation.

Source; Context passages: DJR-048-34

Edition page: 138–139; Source layer: original marginal quotation.

Note; Modern note: N03540

Page label type: printed source label.

Source wording and original alignment: barbaro fastu

Modern rendering: with uncultivated arrogance

Word and construction: Barbaro supplies uncultivated, fastu arrogance; with renders the ablative construction.

Modern container: note

Context passages: DJR-048-29, DJR-048-30, DJR-048-31, DJR-048-32, DJR-048-33

Alignment conventions: A1.

Further local use

Printed “barbaram” (Latin; lemma).

Citation key: barbarus.

Here: Barbarous or inhumanly brutal; an adjective agreeing with insaniam.

Context: The margin attributed to Commines condemns civil violence between people born under the same sky.

Source; Context passages: DJR-009-28

Edition page: 31; Source layer: original marginal quotation.

Note; Modern note: N00558

Page label type: printed source label.

Source wording and original alignment: crudelitatem & barbaram insaniam

Modern rendering: the cruelty and barbarous madness

Word and construction: Barbaram supplies barbarous; insaniam independently supplies madness, not the body’s immanity.

Modern container: note

Context passages: DJR-009-26, DJR-009-27, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04

Alignment conventions: A1.

Further local use

Printed “Barbaris” (Latin; lemma).

Citation key: barbarus.

Here: People designated uncultivated or outside the speaker’s own cultural group; Barbaris is the ablative plural after cum.

Context: Léry’s reported contact with Indigenous Brazilians is compared with French sexual provocation; the statement denies that nudity necessarily has the alleged effect.

Source; Context passages: DJR-120-25

Edition page: 469; Source layer: original marginal quotation.

Note; Modern note: N09225

Page label type: printed source label.

Source wording and original alignment: cum Barbaris nudis

Modern rendering: with naked barbarians

Word and construction: Barbaris supplies barbarians, nudis naked and cum with. The wider commercium means contact or association, not necessarily sexual intercourse.

Modern container: note

Context passages: DJR-120-23, DJR-120-24, DJR-120-26, DJR-120-27

Alignment conventions: A1.

baseness of birth

BAL-0259-V022 · Honour and nobility

Printed “Basenesse of birth” (English; phrase).

Low social origin; baseness here is rank, not moral wickedness.

Here: Shame at origin can lead successful people to disown their relatives.

Context: The disgrace is in some people’s eyes; Burton’s consolation argues it should not be held against personal worth.

Source; Context passages: DJR-088-18

Edition page: 314; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Basenesse of birth is a great disparagement to some men

Modern rendering: Low birth is a great disgrace in some people’s eyes

Word and construction: In some people’s eyes makes the evaluative perspective explicit; it does not endorse the stigma.

Context passages: DJR-088-19, DJR-088-20, DJR-088-21, DJR-088-22, DJR-088-23, DJR-088-24, DJR-088-25

Alignment conventions: A1.

Further local use

Printed “base” (English; lemma).

Citation key: base.

Here: The catalogue joins legendary and historical parentage claims; base cannot everywhere be restricted to a single legal category.

Context: Cardano’s proposed bodily explanation is early modern generation theory, not evidence of inherited ability.

Source; Context passages: DJR-088-42

Edition page: 317; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: have been base

Modern rendering: have been of low birth

Word and construction: The modern unfolds the contextual social sense; the preceding bastards is separately rendered born outside marriage.

Context passages: DJR-088-40, DJR-088-41, DJR-088-43, DJR-088-44

Alignment conventions: A1.

baudery

BAL-0211-V004 · Bawd

Printed “baudery” (English; lemma).

Procuring or pimping.

Here: Procurement joins other crimes in Burton’s assault on the supposedly honourable origins of noble families.

Context: Burton’s social satire includes promotion earned by supplying a powerful man with sexual access.

Source: DJR-088-23; Edition page: 314–315; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: knavery, baudery, murther and tyranny

Modern rendering: knavery, pimping, murder, and tyranny

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes procuring or pimping.

Context passages: DJR-088-22, DJR-088-24

bawd

BAL-0211-V001 · Bawd

Printed “Bawd” (English; lemma).

A procurer or intermediary arranging sexual encounters.

Here: The accusation distinguishes procuring from participating in sex.

Context: Burton attacks a male Jesuit as hypocritical; these sweeping accusations are polemic, not verified facts about the order.

Source: DJR-009-13; Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a notorious Bawd, and famous fornicator

Modern rendering: a notorious procurer and an infamous fornicator

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Bawd supplies procurer; fornicator names the separate participant-role. Famous becomes infamous in this condemnatory context.

Context passages: DJR-009-12, DJR-009-14

Further local use

Printed “Baud” (English; lemma).

Here: Ballio exemplifies shameless pleasure in abuse and public disgrace.

Context: Burton invokes a comic character; the original margin preserves an exchange of insults and approving replies.

Source: DJR-040-35; Edition page: 100 [PDF200]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: Ballio the Baud in Plautus

Modern rendering: Ballio the pimp in Plautus

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a procurer.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Further local use

Printed “Bawd” (English; lemma).

Here: The intermediary can be a husband; it is not a role defined by female sex.

Context: Burton’s generalization about Venice and Zante is a reported social allegation, not independently verified.

Source: DJR-125-63; Edition page: 499; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for a man to be Bawd to his own wife

Modern rendering: for a man to act as bawd to his own wife

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a procurer.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-125-64

Further local use

Printed “bawds” (English; lemma).

Here: The charge turns on privileged medical and religious access, combined with alleged facilitation.

Context: Burton’s anti-Catholic and anti-practitioner polemic; the alleged effects of drugs are not medically established.

Source: DJR-125-67; Edition page: 499–500; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The most slye, dangerous, and cunning bawds

Modern rendering: The slyest, most dangerous and most cunning bawds

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes procurers or facilitators of sexual encounters.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-125-68, DJR-125-71, DJR-125-75, DJR-125-76

bawd and pander

BAL-0211-V002 · Bawd

Printed “Bawds, Panders” (English; family).

Bawds and panders are sexual intermediaries; philters and recipes are separate material or magical means.

Here: The opening escalation distinguishes human brokerage from preparations and finally demonic aid.

Context: Burton describes desperate recourse when the lovers’ own stratagems fail.

Source: DJR-125-54; Edition page: 498; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Bawds, Panders, Magical Philters, and receits

Modern rendering: bawds, panders, magical love potions and recipes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The first two nouns name people; magical philters and receits name other means. The full list is not a definition of bawd.

Context passages: DJR-125-53, DJR-125-55, DJR-125-56, DJR-126-01

bawd as metaphor

BAL-0211-V005 · Bawd

Printed “bawde” (English; phrase).

A facilitator of sexual attraction, metaphorically.

Here: The eye arranges an encounter through looks before speech begins.

Context: Burton gives the Euryalus and Lucretia story as an example of mutual visual communication; its construed consent belongs to the story.

Source: DJR-120-32; Edition page: 470; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the first bawde

Modern rendering: the first go-between

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a facilitator of sexual attraction, metaphorically.

Context passages: DJR-120-31, DJR-120-33

Further local use

Printed “bawd” (English; phrase).

Here: Adorned clothing is represented as an intermediary that catches the admirer.

Context: Burton’s attack on dress, framed with trapping imagery, is qualified by acceptance of becoming ordinary clothing in the next paragraph.

Source: DJR-121-03; Edition page: 473; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the greatest bawd

Modern rendering: the greatest go-between

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a facilitator of attraction, metaphorically.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-121-02, DJR-121-04

bawdry

BAL-0211-V003 · Bawd

Printed “bawdry” (English; lemma).

The practice or trade of procuring sexual encounters.

Here: The learned-art comparison introduces a network of intermediaries and elaborate tricks.

Context: Burton attributes liberal science to Lucian, whose exact passage the supplied apparatus leaves unlocated.

Source: DJR-125-57; Edition page: 498; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bawdry is become an art, or a liberal science

Modern rendering: procuring has become an art, or a liberal science

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes the practice or trade of procuring sexual encounters.

Context passages: DJR-125-58, DJR-125-59

bawdy

BAL-0211-V015 · Bawd

Printed “bawdy” (English; lemma).

Foul or filthy.

Here: The cook’s unwashed hands make luxury repellent; the margin explicitly refers to defecation.

Context: Burton’s coarse anti-luxury example, with a distinct bodily-dirt sense rather than sexual procurement.

Source: DJR-090-19; Edition page: 323; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their bawdy hands

Modern rendering: their foul hands

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes foul or filthy.

bawdy

BAL-0211-V016 · Bawd

Printed “bawdy” (English; lemma).

Sexually indecent or obscene.

Here: Burton calls Petronius’s deathbed entertainment bawdy, intensifying the light poems and easy verses of the preceding quoted Latin.

Context: Burton’s polemical English restatement of Tacitus’s reported scene; the adjective is Burton’s stronger characterization, not the literal meaning of the Latin levia. The following passage condemns the portrayed impiety before introducing a milder class of hesitant believers.

Source: DJR-161-63; Edition page: 685; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bawdy verses and scurrile songs

Modern rendering: bawdy verses and coarse songs

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Bawdy contributes sexually indecent or obscene and is retained in the modern rendering; scurrile separately contributes coarse.

Translation layer: The preceding Latin levia carmina & faciles versus is separately translated as light poems and easy verses. Burton’s stronger English characterization must not be presented as a literal Latin gloss.

Context passages: DJR-161-62, DJR-161-64, DJR-162-01

Supporting source notes: N12752

bawdy house

BAL-0211-V006 · Bawd

Printed “Bawdy house” (English; phrase).

A house of prostitution.

Here: The lost narrator recognizes where the vegetable seller has led him by seeing prostitutes.

Context: Burton retells Petronius’s fictional episode, changing its setting into an evening walk.

Source: DJR-125-62; Edition page: 499; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Bawdy house

Modern rendering: a brothel

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a house of prostitution.

be revenged

BAL-0256-V004 · Revenge

Printed “be revenged” (English; phrase).

Take revenge; obtain retaliatory satisfaction.

Here: A threat of revenge is met by a vow to restore affection.

Context: Burton’s syntax makes Euclid threaten and his brother reply; the supplied Plutarch comparison reverses those roles. Both versions lead to reconciliation, not enacted revenge.

Source; Context passages: DJR-096-33

Edition page: 353; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: swore he would be revenged

Modern rendering: swore revenge

Word and construction: Would be revenged is compressed into the object revenge of swore; the threatened intention is preserved.

Uncertainty: The paired text preserves Burton’s allocation of speakers rather than silently replacing it with Plutarch’s.

Context passages: DJR-096-30, DJR-096-31, DJR-096-32, DJR-096-34

Alignment conventions: A1.

Further local use

Printed “in revenge” (English; phrase).

Citation key: revenge.

Here: The little bird retaliates against the ass that destroyed its nest.

Context: The animal exempla warn against provoking even the weak; the subsequent maxim recommends enduring injuries. The separate eagle story has Burton’s bee where the familiar fable has a beetle.

Source; Context passages: DJR-097-07

Edition page: 355; Source layer: original body; Page label type: printed source label.

Source and modern wording: in revenge

Word and construction: The unchanged phrase identifies the retaliatory purpose of the bird’s action.

Sense relation: Retaliation is illustrated by an attributed animal example.

Context passages: DJR-097-06, DJR-097-08, DJR-097-09, DJR-097-10

Alignment conventions: A1.

Further local use

Printed “be revenged” (English; phrase).

Citation key: be revenged.

Here: Brasidas’s reported remark generalizes the mouse’s response to harm done to her young.

Context: The body says no creature will fail to retaliate; the original margin says no animal fails to desire revenge, a distinct claim about inclination.

Source; Context passages: DJR-097-08

Edition page: 355; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: there is no creature so contemptible, that will not be revenged

Modern rendering: no creature is so contemptible that it will not take revenge

Word and construction: Will and the negative remain; the modern makes the active retaliatory meaning explicit.

Sense relation: The same verbal construction names the reaction claimed even for small creatures.

Context passages: DJR-097-06, DJR-097-07, DJR-097-09, DJR-097-10

Alignment conventions: A1.

Further local use

Printed “be revenged on themselves” (English; phrase).

Citation key: be revenged on oneself.

Here: Burton describes self-directed fatal violence when people cannot vent passion or redress what they believe is wrong.

Context: His historical causal claim is severe, but does not establish an inevitable outcome for people with melancholy; as they mean qualifies the wrong as their own judgment.

Source; Context passages: DJR-062-26

Edition page: 201; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: be revenged on themselves

Modern rendering: take revenge upon themselves

Word and construction: Themselves retains the self-directed object; no external victim is supplied.

Sense relation: The same retaliatory action is represented as self-directed in this historical account.

Context passages: DJR-062-25, DJR-062-27

Alignment conventions: A1.

Further local use

Printed “revenge such men take of their adversaries” (English; phrase).

Citation key: take revenge.

Here: Scholars attack enemies through satire and invective, in contrast with honouring patrons in writing.

Context: The passage describes the power of literary recompense and retaliation; it does not require physical violence. Burton’s Plato book number is impossible as an ordinary Laws reference and remains unresolved.

Source; Context passages: DJR-111-07

Edition page: 425; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the greatest revenge such men take of their adversaries

Modern rendering: the greatest revenge such men take on their enemies

Word and construction: Take of becomes take on; the superlative and the writers’ agency remain.

Sense relation: Retaliation can be literary rather than bodily.

Context passages: DJR-111-06, DJR-111-08

Alignment conventions: A1.

beata civitas

BAL-0290-V006 · Commonwealth

Printed “Beata civitas” (Latin; phrase).

A happy city or civic community: beata means happy or flourishing; civitas means the city considered as a community of citizens.

Here: The whole community’s happiness is distinguished from that of a fortunate few.

Context: Burton’s margin cites Plato, Republic 4, for the contrast; it is a criterion of public well-being.

Source; Context passages: DJR-013-03

Edition page: 46; Source layer: original marginal quotation.

Note; Modern note: N00814

Page label type: printed source label.

General passage page label: 46–47

Source wording and original alignment: Beata civitas non ubi pauci beati, sed tota civitas beata

Modern rendering: A happy city is not one where a few are happy, but where the whole city is happy

Word and construction: The negative and but preserve the contrast; English supplies is and one where to complete the elliptical Latin.

Modern container: note

Context passages: DJR-013-01, DJR-013-02, DJR-013-04, DJR-013-05

Alignment conventions: A1.

Beauty and variable taste

BAL-0202-V001 · Beauty

Printed “our books like beauty” (English; phrase).

Attractive appearance or excellence, here the comparison for differing responses to books.

Here: What one reader admires another rejects; beauty supplies an analogy for divided literary judgment.

Context: Democritus Junior’s defence of his writing, with the surrounding comparison of readers to diners.

Source; Context passages: DJR-005-10

Edition page: 9; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our books like beauty

Modern rendering: Our books are like beauty

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern sentence makes explicit the copula understood in the compressed original.

Context passages: DJR-005-09, DJR-005-11

Beauty as a disputed remedy

BAL-0202-V018 · Beauty

Printed “Beauty” (English; phrase).

Attractive appearance, here the sight or company of beautiful women.

Here: Beauty is proposed as relief from fear, grief and melancholy in male sufferers, in contrast to its later role as a cause of lovesickness.

Context: Burton reports La Seine and Epicurean remedies but endorses Cicero’s moral objection at DJR-085-39; Favorinus and Stobaeus are reported as highly approving, while most of the more permissive physicians allow it in certain cases, especially for such patients.

Source; Context passages: DJR-085-36

Edition page: 302; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Beauty alone is a soveraign remedy against fear, grief, and all melancholy fits

Modern rendering: Beauty alone is a supreme remedy for fear, grief, and every fit of melancholy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Beauty names the attractive appearance; alone retains the proposed sufficiency, soveraign means supreme, and the whole claim remains a reported and disputed prescription rather than medical advice.

Qualification: The Menelaus/Helen example is mythic. Reports about Epicurus retain Burton’s if Plutarch bely him not and if we may give credit to Athenaeus; exact La Seine and Athenaeus passages remain unresolved. The continuation’s Fonseca proposal includes sexual pleasure and pressure regardless of willingness, not merely harmless recreation.

Context passages: DJR-085-35, DJR-085-37, DJR-085-38, DJR-085-39, DJR-085-40

Beauty as proportion

BAL-0202-V004 · Beauty

Printed “perfection of the whole composition” (English; phrase).

Completeness or excellence of a composite whole.

Here: An alternative definition derives beauty from the fitting symmetry, measure, order and arrangement of parts; grace is the comeliness proceeding from it.

Context: Others will have introduces a rival account alongside the preceding radiance definition, not a replacement silently adopted as the sole theory.

Source; Context passages: DJR-108-37

Edition page: 412–413; Source layer: original body; Page label type: printed source label.

Source and modern wording: the perfection of the whole composition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The entire description is retained; the following causal clause supplies the account in terms of parts.

Context passages: DJR-108-36, DJR-108-38, DJR-108-39

Beauty as radiance

BAL-0202-V002 · Beauty

Printed “Beauty is a lively shining” (English; phrase).

Beauty is an active, living radiance.

Here: In the account attributed to Plato, goodness flows outward through ideas, seeds, formative principles and shadows, stirring minds towards unity.

Context: Burton reports a Platonist definition; its exact intermediary remains unresolved.

Source; Context passages: DJR-108-36

Edition page: 412; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Beauty is a lively shining or glittering brightness

Modern rendering: Beauty is a living radiance or glittering brightness

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Lively means living or active here, not merely cheerful; shining becomes radiance.

Uncertainty: The supplied edition does not establish this as an exact quotation from a particular Platonic dialogue.

Context passages: DJR-108-32, DJR-108-33, DJR-108-34, DJR-108-35, DJR-108-37, DJR-108-38

Beauty of the whole

BAL-0202-V011 · Beauty

Printed “universa facies” (Latin; phrase).

The entire appearance or overall aspect; facies here is broader than the face alone.

Here: Burton’s Latin says the whole appearance gives distinction to the parts; his English stresses correspondence of face and other parts.

Context: A quotation attributed to Seneca, materially altered from the source reported in the edition.

Source; Context passages: DJR-119-11

Edition page: 462; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sed illa cujus simul universa facies admirationem singulis partibus dedit

Modern rendering: but one whose whole appearance together has lent distinction to each individual part

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Universa facies supplies whole appearance; dedit supplies gave or has lent.

Qualification: The edition reports Seneca 33.5 with abstulit, took away, rather than Burton’s dedit, gave. Burton’s changed claim is retained, not presented as an exact Senecan formulation.

Context passages: DJR-119-09, DJR-119-10, DJR-119-12

Beauty’s rank and power

BAL-0202-V009 · Beauty

Printed “bonum si non summum” (Latin; phrase).

A good, if not the highest: bonum names a good; summum is highest.

Here: Beauty’s power to overcome people’s commitments does not prove it is the supreme good; the full phrase distinguishes rank from practical triumph.

Context: Burton’s qualifying Latin interjection inside an encomium attributed to Isocrates.

Source; Context passages: DJR-117-11

Edition page: 453; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bonum si non summum, de summis tamen non infrequenter triumphans

Modern rendering: a good which, if not the highest, nevertheless often triumphs over the highest

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Non infrequenter is a litotes, not infrequently or often; de summis supplies what it triumphs over.

Context passages: DJR-117-12, DJR-117-13, DJR-117-14, DJR-117-15, DJR-117-16, DJR-117-17

Becks

BAL-0203-V007 · Courtship and wooing

Printed “becks” (English; family).

Nods or beckoning signs.

Here: A suitor communicates by gestures what he fears to say aloud, within a banquet scene of mutual temptation.

Context: Jerome’s scene expanded and rearranged by Burton; enticing or being enticed leaves agency reciprocal.

Source; Context passages: DJR-122-38

Edition page: 482; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: one speaks by becks and signs

Modern rendering: One speaks through nods and signs

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Becks supplies nods; signs is the broader accompanying noun.

Context passages: DJR-122-37, DJR-123-50, DJR-123-51

bellica virtus

BAL-0296-V012 · War and peace

Printed “bellicæ virtutis” (Latin; phrase).

Military courage: bellica means martial or military, virtus courage or excellence; bellicæ virtutis is the genitive, of military courage.

Here: The military courage whose protection shelters civil affairs.

Context: The original Cicero margin supports Burton’s qualified defence, not the falsely named virtue condemned later in the same body paragraph.

Source; Context passages: DJR-010-02

Edition page: 32; Source layer: original marginal quotation.

Note; Modern note: N00575

Page label type: printed source label.

Source wording and original alignment: bellicæ virtutis

Modern rendering: of military courage

Word and construction: Bellicæ supplies military and virtutis of courage; both genitive forms belong to the same phrase.

Modern container: note

Context passages: DJR-010-01, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

bellua

BAL-0296-V004 · War and peace

Printed “bellua” (Latin; lemma).

A beast or animal.

Here: The beast to which war is compared.

Context: The word is distinct from bellum despite their sound resemblance; quasi explicitly marks a comparison.

Source; Context passages: DJR-009-26

Edition page: 31; Source layer: original marginal quotation.

Note; Modern note: N00552

Page label type: printed source label.

Source wording and original alignment: Bellum quasi bellua

Modern rendering: War is like a beast

Word and construction: Bellua supplies a beast; Bellum war, quasi like and supplied is complete the comparison.

Modern container: note

Context passages: DJR-009-17, DJR-009-18, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-24, DJR-009-25, DJR-009-27, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

belluinus

BAL-0296-V005 · War and peace

Printed “belluinam” (Latin; lemma).

Beastly or belonging to a beast; belluinam is feminine accusative singular agreeing with rem, thing.

Here: The quality imputed to war in the More margin.

Context: The original marginal paraphrase says More calls war beastly; this does not turn the sound resemblance into an etymological proof.

Source; Context passages: DJR-009-18

Edition page: 30; Source layer: original marginal quotation.

Note; Modern note: N00529

Page label type: printed source label.

Source wording and original alignment: rem plane belluinam

Modern rendering: an altogether beastly thing

Word and construction: Belluinam means beastly, plane altogether and rem thing; an is supplied by English.

Modern container: note

Context passages: DJR-009-17, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-24, DJR-009-25, DJR-009-26, DJR-009-27, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

bellum

BAL-0296-V003 · War and peace

Printed “Bellum” (Latin; lemma).

War; an organized armed conflict.

Here: War is likened to a beast and to fury released upon crime.

Context: The original margin gives a wordplay, not a demonstrated historical derivation; the body’s Gerbelius attribution remains uncollated.

Source; Context passages: DJR-009-26

Edition page: 31; Source layer: original marginal quotation.

Note; Modern note: N00552

Page label type: printed source label.

Source wording and original alignment: Bellum quasi bellua

Modern rendering: War is like a beast

Word and construction: Bellum means war, quasi like, and bellua a beast; is is supplied for the Latin verbless comparison.

Modern container: note

Context passages: DJR-009-17, DJR-009-18, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-24, DJR-009-25, DJR-009-27, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

Further local use

Printed “Bellum” (Latin; lemma).

Citation key: bellum.

Here: War, called altogether beastly in the marginal reference to More.

Context: The margin names More’s Utopia, book 2; the comment supports Burton’s denunciation without replacing his later allowance of necessary defence.

Source; Context passages: DJR-009-18

Edition page: 30; Source layer: original marginal quotation.

Note; Modern note: N00529

Page label type: printed source label.

Source wording and original alignment: Bellum rem plane belluinam vocat Morus

Modern rendering: More calls war an altogether beastly thing

Word and construction: Bellum war is the object of vocat, calls; Morus is More, rem thing, plane altogether and belluinam beastly.

Modern container: note

Context passages: DJR-009-17, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-24, DJR-009-25, DJR-009-26, DJR-009-27, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

Further local use

Printed “insanum bellum” (Latin; phrase).

Citation key: insanum bellum.

Here: Insane war: bellum is war and insanum is mad or irrational, agreeing with it.

Context: Burton applies the phrase to the destructive warfare just catalogued; the following qualification rejects condemnation of all wars.

Source; Context passages: DJR-009-30

Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: insanum bellum

Modern rendering: insane war

Word and construction: Insanum supplies insane and bellum war; moral and satirical judgment is not a clinical diagnosis of every combatant.

Context passages: DJR-009-17, DJR-009-18, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-24, DJR-009-25, DJR-009-26, DJR-009-27, DJR-009-28, DJR-009-29, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

Further local use

Printed “Bellum” (Latin; lemma).

Citation key: bellum.

Here: War, which the marginal maxim says should neither be feared nor provoked.

Context: Attributed to Pliny’s Panegyric, this balanced counsel accompanies deliberation rather than either timidity or rashness; its exact cited location remains uncollated.

Source; Context passages: DJR-017-18

Edition page: 67–68; Source layer: original marginal quotation.

Note; Modern note: N01123

Page label type: printed source label.

Source wording and original alignment: Bellum nec timendum nec provocandum

Modern rendering: War should neither be feared nor provoked

Word and construction: Bellum means war; the coordinated gerundives express obligation and both negatives remain.

Modern container: note

Context passages: DJR-017-11, DJR-017-12, DJR-017-13, DJR-017-14, DJR-017-15, DJR-017-16, DJR-017-17, DJR-017-19

Alignment conventions: A1.

Further local use

Printed “bello” (Latin; lemma).

Citation key: bellum.

Here: War; bello is the ablative after de, concerning war.

Context: The original Chytraeus margin gives the same city-inscription thought as the body; the exact location in his collection remains open.

Source; Context passages: DJR-095-43

Edition page: 348; Source layer: original marginal quotation.

Note; Modern note: N07139

Page label type: printed source label.

Source wording and original alignment: tempore pacis de bello cogitat

Modern rendering: thinks of war in time of peace

Word and construction: De bello supplies of war, tempore in time and pacis of peace; the subject city stands earlier in the full marginal sentence.

Modern container: note

Context passages: DJR-095-41, DJR-095-42, DJR-095-44, DJR-095-45

Alignment conventions: A1.

Further local use

Printed “bellum cum vitiis” (Latin; phrase).

Citation key: bellum cum vitiis.

Here: War with vices: bellum war, cum with and vitiis vices in the ablative plural.

Context: The moral maxim transfers hostility from people to vice; earlier peace counsel and discretion in resistance qualify its application.

Source; Context passages: DJR-098-13

Edition page: 360; Source layer: original marginal quotation.

Note; Modern note: N07354

Page label type: printed source label.

Source wording and original alignment: bellum cum vitiis

Modern rendering: war with vices

Word and construction: The Latin plural vitiis is rendered vices in the marginal translation; Burton’s separate English body uses singular collective vice.

Modern container: note

Context passages: DJR-096-29, DJR-096-30, DJR-096-31, DJR-096-32, DJR-096-33, DJR-098-01, DJR-098-02, DJR-098-03, DJR-098-04, DJR-098-05, DJR-098-06, DJR-098-07, DJR-098-08, DJR-098-09, DJR-098-10, DJR-098-11, DJR-098-12, DJR-098-14, DJR-098-15, DJR-098-16, DJR-098-17, DJR-098-18

Alignment conventions: A1.

bellum sacrum

BAL-0296-V013 · War and peace

Printed “bello sacro” (Latin; phrase).

Holy or sacred war: bellum means war and sacrum sacred; bello sacro is the ablative construction here rendered in a holy war.

Here: The name used to promise heaven to those risking their lives in battle.

Context: Burton condemns the incentive and attributes it polemically to ancient and contemporary peoples; the claims are his reported account, not direct statements of their doctrines.

Source; Context passages: DJR-010-08

Edition page: 33; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bello sacro

Modern rendering: in a holy war

Word and construction: Bello supplies war and sacro holy; in renders the ablative construction and a is supplied by English usage.

Context passages: DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

Further local use

Printed “In sacro bello hoc quod stili mucrone agitur” (Latin; phrase).

Citation key: bellum sacrum.

Here: A sacred war fought by writing: sacro bello means sacred war; in in, hoc this, quod which, stili of the pen, mucrone with its point and agitur is waged.

Context: Burton’s refusal of endless religious controversy treats the pen as a weapon; it does not reject all theology. His generalizations about Catholic opponents remain attributed polemic.

Source; Context passages: DJR-006-13

Edition page: 15; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: In sacro bello hoc quod stili mucrone agitur

Modern rendering: in this sacred war fought with the point of the pen

Word and construction: The full construction supplies the figurative instrument explicitly; this renders hoc, sacred war sacro bello, fought agitur and with the point of the pen stili mucrone.

Context passages: DJR-006-11, DJR-006-12, DJR-006-14, DJR-006-15

Alignment conventions: A1.

bellum, pax rursum

BAL-0296-V025 · War and peace

Printed “Bellum, pax rursum” (Latin; phrase).

War, then peace again: bellum war, pax peace and rursum again.

Here: The alternating conflict and reconciliation of lovers in a comic catalogue.

Context: The Terence quotation prints audaciæ, acts of boldness, where the consulted text has indutiæ, truces. Burton’s later English also reverses war and peace; both versions remain separate.

Source; Context passages: DJR-127-43

Edition page: 509; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Bellum, pax rursum

Modern rendering: War, then peace again

Word and construction: Bellum supplies war, pax peace, rursum again; then clarifies the sequence.

Context passages: DJR-127-41, DJR-127-42, DJR-127-44, DJR-127-45, DJR-127-46

Alignment conventions: A1.

Further local use

Printed “Peace, war” (English; family).

Citation key: peace and war.

Here: Concord and conflict, alternating in lovers’ experience.

Context: Burton’s separate English list puts peace before war, unlike the preceding Latin, and combines material from two quotations.

Source; Context passages: DJR-127-45

Edition page: 509; Source layer: original body; Page label type: printed source label.

Source and modern wording: Peace, war

Word and construction: The English order is retained; it is not presented as an exact rendering of Bellum, pax rursum.

Context passages: DJR-127-41, DJR-127-42, DJR-127-43, DJR-127-44, DJR-127-46

Alignment conventions: A1.

bene esse

BAL-0290-V009 · Commonwealth

Printed “bene esse” (Latin; phrase).

Well-being: bene means well, and esse means to be or being.

Here: The community’s welfare, opposed to the self-advancement of people called politicians.

Context: Burton’s English margin questions whether reading political authors, defeating rivals and gaining wealth contribute to public preservation.

Source; Context passages: DJR-013-20

Edition page: 48; Source layer: original marginal quotation.

Note; Modern note: N00844

Page label type: printed source label.

General passage page label: 48–49

Source wording and original alignment: bene esse

Modern rendering: well-being

Alignment scope: exact phrase with supplied editorial gloss in the same note

Word and construction: The supplied explanation in the same note defines the Latin phrase; it is not a separate translation of the whole English marginal question.

Modern container: note

Context passages: DJR-013-19, DJR-013-21

Benefice

BAL-0280-V006 · Living and preferment

Printed “benefices” (English; lemma).

Endowed ecclesiastical offices with associated income.

Here: The proposed rectors of benefices must be university-trained, examined and approved.

Context: Burton’s commonwealth proposal under collective patronage, followed by an admission that ideal officeholders cannot in fact be obtained.

Source; Context passages: DJR-016-27

Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Rectors of benefices

Modern rendering: Rectors appointed to benefices

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Benefices retains the endowed offices; Rectors names their holders. Appointed to makes the relation explicit where original of expresses it compactly.

Translator-supplied words: appointed to, explicating the relation in of

Context passages: DJR-016-26, DJR-016-28

Further local use

Printed “Benefice” (English; lemma).

Citation key: Benefice.

An endowed church office and its income.

Here: Obtaining even a small living begins new financial, legal and social troubles.

Context: Burton speaks as an aggrieved university man. He enumerates repairs, fees and uncertain title, but concedes that villagers often are peaceable and honest even while deploring loss of scholarly company.

Source; Context passages: DJR-049-35

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a smal Benefice

Modern rendering: a small living

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Benefice becomes living; a and smal are retained as a and small.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-049-36, DJR-049-37, DJR-049-38, DJR-049-39

bernes / bairn

BAL-0242-V050 · Parents and children

Printed “Bernes” (English; family).

Children.

Here: Bernes is the source’s word related to bairns; many, fair and lovely supply number and praise. Betide gives the wish that they come to the couple.

Context: Burton’s English wedding stanza is distinct from the preceding Latin adaptation of Theocritus. Both give Saturn where the Greek source invokes Zeus; the unidentified Latin intermediary is not authenticated.

Source; Context passages: DJR-143-66

Edition page: 589–590; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Many fair lovely Bernes to you betide!

Modern rendering: May many beautiful, lovely children come to you!

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-64, DJR-143-65, DJR-143-67, DJR-143-68, DJR-143-69

Further local use

Printed “Sobolem” (Latin; lemma).

Citation key: soboles.

Here: Sobolem is accusative singular of soboles, offspring; felicem supplies fortunate, det the wish may give, vobis to you and Latona the giver.

Context: This is the preceding Latin blessing, independently translated rather than treated as identical to Burton’s English Bernes line.

Source; Context passages: DJR-143-65

Edition page: 589; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: det vobis Latona Felicem Sobolem

Modern rendering: May Latona give you Fortunate children

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-64, DJR-143-66, DJR-143-67, DJR-143-68, DJR-143-69

bestow

BAL-0242-V014 · Parents and children

Printed “bestow” (English; lemma).

Establish or place a person in a suitable position.

Here: Bestow concerns providing for children’s station or calling; marriage is one possible application, not the only sense here.

Context: Financial charges and refusal to reduce inherited social display prevent parents from supporting children adequately.

Source; Context passages: DJR-017-32

Edition page: 69; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bring up or bestow their children to their callings, to their birth and quality

Modern rendering: educate and establish their children in occupations suited to their birth and rank

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Bring up becomes educate; bestow becomes establish; callings is rendered occupations, while birth and quality supplies the standard of social rank. The modern joins educate and establish with and where the original has or; that editorial coordination must not be attributed to the printed original.

Context passages: DJR-017-29, DJR-017-30, DJR-017-31, DJR-017-33, DJR-017-34

bestow

BAL-0242-V015 · Parents and children

Printed “bestowing” (English; lemma).

Arranging a child’s marriage.

Here: The surrounding argument makes the marital sense definite; of their children names whose marriages are arranged.

Context: Burton condemns parents who use an eldest son’s affection to recover a squandered estate; his contemptuous description of the bride is part of that attack.

Source; Context passages: DJR-140-80

Edition page: unnumbered verso after 576; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bestowing of their children

Modern rendering: arranging their children’s marriages

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-75, DJR-140-76, DJR-140-77, DJR-140-78, DJR-140-79, DJR-140-81, DJR-140-82, DJR-140-83, DJR-140-84, DJR-140-85, DJR-140-86, DJR-140-87, DJR-140-88, DJR-140-89, DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-141-13, DJR-141-14, DJR-141-15, DJR-141-16, DJR-141-17, DJR-141-18, DJR-141-19, DJR-141-20, DJR-141-21, DJR-141-22, DJR-141-23

Further local use

Printed “daughters to bestow” (English; lemma).

Citation key: bestow.

Here: Bestow again means arrange marriage, now for daughters; the modern wording does not transfer the action to the daughters themselves.

Context: The clause follows the prohibition on compelling or imposing a match and precedes qualified medical/legal arguments and the explicit restriction at 141-09.

Source; Context passages: DJR-141-05

Edition page: unnumbered PDF688; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such above the rest as have daughters to bestow

Modern rendering: Above all, those with daughters to marry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete noun phrase is recast with above all fronted; have becomes with, and to bestow becomes to marry in the parental arranging sense.

Context passages: DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-141-13, DJR-141-14, DJR-141-15, DJR-141-16, DJR-141-17, DJR-141-18, DJR-141-19, DJR-141-20, DJR-141-21, DJR-141-22, DJR-141-23

betroth

BAL-0234-V019 · Marriage

Printed “betroth” (English; lemma).

Pledge or promise in marriage.

Here: Betroth specifies the pledge towards marriage. The accompanying prediction that the young man desires only money is the narrator’s hostile allegation.

Context: Burton attacks an older woman’s proposed remarriage. The preceding Pliny example suppresses Pliny’s eventual praise of a widow’s devotion, as the supplied source note explains.

Source; Context passages: DJR-115-46

Edition page: 445; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: betroth her self to some yong man

Modern rendering: pledging herself to some young man

Alignment scope: Infinitival marriage pledge recast as a participial clause

Word and construction: Betroth her self means pledge herself; the modern uses the participle pledging after its preceding sentence about marrying again.

Context passages: DJR-115-43, DJR-115-44, DJR-115-45, DJR-115-47

Further local use

Printed “betrothed” (English; lemma).

Citation key: betroth.

Here: Betrothed denotes a claimed marriage pledge through the ring. The modern fronts the means, by placing the ring.

Context: Venus makes this claim in a supernatural story attributed to Florilegus; the man already has a human wife, and the tale ends with return of the ring and release.

Source; Context passages: DJR-114-04

Edition page: 439; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: she was his wife, that he had betrothed himself unto her by that ring, which he put upon her finger

Modern rendering: she was his wife: by placing that ring on her finger, he had pledged himself to her

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete reported statement keeps the claim she was his wife and moves the ring explanation before he had pledged himself. No independent legal validity is asserted.

Context passages: DJR-114-01, DJR-114-02, DJR-114-03, DJR-114-05, DJR-114-06, DJR-114-07, DJR-114-08, DJR-114-09, DJR-114-10, DJR-114-11, DJR-114-12, DJR-114-13

betroth

BAL-0234-V020 · Marriage

Printed “betrothed” (English; lemma).

Figuratively pledged or devoted to an object of allegiance.

Here: Wisdom occupies the place of the promised spouse. All belongs to the report about Montanus and his associates.

Context: Burton expressly qualifies the claim: if we may believe their disciples and followers.

Source; Context passages: DJR-019-06

Edition page: 75; Source layer: original body; Page label type: printed source label.

Source and modern wording: all betrothed to wisdom

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-019-05, DJR-019-07

Further local use

Printed “desponsati” (Latin; lemma).

Citation key: desponso.

Here: Desponsati is a plural participle meaning betrothed; Sapientiæ is the dative object, to wisdom.

Context: The original margin gives the same figurative dedication, qualified by the surrounding body’s sceptical if.

Source; Context passages: DJR-019-06

Edition page: 75; Source layer: original marginal quotation.

Note; Modern note: N01260

Page label type: printed source label.

Source wording and original alignment: Sapientiæ desponsati

Modern rendering: Betrothed to wisdom

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-019-05, DJR-019-07

bewray

BAL-0265-V001 · Bewray

Printed “bewrayes” (English; lemma).

To reveal, disclose or give away.

Here: Writing reveals its writer’s character.

Context: Burton applies the observation to his own exposure to criticism, then qualifies readers’ judgments by their varying tastes.

Source; Context passages: DJR-005-09

Edition page: 9; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our stile bewrayes us

Modern rendering: our style gives us away

Word and construction: Bewrayes becomes gives away; us remains the writers disclosed by their style.

Context passages: DJR-005-07, DJR-005-08, DJR-005-10, DJR-005-11, DJR-005-12

Alignment conventions: A1.

Further local use

Printed “bewray” (English; lemma).

Citation key: bewray.

Here: Reveal ignorance while intending to display expertise.

Context: Burton reports Fuchs’s criticism of excessive compounding; the later reversal defends compounds when necessary and rejects the blanket allegation of ostentation.

Source; Context passages: DJR-101-04

Edition page: 372; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bewray their ignorance and error

Modern rendering: reveal their ignorance and error

Word and construction: The verb contributes reveal; ignorance and error are its objects, not part of its definition.

Context passages: DJR-101-01, DJR-101-02, DJR-101-03, 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-101-17

Alignment conventions: A1.

Further local use

Printed “bewray” (English; lemma).

Citation key: bewray.

Here: Disclose how the lovers feel through blushing.

Context: Burton’s English couplet follows a separate Latin couplet attributed to Arnulf; the account takes visible signs as evidence of affection.

Source; Context passages: DJR-126-58

Edition page: 506; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Their faces answer, and by blushing say, How both affected are, they do bewray.

Modern rendering: Their faces answer, and their blushes tell What each feels for the other.

Word and construction: The whole couplet is aligned: say and bewray jointly become tell; the modern relative clause unfolds how both affected are. No one-word equation accounts for the recasting.

Context passages: DJR-126-55, DJR-126-56, DJR-126-57, DJR-127-01, DJR-127-02, DJR-127-03

Alignment conventions: A1.

Further local use

Printed “bewray” (English; lemma).

Citation key: bewray.

Here: Reveal the lovers’ feelings through speech and gestures.

Context: Burton calls these conjectures or inferences from signs when both are present; they belong to his literary and medical account, not certain contemporary detection of desire.

Source; Context passages: DJR-127-01

Edition page: 506; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: will bewray them

Modern rendering: reveal them

Word and construction: Reveal supplies the verb; them remains the people whose affection is disclosed. The future will is absorbed into the modern general statement.

Context passages: DJR-126-55, DJR-126-56, DJR-126-57, DJR-126-58, DJR-127-02, DJR-127-03

Alignment conventions: A1.

Further local use

Printed “bewray” (English; lemma).

Citation key: bewray.

Here: Disclose the lovers’ feelings through their gaze.

Context: Conditional on their being together, even without opportunity or familiarity to converse or caress.

Source; Context passages: DJR-127-16

Edition page: 507; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their eye will bewray them

Modern rendering: their eyes will still reveal them

Word and construction: The collective singular eye becomes eyes; still carries the concession introduced by yet in the wider original clause.

Context passages: DJR-127-14, DJR-127-15, DJR-127-17, DJR-127-18

Alignment conventions: A1.

bewray

BAL-0265-V002 · Bewray

Printed “bewray” (English; lemma).

To soil or befoul, here through an explicitly excremental metaphor.

Here: Annotators are accused of fouling good authors with absurd commentary.

Context: Burton’s coarse literary satire; the neighboring Latin and dung imagery fix this local sense, and he soon acknowledges his own exposure to critics.

Source; Context passages: DJR-018-10

Edition page: 71–72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they bewray and dawb a company of books and good Authors, with their absurd Comments

Modern rendering: they soil and smear a whole company of books and good authors with their ridiculous comments

Word and construction: Bewray contributes soil and dawb smear; the books and authors are the objects, and the comments the means. Whole makes the collective company emphatic.

Context passages: DJR-018-08, DJR-018-09, DJR-018-11, DJR-018-12, DJR-018-13

Alignment conventions: A1.

Further local use

Printed “bewrayed” (English; lemma).

Citation key: bewray.

Here: Thoroughly befouled in the imagined degrading comparison.

Context: A reported male patient’s purging supplies the comparison, then Burton asks the lover to imagine the beloved in that condition; the allegation is not a witnessed fact about her or present medical guidance.

Source; Context passages: DJR-136-49

Edition page: 558; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all to bewrayed

Modern rendering: Utterly fouled

Word and construction: Bewrayed supplies fouled; all to intensifies it as utterly. The passage’s imagined woman is compared with the reported patient, not identified as that patient.

Context passages: DJR-136-43, DJR-136-44, DJR-136-45, DJR-136-46, DJR-136-47, DJR-136-48, DJR-136-50, DJR-136-51, DJR-137-01, DJR-137-02, DJR-138-10, DJR-138-11, DJR-138-12, DJR-138-13, DJR-138-14, DJR-138-15

Alignment conventions: A1.

Biting usurers

BAL-0289-V002 · Usury

Printed “biting usurers” (English; phrase).

Extortionate moneylenders: biting marks oppressive severity, while usurers identifies those who lend at interest.

Here: These lenders are excluded before the qualified admission of some interest-taking.

Context: I will not admit is the governing prohibition. The following yet changes the scope from rejecting abusive lenders to permitting a regulated practice; the two clauses must not be collapsed.

Source; Context passages: DJR-017-08

Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: biting usurers

Modern rendering: extortionate moneylenders

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Biting supplies extortionate; usurers supplies moneylenders. The prohibition belongs to the surrounding clause rather than these two nouns and modifiers alone.

Context passages: DJR-017-05, DJR-017-06, DJR-017-07, DJR-017-09, DJR-017-10, DJR-017-11, DJR-017-12, DJR-017-13, DJR-017-14

Blind Cupid

BAL-0216-V004 · Cupid

Printed “blinde” (English; phrase).

Unable to see; in this interpretation, striking without discrimination.

Here: Blindness explains the indiscriminate distribution of erotic attachments.

Context: Burton reports an allegorical explanation, not a description of a physical deity.

Source: DJR-113-10; Edition page: 434; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: is blinde, because he sees not where he strikes, whom he hits

Modern rendering: he is blind because he does not see where he strikes or whom he hits

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-129-28, DJR-140-26

Blind Cupid

BAL-0216-V009 · Cupid

Printed “Cupid’s blind” (English; phrase).

Cupid’s conventional blindness, transferred to lovers’ faulty judgment.

Here: The bodily attribute now figures the distorted perception of those in love.

Context: Burton makes a sweeping proverbial comparison; his note likens love to a misleading glass.

Source: DJR-129-28; Edition page: 519; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cupid’s blind, and so are all his followers

Modern rendering: Cupid is blind, and so are all his followers

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

blushing

BAL-0257-V006 · Shame

Printed “blushing” (English; lemma).

Becoming red in the face.

Here: Blushing may arise from fear and awareness of defects as well as consciousness of an offence.

Context: Burton’s heat-and-blood explanation and his claim of human peculiarity are historical; the important distinction is that facial redness does not prove guilt.

Source; Context passages: DJR-064-12

Edition page: 208; Source layer: original body; Page label type: printed source label.

Source and modern wording: Bashfulness and blushing

Word and construction: The two terms remain distinct, one a disposition or feeling and one its possible bodily manifestation.

Context passages: DJR-064-11, DJR-064-13, DJR-064-14, DJR-064-15

Alignment conventions: A1.

Further local use

Printed “blushing” (English; lemma).

Citation key: blushing.

Here: The English verse makes blushes reveal lovers’ feelings.

Context: This is Burton’s separate adaptation after Latin attributed to Arnulf; the preceding Jason-and-Medea claim differs from Apollonius, where only Medea blushes. The literary sign does not establish consent.

Source; Context passages: DJR-126-58

Edition page: 506; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by blushing say

Modern rendering: their blushes tell

Word and construction: The adverbial construction becomes a noun subject, with their supplied from the lovers’ faces; the following line supplies what is revealed.

Sense relation: The bodily sign is interpreted as disclosure of affection in a literary account.

Context passages: DJR-126-53, DJR-126-54, DJR-126-55, DJR-126-56, DJR-126-57

Alignment conventions: A1.

body politic

BAL-0290-V002 · Commonwealth

Printed “body politick” (English; phrase).

A political community understood as an organized body, with related parts and governing organs. Politic here means pertaining to civil government.

Here: The public body injured by broken privileges, oppression, legal changes and incompetent magistrates.

Context: Burton lists public grievances and their causes, then compares rulers to heads and subjects to members.

Source; Context passages: DJR-013-10

Edition page: 47; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a body politick

Modern rendering: the political body

Word and construction: The adjective is moved before body; the modern definite article presents the same generic community.

Context passages: DJR-013-09, DJR-013-11, DJR-013-12, DJR-013-13, DJR-013-14, DJR-013-15, DJR-013-16, DJR-013-17, DJR-013-18, DJR-013-19, DJR-013-20

Alignment conventions: A1.

Further local use

Printed “politick bodies” (English; phrase).

Citation key: body politic.

Here: Organized political communities, capable of suffering in the bodily analogy.

Context: Burton extends the preceding discussion of melancholy to kingdoms and provinces.

Source; Context passages: DJR-013-01

Edition page: 46; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: politick bodies

Modern rendering: political bodies

Word and construction: Politick is modernized to political; bodies remains the governing metaphor.

Context passages: DJR-013-02, DJR-013-03, DJR-013-04, DJR-013-05

Alignment conventions: A1.

Further local use

Printed “body politick” (English; phrase).

Citation key: body politic.

Here: The organized national community, here the monarchy praised in the preceding passage.

Context: Burton qualifies praise of Jacobean England with abuses needing reform.

Source; Context passages: DJR-014-10

Edition page: 53; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this body politick

Modern rendering: this political body

Word and construction: The demonstrative points back to the national community; political body preserves the metaphor.

Context passages: DJR-014-09, DJR-014-11, DJR-014-12

Alignment conventions: A1.

Further local use

Printed “Political” (English; phrase).

Citation key: political body.

Here: Pertaining to the government of a state; a political body is the state understood as an organized community.

Context: Burton compares public and household government, following Scaliger, and reports other authorities' alleged shared lifespan.

Source; Context passages: DJR-017-19

Edition page: 68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Political and Oeconomical body

Modern rendering: A political body and a household body

Word and construction: The shared original noun body is repeated in English; Political supplies political, not household.

Context passages: DJR-017-17, DJR-017-18, DJR-017-20

Alignment conventions: A1.

Bombast; exaggerated praise

BAL-0276-V005 · Fustian and bombast

Printed "bumbast" (English; family).

Inflated or exaggerated.

Here: Wealth receives extravagant praise despite the recipient's alleged lack of worth.

Context: Democritus Junior's imagined satirical reaction; the body and margins adapt More's account of misplaced honours.

Source; Context passages: DJR-010-14

Edition page: 34; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bumbast Epithets

Modern rendering: inflated epithets

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Bumbast contributes inflated; Epithets names the descriptive titles bestowed.

Context passages: DJR-010-12, DJR-010-13, DJR-010-15

Further local use

Printed "bumbast" (English; family).

Citation key: Bombast; exaggerated praise.

Inflated or exaggerated.

Here: Flatterers' excessive praise is represented as an external force that raises and casts down its recipients.

Context: Burton shifts from pride arising within the self to applause acting upon it; the subsequent lean/fat verse is from Horace although the margin prints Persius.

Source; Context passages: DJR-045-48

Edition page: 125; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bumbast Epithetes

Modern rendering: inflated epithets

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The adjective and noun retain separate contributions: inflated and epithets.

Sense relation: The same inflation image applied in a separately explained rhetorical setting.

Context passages: DJR-045-47, DJR-045-49, DJR-045-50

Further local use

Printed “bumbast” (English; family).

Citation key: Bombast; exaggerated praise.

Inflated or extravagant.

Here: The lover applies extravagant descriptions and affectionate diminutives to his beloved.

Context: Burton’s symptom portrait, illustrated through poetry; the ensuing Rodomont example’s tender words do not erase its coercive narrative.

Source; Context passages: DJR-129-76

Edition page: 522; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: All the bumbast Epithetes

Modern rendering: every inflated epithet

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Bumbast means inflated; all the with a plural noun is recast as every with a singular noun.

Sense relation: The same inflation image applied in a separately explained rhetorical setting.

Context passages: DJR-129-75, DJR-129-77, DJR-129-78, DJR-129-79

Bombast; inflated titles

BAL-0276-V001 · Fustian and bombast

Printed “bumbast” (English; family).

Inflated or padded out, here qualifying titles.

Here: Competitive households exhaust their resources to acquire impressive designations of rank.

Context: Burton’s account of destructive rivalry, expressly qualified by the ensuing approval of honourable emulation.

Source; Context passages: DJR-041-17

Edition page: 102–103; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bumbast titles

Modern rendering: inflated titles

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Bumbast contributes inflated; titles names the designations sought.

Context passages: DJR-041-14, DJR-041-15, DJR-041-16, DJR-041-18, DJR-041-19, DJR-041-20

Further local use

Printed “bumbast” (English; family).

Citation key: Bombast; inflated titles.

Inflated or pompous.

Here: Inflated titles swell their holders’ heads, in Burton’s reported contrast with Turkish attitudes towards hereditary honour.

Context: Burton says belike, presumably; he expressly allows honour acquired and sustained by exceptional worth. The historical comparison remains attributed to Belon.

Source; Context passages: DJR-088-37

Edition page: 316; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: huffing bumbast titles

Modern rendering: blustering, inflated titles

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Huffing contributes blustering; bumbast inflated; titles is retained.

Sense relation: The same inflation image applied in a separately explained rhetorical setting.

Context passages: DJR-088-31, DJR-088-32, DJR-088-33, DJR-088-34, DJR-088-35, DJR-088-36, DJR-088-38

Further local use

Printed “bumbast” (English; family).

Citation key: Bombast; inflated titles.

Pompous or inflated.

Here: Rulers allegedly assume divine and pompous titles while followers treat their commands as matters of salvation.

Context: Burton’s polemical comparison with imperial deification; these claims about named populations and rulers are not adopted as established descriptions.

Source; Context passages: DJR-155-45

Edition page: 655; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: divine and bumbast titles

Modern rendering: divine and bombastic titles

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Bumbast becomes bombastic; divine and titles remain separate components.

Sense relation: The same inflation image applied in a separately explained rhetorical setting.

Context passages: DJR-155-44, DJR-155-46

Bombast; pad out

BAL-0276-V002 · Fustian and bombast

Printed “bumbast” (English; family).

Stuff or pad out, used figuratively of magnifying oneself.

Here: Corrupt patrons build up outward greatness with property taken from the Church.

Context: Burton’s fierce accusation, coupled with his explicit admission that his own charity is deficient in this matter.

Source; Context passages: DJR-048-23

Edition page: 137; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bumbast themselves

Modern rendering: pad themselves out

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The transitive verb becomes pad out; themselves retains the reflexive object. The following stuffe out repeats and extends the stuffing image.

Context passages: DJR-048-21, DJR-048-22, DJR-048-24, DJR-048-25, DJR-048-26

Bombast; pretentious practitioners

BAL-0276-V006 · Fustian and bombast

Printed “bumbast” (English; family).

Puffed-up or pretentious, describing people.

Here: Physicians’ pursuit of costly exotic remedies is contrasted with familiar local remedies used by countrywomen.

Context: Burton’s argument under a Fuchs attribution, followed by his qualified claim that domestic medicines can be equivalent when properly prepared and adjusted.

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: bumbast Physitians

Modern rendering: puffed-up physicians

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Bumbast contributes puffed-up; Physitians identifies the criticized practitioners.

Qualification: The English says countrywomen often do more good; the original Latin margin says often treat more safely. Claims about local drugs and national differences in toxicity remain historical, not medical advice.

Context passages: DJR-099-36, DJR-099-37, DJR-099-39, DJR-099-40, DJR-099-41

bounty

BAL-0230-V006 · Gifts and liberality

Printed “bounty” (English; lemma).

Generosity or generous giving.

Here: Bounty and liberality are paired names for giving that wins another person over. The claim that it commands body and soul is the surrounding hyperbole about profit and dependency.

Context: Burton’s account of attraction by advantage continues into the collapse of interested friendship when wealth disappears.

Source; Context passages: DJR-109-33

Edition page: 417; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bounty and liberality command body and soul

Modern rendering: bounty and generosity command body and soul

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-109-31, DJR-109-32, DJR-109-34, DJR-109-35, DJR-109-36, DJR-109-37, DJR-109-38, DJR-109-39, DJR-109-40, DJR-109-41, DJR-109-42, DJR-109-43

Further local use

Printed “bounty” (English; lemma).

Citation key: bounty.

Here: Bounty means generosity, expressly denied of excessive feasting.

Context: Burton distinguishes commendable hospitality properly used from ruinous extravagance, rather than condemning all giving. His bodily-disease consequences remain historical claims.

Source; Context passages: DJR-017-23

Edition page: 68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tis not bounty, not hospitality

Modern rendering: this is neither generosity nor hospitality

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The parallel negatives not … not are reorganized as neither … nor; tis is expanded to this is.

Context passages: DJR-017-20, DJR-017-21, DJR-017-22, DJR-017-24

Further local use

Printed “bounty” (English; lemma).

Citation key: bounty.

Here: Bounty is generosity among the qualities of worthy patrons.

Context: Burton explicitly exempts many patrons he knows, and others he assumes to exist, before attacking the corrupt group.

Source; Context passages: DJR-049-19

Edition page: 141; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: worth, bounty, learning

Modern rendering: merit, generosity, learning

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-049-20, DJR-049-21, DJR-049-22, DJR-049-23

Further local use

Printed “bounty” (English; lemma).

Citation key: bounty.

Here: Bounty is willingness to spend or recompense in the historical patient’s duties; it does not denote a bodily abundance.

Context: The unnumbered synopsis points to a historical medical ethic. DJR-069-19–20 warns against endangering health to save expense; DJR-069-09 condemns physicians who exploit pain for payment.

Source; Context passages: 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: patience, confidence, bounty

Modern rendering: patience, trust, generosity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-067-03, DJR-067-05, DJR-069-08, DJR-069-09, DJR-069-10, DJR-069-17, DJR-069-18, DJR-069-19, DJR-069-20, DJR-069-21, DJR-069-22, DJR-069-23

Further local use

Printed “bounty” (English; lemma).

Citation key: bounty.

Here: Bounty means generous provision, alongside food and rewards.

Context: Interested friends remain only while benefits are expected, and abandon the giver when his resources are spent; the ensuing Timon example is Lucian’s literary story.

Source; Context passages: DJR-109-42

Edition page: 418; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as long as bounty, good cheer, and rewards were to be hoped

Modern rendering: As long as generosity, good dinners and rewards could be expected

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-109-31, DJR-109-32, DJR-109-33, DJR-109-34, DJR-109-35, DJR-109-36, DJR-109-37, DJR-109-38, DJR-109-39, DJR-109-40, DJR-109-41, DJR-109-43

Further local use

Printed “bounty” (English; lemma).

Citation key: bounty.

Here: Bounty is God’s beneficence in Burton’s theological argument.

Context: Burton says non-Christian observers admire divine generosity while judging their worship mistaken; this hierarchy is his religious position.

Source; Context passages: DJR-151-35

Edition page: 634; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his bounty, goodness

Modern rendering: his bounty and goodness

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-151-34, DJR-151-36, DJR-151-37

brave / bravery

BAL-0223-V001 · Brave

Printed “brave” (English; family).

Splendid in outward appearance.

Here: Brave contributes splendour; polite contributes polish or cultivated presentation. The writer lacking such advantages is unfairly dismissed.

Context: Burton exposes the evaluators’ rule rather than endorsing their equation of status and ability.

Source: DJR-005-14; Edition page: 10; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: polite and brave

Modern rendering: polished and splendid

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-005-13, DJR-005-15

brave / bravery

BAL-0223-V002 · Brave

Printed “brave heats” (English; family).

Brilliant or splendid bursts of poetic inspiration.

Here: Heats are energetic inspirations, with brave commending their brilliance; Burton lists them among ornaments he professes to avoid.

Context: A self-deprecating denial of literary affectation which is itself elaborately ornamented.

Source: DJR-005-25; Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: brave heats

Modern rendering: splendid bursts of inspiration

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-005-24, DJR-005-26

brave / bravery

BAL-0223-V003 · Brave

Printed “brave” (English; family).

Courageous or valiant.

Here: Here brave belongs to military praise, but the praise is reported as a false honour applied to cruel men.

Context: Burton, citing Heuterus’s complaint, reports what they commonly call such men; he has just allowed genuine courage in a wise man.

Source: DJR-010-03; Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: brave men at arms

Modern rendering: brave men-at-arms

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-010-02, DJR-010-04, DJR-010-05

brave / bravery

BAL-0223-V004 · Brave

Printed “bravely” (English; family).

Splendidly, with impressive outward display.

Here: The march’s banners, armour, plumes and colour explain the adverb. Martial setting alone does not make it simply courageous.

Context: Satirical description of volunteers approaching danger with triumphal pomp; Darius’s defeated army furnishes the comparison.

Source: DJR-010-04; Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: marching bravely on

Modern rendering: They march splendidly onward

Alignment scope: Participial phrase recast as a finite clause in the paired modern body

Word and construction: Bravely supplies splendidly; marching … on supplies march … onward. They is supplied from the volunteers described in the surrounding sentence.

Context passages: DJR-010-02, DJR-010-03, DJR-010-05

brave / bravery

BAL-0223-V005 · Brave

Printed “brave” (English; family).

Fine or admirable, here ironical.

Here: The apparent praise mocks drinkers just compared unfavourably to wine casks.

Context: Burton rejects the social honour attached to drunkenness.

Source: DJR-035-15; Edition page: 73; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: yet these are brave men

Modern rendering: Yet these are fine fellows!

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-035-14, DJR-035-16, DJR-035-17, DJR-035-18

Further local use

Printed “braver” (English; family).

Citation key: brave / bravery.

Here: The comparative braver means finer or more admirable; Silenus supplies a mocking standard for the drinkers, not a comparison of courage.

Context: Burton continues the irony and then reports the shame attached by drinking society to refusal.

Source: DJR-035-16; Edition page: 73–74; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Silenus Ebrius was no braver

Modern rendering: Drunken Silenus was no finer

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-035-15, DJR-035-17

Further local use

Printed “brave examples” (English; family).

Citation key: brave / bravery.

Here: Brave means fine or admirable, ironically; examples are precedents invoked to excuse wrongdoing. The Plautus dialogue originally concerns a soldier’s lost arms.

Context: Burton reuses a comic exchange to expose supposed honour, not to approve drunken precedent.

Source: DJR-035-17; Edition page: 74; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so many brave examples

Modern rendering: so many fine examples

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-035-16, DJR-035-18

brave / bravery

BAL-0223-V006 · Brave

Printed “bravery” (English; family).

Finery: splendid dress or outward display.

Here: The noun makes another person’s clothes and display an object of resentment, beside happiness or good fortune.

Context: Burton’s sweeping, gendered account of envy; his Tacitus example is adapted beyond its original townspeople.

Source: DJR-041-10; Edition page: 101–102; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bravery

Modern rendering: finery

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-041-09, DJR-041-11

brave / bravery

BAL-0223-V007 · Brave

Printed “brave exploits” (English; family).

Heroic or distinguished deeds.

Here: Brave praises the deeds inspired by honourable rivalry, which Burton explicitly permits.

Context: A corrective qualification: not all ambition or emulation is condemned.

Source: DJR-041-19; Edition page: 103; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: brave exploits

Modern rendering: heroic deeds

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-041-18, DJR-041-20

brave / bravery

BAL-0223-V008 · Brave

Printed “brave” (English; family).

Fine, able or distinguished.

Here: The adjective applies to civil and learned accomplishment as well as soldiership; the point is the abundance of uncelebrated merit.

Context: Burton relativizes fame and repeats Brasidas’s mother’s acknowledgement of better men.

Source: DJR-045-44; Edition page: 124; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: brave Souldiers, Senators, Scholars

Modern rendering: fine soldiers, senators and scholars

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-045-42, DJR-045-43, DJR-045-45

brave / bravery

BAL-0223-V009 · Brave

Printed “brave array” (English; family).

Splendid clothing.

Here: Array is apparel; brave qualifies its magnificence. The drunken flatterer’s clothes contrast with the scholar’s rags.

Context: Burton’s English verse adaptation in a complaint about the rewards of scholarship.

Source: DJR-047-32; Edition page: 133; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: brave array

Modern rendering: splendid clothes

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-047-31, DJR-047-33

brave / bravery

BAL-0223-V010 · Brave

Printed “bravely” (English; family).

Admirably or nobly in conduct.

Here: The adverb praises Alexander’s restraint in refusing to look at Darius’s wife, expressly despite intemperance in other matters.

Context: Burton’s favourable example is limited to this conduct; belike makes the explanation of motive conjectural.

Source: DJR-135-15; Edition page: 551; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he carryed himself bravely

Modern rendering: he behaved admirably

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-135-14, DJR-135-16

bride

BAL-0234-V024 · Marriage

Printed “Bride” (English; lemma).

A woman in the role of bride, including a bride-to-be.

Here: Here Bride cannot by itself prove a completed wedding: she is still seeking a husband. Novitsa is Burton’s accompanying Venetian term.

Context: The comparison concerns appearance and courtship; the source supplies no fuller ethnographic definition of Novitsa.

Source; Context passages: DJR-132-02

Edition page: 534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Novitsa or Venetian Bride, that looks for an husband

Modern rendering: a novitsa or Venetian bride looking for a husband

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-132-01, DJR-132-03

Further local use

Printed “Novitsa” (English text using a reported Venetian term; lemma).

Citation key: Novitsa.

Here: Novitsa is the stated Venetian bride term; the apposition, rather than an independently established ceremonial description, explains it.

Context: The same sentence says she looks for a husband.

Source; Context passages: DJR-132-02

Edition page: 534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Novitsa or Venetian Bride

Modern rendering: a novitsa or Venetian bride

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-132-01, DJR-132-03

Further local use

Printed “sponsa” (Latin; lemma).

Citation key: sponsa.

Here: Sponsa is vocative bride; salve gives the greeting and O is the vocative particle, absorbed into the modern address.

Context: The Latin wedding blessing and Burton’s following English stanza are separately modernized; the adapted deities and source details are not silently harmonized.

Source; Context passages: DJR-143-65

Edition page: 589; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Salve O sponsa

Modern rendering: Hail, bride

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-64, DJR-143-66, DJR-143-67, DJR-143-68, DJR-143-69

Further local use

Printed “sponsam” (Latin; lemma).

Citation key: sponsa.

Here: Sponsam means bride; suam and meam supply his own and mine, quisque each, and mihi to me. The verbless saying leaves its relation elliptical.

Context: The dogmatist will not grant this allowance for other people’s preferences. Burton attributes the saying to Atticus, but the exact source is unresolved.

Source; Context passages: DJR-011-22

Edition page: 40; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Suam quisque sponsam, mihi meam

Modern rendering: To each his own bride; to me, mine

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The modern preserves the elliptic parallel but renders nominative quisque distributively as to each. No finite permission verb is supplied in this Latin rendering; Burton adds a separate English explanation.

Context passages: DJR-011-21, DJR-011-23

bridegroom

BAL-0234-V025 · Marriage

Printed “Bridegroom” (English; lemma).

A man in the role of bridegroom, about to marry or newly married.

Here: Bridegroom names the male wedding partner; Master and Mistris are forms of address, not definitions of ownership.

Context: Burton’s English stanza greets the couple and wishes reciprocal love, children and enduring riches; it is not identical to the preceding Latin blessing.

Source; Context passages: DJR-143-66

Edition page: 589–590; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Master Bridegroom, and Mistris Bride

Modern rendering: master bridegroom and mistress bride

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-64, DJR-143-65, DJR-143-67, DJR-143-68, DJR-143-69

Brief wooing

BAL-0203-V015 · Courtship and wooing

Printed “Blessed is the wooing” (English; phrase).

Courtship pronounced fortunate or desirable.

Here: The proverb praises a short courtship only when the parties are sufficiently known to each other, as the next sentence explains.

Context: Burton’s pro-marriage argument; the adjacent literary examples are shortened and do not establish universally fortunate outcomes.

Source; Context passages: DJR-141-31

Edition page: 578; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Blessed is the wooing, That is not long a doing

Modern rendering: Blessed is the wooing That is quickly done

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The whole proverb contrasts long delay with completion; it must be read with the knowledge condition in DJR-141-32.

Context passages: DJR-141-27, DJR-141-28, DJR-141-29, DJR-141-30, DJR-141-32, DJR-141-33

buggery

BAL-0214-V004 · Sodomy

Printed “buggery” (English; lemma).

A historical label for condemned sexual acts, overlapping with sodomy.

Here: The second word adds to the condemnatory catalogue without fixing a distinct modern act.

Context: Burton’s generalized account of rulers and nobles, not an independently verified report.

Source: DJR-116-33; Edition page: 450; Source layer: original body; Page label type: printed source label.

Source and modern wording: sodomy, buggery

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Buggery supplies the second term; sodomy supplies the first.

Context passages: DJR-116-32, DJR-116-34

Further local use

Printed “buggeries” (English; lemma).

Here: The plural is applied to alleged conduct of monks and friars.

Context: Anti-monastic polemic in the argument about enforced continence.

Source: DJR-063-15; Edition page: 205; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sodomies, buggeries of Monkes and Friers

Modern rendering: sodomies and buggeries of monks and friars

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Buggeries supplies buggeries; the other term and the institutional attribution remain separate.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Further local use

Printed “buggery” (English; lemma).

Here: The term occurs first in the reversed pairing.

Context: Burton’s attack on vows combines disease terminology and accusations of wrongdoing.

Source: DJR-142-11; Edition page: 581; Source layer: original body; Page label type: printed source label.

Source and modern wording: buggery, sodomy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Buggery supplies the first item; sodomy is the second.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

burning glass

BAL-0225-V013 · Glass

Printed “burning-glass” (English; phrase).

A lens or optical glass that concentrates sunlight.

Here: Burton expressly says sunlight is gathered to a centre, then compares this with rays of erotic influence from the beloved’s eyes.

Context: A literary and historical optical analogy, not proof that eyes emit physically burning rays.

Source: DJR-119-15; Edition page: 463; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a burning-glass

Modern rendering: a burning glass

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-119-14, DJR-119-16

Further local use

Printed “burning glasses” (English; phrase).

Citation key: burning glass.

Here: Glasses that concentrate light, listed among optical inventions without an erotic application.

Context: Burton’s recreational catalogue of optical marvels and promises.

Source: DJR-082-04; Edition page: 284; Source layer: original body; Page label type: printed source label.

Source and modern wording: burning glasses

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-082-03, DJR-082-05

Further local use

Printed “burning glasses” (English; phrase).

Citation key: burning glass.

Here: The mistress’s two eyes are metaphorically called concentrating glasses because they inflame the lover; two identifies the eyes, not two literal instruments.

Context: Burton attributes the complaint to Philostratus; the margin prints flame where the body speaks of water, and the intermediary remains uncollated.

Source: DJR-119-62; Edition page: 466; Source layer: original body; Page label type: printed source label.

Source and modern wording: those two burning glasses

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-119-61, DJR-119-63

burning lust

BAL-0209-V005 · Lust and lusty

Printed “burning lust” (English; phrase).

Intense sexual desire, morally condemned in this designation.

Here: The theologians’ name contrasts with the physicians’ more honourable heroic or noble love.

Context: Burton reports and judges competing names for the passion.

Source: DJR-115-48; Edition page: 445–446; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: which our Divines call burning lust

Modern rendering: which our theologians call burning lust

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes intense sexual desire, morally condemned in this designation.

Context passages: DJR-115-47

Cachexia and evil habit

BAL-0217-V002 · Green sickness

Printed “Cacexia” (English; family).

A poor or disordered condition of the body; evil habit is a bodily state, not a habitual action.

Here: The male counterpart in this local comparison is a broadly impaired bodily condition.

Context: Burton coordinates the men’s condition with the women’s, without identifying the two names as one disease.

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 to men

Modern rendering: and men cachexia, or a poor bodily condition

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: The modern and supplies the coordination already carried by the original comma; the omitted occurrence of happeneth is understood in both clauses.

Further local use

Printed “evil habit” (English; phrase).

Citation key: Evil habit.

Here: Evil means poor or disordered; habit means condition or constitution, as Burton’s alternative gloss of Cacexia.

Context: Burton’s explanation concerns the men’s bodily state in the gendered comparison, not their conduct.

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 to men

Modern rendering: and men cachexia, or a poor bodily condition

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: The modern and supplies the coordination carried by the original comma; the full equivalent poor bodily condition translates evil habit, not Cacexia alone.

caelebs

BAL-0235-V003 · Celibacy and vows

Printed “cælebs” (Latin; lemma).

Unmarried.

Here: Cælebs applies to the female Calliope, so it does not inherently mean a male bachelor. The next line supplies lack of a dowry as the reason.

Context: Buchanan’s mythic comparison concerns scholarly poverty. Burton’s following English maid is a separate rendering, not evidence of a monastic vow.

Source; Context passages: DJR-047-28

Edition page: 133; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Calliope longum cælebs cur vixit in ævum?

Modern rendering: Why did Calliope live unmarried for so long?

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-047-27, DJR-047-29

Further local use

Printed “cælibes” (Latin; lemma).

Citation key: caelebs.

Here: Ad means to; cælibes is the plural used for unmarried people, here the addressees of Augustus’s pro-marriage speech.

Context: The margin cites Cassius Dio 56; the adjacent Hadrian attribution and wider national generalizations are not thereby established.

Source; Context passages: DJR-142-24

Edition page: 582; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ad cælibes

Modern rendering: to the unmarried

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-25, DJR-142-26, DJR-142-27, DJR-142-28, DJR-142-29

Further local use

Printed “cœlibes” (Latin; lemma).

Citation key: caelebs.

Here: Cœlibes is the printed ligature variant; Romanos identifies the Romans and ad supplies to.

Context: The margin invokes Augustus in Burton’s imagined compulsory-marriage polity; the scheme also excludes people on grounds of disability or supposed hereditary disease.

Source; Context passages: DJR-017-06

Edition page: 66; Source layer: original marginal quotation.

Note; Modern note: N01095

Page label type: printed source label.

Source wording and original alignment: ad cœlibes Romanos

Modern rendering: to unmarried Romans

Alignment scope: Original marginal quotation aligned to its separately supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-017-03, DJR-017-04, DJR-017-05, DJR-017-07

Further local use

Printed “cælibe” (Latin; lemma).

Citation key: caelebs.

Here: Cælibe qualifies vita as unmarried life; the ablative phrase supplies the comparison after melius, better.

Context: Horace’s complete comparison also has the unmarried person praising marriage. Burton extracts the married person’s praise of single life, as the supplied note explains.

Source; Context passages: DJR-142-42

Edition page: 584; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Nil ait esse prius, melius nil cælibe vita

Modern rendering: He says nothing comes before it, nothing is better than single life

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Ait supplies he says, with the reported infinitive expanded into finite clauses; the comparative phrase becomes than single life.

Context passages: DJR-142-41, DJR-142-43, DJR-142-44, DJR-142-45, DJR-142-46, DJR-142-47, DJR-142-48, DJR-142-49, DJR-142-50, DJR-142-51, DJR-142-52, DJR-142-53, DJR-142-54

Further local use

Printed “cælibes” (Latin; lemma).

Citation key: caelebs.

Here: Cælibes qualifies viros, men, in a hypothetical account of people left unmarried through divorce; it does not mean men who have never married.

Context: Filesac’s claim is counterfactual and the imperial laws are not precisely cited. Burton calls divorce difficult and not altogether suitable, and returns to earlier remedies.

Source; Context passages: DJR-151-11

Edition page: 631–632; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cælibes viros

Modern rendering: unmarried men

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-151-09, DJR-151-10, DJR-151-12

caelibatus

BAL-0235-V004 · Celibacy and vows

Printed “cælibatum” (Latin; lemma).

The unmarried state.

Here: Cælibatum is accusative of caelibatus after ad, to; eum vocari is the reported clause he is called. The surrounding gift of continence is a distinct capacity.

Context: The Beza margin concerns lack of the means to marry. Its final cui demis is unclear and incomplete; this record aligns only the preceding clear clause.

Source; Context passages: DJR-141-52

Edition page: 580; Source layer: original marginal quotation.

Note; Modern note: N11152

Page label type: printed source label.

Source wording and original alignment: eum vocari ad cælibatum

Modern rendering: he is called to celibacy

Alignment scope: Original marginal quotation aligned to its separately supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-141-49, DJR-141-50, DJR-141-51, DJR-141-53, DJR-142-01, DJR-142-02, DJR-142-03, DJR-142-04, DJR-142-05, DJR-142-06, DJR-142-07, DJR-142-08

Further local use

Printed “Cælibatum” (Latin; lemma).

Citation key: caelibatus.

Here: Cælibatum names celibacy as the object of the preceding curse claim; quanto amplius gives how much more.

Context: The pro-marriage list contrasts supposed punishment of involuntary childlessness with voluntary celibacy. Burton supplies no specific biblical authority for the alleged Mosaic curse; the counter-parody follows.

Source; Context passages: DJR-143-24

Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quanto amplius Cælibatum?

Modern rendering: how much more, then, celibacy?

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Quanto amplius supplies how much more and Cælibatum celibacy; the modern connective then is supplied to make the inference explicit.

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-25, DJR-143-26, DJR-143-27, DJR-143-28, DJR-143-29, DJR-143-30, DJR-143-31, DJR-143-32, DJR-143-33, DJR-143-34

Further local use

Printed “cælibatu” (Latin bibliographical phrase; lemma).

Citation key: caelibatus.

Here: De supplies on, cælibatu celibacy, and the printed abbreviation sacerd. is resolved as of priests in the supplied translation.

Context: Chemnitz is a polemical bibliographical authority in the anti-monastic catalogue, not proof of the medical or criminal allegations.

Source; Context passages: DJR-063-15

Edition page: 205; Source layer: original marginal quotation.

Note; Modern note: N04716

Page label type: printed source label.

Source wording and original alignment: de cælibatu sacerd.

Modern rendering: on the celibacy of priests

Alignment scope: Original marginal quotation aligned to its separately supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-063-11, DJR-063-12, DJR-063-13, DJR-063-14, DJR-063-16, DJR-063-17

Further local use

Printed “cælibat.” (Latin bibliographical phrase; lemma).

Citation key: caelibatus.

Here: The abbreviated cælibat. remains visibly abbreviated; de supplies On and sacerdotum of Priests.

Context: Burton presents Coster’s comparison between priestly marriage and concubinage; the cited original and its surrounding argument remain uncollated.

Source; Context passages: DJR-142-14

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: de cælibat. sacerdotum

Modern rendering: On the Celibacy of Priests

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-09, DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-15, DJR-142-16, DJR-142-17, DJR-142-18, DJR-142-19

Caesar’s laws and Christ’s

BAL-0235-V025 · Celibacy and vows

Printed “Aliæ sunt leges Cæsarum, aliæ Christi” (Latin; family).

Human imperial laws and Christ’s commands are different.

Here: Aliæ … aliæ contrasts different laws; Cæsarum means of the Caesars and Christi of Christ. Papinianus is the jurist Papinian, Paulus Paul, and præcipit commands.

Context: Burton cites Jerome to oppose restrictive marriage rules. The supplied source note locates the comparison in Jerome’s discussion of unequal sexual standards and Fabiola, rather than treating it as a direct celibacy ruling.

Source; Context passages: DJR-142-16

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aliæ sunt leges Cæsarum, aliæ Christi, aliud Papinianus, aliud Paulus noster præcipit

Modern rendering: The laws of the Caesars are one thing, Christ’s another; Papinian commands one thing, our Paul another

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The second laws is understood in both versions. In the original, the Papinianus clause has an understood verb and præcipit is printed after Paulus; the modern redistributes commands to the Papinian clause and leaves the Paul clause elliptical. Burton’s following English generalization is separately rendered.

Context passages: DJR-142-09, DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-14, DJR-142-15, DJR-142-17, DJR-142-18, DJR-142-19

carriage

BAL-0228-V001 · Carriage

Printed “carriage” (English; lemma).

The carrying or transport of goods.

Here: The concrete transport sense concerns the cost of moving produce and lack of markets, not a person’s conduct.

Context: Burton criticizes neglected navigation and attributes economic isolation to expensive portage.

Source: DJR-015-22; Edition page: 59; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: carriage by waters

Modern rendering: transport by water

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-015-21, DJR-015-23

carriage

BAL-0228-V002 · Carriage

Printed “cariages” (English; lemma).

Conduct or ways of behaving.

Here: Cariages supplies conduct; endeavors supplies undertakings. It belongs to the satirical series of human activities, books, actions and gestures.

Context: Burton expands the catalogue of supposedly mad human pursuits.

Source: DJR-018-33; Edition page: 74; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: endeavors, cariages

Modern rendering: undertakings and conduct

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-018-32, DJR-018-34

carriage

BAL-0228-V003 · Carriage

Printed “carriage” (English; lemma).

Conduct or manner of behaving.

Here: Well composed carriage names ordered self-management. The translation compresses the adjective and noun into composure; moderation remains separately represented.

Context: Burton contrasts unequal responses to provocations within his historical account of melancholy.

Source: DJR-023-16; Edition page: 13; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: singular moderation, and well composed carriage

Modern rendering: exceptional moderation and composure

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-023-15, DJR-023-17

carriage

BAL-0228-V004 · Carriage

Printed “outward carriage” (English; lemma).

Outward bearing or visible demeanour.

Here: The apparently humble bearing is contrasted with inward pride; the outward sign is not guaranteed to reveal its motive.

Context: Burton’s criticism of conspicuous austerity, followed by Seneca’s advice against attracting notice.

Source: DJR-045-47; Edition page: 124–125; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: outward carriage

Modern rendering: outward bearing

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-045-46, DJR-045-48

carriage

BAL-0228-V005 · Carriage

Printed “carriage” (English; lemma).

Behaviour as observed by other people.

Here: Unusual laughter leads the Abderites to suppose madness; the phrase identifies the basis of their inference, not a confirmed diagnosis.

Context: A reported anecdote about observers’ judgment in the discussion of scholars’ unusual outward behaviour.

Source: DJR-046-39; Edition page: 129–130; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Democritus carriage alone

Modern rendering: Democritus’s behaviour alone

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-046-38, DJR-046-40

carriage

BAL-0228-V006 · Carriage

Printed “carriage” (English; lemma).

Observable behaviour or manner of conducting oneself.

Here: The following contrast says an externally slight or scarcely discernible condition can be intolerable to the sufferer. All is not separately repeated by the modern wording.

Context: Burton explicitly limits the inference from outward appearance to inward suffering.

Source: DJR-061-08; Edition page: 195; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in all their carriage

Modern rendering: in their behaviour

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-061-07, DJR-061-09

carriage

BAL-0228-V007 · Carriage

Printed “carriage” (English; lemma).

Social manner or bearing.

Here: Sweet means pleasing or gracious; Atticus’s manner helps account for being loved across political parties. The surrounding such a good character and carries the original degree construction.

Context: Burton’s positive historical example, with Nepos cited for inheritances obtained through goodness.

Source: DJR-110-33; Edition page: 423; Source layer: original body; Page label type: printed source label.

Source wording: of so sweet a carriage

Original wording: so fair conditioned, of so sweet a carriage

Modern rendering: such a good character and gracious manner

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Fair conditioned supplies good character; sweet carriage supplies gracious manner; the shared such construction renders the degree expressed by so.

Context passages: DJR-110-32, DJR-110-34

carriage

BAL-0228-V008 · Carriage

Printed “carriage” (English; lemma).

The manner of directing or using something, here the eye.

Here: Carriage of the eye is its expressive use or movement. Burton’s contrast shifts the alleged provocation from the organ itself to its use.

Context: Burton’s erotic rhetoric follows studied bearing and qualifies the theological example with if we may believe.

Source: DJR-120-29; Edition page: 470; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ’Tis not the eye, but carriage of it, as they use it, that causeth such effects

Modern rendering: It is not the eye, but how it is used, that causes such effects

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-120-28, DJR-120-30

Further local use

Printed “affected carriage” (English; lemma).

Citation key: carriage.

Here: Affected means studied or consciously fashioned; carriage means bearing. Burton adds performed expression and gesture to natural beauty as purported intensifiers of attraction.

Context: A general claim within the account of art and ornament as causes of love.

Source: DJR-120-28; Edition page: 470; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an affected carriage

Modern rendering: a studied bearing

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-120-29, DJR-120-30

carriage

BAL-0228-V009 · Carriage

Printed “carriage” (English; lemma).

Social behaviour.

Here: Routine polite attentions are mistaken for a definite intention to marry, which Burton expressly denies of this suitor.

Context: A gendered generalization, followed by the claim that both sexes deceive through outward displays.

Source: DJR-120-49; Edition page: 471; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ’tis his ordinary carriage in all such companies

Modern rendering: this is his usual behaviour in all such company

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-120-48, DJR-120-50

carriage

BAL-0228-V010 · Carriage

Printed “carriage” (English; lemma).

Bodily bearing or movement.

Here: The phrase describes dancers in a positively valued spectacle, with proper timing and suitable participants required by the preceding defence.

Context: Burton adapts Apuleius’s dance description after explicitly allowing moderate, sober dancing.

Source: DJR-124-52; Edition page: 493; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: of comely carriage

Modern rendering: graceful in bearing

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-124-46, DJR-124-47, DJR-124-48, DJR-124-49, DJR-124-50, DJR-124-51

carriage

BAL-0228-V011 · Carriage

Printed “bad carriage” (English; lemma).

Bad manners or conduct.

Here: The phrase is opposed to a sweet face and is explained by no upbringing. It does not refer to bodily shape or a vehicle.

Context: Burton’s hypothetical, hostile catalogue of defects used to counter idealized erotic admiration.

Source: DJR-137-52; Edition page: 562; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bad carriage

Modern rendering: bad manners

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-137-51, DJR-137-53

cashier

BAL-0260-V005 · Abdicate

Printed “casheer” (English; lemma).

To dismiss or turn someone away.

Here: The father’s outright dismissal reinforces the child’s disowning.

Context: The quoted command expels the child from the father’s sight; it is the father’s action.

Source; Context passages: DJR-010-18

Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quite casheer him

Modern rendering: dismiss him outright

Word and construction: Quite contributes outright; casheer contributes dismiss; him refers to the child. The modern and gives coordination from the wider sentence.

Context passages: DJR-010-16, DJR-010-17, DJR-010-19, DJR-010-20

Alignment conventions: A1.

Further local use

Printed “casheer” (English; lemma).

Citation key: cashier.

Here: People are discarded when no further usefulness is expected, in a satire on self-interested friendship and service.

Context: Burton’s comparison with an old dog describes the powerful dismissing the dependent. The humane speech he assigns to Cato actually belongs to Plutarch’s criticism of Cato, as the supplied note explains.

Source; Context passages: DJR-010-25

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hang him up or casheer him

Modern rendering: hang a man or dismiss him

Word and construction: The coordinated alternatives align; casheer contributes dismiss. Modern a man makes explicit the person treated like an old dog in the original comparison.

Context passages: DJR-010-24, DJR-010-26

Alignment conventions: A1.

cast

BAL-0294-V004 · Law and justice

Printed “cast” (English; lemma).

Defeated in a legal case.

Here: The supplied interpretation takes the litigant as losing on his own opinion while the judge holds to his.

Context: The compressed printed clause remains uncertain; the modern expands a provisional reading rather than correcting the original.

Source; Context passages: DJR-010-17

Edition page: 34–35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: or firm in his opinion, cast in his?

Modern rendering: Or he holds firmly to his opinion, while the litigant loses on his.

Word and construction: Cast supplies loses in court. He, holds, while and the litigant make the elliptical construction explicit; the two possessives are provisionally assigned to judge and litigant respectively.

Uncertainty: The referents and construction of the printed question are unresolved; the supplied modern interpretation is provisional.

Context passages: DJR-010-15, DJR-010-16, DJR-010-18, DJR-010-19, DJR-010-20, DJR-010-21, DJR-010-22

Alignment conventions: A1.

catoptrics

BAL-0225-V003 · Glass

Printed “Catoptricks” (English; lemma).

Catoptrics: the study or art of reflected images.

Here: Burton introduces a dark-room projection and then concave and cylindrical mirror effects; the noun does not mean every optical device is a telescope.

Context: Burton describes contrived images, with Agrippa’s note expressly calling them lifeless. His next paragraph qualifies Bacon’s alleged feat.

Source: DJR-064-28; Edition page: 211; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by Catoptricks

Modern rendering: through catoptrics

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Catoptricks supplies catoptrics; by becomes through.

Context passages: DJR-064-25, DJR-064-26, DJR-064-27, DJR-064-29, DJR-064-30

Further local use

Printed “Catop.” (Latin bibliographic abbreviation; family).

Citation key: catoptrics.

Here: The abbreviated title Catop. names Catoptrics; Præfat. supplies Preface, ad to, and Euclid. the author’s name in the bibliographic construction.

Context: Burton cites Jean Pena’s preface during a dispute about refraction and the supposed element of fire; this citation does not independently settle that dispute.

Source: DJR-074-24; Edition page: 250; Source layer: original marginal quotation.

Note; Modern note: N05472

Page label type: printed source label.

Source wording and original alignment: Præfat. ad Euclid. Catop.

Modern rendering: Preface to Euclid’s Catoptrics

Alignment scope: Abbreviated original Latin citation to supplied English expansion in the same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-074-23, DJR-074-25

Censor; public examiner

BAL-0266-V015 · Censure

Printed “Roman Censors” (English; family).

Roman officials charged with scrutiny of public conduct.

Here: Roman censors provide a model for reciprocal inspection of officials in Burton’s proposed commonwealth.

Context: Burton’s prospective rules require yearly accounting and punishment for misconduct; the comparison does not assert these reforms already exist.

Source; Context passages: DJR-016-35

Edition page: 64–65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those Roman Censors

Modern rendering: the Roman censors

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Roman identifies the historical officials; Censors names their examining office, not the critics of Burton’s book.

Context passages: DJR-016-34, DJR-016-36

Further local use

Printed “censores” (Latin; family).

Citation key: Censor; public examiner.

Censors, nominative plural, naming public officials.

Here: The margin reports two enemies setting aside hostility when declared censors, illustrating solidarity created by shared circumstances.

Context: An example attributed through Scultetus; the printed Julius Flaccus and precise source require collation.

Source; Context passages: DJR-110-11

Edition page: 420; Source layer: original marginal quotation.

Note; Modern note: N08341

Page label type: printed source label.

Source wording and original alignment: censores renunciati

Modern rendering: when declared censors

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censores supplies censors; renunciati is a nominative plural passive participle, declared. The English when makes the temporal relation explicit.

Modern container: note

Uncertainty: The printed Julius Flaccus is retained; neither the name nor the Scultetus reference has been independently collated.

Sense relation: The related actor noun with its locally distinct construction and agency.

Context passages: DJR-110-10, DJR-110-12

Censura; punitive censure

BAL-0266-V010 · Censure

Printed “censura” (Latin; family).

Censure or disciplinary judgment; here personified as punitive authority.

Here: Juvenal’s persecuted doves figure unequal punishment of the powerless, contrasted with the powerful who escape notice.

Context: A poetic tag adapted within Burton’s consolation of a condemned person; perhaps and if qualify the preceding comparisons of guilt.

Source; Context passages: DJR-097-34

Edition page: 357; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: vexat censura columbas

Modern rendering: Censure persecutes the doves

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censura is the nominative subject Censure; vexat means persecutes or harasses; columbas is the accusative object the doves.

Grammar: Censura is a feminine nominative singular noun; vexat is third-person singular present active.

Context passages: DJR-097-33, DJR-097-35, DJR-097-36

Censura; restraint of conduct

BAL-0266-V011 · Censure

Printed “censuram” (Latin; family).

Restraint or moral discipline, here governing conduct.

Here: Burton distinguishes the poets’ strict lives from their sexually playful writing as part of his own defence of discussing love.

Context: Burton reports and adopts an apologetic distinction supported by Ausonius and Catullus; the named poets are examples in that defence.

Source; Context passages: DJR-108-06

Edition page: 409; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in moribus censuram, & severitatem

Modern rendering: restraint and strictness in their conduct

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censuram contributes restraint; severitatem strictness; in moribus in their conduct. The possessive their is supplied from the poets referred to.

Translator-supplied words: their, referring to the poets whose conduct is described

Grammar: Censuram and severitatem are accusative singular objects of the surrounding English had; in moribus is a Latin prepositional phrase with ablative plural moribus.

Context passages: DJR-108-04, DJR-108-05, DJR-108-07, DJR-108-08

Censure

BAL-0266-V001 · Censure

Printed “censure” (English; lemma).

A judgment or assessment, which may be favourable, adverse or mixed.

Here: By publishing, Burton exposes his work and character to readers’ differing judgments; the same passage also anticipates adverse criticism.

Context: Burton’s self-defence: he must accept evaluation, while comparing its variety to differences of taste.

Source; Context passages: DJR-005-09

Edition page: 9; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I must abide the censure

Modern rendering: I must submit to judgement

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censure is judgement; abide becomes submit to in this construction.

Context passages: DJR-005-07, DJR-005-08, DJR-005-10, DJR-005-15, DJR-005-19, DJR-005-20

Further local use

Printed “favorable censure” (English; lemma).

Citation key: Censure.

Here: Burton asks readers to judge uncorrected faults and his selective translations leniently.

Context: Burton, after promising to amend demonstrated errors.

Source; Context passages: DJR-006-05

Edition page: 13; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a favorable censure

Modern rendering: a lenient judgement

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Favorable specifies lenient assessment, not praise for every fault.

Sense relation: A further local use of the same evaluative sense, with its own agent and force.

Context passages: DJR-006-04, DJR-006-06

Further local use

Printed “censures” (English; lemma).

Citation key: Censure.

Here: Della Porta’s assessment approves much and rejects some: evaluation is explicitly mixed.

Context: Della Porta as reported by Burton; the cited chapter remains uncollated.

Source; Context passages: DJR-077-07

Edition page: 261–262; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: censures Varro, Cato, Columella, and those ancient Rusticks

Modern rendering: assesses Varro, Cato, Columella, and those ancient writers on farming

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censures contributes assesses; ancient Rusticks contributes ancient writers on farming.

Sense relation: A further local use of the same evaluative sense, with its own agent and force.

Context passages: DJR-077-06, DJR-077-08

Further local use

Printed “my censure” (English; lemma).

Citation key: Censure.

Here: Burton concludes that dancing is beneficial when sober, modest and timely, harmful when unchastely abused.

Context: Burton’s announced verdict after accusation, objection and qualified defence.

Source; Context passages: DJR-124-60

Edition page: 494; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this is my censure in brief

Modern rendering: This is my judgment in brief

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: My censure means my judgment, without necessarily implying condemnation.

Sense relation: A further local use of the same evaluative sense, with its own agent and force.

Context passages: DJR-124-46, DJR-124-47, DJR-124-48, DJR-124-49, DJR-124-50, DJR-124-51, DJR-124-52, DJR-124-53, DJR-124-54, DJR-124-55, DJR-124-56, DJR-124-57, DJR-124-58, DJR-124-59

Further local use

Printed “censured” (English; lemma).

Citation key: Censure.

Here: Magic is reported to have received formal adverse judgment after earlier public teaching; opposition coexists with continued practice and defence.

Context: Burton’s attributed historical narrative and contemporary accusation, not independently verified university history.

Source; Context passages: DJR-031-38

Edition page: 55; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: though after censured by several Universities

Modern rendering: though later condemned by several universities

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censured contributes condemned; after becomes later, preserving the temporal contrast.

Sense relation: A further local use of the same evaluative sense, with its own agent and force.

Context passages: DJR-031-37, DJR-031-39

Censure; censured

BAL-0266-V002 · Censure

Printed “censured” (English; family).

Judged or assessed.

Here: The synopsis announces a question about how to judge a person who harms himself; its preceding negative answer concerns permissibility, not an already settled verdict on the person.

Context: The synopsis summarizes distinct questions subsequently discussed at the end of the First Partition.

Source: DJR-020-63; 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: censured

Modern rendering: judge

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The passive original is recast as an active infinitive in How to judge; the shared lexical meaning is assessment.

Context passages: DJR-066-03, DJR-066-17, DJR-066-18, DJR-066-19, DJR-066-20, DJR-066-21, DJR-066-22

Censure; clinical examination

BAL-0266-V012 · Censure

Printed “censure” (English; family).

Examine or assess a person.

Here: Access to question patients and feel their pulse becomes, in Burton’s accusation, a cover for sexual procurement.

Context: Burton’s satire of corrupt practitioners, embedded in anti-Catholic polemic; honest men is sarcastic.

Source; Context passages: DJR-125-68

Edition page: 500; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to censure and ask questions

Modern rendering: to examine and question people

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censure contributes examine; ask questions becomes question, while people supplies the shared object from the clinical setting.

Translator-supplied words: people, the shared object supplied from those being examined and questioned

Qualification: The passage records hostile accusations, not established conduct of all physicians or religious orders.

Context passages: DJR-125-67, DJR-125-69

Censure; critical scrutiny

BAL-0266-V009 · Censure

Printed “censure” (English; family).

Critically examine or judge.

Here: The imagined investigator would scrutinize geographical reports and correct maps and longitudes if possible; calling the reports lies gives this scrutiny an adverse edge.

Context: Burton’s conditional intellectual journey, not a report that he has verified and corrected every named traveller.

Source; Context passages: DJR-073-08

Edition page: 244; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I would censure

Modern rendering: I would scrutinize

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censure contributes scrutinize; I would preserves the proposed rather than accomplished action.

Context passages: DJR-073-06, DJR-073-07, DJR-073-09

Censure; criticism

BAL-0266-V006 · Censure

Printed “censures” (English; family).

Judgments or criticisms directed at someone’s work.

Here: The scholar alternates between fear of failure and scorning criticism; this is one changing disposition among others.

Context: Burton’s description of a scholar’s fluctuating thoughts, not endorsement of the scholar’s self-applause.

Source; Context passages: DJR-061-07

Edition page: 195; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: censures

Modern rendering: criticism

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Plural censures is rendered by the mass noun criticism; all belongs to the surrounding determiner in both texts.

Context passages: DJR-061-06, DJR-061-08, DJR-061-09

Censure; medical assessment

BAL-0266-V004 · Censure

Printed “censuring” (English; family).

Assessing or examining a case.

Here: Montanus assesses a soldier and attributes his melancholy to misuse of the six non-natural conditions of life.

Context: A consultation reported by Burton, in his historical causal account; the attributed charge is not a present diagnosis.

Source; Context passages: DJR-033-30

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: censuring a melancholy souldier

Modern rendering: assessing a melancholy soldier

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censuring contributes assessing, with the patient as its object.

Context passages: DJR-033-29, DJR-033-31

Censure; patronal judgment

BAL-0266-V005 · Censure

Printed “censure” (English; family).

Judgment or assessment.

Here: Burton submits to the judgment of worthy patrons while distinguishing them from corrupt members of their rank.

Context: Burton’s respectful qualification of his satire of inherited social authority.

Source; Context passages: DJR-049-19

Edition page: 141; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: censure

Modern rendering: judgement

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern noun retains the broader evaluative sense; censure and service remain separate objects of submission.

Context passages: DJR-049-18, DJR-049-20

Censure; punitive judgment

BAL-0266-V007 · Censure

Printed “hard censures” (English; family).

Harsh judgments, here extending to punitive decisions.

Here: Burton asks for mitigation in some cases involving loss of reason; his margin gives burial and property penalties as examples.

Context: Burton’s qualified plea following his theological opposition to self-killing; it applies also to violence against others in the specified desperate fits.

Source; Context passages: DJR-066-20

Edition page: 454; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those hard censures

Modern rendering: those harsh judgments

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Hard contributes harsh; censures judgments. The punitive force is established by the marginal examples, not by hard alone.

Qualification: These are historical legal and religious claims, not present law or medical advice.

Context passages: DJR-066-17, DJR-066-18, DJR-066-19, DJR-066-21, DJR-066-22

Supporting source notes: N04921, N04923

Censure; sensory assessment

BAL-0266-V003 · Censure

Printed “censured” (English; family).

Assessed or discriminated by the judging faculty.

Here: External senses bring sensory forms to common sense for assessment; the forms are not being morally blamed.

Context: Burton’s historical account of the internal senses, portraying common sense as their judge or moderator.

Source; Context passages: DJR-025-17

Edition page: 23; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Species to be censured

Modern rendering: sensory forms to be assessed

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Species contributes sensory forms, censured assessed, and to be carries the passive construction.

Qualification: The assignment of faculties to parts of the brain belongs to historical psychology.

Context passages: DJR-025-18

Censure; sentence

BAL-0266-V008 · Censure

Printed “censure” (English; family).

An authoritative judgment or sentence.

Here: A reported sentence denying honourable burial is revoked after further inquiry into two brothers’ suffering and mental disorder.

Context: The story is attributed to Pieter van Foreest; the supplied edition has not independently collated it.

Source; Context passages: DJR-066-21

Edition page: 454; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the censure was revoked

Modern rendering: the judgment was revoked

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censure names the decision that is withdrawn; the predicate preserves its reversibility.

Uncertainty: The Foreest story remains uncollated. The adjacent Senecan material is a rhetorical controversy, not a simple declaration of Roman law.

Context passages: DJR-066-20, DJR-066-22

Further local use

Printed “censure of law” (English; family).

Citation key: Censure; sentence.

Here: A person may escape a worldly sentence through corruption, while Burton’s argument says conscience will later accuse him.

Context: Burton’s account of delayed remorse, followed by the distinction between conscience and the devil’s claim that sin is unforgivable.

Source; Context passages: DJR-164-53

Edition page: 699; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: avoid the censure of law

Modern rendering: evade the sentence of the law

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censure of law means sentence of the law; avoid is rendered evade.

Sense relation: A further local use of the same evaluative sense, with its own agent and force.

Context passages: DJR-164-52, DJR-164-54, DJR-164-55

Censurer; censor as critic

BAL-0266-V014 · Censure

Printed “censurer” (English; family).

A person who judges or criticizes.

Here: A severe critic would find many faults in Burton’s work; severity belongs to rigid, not to the noun alone.

Context: Burton concedes possible defects and immediately asks for friendly correction rather than bitter abuse.

Source; Context passages: DJR-006-02

Edition page: 13; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a rigid censurer

Modern rendering: a severe critic

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censurer means critic; rigid contributes severe.

Context passages: DJR-006-01, DJR-006-03

Further local use

Printed “Censorque” (Latin; family).

Citation key: Censurer; censor as critic.

Censor means a critic or fault-finder; enclitic -que means and.

Here: The reader envisaged as a pompous and troublesome critic is refused admission by the addressed book.

Context: Burton’s Latin address personifies the book and conditionally warns it against malicious readers.

Source; Context passages: DJR-170-37

Edition page: unnumbered preliminary matter, scan p. 14; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 14

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: tumidus Censorque molestus

Modern rendering: a pompous and troublesome censor

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censor is nominative singular; -que supplies and in the coordinated description, while tumidus and molestus supply pompous and troublesome. English a supplies the article.

Sense relation: The related actor noun with its locally distinct construction and agency.

Context passages: DJR-170-36, DJR-170-38

Further local use

Printed “censorem” (Latin; family).

Citation key: Censurer; censor as critic.

Critic, in the accusative singular.

Here: Democritus Junior threatens to turn critic and accuser against a malicious reader in return.

Context: A comic conditional threat: if Democritus Junior has even something of his claimed predecessor’s spirit, he will retaliate.

Source; Context passages: DJR-020-03

Edition page: unnumbered preliminary matter, scan p. 95; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 95

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: censorem æque ac delatorem aget econtra

Modern rendering: He will turn critic and accuser against you in return

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Censorem contributes critic, delatorem accuser, æque ac and, aget will turn or play the part, and econtra in return. He and against you make the contextual agents explicit.

Sense relation: The related actor noun with its locally distinct construction and agency.

Context passages: DJR-020-01, DJR-020-02, DJR-020-04

chaste / chastity

BAL-0235-V027 · Celibacy and vows

Printed “chastity” (English; family).

Sexual purity or fidelity.

Here: Chastity here is the sexual abstinence promised in the religious commitment; vows of supplies the promise, rather than belonging to the noun’s definition.

Context: Burton lists this among evangelical counsels in a polemical account of merit, but immediately distinguishes moderate fasting and bodily restraint from destructive excess.

Source; Context passages: DJR-156-02

Edition page: 655; Source layer: original body; Page label type: printed source label.

Source and modern wording: vows of chastity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-156-01, DJR-156-03, DJR-156-04, DJR-156-05, DJR-156-06, DJR-156-07, DJR-156-08

Further local use

Printed “chast” (English; family).

Citation key: chaste / chastity.

Here: Chast here means sexually faithful to a spouse; though preserves the contrast with an unfaithful husband. It does not require unmarried status.

Context: The statement describes the faithful wife under the preceding condition. Dido’s quoted pledge belongs before her relationship with Aeneas, as the supplied source note explains.

Source; Context passages: DJR-149-10

Edition page: 619; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: She is resolv’d with Dido to be chast; though her husband be false, she will be true

Modern rendering: She is resolved, with Dido, to be chaste: though her husband is unfaithful, she will be true

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-149-01, DJR-149-02, DJR-149-03, DJR-149-04, DJR-149-05, DJR-149-06, DJR-149-07, DJR-149-08, DJR-149-09, DJR-149-11, DJR-149-12, DJR-149-13, DJR-149-14, DJR-149-15

child

BAL-0242-V001 · Parents and children

Printed “children” (English; lemma).

Offspring in relation to their parents, without a necessary restriction to childhood.

Here: Disobedient and unruly describe the children; children itself names the relationship.

Context: Burton says even a mutually loving couple may have troublesome offspring; this is not a claim that every family has them.

Source; Context passages: DJR-017-31

Edition page: 69; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: disobedient & unruly children

Modern rendering: disobedient and unruly children

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-017-29, DJR-017-30, DJR-017-32, DJR-017-33, DJR-017-34

Further local use

Printed “children” (English; lemma).

Citation key: child.

Here: Children remain offspring after reaching adulthood; the modern finite clauses recast the original participle-and-infinitive sequence.

Context: Democritus speaks within Burton’s retelling of the pseudonymous Hippocratic correspondence; Hippocrates replies at 008-16 and Democritus rejects the reply at 008-17.

Source; Context passages: DJR-008-12

Edition page: 24; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: begetting children, with much care and cost for their education, yet when they grow to mans estate, to despise, neglect, and leave them naked to the worlds mercy

Modern rendering: They have children, spend much care and money on their education, yet when they reach adulthood despise and neglect them, leaving them exposed to the world’s mercy.

Alignment scope: Complete dependent description recast as finite clauses with supplied subject

Word and construction: The complete description is recast from participial and infinitive syntax into finite clauses. They is supplied from the speaking character’s account of people; naked is figuratively exposed, not a report of literal undress.

Context passages: DJR-008-09, DJR-008-10, DJR-008-11, DJR-008-13, DJR-008-14, DJR-008-15, DJR-008-16, DJR-008-17, DJR-008-18, DJR-008-19, DJR-008-20, DJR-008-21, DJR-008-22

child

BAL-0242-V002 · Parents and children

Printed “childe” (English; lemma).

A young person.

Here: Here the son being mourned is pictured as a young child; pretty supplies the praise of his appearance.

Context: An imagined bereaved father introduces a consolatory exchange, not a clinical description or advice for present-day grief.

Source; Context passages: DJR-095-09

Edition page: 345; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a pretty childe

Modern rendering: a lovely child

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-094-32, DJR-094-33, DJR-094-34, DJR-094-35, DJR-094-36, DJR-094-37, DJR-094-38, DJR-094-39, DJR-094-40, DJR-095-01, DJR-095-02, DJR-095-03, DJR-095-04, DJR-095-05, DJR-095-06, DJR-095-07, DJR-095-08, DJR-095-10, DJR-095-11, DJR-095-12, DJR-095-13, DJR-095-14, DJR-095-15, DJR-095-16, DJR-095-17, DJR-095-18, DJR-095-19, DJR-095-20, DJR-095-21, DJR-095-22, DJR-095-23, DJR-095-24, DJR-095-25, DJR-095-26, DJR-095-27, DJR-095-28, DJR-095-29, DJR-095-30, DJR-095-31

child / infant

BAL-0242-V003 · Parents and children

Printed “children” (English; family).

People represented as immature or inexperienced.

Here: Children and infants are comparative insults applied to celebrated adult thinkers, not statements of their ages.

Context: Burton extends a report attributed to Aelian; the precise passages remain unlocated.

Source; Context passages: DJR-007-19

Edition page: 20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they were children in respect, infants

Modern rendering: By comparison they were children, infants

Alignment scope: Complete comparison clause, with fronted modern comparison marker

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-007-18, DJR-007-20, DJR-007-21, DJR-008-01, DJR-008-02, DJR-008-03

Further local use

Printed “pueri” (Latin; lemma).

Citation key: puer.

Here: Pueri means boys, nominative plural of puer; the comparison measures the thinkers’ distance from wisdom by boys’ distance from adult men.

Context: Aelian is invoked by Burton, not independently authenticated here.

Source; Context passages: DJR-007-19

Edition page: 20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tantum à sapientibus abfuerunt, quantum à viris pueri

Modern rendering: They were as far from wise men as boys are from grown men.

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-007-18, DJR-007-20, DJR-007-21

Further local use

Printed “semper pueri” (Latin; lemma).

Citation key: puer.

Here: Pueri again means children or boys; semper adds always. Burton expands second childhood into lifelong folly.

Context: The point includes young and old; it is satirical moral rhetoric, not a diagnosis of every adult.

Source; Context passages: DJR-008-02

Edition page: 22; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: semper pueri

Modern rendering: always children

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-008-01, DJR-008-03

child again

BAL-0242-V004 · Parents and children

Printed “a childe again” (English; phrase).

A figurative return to the dependence or diminished powers associated with childhood.

Here: Again marks the return; the nearby infant is directed by others. This is a distinct age-cycle comparison from intellectual beginners.

Context: Democritus speaks in the pseudonymous letter narrative; Burton’s earlier expansion at 008-02 says all ages are foolish.

Source; Context passages: DJR-008-21

Edition page: 26; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: when old, a childe again

Modern rendering: when old, a child again

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-008-09, DJR-008-10, DJR-008-11, DJR-008-12, DJR-008-13, DJR-008-14, DJR-008-15, DJR-008-16, DJR-008-17, DJR-008-18, DJR-008-19, DJR-008-20, DJR-008-22

children of death

BAL-0242-V052 · Parents and children

Printed “children of death” (English; phrase).

People appointed or condemned to die.

Here: The biblical construction describes their condition or destiny; it does not require that they be young or offspring of a personified Death.

Context: Burton quotes Psalm 102:19–20 within consolation promising divine release and cleansing.

Source; Context passages: DJR-166-42

Edition page: 708; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the children of death

Modern rendering: those condemned to death

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-166-41, DJR-166-43

chimera

BAL-0292-V013 · Utopia

Printed “Chimera’s” (English; lemma).

A fabulous or imaginary creature, and by extension an unreal or impracticable conception.

Here: Political schemes Burton dismisses as impossible inventions despite their ingenuity.

Context: His figurative dismissal includes works from which he borrows; it is not a claim that fictional creatures govern these countries.

Source; Context passages: DJR-016-18

Edition page: 62–63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: meer Chimera’s

Modern rendering: mere chimeras

Word and construction: Chimera’s is a plural despite the apostrophe; meer supplies mere and the context gives the figurative sense.

Context passages: DJR-016-17, DJR-016-19, DJR-016-20, DJR-016-21

Alignment conventions: A1.

Chirographum

BAL-0279-V010 · Legal evidence

Printed “chirographum” (Latin; lemma).

A written bond or undertaking.

Here: The original margin gives a written renunciation of Christ as a case followed by restoration.

Context: The story is attributed to John Major’s Lives of the Fathers; its precise source remains uncollated. It supports the possibility of recovery in Burton’s argument, not the independent power of a supernatural pact.

Source; Context passages: DJR-166-10

Edition page: 705; Source layer: original marginal quotation.

Note; Modern note: N13060

Page label type: printed source label.

Source wording and original alignment: per chirographum

Modern rendering: by a written bond

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Per with the accusative chirographum expresses the means, by a written bond. The note’s afterwards restored is essential context but outside this selected phrase.

Modern container: note

Grammar: Chirographum is accusative singular after per; the construction identifies the written instrument.

Context passages: DJR-166-09, DJR-166-11, DJR-166-12

Chlorosis

BAL-0217-V005 · Green sickness

Printed “chlorosis” (English; lemma).

The historical disease-name supplied by this edition’s editor as an identification of green sickness.

Here: An editorial explanatory name, absent from Burton’s original body here.

Context: This is the supplied editor’s identification in N09765, not a word used or a diagnosis made by Burton in this passage.

Source: DJR-126-30; Edition page: 503; Source layer: editorial note.

Note; Modern note: N09765

Page label type: printed source label.

Source and modern wording: Green sickness is the historical diagnosis chlorosis

Alignment scope: Identity transcription of the same editorial English note; no Burton-language counterpart is asserted

Word and construction: An identity transcription of the editor’s English explanation, not an original-to-modern translation.

Modern container: note

Translation layer: Editorial explanation only; chlorosis is not Burton’s original wording at this source unit.

Christian liberty

BAL-0235-V026 · Celibacy and vows

Printed “Christian liberty” (English; phrase).

The freedom to marry claimed as a Christian entitlement.

Here: This points to permitting priests to marry; Christian marks Burton’s religious justification, not unrestricted liberty from every law.

Context: Wherefore I conclude makes this Burton’s explicit conclusion after his Witzel report. The numerical claim about priests’ desire is rhetorical and unverified; per ætatem has a preserved ambiguity.

Source; Context passages: DJR-142-19

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to bar men of this Christian liberty

Modern rendering: to deprive people of this Christian liberty

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-09, DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-14, DJR-142-15, DJR-142-16, DJR-142-17, DJR-142-18

Christian liberty

BAL-0241-V028 · Liberty and servitude

Printed “Christian liberty” (English; phrase).

Freedom claimed on Christian grounds, here permission to marry.

Here: This Christian liberty refers to marriage for people prohibited by celibate vows or clerical rules. It is the freedom being denied, not a general permission for every act.

Context: Burton concludes against compulsory celibacy after Wicelius’s proposed alternative of concubinage or marriage. The nearly universal priestly desire claim is polemical hyperbole, not established statistics; the continuation also rejects economic objections to poor people marrying.

Source; Context passages: DJR-142-19

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to bar men of this Christian liberty

Modern rendering: to deprive people of this Christian liberty

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-15, DJR-142-16, DJR-142-17, DJR-142-18, DJR-142-20, DJR-142-21, DJR-142-22, DJR-142-23, DJR-142-24, DJR-142-25, DJR-142-26, DJR-142-27, DJR-142-28

Church living; benefice

BAL-0267-V003 · Church patronage

Printed “church livings” (English; phrase).

Ecclesiastical offices carrying an income.

Here: Collective societies and corporations replace individual patrons, and university candidates are to be examined and approved.

Context: Burton’s institutional proposal; the following admission that ideal personnel are impossible qualifies its implementation.

Source; Context passages: DJR-016-27

Edition page: 64; Source layer: original body; Page label type: printed source label.

Source and modern wording: church livings

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The established phrase is retained; living denotes the endowed office, not merely a dwelling.

Context passages: DJR-016-26, DJR-016-28

Church-chopping patrons

BAL-0267-V005 · Church patronage

Printed “Church-chopping Patrons” (English; phrase).

Patrons who deal or traffic in church appointments; chopping here means trading.

Here: The accusation treats benefices as merchandise and compares sacrilegious dealers to the eagle destroyed by the sacrificial fire it stole.

Context: Burton’s moral exemplum and denunciation; the predicted ruin is his theological claim, not an independently verified consequence.

Source; Context passages: DJR-048-28

Edition page: 138; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Church-chopping Patrons

Modern rendering: patrons who trade in church livings

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Patrons supplies patrons, while Church-chopping expands into the relative clause who trade in church livings. The preceding Symoniacal has its own modern counterpart outside this selected pair.

Uncertainty: The precise Aesopic version behind the eagle story remains unidentified.

Context passages: DJR-048-24, DJR-048-25, DJR-048-26, DJR-048-27, DJR-048-29, DJR-048-30, DJR-048-31

City of the Sun

BAL-0292-V010 · Utopia

Printed “city of the Sun” (English; phrase).

The City of the Sun, a title naming an imagined city; city denotes the civic settlement and of the Sun its titular association.

Here: Campanella’s political fiction, included in Burton’s list of ingenious but impracticable commonwealths.

Context: The name is an attributed literary title, not an assertion about an astronomical city.

Source; Context passages: DJR-016-18

Edition page: 62–63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Campanella’s city of the Sun

Modern rendering: Campanella’s City of the Sun

Word and construction: The author’s possessive is explicit; modern title capitalization does not change the construction.

Context passages: DJR-016-17, DJR-016-19, DJR-016-20, DJR-016-21

Alignment conventions: A1.

civil

BAL-0293-V001 · Civil and barbarous

Printed “civil” (English; lemma).

Cultivated and ordered in collective life.

Here: A quality of people in Burton’s picture of a healthy political community, associated with prosperity, law, education and concord.

Context: Burton gives a normative historical ideal, not an objective classification of peoples or a claim about present China or Europe.

Source; Context passages: DJR-013-02

Edition page: 46; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the people civil

Modern rendering: people civil

Word and construction: The adjective remains civil; the surrounding public institutions establish its broad social sense.

Context passages: DJR-013-01, DJR-013-03, DJR-013-04, DJR-013-05

Alignment conventions: A1.

Further local use

Printed “civil” (English; lemma).

Citation key: civil.

Here: Cultivated or civilized in Burton’s historical judgment.

Context: Burton contrasts a prosperous past with decline he attributes to Turkish despotism; the sweeping historical charge remains his.

Source; Context passages: DJR-013-12

Edition page: 48; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: more civil and rich populous countreys

Modern rendering: more civilised, wealthy, and populous countries

Word and construction: Civil supplies civilised, while more applies to the comparison.

Context passages: DJR-013-11, DJR-013-13, DJR-013-14

Alignment conventions: A1.

Further local use

Printed “civilest” (English; lemma).

Citation key: civil.

Here: Most civilized or cultivated; the superlative of civil.

Context: A reported assessment of the Tartars and their country follows their mockery of European bread; this praise does not restrict civility to Europe.

Source; Context passages: DJR-035-46

Edition page: 76–77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the civilest Countrey of them

Modern rendering: their most civilised country

Word and construction: The superlative civilest is expanded as most civilised.

Context passages: DJR-035-44, DJR-035-45, DJR-035-47, DJR-035-48

Alignment conventions: A1.

Further local use

Printed “civil” (English; lemma).

Citation key: civil.

Here: Civilized or institutionally ordered, in Burton’s judgment.

Context: The epithet describes China even in a report of lethal violence arising from poverty; it is not unconditional moral approval of every practice.

Source; Context passages: DJR-053-37

Edition page: 160; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that civil commonwealth of China

Modern rendering: that civilised commonwealth of China

Word and construction: Civil supplies civilized; the following reported conduct does not change the adjective to courteous.

Context passages: DJR-053-35, DJR-053-36, DJR-053-38

Alignment conventions: A1.

Further local use

Printed “civil” (English; lemma).

Citation key: civil.

Here: Cultivated or made capable of humane social conduct.

Context: Burton contrasts religion with superstition. His English wild beasts made civil differs from the Latin rough made gentle and humans made from beasts.

Source; Context passages: DJR-158-40

Edition page: 669; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Religion makes wild beasts civil

Modern rendering: Religion civilizes wild beasts

Word and construction: The construction makes…civil is rendered by the verb civilizes; the English object wild beasts is explicit, not supplied from the separate Latin.

Context passages: DJR-158-38, DJR-158-39, DJR-158-41, DJR-158-42

Alignment conventions: A1.

civil

BAL-0293-V005 · Civil and barbarous

Printed “civil” (English; lemma).

Courteous or well-mannered.

Here: A quality love is said to give to previously uncouth people.

Context: Burton, citing Cardano from Plutarch, sets this alleged benefit against the numerous harmful effects of love and immediately questions which outweighs the other.

Source; Context passages: DJR-131-50

Edition page: 532; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: clowns, civil

Modern rendering: boors courteous

Word and construction: Civil supplies courteous; clowns supplies boors. The shared makes in the wider list supplies the transformation.

Context passages: DJR-131-48, DJR-131-49, DJR-131-51, DJR-131-52

Alignment conventions: A1.

Further local use

Printed “civil” (English; lemma).

Citation key: civil.

Here: Possessing good manners or cultivated social behaviour.

Context: Cymon acquires accomplishments for Iphigenia’s sake in Burton’s abbreviated literary example; the supplied note records the violence omitted from his summary.

Source; Context passages: DJR-131-67

Edition page: 533–534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: began to be civil

Modern rendering: began to acquire good manners

Word and construction: Be civil is expanded as acquire good manners within began to; it does not mean holding a civic office.

Context passages: DJR-131-64, DJR-131-65, DJR-131-66, DJR-132-01, DJR-132-02

Alignment conventions: A1.

Further local use

Printed “civil” (English; lemma).

Citation key: civil.

Here: Courteous or socially well-behaved.

Context: The honest scholar appears in a deliberately imaginary story about rewarded merit, which Burton says never happened and probably never will.

Source; Context passages: DJR-096-21

Edition page: 351–352; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a right honest, civil, sober man

Modern rendering: a thoroughly honest, courteous, sober man

Word and construction: Civil supplies courteous; honest and sober remain separate qualities.

Context passages: DJR-096-19, DJR-096-20, DJR-096-22, DJR-096-23, DJR-096-24, DJR-096-25

Alignment conventions: A1.

civil

BAL-0293-V010 · Civil and barbarous

Printed “civil” (English; lemma).

Belonging to civic or nonmilitary affairs; elsewhere to secular public office.

Here: The public activities protected by military force in Cicero’s argument as Burton quotes it.

Context: Burton condemns destructive wars but has expressly refused to condemn all war; civic does not mean all military force is excluded.

Source; Context passages: DJR-010-02

Edition page: 32; Source layer: original body; Page label type: printed source label.

Source and modern wording: All our civil affairs

Word and construction: The adjective is retained in contrast to military protection; urbanæ res in the separate margin is not falsely indexed as civilis.

Context passages: DJR-009-26, DJR-009-27, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-03, DJR-010-04

Alignment conventions: A1.

Further local use

Printed “civil” (English; lemma).

Citation key: civil.

Here: Secular or civic, referring to public government.

Context: Burton alleges that some Anabaptists question magistrates and their authority; the generalization is part of his religious polemic.

Source; Context passages: DJR-160-20

Edition page: 676–677; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: civil Magistrates

Modern rendering: civil magistrates

Word and construction: Civil qualifies magistrates as public, secular officers; the wider question supplies the adverse action.

Context passages: DJR-160-18, DJR-160-19, DJR-160-21, DJR-160-22

Alignment conventions: A1.

Further local use

Printed “civil” (English; lemma).

Citation key: civil.

Here: Civic, belonging to public and social obligations.

Context: Burton accuses some princes and private people of obeying only when it advances their own ends.

Source; Context passages: DJR-161-57

Edition page: 685; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all civil duties

Modern rendering: every civic duty

Word and construction: Civil supplies civic; all and the plural duties are recast as every duty.

Context passages: DJR-161-55, DJR-161-56, DJR-161-58, DJR-161-59

Alignment conventions: A1.

civil conversation

BAL-0293-V024 · Civil and barbarous

Printed “civil conversation” (English; phrase).

Cultivated social intercourse or discussion: civil means socially polished, and conversation social exchange or conduct.

Here: The title of Guazzo’s dialogue, cited to defend an experienced older person’s discussion of love.

Context: The title belongs to the original margin; the wider supplied note identifies the author and speaking company.

Source; Context passages: DJR-107-36

Edition page: 406–407; Source layer: original marginal quotation.

Note; Modern note: N08136

Page label type: printed source label.

Source wording and original alignment: civil conversation

Modern rendering: Civil Conversation

Word and construction: Title-to-title rendering retains both words; conversation is wider than modern casual talk.

Modern container: note

Context passages: DJR-107-34, DJR-107-35, DJR-107-37, DJR-107-38

Alignment conventions: A1.

civil law

BAL-0293-V012 · Civil and barbarous

Printed “Civil Law” (English; phrase).

The learned Roman-based legal tradition: civil identifies that legal system, and law its rules and discipline.

Here: A profession Burton says has been restricted by England’s own municipal or common law.

Context: This is a historical jurisdictional and scholarly rivalry, not a description of current courts or legal advice.

Source; Context passages: DJR-047-37

Edition page: 134; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Civil Law

Modern rendering: the civil law

Word and construction: The indexed legal name corresponds exactly; with us is rendered by Here earlier in the modern sentence and is not included in this narrower pair.

Context passages: DJR-047-35, DJR-047-36, DJR-047-38, DJR-047-39

Alignment conventions: A1.

civil law

BAL-0294-V012 · Law and justice

Printed “civil Law” (English; phrase).

The learned Roman-based legal tradition: civil specifies that tradition and law its rules and discipline.

Here: The discipline Budé calls the tower of wisdom.

Context: Burton places this praise beside rival claims for medicine and other disciplines; he does not adopt its exclusive superiority.

Source; Context passages: DJR-018-06

Edition page: 71; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: civil Law to be the tower of wisdom

Modern rendering: civil law the tower of wisdom

Word and construction: The legal name and metaphor retain equal scope within Budé’s reported judgment.

Context passages: DJR-018-04, DJR-018-05, DJR-018-07, DJR-018-08

Alignment conventions: A1.

Further local use

Printed “Civil Law” (English; phrase).

Citation key: civil law.

Here: The Roman-based legal system and profession.

Context: Burton complains that prohibitions and English national law restrict its jurisdiction and employment.

Source; Context passages: DJR-047-37

Edition page: 134; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Civil Law with us so contracted with Prohibitions

Modern rendering: Here, prohibitions so restrict the civil law

Word and construction: With us supplies Here; the passive contracted becomes active restrict, with prohibitions retaining the instrument.

Context passages: DJR-047-35, DJR-047-36, DJR-047-38, DJR-047-39, DJR-047-40, DJR-047-41, DJR-047-42, DJR-048-01

Alignment conventions: A1.

civil war

BAL-0293-V011 · Civil and barbarous

Printed “civill wars” (English; phrase).

War within a political community: civil means internal to its members, and war means armed conflict.

Here: France’s internal wars are Burton’s example of destructive collective violence.

Context: The attributed casualties and ruined cities belong to his rhetorical historical report, not verified modern statistics.

Source; Context passages: DJR-009-27

Edition page: 31; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the late civill wars in France

Modern rendering: the recent civil wars in France

Word and construction: Late means recent; civill wars denotes internal armed conflict, not courteous or peaceful conduct.

Context passages: DJR-009-26, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04

Alignment conventions: A1.

Further local use

Printed “civil wars” (English; phrase).

Citation key: civil war.

Here: Armed conflict within a political community.

Context: Bodin’s charge that English civil wars make the English barbarians is answered with a countercharge about French violence.

Source; Context passages: DJR-160-33

Edition page: 678; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for their civil wars

Modern rendering: because of their civil wars

Word and construction: For supplies because of; civil specifies the internal character of the wars.

Context passages: DJR-160-31, DJR-160-32, DJR-160-34, DJR-160-35

Alignment conventions: A1.

civil war

BAL-0296-V018 · War and peace

Printed “civil wars” (English; phrase).

War within a commonwealth rather than against an external enemy; civil identifies the internal political setting.

Here: An internal-conflict analogy for an idle body tormenting itself.

Context: Burton says civil wars are likely when there is no public enemy, not inevitable. The body’s self-torment is the comparison’s application, not an assertion of literal armies inside the body.

Source; Context passages: DJR-037-28

Edition page: 86; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: where is no publike enemy, there is likely civil wars

Modern rendering: with no external enemy, civil wars are likely

Word and construction: Publike enemy is rendered external enemy here, and likely remains explicit; civil wars retains its internal-conflict sense.

Context passages: DJR-037-26, DJR-037-27, DJR-037-29, DJR-037-30

Alignment conventions: A1.

civilian

BAL-0293-V013 · Civil and barbarous

Printed “Civilian” (English; lemma).

A practitioner or scholar of Roman-based civil law.

Here: A qualified lawyer whose professional opportunities Burton describes as narrow.

Context: The noun here does not distinguish a noncombatant from a soldier.

Source; Context passages: DJR-047-37

Edition page: 134; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an excellent Civilian of good worth

Modern rendering: an excellent and accomplished civil lawyer

Word and construction: Civilian supplies civil lawyer; of good worth contributes accomplished in the modern arrangement.

Context passages: DJR-047-35, DJR-047-36, DJR-047-38, DJR-047-39

Alignment conventions: A1.

civilian

BAL-0294-V014 · Law and justice

Printed “Civilian” (English; lemma).

A jurist specializing in Roman-based civil law.

Here: An accomplished doctor of law who may still lack a viable field of practice.

Context: The example belongs to disappointment in professional prospects.

Source; Context passages: DJR-047-37

Edition page: 134; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an excellent Civilian of good worth

Modern rendering: an excellent and accomplished civil lawyer

Word and construction: Civilian supplies civil lawyer; of good worth contributes accomplished in the modern arrangement.

Context passages: DJR-047-35, DJR-047-36, DJR-047-38, DJR-047-39, DJR-047-40, DJR-047-41, DJR-047-42, DJR-048-01

Alignment conventions: A1.

Further local use

Printed “Civilians” (English; lemma).

Citation key: civilian.

Here: Jurists of the civil-law tradition.

Context: Ancient guardianship of spendthrifts is attributed to the civil lawyers; the Digest comparison supports guardianship, not the preceding Padua shame ritual.

Source; Context passages: DJR-044-42

Edition page: 120; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The Civilians of old set guardians

Modern rendering: The civil lawyers of antiquity appointed guardians

Word and construction: Civilians supplies civil lawyers, of old of antiquity, and set appointed.

Context passages: DJR-044-40, DJR-044-41, DJR-045-01, DJR-045-02

Alignment conventions: A1.

civilis

BAL-0293-V008 · Civil and barbarous

Printed “civiles” (Latin; lemma).

Courteous or cultivated; civiles is an inflected plural of civilis.

Here: The resulting quality in Cardano’s transformation of rustics by love.

Context: The Latin margin’s claim is attributed and is balanced by Burton’s doubts about love’s overall benefit.

Source; Context passages: DJR-131-50

Edition page: 532; Source layer: original marginal quotation.

Note; Modern note: N10265

Page label type: printed source label.

Source wording and original alignment: ex agrestibus civiles

Modern rendering: rustics courteous

Word and construction: Ex agrestibus means from rustics; civiles supplies courteous. The shared makes in the wider sentence governs the transformation.

Modern container: note

Context passages: DJR-131-48, DJR-131-49, DJR-131-51, DJR-131-52

Alignment conventions: A1.

Further local use

Printed “civilibus” (Latin; lemma).

Citation key: civilis.

Here: Civil or worldly, as distinct from spiritual; civilibus is an inflected form of civilis.

Context: Osiander’s marginal distinction qualifies the scope of free will. Burton’s body also excepts those regenerate and led by the Spirit from its adverse spiritual claim.

Source; Context passages: DJR-026-38

Edition page: 29; Source layer: original marginal quotation.

Note; Modern note: N01779

Page label type: printed source label.

Source wording and original alignment: In civilibus libera, sed non in spiritualibus

Modern rendering: Free in civil matters, but not in spiritual ones

Word and construction: Civilibus supplies civil, with matters making explicit the substantival adjective; libera supplies free and the negation applies to spiritual matters.

Modern container: note

Context passages: DJR-026-36, DJR-026-37, DJR-026-39, DJR-026-40

Alignment conventions: A1.

civilitas

BAL-0293-V007 · Civil and barbarous

Printed “civilitatis” (Latin; lemma).

Civility, social cultivation or competent manners; civilitatis is the genitive singular.

Here: The quality said to be absent in learned but impractical scholars.

Context: The original margin has the awkward sed si nihil; the supplied translation follows its evident adverse contrast without silently repairing the Latin.

Source; Context passages: DJR-046-41

Edition page: 130; Source layer: original marginal quotation.

Note; Modern note: N03415

Page label type: printed source label.

Source wording and original alignment: nihil civilitatis habent

Modern rendering: have no civility

Word and construction: Nihil supplies no and civilitatis the quality; the uncertain preceding sed si is outside this aligned unit.

Modern container: note

Context passages: DJR-046-39, DJR-046-40, DJR-046-42, DJR-047-01

Alignment conventions: A1.

Further local use

Printed “civilitatem” (Latin; lemma).

Citation key: civilitas.

Here: Civilized or cultivated conduct; civilitatem is the accusative singular.

Context: Seyssel’s reported argument stresses upbringing; Burton’s body makes preference conditional on capacity.

Source; Context passages: DJR-089-26

Edition page: 319; Source layer: original marginal quotation.

Note; Modern note: N06608

Page label type: printed source label.

Source wording and original alignment: ad morum civilitatem educati sunt, & assuefacti

Modern rendering: been educated and accustomed to civilized conduct

Alignment scope: equal-scope construction, with reordered English

Word and construction: Morum is of manners or conduct and civilitatem cultivation or civility. The original & assuefacti supplies and accustomed; the modern rearranges the entire construction.

Modern container: note

Context passages: DJR-089-25, DJR-089-27

civility

BAL-0293-V004 · Civil and barbarous

Printed “civility” (English; lemma).

Civil life and its cultivated practices, distinct here from military achievement.

Here: The nonmilitary accomplishments of England in Camden’s praise.

Context: The historical praise belongs to the account of Norman and later England; the surrounding celebration is qualified by the subsequent account of thorns and public faults.

Source; Context passages: DJR-014-07

Edition page: 52; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: both for military matters, and all other of civility

Modern rendering: in military matters and every other aspect of civil life

Word and construction: Civility supplies civil life; the entire construction supplies the military/nonmilitary comparison.

Context passages: DJR-014-06, DJR-014-08, DJR-014-09, DJR-014-10

Alignment conventions: A1.

Further local use

Printed “civility” (English; lemma).

Citation key: civility.

Here: Civil or social life governed by shared norms.

Context: Democritus, in the literary account, accuses his questioners of violating natural and social laws.

Source; Context passages: DJR-008-19

Edition page: 25–26; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all laws, both of nature and civility

Modern rendering: every law of nature and civil life

Word and construction: Civility supplies civil life; laws of is shared by the two nouns.

Context passages: DJR-008-17, DJR-008-18, DJR-008-20

Alignment conventions: A1.

Further local use

Printed “civility” (English; lemma).

Citation key: civility.

Here: Civilized life, including cultivated learning and public order.

Context: The rise-and-fall consolation depicts Greece as declining from cultivated learning into barbarism, a sweeping historical judgment.

Source; Context passages: DJR-091-02

Edition page: 326; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the seat of civility

Modern rendering: the home of civilized life

Word and construction: Seat means home or established centre; civility supplies civilized life.

Context passages: DJR-091-01, DJR-091-03, DJR-091-04

Alignment conventions: A1.

civility

BAL-0293-V006 · Civil and barbarous

Printed “civility” (English; lemma).

Manners, social competence or courteous conduct.

Here: The ordinary social competence that some highly learned scholars are said to lack.

Context: Aeneas Sylvius supplies the complaint; Burton subsequently defends scholars’ innocence and sincerity despite such failings.

Source; Context passages: DJR-046-41

Edition page: 130; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they had no common civility

Modern rendering: they lacked ordinary civility

Alignment scope: equal-scope construction

Word and construction: Common means ordinary; had no is recast as lacked, preserving the negation.

Context passages: DJR-046-39, DJR-046-40, DJR-046-42, DJR-047-01

Further local use

Printed “civility” (English; lemma).

Citation key: civility.

Here: Courtesy or cultivated social behaviour.

Context: One benefit attributed to love, followed by the Cymon story whose troubling continuation is explained in the supplied note.

Source; Context passages: DJR-131-66

Edition page: 533; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: All manner of civility

Modern rendering: every kind of courtesy

Word and construction: Civility supplies courtesy; all manner of supplies every kind of.

Context passages: DJR-131-64, DJR-131-65, DJR-131-67, DJR-132-01, DJR-132-02

Alignment conventions: A1.

Further local use

Printed “civility” (English; lemma).

Citation key: civility.

Here: Civil conduct, the manners expected of a cultivated person.

Context: Burton gives noble education as a reason for preference only if its recipients are capable; he subsequently acknowledges good people among rich and poor.

Source; Context passages: DJR-089-26

Edition page: 319; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all manner of civility

Modern rendering: every form of civil conduct

Word and construction: Civility supplies civil conduct, with all manner of separately supplying every form of.

Context passages: DJR-089-25, DJR-089-27

Alignment conventions: A1.

Further local use

Printed “civility” (English; lemma).

Citation key: civility.

Here: Proper social conduct or manners.

Context: Burton says unchecked and unrelieved love can make people forget such conduct; the conditional course is not erased.

Source; Context passages: DJR-133-40

Edition page: 542; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: forget all honesty, shame and common civility

Modern rendering: forget all decency, shame and ordinary civility

Word and construction: The noun is retained; the surrounding if and be not otherwise eased or amended qualify the predicted loss.

Context passages: DJR-133-38, DJR-133-39, DJR-133-41, DJR-133-42

Alignment conventions: A1.

civilize

BAL-0293-V003 · Civil and barbarous

Printed “civilized” (English; lemma).

Bring into a condition judged cultivated and socially ordered.

Here: Colonial settlement and rule presented by Burton as social improvement.

Context: Burton says Virginia and Ireland might have been transformed earlier if colonies had been established; his objection to Davies concerns delay, not opposition to colonization.

Source; Context passages: DJR-014-03

Edition page: 52; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: might Virginia, and those wild Irish have been civilized long since

Modern rendering: Virginia and those wild Irish might have been civilised long ago

Word and construction: The conditional might have been is preserved; the derogatory designation is Burton’s.

Context passages: DJR-014-01, DJR-014-02, DJR-014-04, DJR-014-05, DJR-014-06, DJR-014-07, DJR-014-08, DJR-014-09, DJR-014-10

Alignment conventions: A1.

civilly

BAL-0293-V009 · Civil and barbarous

Printed “civilly” (English; lemma).

Respectably, with fitting social propriety; in another setting, peaceably in public life.

Here: The manner of dress recommended for matrons in Burton’s discussion of adornment.

Context: The adverb qualifies going or dressing; it does not itself supply the action of putting on clothes.

Source; Context passages: DJR-121-45

Edition page: 477–478; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to go civilly and decently

Modern rendering: dressing respectably and becomingly

Word and construction: Civilly supplies respectably, decently becomingly and go the contextual dressing.

Context passages: DJR-121-43, DJR-121-44, DJR-121-46

Alignment conventions: A1.

Further local use

Printed “civilly” (English; lemma).

Citation key: civilly.

Here: Peaceably, in accordance with civic conduct.

Context: Burton reports a conditional opinion opposing coercion and linking salvation with honest, sober, peaceable conduct; the ensuing debate distinguishes outsiders and dissenters and turns back to qualified coercion.

Source; Context passages: DJR-161-05

Edition page: 680–681; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: live soberly and civilly in his profession

Modern rendering: lives soberly and peaceably in his professed faith

Word and construction: Civilly supplies peaceably; profession is professed faith. The surrounding if or provided condition is retained in the account.

Context passages: DJR-161-01, DJR-161-02, DJR-161-03, DJR-161-04, DJR-161-06, DJR-161-07, DJR-161-08, DJR-161-09, DJR-161-10, DJR-161-11, DJR-161-12, DJR-161-13, DJR-161-14, DJR-161-15, DJR-161-16, DJR-161-17, DJR-161-18, DJR-161-19, DJR-161-20, DJR-161-21, DJR-161-22, DJR-161-23, DJR-161-24

Alignment conventions: A1.

Clerk of the market

BAL-0268-V003 · Clerk

Printed “Clerks of the market” (English; phrase).

Market officers who regulate trade, here the prices charged by bakers and brewers.

Here: Their familiar oversight supplies the model for regulating prices in every trade in Burton’s imagined commonwealth.

Context: Burton proposes general regulation by analogy with an existing office, then distinguishes duties on necessities and luxuries.

Source; Context passages: DJR-016-24

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Clerks of the market

Modern rendering: market officers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern phrase identifies the public function rather than suggesting ordinary record-copying employment.

Context passages: DJR-016-23, DJR-016-25

Clerk; clergyman

BAL-0268-V005 · Clerk

Printed “Clark” (English; phrase).

A clergyman or cleric, here seeking an ecclesiastical appointment.

Here: A qualified applicant receives admiration for his learning and preaching without the financial support or appointment he seeks.

Context: Burton’s satire distinguishes praise from actual patronage; the surrounding passage compares the unrewarded applicant to Psyche.

Source; Context passages: DJR-049-23

Edition page: 141–142; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A Clark may offer himself

Modern rendering: A clergyman may offer himself

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clark becomes clergyman because the appointment and preaching context supplies the ecclesiastical role; may retains the proposed action.

Qualification: Burton adds lack of dowry to his Psyche analogy; the edition notes that Apuleius does not explain her lack of suitors by poverty.

Context passages: DJR-049-22, DJR-049-24, DJR-049-25, DJR-049-26, DJR-049-27, DJR-049-28, DJR-049-29, DJR-049-30, DJR-049-31, DJR-049-32, DJR-049-33, DJR-049-34

Further local use

Printed “Clark” (English; phrase).

Citation key: Clerk; clergyman.

A clergyman dependent on a patron.

Here: The matching patron and cleric accept low payment and compliant preaching; the parish’s supposed satisfaction is sarcastic.

Context: Burton’s satirical conclusion after the simoniacal bargain, with a lid-and-dish proverb attributed to Jerome.

Source; Context passages: DJR-049-30

Edition page: 142 [printed 128]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: such a Patron, such a Clark

Modern rendering: such a patron, such a clergyman

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The two parallel phrases retain their roles; Clark means clergyman, not a judgment that he is learned or morally upright.

Uncertainty: The precise Jerome letter or intermediary for the proverb is unresolved.

Sense relation: A further local attestation of the parent sense; its form, agency and construction are separately specified.

Context passages: DJR-049-28, DJR-049-29, DJR-049-31, DJR-049-32, DJR-049-33, DJR-049-34

Further local use

Printed “Clark” (English; phrase).

Citation key: Clerk; clergyman.

A clergyman bound to the employer’s religious stance.

Here: The chaplain must match the patron’s religious party or be dismissed; the butterfly-on-a-string image presents his dependence.

Context: Burton’s conditional accusation about these patrons, using historical religious labels rather than endorsing either party.

Source; Context passages: DJR-049-33

Edition page: 142 [printed 128]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: his Clark must be so too

Modern rendering: his clergyman must also be one

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clark contributes clergyman; so and one refer back to the patron’s described religious affiliation.

Sense relation: A further local attestation of the parent sense; its form, agency and construction are separately specified.

Context passages: DJR-049-30, DJR-049-31, DJR-049-32, DJR-049-34

Further local use

Printed “clericis” (Latin; lemma).

Citation key: Clericus.

To clergy or clerics; dative plural of clericus.

Here: The maxim depicts hostility to clergy, but Burton immediately grants that parishioners may be peaceable and honest.

Context: A generalization attributed to an old maxim; the ensuing better-case concession limits its use as an account of actual parishes.

Source; Context passages: DJR-049-39

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Laici clericis oppido infesti

Modern rendering: laypeople are exceedingly hostile to the clergy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clericis supplies to the clergy as the complement of infesti, hostile; Laici supplies laypeople, oppido exceedingly, and the modern supplies are.

Translator-supplied words: are, the copula understood in the Latin nominal statement

Uncertainty: The maxim’s precise intermediary remains unlocated.

Sense relation: A further local attestation of the parent sense; its form, agency and construction are separately specified.

Context passages: DJR-049-38, DJR-050-01

Further local use

Printed “Clerk” (English; phrase).

Citation key: Clerk; cleric.

A cleric or clergyman.

Here: Stories about clerics and monks are offered to an enclosed woman by a gossip in the account of procurement.

Context: Burton attributes the report to Augustine; the edition identifies Aelred and distinguishes his enclosed recluse from Burton’s generalized nunnery scene.

Source; Context passages: DJR-125-61

Edition page: 499; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this Clerk, and that Monk

Modern rendering: this cleric or that monk

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clerk contributes cleric and Monk monk; the modern uses or for the original coordinated examples.

Qualification: This is an attributed moral warning, not evidence that the named groups generally behaved as alleged.

Sense relation: A further local attestation of the parent sense; its form, agency and construction are separately specified.

Context passages: DJR-125-60, DJR-125-62, DJR-125-63

Supporting source notes: N09699, N09700

Further local use

Printed “Clarks” (English; phrase).

Citation key: Clerk; clergyman.

Clergymen.

Here: The compliant clergy are employed and nominated while university scholars wait unused.

Context: Burton’s satirical contrast between patron-selected dependants and university scholars.

Source; Context passages: DJR-049-34

Edition page: 142–143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: These are those Clarks which serve the turne

Modern rendering: These are the clergymen who serve their purpose

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clarks contributes clergymen; which serve the turne becomes who serve their purpose, with their identifying the patrons from context.

Translator-supplied words: their, referring to the patrons whose purpose is served

Sense relation: A further local attestation of the parent sense; its form, agency and construction are separately specified.

Context passages: DJR-049-30, DJR-049-31, DJR-049-32, DJR-049-33, DJR-049-35

Clerk; learned person

BAL-0268-V001 · Clerk

Printed “Clarkes” (English; phrase).

Learned people or scholars.

Here: The guests distinguished by learning come to princes’ courts as to a Lyceum or university and are admitted to royal tables.

Context: Burton idealizes earlier patrons in rebuking his own age; the guests are not identified here as church employees or administrative clerks.

Source; Context passages: DJR-048-40

Edition page: 139; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: famous Clarkes

Modern rendering: Famous scholars

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clarkes contributes scholars and famous Famous; sentence division changes capitalization.

Qualification: The edition qualifies the adjacent Xenocrates anecdote: Cicero reports an offer of fifty talents, but acceptance of only thirty minas. Burton gives the offer without that limit; the Philostratus and Lampridius references remain uncollated.

Context passages: DJR-048-34, DJR-048-35, DJR-048-36, DJR-048-37, DJR-048-38, DJR-048-39, DJR-048-41, DJR-048-42

Further local use

Printed “great clerk” (English; phrase).

Citation key: Clerk; learned person.

A greatly learned person.

Here: Zoroaster is the legendary master whose learning and magic cannot cure jealousy in the quoted stanza.

Context: An English stanza from Ariosto through Harington, followed by Burton’s explicit reply that jealousy may be cured or mitigated if resisted early.

Source; Context passages: DJR-148-18

Edition page: 615; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that great clerk Zoroaster

Modern rendering: that great scholar Zoroaster

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clerk contributes scholar; great marks the degree of learning, and Zoroaster supplies the person named.

Uncertainty: The supplied edition identifies a matching Harington 1607 transcription; the printed witness and Burton’s precise edition remain uncollated. The stanza’s incurability is not Burton’s final treatment verdict.

Sense relation: A further local attestation of the parent sense; its form, agency and construction are separately specified.

Context passages: DJR-148-16, DJR-148-17, DJR-148-19, DJR-148-20, DJR-148-21

Clipping

BAL-0204-V014 · Kissing and embracing

Printed “clipping” (English; family).

Embracing or clasping in the arms.

Here: A wife’s embrace softens the imagined severe Stoic as Burton concludes in favour of marriage.

Context: Burton expresses a hope, in an attributed passage, before advocating union according to both parties’ desires.

Source; Context passages: DJR-143-47

Edition page: 588; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the clipping of a wife

Modern rendering: a wife’s embrace

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clipping supplies embrace; of a wife identifies the embracing wife.

Context passages: DJR-143-46, DJR-143-48

Clown; boor

BAL-0269-V003 · Clown

Printed “clown” (English; phrase).

An uncultivated or ill-bred person.

Here: Refusal to get drunk is treated by the drinking company as proof of bad breeding.

Context: Burton condemns the social rule that makes abstention shameful; the insult belongs to that rule, not to his endorsement of drunkenness.

Source; Context passages: DJR-035-16

Edition page: 73–74; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a clown, of no bringing up

Modern rendering: an ill-bred oaf

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clown contributes oaf; of no bringing up contributes ill-bred. The modern condenses the noun and its explanatory phrase.

Uncertainty: The precise Chrysostom sermon locator remains unresolved in the supplied apparatus.

Context passages: DJR-035-15, DJR-035-17

Further local use

Printed “Clownes” (English; phrase).

Citation key: Clown; country boor.

Country boors, described from the isolated scholar’s point of view.

Here: A village appointment allegedly deprives the learned minister of cultivated company.

Context: Burton’s socially prejudiced complaint, which expressly allows that the parishioners may be peaceable and honest.

Source; Context passages: DJR-049-39

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Idiots and Clownes

Modern rendering: unlearned people and country boors

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiots contributes unlearned people and Clownes country boors; the latter does not itself mean intellectually disabled.

Sense relation: A further local attestation, with its own social setting, agency and exact construction.

Context passages: DJR-049-38, DJR-050-01

Further local use

Printed “clowns” (English; phrase).

Citation key: Clown; boor.

Boors or uncultivated men.

Here: A lover calls every other man inferior to her beloved.

Context: Musarium’s extravagant praise of Lycias in Burton’s quotation of Aristaenetus, not an impartial judgment of all other men.

Source; Context passages: DJR-129-90

Edition page: 523; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: meer clowns

Modern rendering: mere boors

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Meer contributes mere and clowns boors.

Sense relation: A further local attestation, with its own social setting, agency and exact construction.

Context passages: DJR-129-89, DJR-129-91

Further local use

Printed “clown” (English; phrase).

Citation key: Clown; boor.

A boor, defined by ill-mannered behaviour.

Here: A husband is disparaged after the wife’s admiration of an elegant gallant.

Context: Burton constructs this misogynistic scenario with literary examples, including Lucretia and Euryalus; it is not evidence for a general truth about wives.

Source; Context passages: DJR-146-39

Edition page: 604; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: how like a clown he behaves himself

Modern rendering: how like a boor he behaves

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clown contributes boor; behaves himself is rendered behaves, without a separate reflexive object.

Sense relation: A further local attestation, with its own social setting, agency and exact construction.

Context passages: DJR-146-34, DJR-146-35, DJR-146-36, DJR-146-37, DJR-146-38, DJR-146-40, DJR-146-41, DJR-146-42, DJR-146-43

Further local use

Printed “clownes” (English; phrase).

Citation key: Clown; polemical rustic.

Rustics, used as an insulting characterization of a religious audience.

Here: The term contributes to Burton’s hostile depiction of Muslims as credulous followers.

Context: Burton’s anti-Muslim polemic, drawing in the continuation on European intermediaries who mix Quranic material with other stories; the article does not adopt the characterization.

Source; Context passages: DJR-159-10

Edition page: 670; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a company of rude and barbarous clownes

Modern rendering: a crowd of ignorant, barbarous rustics

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Company contributes crowd, rude ignorant, barbarous barbarous, and clownes rustics.

Sense relation: A further local attestation, with its own social setting, agency and exact construction.

Context passages: DJR-159-09, DJR-159-11

Supporting source notes: N12521, N12523

Clown; boor made courteous

BAL-0269-V007 · Clown

Printed “clowns” (English; phrase).

Boors or people lacking cultivated manners.

Here: Love is said to turn them into courteous people, among other improvements.

Context: Burton reports Cardano drawing on Plutarch, balances favourable effects against harmful symptoms, and next says it is hard to decide whether love does more harm or good.

Source; Context passages: DJR-131-50

Edition page: 532; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: clowns, civil

Modern rendering: boors courteous

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clowns contributes boors and civil courteous; makes is understood from the governing clause.

Context passages: DJR-131-51, DJR-131-52

Further local use

Printed “clown” (English; phrase).

Citation key: Clown; boor made courteous.

A boor lacking cultivated accomplishments.

Here: Cymon learns music, dancing and social graces through his love of Iphigenia.

Context: Burton’s condensed Boccaccio example; Cymon already has a high-status father, so this is acquired cultivation rather than a change of ancestry.

Source; Context passages: DJR-131-67

Edition page: 533–534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: from an Idiot and a clown

Modern rendering: from a simpleton and a boor

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiot contributes simpleton and clown boor; both describe the starting condition in the transformation.

Qualification: The apparatus observes that the compressed courageous exploits include abduction, imprisonment and killings in Boccaccio. Gentlemanly accomplishments must not be equated with an uncomplicated moral reform.

Sense relation: A further local attestation, with its own social setting, agency and exact construction.

Context passages: DJR-131-64, DJR-131-65, DJR-131-66

Supporting source notes: N10299

Clown; country labourer

BAL-0269-V001 · Clown

Printed “clowns” (English; phrase).

Country labourers, here presumed hardened by bodily work.

Here: Even the toughest labourers supposedly cannot withstand the excessive heat.

Context: Burton reports a complaint about Cape Verde and adds the authority of Constantine; these are historical climatic and medical claims.

Source; Context passages: DJR-036-36

Edition page: 82; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: stiffest clowns

Modern rendering: toughest labourers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clowns contributes labourers, while stiffest contributes toughest; this is not a comparison with comic entertainers.

Qualification: The apparatus distinguishes Hawkins’s one of the worst climates from Burton’s superlative, and Hawkins’s account of cold breezes acting on heated bodies from Burton’s emphasis on excessive heat.

Context passages: DJR-036-35, DJR-036-37

Supporting source notes: N02629

Clown; country person

BAL-0269-V002 · Clown

Printed “Clown” (English; phrase).

A country fellow or rustic.

Here: Horse-riding is presented as a common practical skill in contrast to the limitations of the mere scholar.

Context: Burton reports fashionable gentlemen’s ridicule, then grants that narrow scholarship sometimes deserves it; the adjacent Themistocles example supplies a counterweight.

Source; Context passages: DJR-046-34

Edition page: 129; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: every Clown

Modern rendering: any country fellow

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Every contributes any in this generalized comparison; Clown supplies country fellow.

Context passages: DJR-046-33, DJR-046-35

Further local use

Printed “Clownes” (English; phrase).

Citation key: Clown; country person.

Country people.

Here: Mountain birds are said to be ordinary rural food in Palestine.

Context: A reported dietary example: the body names Dublinius, while the marginal attribution differs.

Source; Context passages: DJR-070-20

Edition page: 232; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Boores and Clownes

Modern rendering: peasants and country people

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Boores contributes peasants and Clownes country people.

Uncertainty: The supplied apparatus records the body/margin attribution discrepancy rather than resolving it.

Sense relation: A further local attestation, with its own social setting, agency and exact construction.

Context passages: DJR-070-19, DJR-070-21

Further local use

Printed “Clowne” (English; phrase).

Citation key: Clown; country person.

A countryman.

Here: The rustic is one of the ordinary people Antiochus is said to have encountered while disguised.

Context: An attributed anecdote in the account of recreations, not a description of the king’s professional entertainers.

Source; Context passages: DJR-080-29

Edition page: 277–278; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Tinker, Clowne, Serving man, Carrier

Modern rendering: tinker, countryman, servant, carrier

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clowne corresponds to countryman within the list.

Sense relation: A further local attestation, with its own social setting, agency and exact construction.

Context passages: DJR-080-28, DJR-080-30

Further local use

Printed “Clown” (English; phrase).

Citation key: Clown; rustic.

A rustic, here contrasted with an elegant prospective partner.

Here: Differences of dress, beauty, wealth and rank need not make a match impossible.

Context: Burton’s hypothetical encouragement to a discouraged lover, using a Virgilian line originally spoken bitterly by a rejected lover.

Source; Context passages: DJR-140-70

Edition page: 576; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: but thou an ugly Clown

Modern rendering: you an ugly rustic

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clown supplies rustic; ugly remains the adjective. The wider comparison supplies the contrast expressed by but.

Qualification: The continuation’s unfinished Ovidian allusion to proceeding beyond kisses is retained as an historical text, not adopted as courtship advice.

Sense relation: A further local attestation, with its own social setting, agency and exact construction.

Context passages: DJR-140-69, DJR-140-71

Clown; dramatic role contrast

BAL-0269-V006 · Clown

Printed “Clowne” (English; phrase).

A rustic or boorish figure opposed to the king’s part in a theatrical comparison.

Here: The disappointed aspirant behaves below the dignity of the office he wants, like an inadequate tragic actor.

Context: Burton develops a comparison attributed to Plutarch; the next paragraph expressly grants the alternative that the disappointed person may be more deserving.

Source; Context passages: DJR-096-27

Edition page: 352; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Thou wouldst play a Kings part, but actest a Clowne

Modern rendering: You would play a king, but act a clown

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Clowne supplies the contrasting role or behaviour; this is explicitly theatrical, but the context does not identify a modern comic entertainer.

Context passages: DJR-096-26, DJR-096-28

Clown; rustic social origin

BAL-0269-V005 · Clown

Printed “clown” (English; phrase).

A rustic or boor whose manners are represented as persisting after social advancement.

Here: The cat transformed into a woman is a fable for supposedly ineradicable rustic habits.

Context: Burton’s class prejudice is qualified by likely and hardly. He concedes that education may make such men more capable and refined, but says their origins can probably still be detected. The ending acknowledges faults and merit on both sides, praises deserving lowborn men, prefers hereditary nobles only if capable, and concludes that low birth is no such disgrace.

Source; Context passages: DJR-089-17

Edition page: 319; Source layer: original body; Page label type: printed source label.

Source and modern wording: a clown will be a clown

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern retains the proverbial repetition. The continuation gives its force as probable persistence of rusticity, not an absolute inability to change.

Context passages: DJR-089-07, DJR-089-08, DJR-089-09, DJR-089-10, DJR-089-11, DJR-089-12, DJR-089-13, DJR-089-14, DJR-089-15, DJR-089-16, DJR-089-18, DJR-089-19, DJR-089-20, DJR-089-21, DJR-089-22, DJR-089-23, DJR-089-24, DJR-089-25, DJR-089-26, DJR-089-27

Further local use

Printed “clowns” (English; phrase).

Citation key: Clown; class insult.

Rustics characterized contemptuously as uncultivated.

Here: The English common people are contrasted with supposedly courteous gentry.

Context: A report attributed to Lemnius, generalized by Burton; its class stereotype is not the article’s judgment. The continuation concedes possible improvement through education, then claims likely detection of origins; the final return to merit praises deserving lowborn men and denies that low birth is itself such a disgrace.

Source; Context passages: DJR-089-16

Edition page: 319; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: silly, sullen, dogged clowns

Modern rendering: foolish, sullen, surly clowns

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly contributes foolish, sullen remains sullen, dogged becomes surly, and clowns is retained.

Sense relation: A further local attestation, with its own social setting, agency and exact construction.

Context passages: DJR-089-07, DJR-089-08, DJR-089-09, DJR-089-10, DJR-089-11, DJR-089-12, DJR-089-13, DJR-089-14, DJR-089-15, DJR-089-17, DJR-089-18, DJR-089-19,

DJR-089-20, DJR-089-21, DJR-089-22, DJR-089-23, DJR-089-24, DJR-089-25, DJR-089-26, DJR-089-27

Clownish

BAL-0269-V004 · Clown

Printed “clownish” (English; phrase).

Rustic or uncultivated in manner.

Here: Rusticity appears in a list of characteristics Burton attributes to the influence of air.

Context: A historical climatic theory: Burton says bodily constitutions change more than customs, manners or minds, while still making sweeping claims about inhabitants.

Source; Context passages: DJR-076-23

Edition page: 259; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: clownish

Modern rendering: rustic

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The adjective supplies rustic; it does not describe a comic performance.

Context passages: DJR-076-22, DJR-076-24

Further local use

Printed “clownish” (English; phrase).

Citation key: Clownish.

Boorish or uncultivated.

Here: Formerly rough people are said to dress neatly once in love.

Context: Burton’s generalizing claim about amorous self-presentation, followed by deliberate control of gesture and gait.

Source; Context passages: DJR-132-01

Edition page: 534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: never so clownish, rude and horrid

Modern rendering: however boorish, uncouth and rough

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Never so is recast as however; clownish, rude and horrid correspond respectively to boorish, uncouth and rough.

Sense relation: A further local attestation, with its own social setting, agency and exact construction.

Context passages: DJR-132-02

club law

BAL-0294-V027 · Law and justice

Printed “club law” (English; phrase).

Rule by brute force: club names the instrument of violence, and law is used for coercive control.

Here: Burton’s description of a purported policy of beating or suppressing religious opponents rather than reasoning with them.

Context: His attribution to Bernard remains uncollated; his later preferred middle course starts gently but still includes coercive laws, fines and suppression.

Source; Context passages: DJR-161-20

Edition page: 682; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: club law

Modern rendering: the law of the club

Word and construction: The metaphor is expanded without making it a formal statutory title.

Context passages: DJR-161-18, DJR-161-19, DJR-161-21, DJR-161-22, DJR-161-23, DJR-161-24

Alignment conventions: A1.

Cogging and collogueing

BAL-0270-V003 · Collogue

Printed “cogging and collogueing” (English; phrase).

Cogging is lying or cheating; collogueing is wheedling or coaxing through flattery.

Here: The ambitious seeker combines deception and ingratiating speech with caps, bows, visits and waiting for patrons.

Context: Burton’s portrait of anxious ambition, partly attributed to Cyprian; if flattery fails, bribery and other means follow, and success does not end the anxiety.

Source; Context passages: DJR-043-22

Edition page: 112 [122]–113; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: cogging and collogueing

Modern rendering: lying and wheedling

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cogging corresponds to lying, collogueing to wheedling, and and joins the distinct actions.

Uncertainty: The precise sermon collection and authorship behind Burton’s Cyprian attribution remain unresolved; the edition distinguishes displaced marginal anchors.

Context passages: DJR-043-21, DJR-043-23, DJR-043-24, DJR-043-25, DJR-043-26

Supporting source notes: N03111, N03113

Further local use

Printed “cogging” (English; phrase).

Citation key: Cogging.

Cheating or deceptive dealing.

Here: Cogging is a separate item after lying in the catalogue of corrupt worldly behaviour.

Context: Burton’s sweeping moral indictment following the personification of Money as a goddess.

Source; Context passages: DJR-010-27

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lying, cogging

Modern rendering: lying, cheating

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Lying is retained; cogging contributes cheating. The pairing distinguishes the two modern items instead of translating both as lying.

Sense relation: A further attestation of interested flattery or the separately specified cogging component, with its own agency and construction.

Context passages: DJR-010-26, DJR-010-28

Colling and coiling

BAL-0204-V007 · Kissing and embracing

Printed “colling” (English; family).

Embracing or clasping someone affectionately.

Here: Bodily familiarity joins conversation and kissing in Burton’s account of affection growing between people initially at odds.

Context: Burton’s generalized account, illustrated by Benedick and Beatrice; the claimed force of proximity is not a rule of consent.

Source; Context passages: DJR-122-19

Edition page: 480; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conference, kissing, colling

Modern rendering: talking, kissing, embracing

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Colling contributes embracing; conference contributes talking.

Context passages: DJR-122-17, DJR-122-18, DJR-122-20, DJR-122-21

Further local use

Printed “coiling” (English; family).

Here: The lover returns to kissing and embracing when speech runs out; here the gestures are signs of desire.

Context: Burton’s symptom portrait following a literary wedding example.

Source; Context passages: DJR-127-02

Edition page: 506; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: kissing and coiling

Modern rendering: kissing and embracing

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Coiling is rendered embracing.

Sense relation: The same affectionate clasping sense, in the printed variant coiling and a different argumentative setting.

Context passages: DJR-127-01, DJR-127-03, DJR-127-04, DJR-127-05

Collogue

BAL-0270-V001 · Collogue

Printed “collogue” (English; phrase).

To flatter, coax or ingratiate oneself through speech.

Here: Writers seek the favour of powerful patrons by flattering them.

Context: Burton’s attack on scribblers follows an attributed Scaliger complaint; financial need, vanity and parasitical flattery are presented as different motives.

Source; Context passages: DJR-004-08

Edition page: 7; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: collogue

Modern rendering: ingratiate themselves

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The reflexive English construction renders the single verb; themselves is required by ingratiate oneself rather than an extra object named in collogue.

Context passages: DJR-004-07, DJR-004-09

Further local use

Printed “collogue” (English; phrase).

Citation key: Collogue.

To cajole or flatter.

Here: Powerful dependants try to secure themselves by pleasing their ruler, but may still be ruined.

Context: Burton’s consolation concerning rank: the compliant favourites’ eventual fall limits the apparent usefulness of flattery.

Source; Context passages: DJR-089-49

Edition page: 321; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: collogue and flatter their leiges

Modern rendering: cajole and flatter their sovereign

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Collogue contributes cajole, flatter remains flatter, and their leiges is rendered their sovereign.

Uncertainty: The Aeneas Sylvius image of favourites fattened for consumption remains unlocated; the edition distinguishes Burton’s motto from the inspected Camerarius emblem.

Sense relation: A further attestation of interested flattery or the separately specified cogging component, with its own agency and construction.

Context passages: DJR-089-48, DJR-089-50

Further local use

Printed “collogue” (English; phrase).

Citation key: Collogue.

To flatter for advantage.

Here: The imagined contented speaker lets others pursue wealth and office while preferring private safety.

Context: A consolatory first-person stance, not an instruction to use these methods.

Source; Context passages: DJR-095-48

Edition page: 349; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: collogue, temporize and fleire

Modern rendering: flatter, bend with the times and smirk

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Collogue contributes flatter; temporize contributes bend with the times and fleire smirk. The three actions are related but not synonymous.

Sense relation: A further attestation of interested flattery or the separately specified cogging component, with its own agency and construction.

Context passages: DJR-095-47, DJR-095-49

Further local use

Printed “collogue” (English; phrase).

Citation key: Collogue.

To flatter.

Here: An unworthy applicant is promoted through self-presentation and connections while a modest deserving person may be rejected.

Context: Burton’s accusation is followed by a concession that merit sometimes succeeds, then a deliberately invented happy appointment story which he explicitly withdraws as fiction.

Source; Context passages: DJR-096-11

Edition page: 350–351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: temporize, collogue, insinuate

Modern rendering: adapt to the times, flatter and ingratiate himself

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Temporize contributes adapt to the times, collogue flatter, and insinuate ingratiate himself; the last reflexive phrase must not be assigned wholly to collogue.

Sense relation: A further attestation of interested flattery or the separately specified cogging component, with its own agency and construction.

Context passages: DJR-096-10, DJR-096-12, DJR-096-13, DJR-096-14, DJR-096-15, DJR-096-16, DJR-096-17, DJR-096-18, DJR-096-19, DJR-096-20, DJR-096-21, DJR-096-22, DJR-096-23, DJR-096-24, DJR-096-25

Further local use

Printed “collogue” (English; phrase).

Citation key: Collogue.

To flatter or speak coaxingly.

Here: Women are said to use persuasive words and gifts in courtship as men do.

Context: Burton moves from men’s tactics to a hostile generalization about women, partly by turning the Wife of Bath’s own speech into a maxim.

Source; Context passages: DJR-125-32

Edition page: 496; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: crack, counterfeit and collogue

Modern rendering: boast, counterfeit and flatter

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Crack contributes boast, counterfeit remains counterfeit, and collogue contributes flatter.

Qualification: The surrounding handkerchiefs, embroidered caps and posies are associated tokens, not part of the verb’s lexical meaning. The gendered accusation is not adopted by the article.

Sense relation: A further attestation of interested flattery or the separately specified cogging component, with its own agency and construction.

Context passages: DJR-125-29, DJR-125-30, DJR-125-31, DJR-125-33, DJR-125-34, DJR-125-35, DJR-125-36

Further local use

Printed “collogue” (English; phrase).

Citation key: Collogue.

To flatter or coax.

Here: Religious teachers are accused of managing listeners through promises and especially fear, leaving them falsely reassured.

Context: Burton’s anti-Catholic and anti-separatist polemic, following Lavater’s charge of withheld instruction; the schoolmaster is an analogy for the alleged control.

Source; Context passages: DJR-155-35

Edition page: 653–654; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: collogue and sooth up their silly Auditors

Modern rendering: flatter and coax their simple listeners

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Collogue contributes flatter; sooth up contributes coax, silly simple, and Auditors listeners. Coax here translates the accompanying phrase rather than proving that both verbs are one lexical unit.

Qualification: The continuation emphasizes threats and conscience. N12282 notes that Burton’s Egyptian-priest illustration reverses Curtius’s reassuring scene into one of intimidation.

Sense relation: A further attestation of interested flattery or the separately specified cogging component, with its own agency and construction.

Context passages: DJR-155-33, DJR-155-34, DJR-155-36, DJR-155-37, DJR-155-38

Collogue

BAL-0270-V002 · Collogue

Printed “colloguing” (English; phrase).

Coaxing or wheedling by flattery.

Here: The action is paired with parasitical fawning in the catalogue of social folly.

Context: Burton compares contemporary flattery with Tacitus’s account of Tiberius’s time, then imagines anatomizing the whole corrupt social body.

Source; Context passages: DJR-018-35

Edition page: 74; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: colloguing

Modern rendering: wheedling

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern participial noun supplies the act of flattering persuasion.

Context passages: DJR-018-34, DJR-018-36

Supporting source notes: N01234

Collogue

BAL-0270-V004 · Collogue

Printed “colloging” (English; phrase).

Coaxing or flattering conversation used to win favour.

Here: Unproven scholars force themselves on powerful patrons with excessive praise.

Context: Burton’s warning asks applicants first to demonstrate learning and good conduct; it follows an admission of excessive timidity and precedes renewed blame of patrons.

Source; Context passages: DJR-049-04

Edition page: 140; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: colloging

Modern rendering: coaxing

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern participial noun retains interested persuasion rather than ordinary conversation.

Qualification: The concluding Latin says the praised person gains no credit while the praiser loses it; Burton’s English then condemns both. These are related but not identical judgments.

Context passages: DJR-049-02, DJR-049-03, DJR-049-05

comeliness of person

BAL-0207-V003 · Favour and feature

Printed “comeliness of person” (English; phrase).

Attractiveness of bodily appearance.

Here: The phrase supplies the human culmination of the preceding catalogue of beauties in nature and art.

Context: Burton says people are loved chiefly for their looks; this describes the argument’s emphasis rather than reducing every love to appearance.

Source: DJR-117-15; Edition page: 453; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: comeliness of person

Modern rendering: good looks

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes attractiveness of bodily appearance.

Context passages: DJR-117-14, DJR-117-16

Commodious; convenient

BAL-0271-V006 · Commodity

Printed “commodious” (English; phrase).

Convenient or advantageous for a purpose.

Here: A city site may favour navigation and defence without being healthy.

Context: Burton reports Cardano’s criticism of sites and then records counterarguments for Venice and foggy places.

Source; Context passages: DJR-037-04

Edition page: 83; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: commodious for navigation

Modern rendering: convenient for navigation

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodious supplies convenient; for navigation specifies the purpose, not the city’s size.

Context passages: DJR-037-03, DJR-037-05

Further local use

Printed “commodious” (English; phrase).

Citation key: Commodious; comfortable.

Comfortable or well suited to use.

Here: Lucullus replies that his houses for other seasons are as suitable as the summer residence under criticism.

Context: An anecdote transmitted through Alberti from Plutarch; the longer dinner scene has not been collated in that intermediary.

Source; Context passages: DJR-076-27

Edition page: 260; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all out as commodious as this

Modern rendering: every bit as comfortable as this one

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: All out supplies every bit, commodious comfortable, and this this one, referring to the house.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-076-26, DJR-076-28

Further local use

Printed “commodity” (English; phrase).

Citation key: Commodity; convenience.

Practical advantage or convenience.

Here: The agricultural writers’ chosen site serves transport, markets and productive soil rather than principally health.

Context: Burton’s comparison for someone whose means permit only one year-round house; his ensuing health claims belong to historical environmental medicine.

Source; Context passages: DJR-076-33

Edition page: 260–261; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: more for commodity than health

Modern rendering: serves convenience more than health

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodity supplies convenience; for is recast through the predicate serves, preserving the comparative force.

Qualification: Page 261 has no visible printed number in the scan; the apparatus supplies it from sequence.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-076-29, DJR-076-30, DJR-076-31, DJR-076-32, DJR-076-34, DJR-077-01

Commodious; lucrative

BAL-0271-V007 · Commodity

Printed “commodious” (English; phrase).

Materially advantageous or profitable.

Here: Students choose law, medicine and divinity because these professions promise a livelihood denied to less supported studies.

Context: Burton’s satire of inadequate patronage, continued by ironic versions of arithmetic, geometry and optics as devices for getting ahead.

Source; Context passages: DJR-047-33

Edition page: 133–134; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: commodious

Modern rendering: lucrative

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The adjective alone contributes lucrative; Professions supplies the occupation noun in the full construction.

Qualification: The marginal ad vitæ commodum concerns support towards a comfortable life; the precise Hens. attribution remains unresolved.

Context passages: DJR-047-32, DJR-047-34

Supporting source notes: N03470

Commodious; useful

BAL-0271-V002 · Commodity

Printed “commodious” (English; phrase).

Useful or beneficial.

Here: The subject serves both bodily and spiritual care and concerns all kinds of people.

Context: Burton’s account of melancholy as a mixed illness requiring medical and spiritual help, followed by his explicit statement that he does not intend to practise medicine.

Source; Context passages: DJR-006-21

Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so commodious

Modern rendering: so useful

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: So retains the degree; commodious supplies useful, without implying financial profit.

Context passages: DJR-006-20, DJR-006-22, DJR-006-23, DJR-006-24

Further local use

Printed “commodious” (English; phrase).

Citation key: Commodious; useful.

Useful.

Here: Burton presents melancholy as a necessary and useful subject while still acknowledging theology’s pre-eminence.

Context: His defence against the objection that a clergyman should not write on medicine.

Source; Context passages: DJR-006-11

Edition page: 14–15; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most necessary and commodious

Modern rendering: most necessary and useful

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Necessary is retained; commodious contributes useful, and most governs the coordinated description.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-006-10, DJR-006-12

Further local use

Printed “commodious” (English; phrase).

Citation key: Commodious; useful.

Useful, here serving human subsistence.

Here: Essential imported or exported supplies are to receive lighter duties than luxuries.

Context: Burton’s proposed commonwealth, not a report of an existing tariff or modern financial advice.

Source; Context passages: DJR-016-25

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: necessary, commodious

Modern rendering: necessary, useful

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Necessary remains necessary and commodious contributes useful.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-016-24, DJR-016-26

Commodities; goods

BAL-0271-V003 · Commodity

Printed “commodities” (English; phrase).

Materials or goods available for use and trade.

Here: English wool, flax, metals and timber are exported and returned after others add value.

Context: Burton’s complaint that industry is lacking at home; the neighbouring national generalizations remain his polemic.

Source; Context passages: DJR-014-36

Edition page: 56; Source layer: original body; Page label type: printed source label.

Source and modern wording: our best commodities

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern retains the commercial noun; the preceding list identifies material goods rather than abstract benefits.

Context passages: DJR-014-35, DJR-014-37

Further local use

Printed “commodities” (English; phrase).

Citation key: Commodities; produce.

Produce or goods available for consumption and sale.

Here: Costly transport leaves inland producers consuming what they cannot readily market.

Context: Burton’s argument for waterways and outlets, following reports of obstructed channels.

Source; Context passages: DJR-015-22

Edition page: 59; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: eat up our commodities our selves

Modern rendering: consume our own produce

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodities contributes produce and eat up becomes consume. Original our selves emphasizes that the inland producers themselves must consume it; modern our own produce emphasizes possession, while local consumption is conveyed by the whole forced-to-consume construction. Own is explicit possessive emphasis, not a direct lexical rendering of our selves.

Translator-supplied words: own, possessive emphasis in the recast construction rather than a lexical equivalent of our selves

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-015-21, DJR-015-23

Further local use

Printed “commodities” (English; phrase).

Citation key: Commodities; goods.

Goods bought and sold.

Here: Alfonso is accused of buying up goods and reselling at prices of his own choosing.

Context: A charge attributed to Commynes within Burton’s account of tyranny, guilt and apparitions, not independently certified economic history.

Source; Context passages: DJR-165-05

Edition page: 700; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he bought up all commodities, and sold them at his own price

Modern rendering: He bought up all goods and sold them at prices he set himself

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodities contributes goods; at his own price becomes at prices he set himself.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-165-04, DJR-165-06

commodity

BAL-0243-V017 · Wittal and cuckold

Printed “commodity” (English; lemma).

Advantage or benefit.

Here: Commodity names the husband’s advantage, including possible patronage benefit, rather than an article of merchandise. The modern recasts for his advantage as a verbal predicate.

Context: The benefit is one conditional reason in Burton’s disturbing advice to tolerate a powerful man’s access to a wife. It is not a moral endorsement by the lexicon; Plutarch does not state Burton’s explicit promise of office.

Source: DJR-149-28; Edition page: 621; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for his commodity

Modern rendering: serves his advantage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Original for his commodity is recast as serves his advantage within if it …; serves supplies the predicative relation, not an additional lexical meaning of commodity.

Context passages: DJR-149-27, DJR-149-29, DJR-149-30, DJR-149-31, DJR-149-32

Commodity; advantage as an object of love

BAL-0271-V009 · Commodity

Printed “commodity” (English; phrase).

Advantage or benefit expected from something.

Here: The prospect of advantage attracts love; health is valued, then wealth and promotion command extravagant devotion.

Context: Burton’s discussion of profitable objects of rational love, followed through its examples to the dangers of both excessive desire and lack of provision.

Source; Context passages: DJR-109-31

Edition page: 417; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that which carrieth with it a shew of commodity

Modern rendering: anything that promises advantage

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodity supplies advantage; a shew of is expressed as promises, describing appearance or expectation rather than guaranteed benefit.

Context passages: DJR-109-30, DJR-109-32, DJR-109-33, DJR-109-34, DJR-109-35, DJR-109-36, DJR-109-37, DJR-109-38, DJR-109-39, DJR-109-40, DJR-109-41, DJR-109-42, DJR-109-43, DJR-109-44, DJR-109-45, DJR-109-46, DJR-109-47, DJR-109-48, DJR-109-49, DJR-109-50, DJR-110-01

Further local use

Printed “commodity” (English; phrase).

Citation key: Commodity; political interests.

Material interest or advantage.

Here: Jealousy concerning a kingdom or material interests is said to produce especially grievous effects under tyranny.

Context: Burton distinguishes political jealousy from erotic suspicion; the next sentence leaves causes versus symptoms of tyranny disputed.

Source; Context passages: DJR-144-23

Edition page: 592; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: matters of commodity

Modern rendering: material interests

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Matters of commodity is rendered material interests as a unit, not goods in a marketplace.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-144-22, DJR-144-24

Further local use

Printed “commodity” (English; phrase).

Citation key: Commodity; expedient advantage.

Advantage or personal benefit.

Here: Toleration of adultery is presented as expedient at certain times, in certain cases and for certain people, including dependent men seeking favour.

Context: Burton’s historically situated counsel of endurance, not modern relationship advice; the named examples are mediated and partly altered.

Source; Context passages: DJR-149-28

Edition page: 621; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if it be for his commodity

Modern rendering: if it serves his advantage

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: For his commodity becomes serves his advantage; if preserves the condition.

Qualification: Plutarch’s Phayllus hopes for office; Burton turns that into a promise by Philip. The precise source version behind the change is untraced.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-149-26, DJR-149-27, DJR-149-29, DJR-149-30, DJR-149-31, DJR-149-32, DJR-149-33, DJR-149-34, DJR-149-35

Supporting source notes: N11805

Commodity; benefit

BAL-0271-V001 · Commodity

Printed “commodity” (English; phrase).

Benefit or advantage.

Here: Knowledge of melancholy is promised as a common benefit to everyone.

Context: Burton’s justification of his subject through the disease’s prevalence, the need for cure and the usefulness of knowledge; this is his stated purpose, not a measured modern clinical outcome.

Source; Context passages: DJR-006-24

Edition page: 16–17; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: commodity

Modern rendering: benefit

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The noun corresponds directly to benefit, and the following or common good explains its public scope.

Context passages: DJR-006-20, DJR-006-21, DJR-006-22, DJR-006-23, DJR-006-25

Further local use

Printed “commodities” (English; phrase).

Citation key: Commodity; benefits.

Benefits or advantages, here from productive land and irrigation.

Here: The inhabitants are said to gain many benefits through land improvement.

Context: Burton’s report from geographical authorities; the edition marks a contradictory original reading in the preceding clause.

Source; Context passages: DJR-015-11

Edition page: 57; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: infinite commodities

Modern rendering: countless benefits

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Infinite contributes countless and commodities benefits; the plural does not here require articles of trade.

Qualification: The original says the soil is impoverished; the modern supplies enriched as the apparent intended sense. That emendation is separate from the commodities/benefits alignment.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-015-10, DJR-015-12

Further local use

Printed “commodity” (English; phrase).

Citation key: Commodity; consolatory benefit.

A benefit or advantage.

Here: Past misfortune can make later life sweeter by contrast.

Context: Burton’s consolatory claim is conditional on the troubles having passed; the next verse says no pleasure is unmixed.

Source; Context passages: DJR-087-07

Edition page: 309; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this commodity comes of infelicity

Modern rendering: misfortune brings this benefit

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodity contributes benefit; comes of infelicity is recast with misfortune as the subject of brings.

Qualification: This historical consolation is not a guarantee that all suffering ends quickly or benefits the sufferer.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-087-06, DJR-087-08

Commodity; comparative advantage

BAL-0271-V008 · Commodity

Printed “commoditie” (English; phrase).

An advantage, here relative to other forms of melancholy.

Here: Those classified as having windy melancholy are said usually to have intervals rather than uninterrupted symptoms.

Context: Burton’s historical medical classification; the same passage adds attributed sexual and wind-based claims, so the comparative advantage is not an assertion that the condition is wholly favourable.

Source; Context passages: DJR-062-21

Edition page: 201; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: One commoditie above the rest which are melancholy

Modern rendering: one advantage over other melancholic people

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commoditie supplies advantage; one and above the rest establish the limited comparative claim.

Context passages: DJR-062-20, DJR-062-22

Further local use

Printed “commodo” (Latin; phrase).

Citation key: Commodum; benefit.

Benefit or advantage; ablative singular of the substantivized neuter commodum after absque.

Here: Hasty or incomplete treatment is accused of exhausting the patient without benefiting them.

Context: Original marginal Latin supporting Burton’s historical criticism of inadequate treatment; the next body paragraph also criticizes excessive medication.

Source; Context passages: DJR-069-15

Edition page: 227; Source layer: original marginal quotation.

Note; Modern note: N05067

Page label type: printed source label.

Source wording and original alignment: absque ullo commodo

Modern rendering: without any benefit

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Absque contributes without, ullo any and commodo benefit; the verified equivalent comes from the supplied translation of this same note.

Modern container: note

Alignment layer: Supplied translation of original marginal quotation, not the modern body.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-069-14, DJR-069-16

Commodity; self-interest

BAL-0271-V004 · Commodity

Printed “commodity” (English; phrase).

Personal interest or advantage.

Here: A threat to self-interest supposedly turns old friends into enemies.

Context: Burton’s sweeping satire of corrupted friendship; the next passage extends the complaint to useful dependants discarded when their service ends.

Source; Context passages: DJR-010-24

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that string of commodity be touched

Modern rendering: their self-interest is touched

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodity supplies self-interest; the modern omits the string metaphor and supplies their to identify the affected people.

Translator-supplied words: their, identifying the people whose self-interest is affected

Context passages: DJR-010-20, DJR-010-21, DJR-010-22, DJR-010-23, DJR-010-25, DJR-010-26, DJR-010-27, DJR-010-28

Further local use

Printed “commodity” (English; phrase).

Citation key: Commodity; profit.

Profit or personal gain.

Here: Money is personified as a goddess directing human action.

Context: Burton’s satirical exposure of society’s supposed highest good, not his own recommended moral standard.

Source; Context passages: 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

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Summum bonum supplies highest good; commodity supplies profit. The English noun is distinguished from the embedded Latin phrase.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-010-24, DJR-010-25, DJR-010-27, DJR-010-28

Further local use

Printed “commodity” (English; phrase).

Citation key: Commodity; profit.

Profit or self-interested gain.

Here: Corrupt patrons choose the candidate who pays most rather than using their trust for the Church’s benefit.

Context: The charge follows an explicit acknowledgement of many worthy patrons; it is not applied without exception to all patrons.

Source; Context passages: DJR-049-21

Edition page: 141; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: commodity is the steer of all their actions

Modern rendering: profit steers everything they do

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodity contributes profit; is the steer becomes steers, preserving the governing metaphor.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-049-19, DJR-049-20, DJR-049-22

Further local use

Printed “commodity” (English; phrase).

Citation key: Commodity; self-interest.

Self-interest or personal advantage.

Here: A financial or property dispute turns friendship and kinship into hostility.

Context: Burton’s account of love directed towards advantage, followed by the warning against both excessive acquisitiveness and negligent impoverishment.

Source; Context passages: DJR-109-46

Edition page: 419; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: touch the string of our commodity

Modern rendering: touch the string of our self-interest

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodity corresponds to self-interest; unlike DJR-010-24, the modern keeps the string metaphor.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-109-44, DJR-109-45, DJR-109-47, DJR-109-48, DJR-109-49, DJR-109-50

Further local use

Printed “commodities” (English; phrase).

Citation key: Commodities; interests.

Personal interests or advantages.

Here: Interference with interests changes an admirer’s praises into abuse.

Context: Burton contrasts tolerable interruptions of pleasure or bodily hurts with the alleged intolerance of threatened advantage.

Source; Context passages: DJR-109-48

Edition page: 419; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: touch our commodities

Modern rendering: touch our interests

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodities corresponds to interests, not necessarily physical stocks of merchandise.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-109-44, DJR-109-45, DJR-109-46, DJR-109-47, DJR-109-49, DJR-109-50

Further local use

Printed “commodity” (English; phrase).

Citation key: Commodity; religious self-interest.

Personal advantage.

Here: Self-interest and worldly motives displace love of God and neighbour.

Context: Burton’s collective theological criticism following the contrast between deficient spiritual love and excessive worldly love.

Source; Context passages: DJR-152-15

Edition page: 637–638; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The cheif thing we respect is our commodity

Modern rendering: Our chief concern is our own advantage

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodity supplies advantage; own makes the possessive our explicit, while the rest of the clause is recast as chief concern.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-152-13, DJR-152-14

Further local use

Printed “commodity” (English; phrase).

Citation key: Commodity; religious self-interest.

Personal advantage or profit.

Here: Advantage is depicted as the effective deity of people whose public religion changes with their company.

Context: Burton’s accusation against religious opportunists, contrasted with their public profession; not a neutral determination of other people’s hidden beliefs.

Source; Context passages: DJR-163-06

Edition page: 691; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their god is their commodity

Modern rendering: their god is their own advantage

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Commodity supplies advantage; own emphasizes the possessive their already present.

Sense relation: A locally specified attestation of the parent benefit, usefulness, merchandise or personal-interest sense; language and construction are explicit.

Context passages: DJR-163-05, DJR-163-07, DJR-163-08

Commodum; convenience

BAL-0271-V010 · Commodity

Printed “commodum” (Latin; phrase).

Convenient or suitable; neuter singular adjective used impersonally with erit.

Here: Money will be supplied when it suits, in a parent’s indulgent promise.

Context: A composite Terentian quotation that Burton follows with Demea’s warning against corrupting leniency.

Source; Context passages: DJR-050-49

Edition page: 149 [sequence; printed 145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: ubi erit commodum

Modern rendering: when it suits

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Ubi supplies when, erit will be, and commodum convenient; the modern recasts will be convenient as suits without specifying a new beneficiary.

Qualification: N03689 distinguishes the passages from two Terentian plays and the different witnesses of the Amat line; the composite is not treated as one continuous speech in a single scene.

Context passages: DJR-050-48, DJR-050-50, DJR-050-51

Commodum; personal interests

BAL-0271-V011 · Commodity

Printed “commoda” (Latin; phrase).

Advantages or interests; accusative neuter plural of the substantivized commodum.

Here: Academic officers are accused of advancing private interests at public expense.

Context: Burton’s Latin attack cites Junius; its continuation explicitly exempts good scholars, clergy and universities from indiscriminate condemnation.

Source; Context passages: DJR-050-05

Edition page: 144 [sequence]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: commoda sua promoveant

Modern rendering: advance their own interests

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Promoveant supplies advance, sua their own, and commoda interests; the phrase belongs to a purpose construction after ut.

Uncertainty: The exact Junius work and passage remain uncollated; the rendering of adjacent professionibus as academic ceremonies is contextual.

Context passages: DJR-050-04, DJR-050-06, DJR-050-07, DJR-050-08, DJR-050-09

Commodus; personal suitability

BAL-0271-V012 · Commodity

Printed “commodos” (Latin; family).

Suitable or well suited to someone.

Here: The lovers or loves are suitable to those who find them; the couplet conditionally promises that no kind of pleasure will then be lacking.

Context: A Latin couplet attributed to Euripides’ Andromache, whose exact Greek parallel and intermediary remain unresolved. Burton’s separate following English makes the example a well-matched husband and wife. The context disclaims comic invective, denies that marriage is evil in itself, praises harmonious and virtuous couples conditionally, and contrasts imprudent sensual spouses.

Source; Context passages: DJR-138-45

Edition page: 567; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Si commodos nanciscantur amores

Modern rendering: If they find loves that suit them

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Si contributes if; nanciscantur they find; amores loves. Commodos becomes that suit them: them makes the personal reference to the finders explicit and is not a separately expressed original pronoun.

Translator-supplied words: them, making explicit the personal relation of suitability to the finders

Grammar: Commodos is accusative masculine plural, agreeing with amores, the object of nanciscantur. The condition governs the following claim that no kind of pleasure is lacking.

Uncertainty: The cited Andromache parallel and Latin intermediary remain unlocated.

Context passages: DJR-138-43, DJR-138-44, DJR-138-46, DJR-138-47

Common stock; shared fund

BAL-0274-V011 · Estate

Printed “common stock” (English; family).

A shared fund: common means held or provided for public use; stock means accumulated resources.

Here: Public works in the imagined commonwealth are maintained from shared resources.

Context: Burton’s proposal, followed by supervision and a considerate division between lords and tenants, not a verified description of an existing system.

Source; Context passages: DJR-016-14

Edition page: 62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: out of a common stock

Modern rendering: from a common fund

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Out of supplies from; common remains shared or public, and stock becomes fund.

Context passages: DJR-016-13, DJR-016-15

Further local use

Printed “common stock” (English; family).

Citation key: Common stock; communal support fund.

A fund held for shared or public use.

Here: People described as fools or mad are said to receive communal support in some countries.

Context: Burton’s uncollated report about Ottoman practice, cited to Busbecq and Sandys, within a paradoxical consolation rather than a neutral ethnographic survey.

Source; Context passages: DJR-098-36

Edition page: 362; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: maintained out of the common stock

Modern rendering: supported from the common fund

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Maintained supplies supported, out of from, and common stock common fund.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-098-35, DJR-098-37

commonwealth

BAL-0290-V001 · Commonwealth

Printed “common-wealth” (English; lemma).

A political community or state, including one governed by a monarch.

Here: The community whose disorders are compared with diseases of a human body.

Context: Burton extends melancholy to kingdoms and provinces, citing Botero; this is a political analogy.

Source; Context passages: DJR-013-01

Edition page: 46; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: common-wealth

Modern rendering: commonwealth

Word and construction: The spelling is modernized without restricting the constitution to a republic.

Context passages: DJR-013-02, DJR-013-03, DJR-013-04, DJR-013-05

Alignment conventions: A1.

Further local use

Printed “Commonwealths” (English; lemma).

Citation key: commonwealth.

Here: Political communities, considered here in respect of their forms of government.

Context: Burton compares diagnostic kinds with constitutional types; the pure forms are usually mixed in practice.

Source; Context passages: DJR-027-59

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pure formes of Commonwealths

Modern rendering: pure forms of government

Word and construction: The construction makes constitutional form the point; Commonwealths does not alone mean the complete phrase.

Context passages: DJR-027-56, DJR-027-57, DJR-027-58, DJR-027-60

Alignment conventions: A1.

Further local use

Printed “Common-wealth” (English; lemma).

Citation key: commonwealth.

Here: A political community used as a comparison for the idle individual.

Context: Burton says internal conflict is likely when there is no external enemy, then transfers the comparison to self-torment.

Source; Context passages: DJR-037-28

Edition page: 86; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: In a Common-wealth, where is no publike enemy, there is likely civil wars

Modern rendering: In a commonwealth with no external enemy, civil wars are likely

Word and construction: Common-wealth names the community; the lack of an external enemy and likelihood belong to the wider conditional comparison.

Context passages: DJR-037-26, DJR-037-27, DJR-037-29, DJR-037-30

Alignment conventions: A1.

Further local use

Printed “Commonwealth” (English; lemma).

Citation key: commonwealth.

Here: The community benefited by useful labour.

Context: Burton asks why indispensable workers should be abandoned in old age while wealthy idlers prosper, drawing on More.

Source; Context passages: DJR-016-42

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to do the Commonwealth good

Modern rendering: for the commonwealth’s benefit

Word and construction: The infinitive expresses the public benefit of the worker’s labour; no republican constitution is specified.

Context passages: DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-43

Alignment conventions: A1.

Further local use

Printed “Common-wealth” (English; lemma).

Citation key: commonwealth.

Here: A political community, specifically the republic of Ragusa in this example.

Context: Burton groups Ragusa, the Swiss and the United Provinces under imperfect constitutional labels, explicitly qualified by if I may so call them.

Source; Context passages: DJR-088-38

Edition page: 316; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Ragusian Common-wealth

Modern rendering: the republic of Ragusa

Word and construction: Republic is appropriate to this named community, but is not imposed on every occurrence of commonwealth.

Context passages: DJR-088-36, DJR-088-37, DJR-088-39, DJR-088-40, DJR-088-41, DJR-088-42, DJR-088-43, DJR-088-44, DJR-089-01, DJR-089-02, DJR-089-03, DJR-089-04, DJR-089-25, DJR-089-26, DJR-089-27

Alignment conventions: A1.

Further local use

Printed “Common-wealth” (English; lemma).

Citation key: commonwealth.

Here: A community composed of different, unequal occupations and social functions.

Context: Burton defends interdependence and unequal ranks through tapestry, musical and bodily comparisons.

Source; Context passages: DJR-093-10

Edition page: 337; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so is a Common-wealth of severall inequal trades and callings

Modern rendering: so a commonwealth is made of different, unequal trades and callings

Word and construction: Is made supplies the relation carried by the preceding comparison and elliptical is … of.

Context passages: DJR-093-08, DJR-093-09, DJR-093-11, DJR-093-12

Alignment conventions: A1.

Further local use

Printed “commonwealth” (English; lemma).

Citation key: commonwealth.

Here: A political community or state.

Context: Burton expressly recognizes sincere religious governors before renewing his accusation against the majority.

Source; Context passages: DJR-153-42

Edition page: 645; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a well governed commonwealth

Modern rendering: a well-governed state

Word and construction: Commonwealth supplies state; well governed gives the qualification.

Context passages: DJR-153-40, DJR-153-41, DJR-154-01, DJR-154-02, DJR-154-03, DJR-154-04

Alignment conventions: A1.

Further local use

Printed “Common-wealth” (English; lemma).

Citation key: commonwealth.

Here: The civic community as a collective recipient of an inheritance.

Context: Burton reports the hostile Flora origin-story of a Roman festival; the account is not established biography.

Source; Context passages: DJR-158-06

Edition page: 665; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: she made the Common-wealth her heir

Modern rendering: she made the commonwealth her heir

Word and construction: The community is the beneficiary and Flora the alleged donor; the construction does not name an individual ruler.

Context passages: DJR-158-04, DJR-158-05, DJR-158-07, DJR-158-08

Alignment conventions: A1.

Further local use

Printed “commonwealths” (English; lemma).

Citation key: commonwealth.

Here: Political communities or states, here allowing religious practice without coercing conscience.

Context: Burton reports a practical reason for toleration; his subsequent preferred middle course still permits coercive restrictions.

Source; Context passages: DJR-161-03

Edition page: 680; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many commonwealths

Modern rendering: many states

Word and construction: States renders political communities without specifying their constitutions.

Context passages: DJR-161-01, DJR-161-02, DJR-161-04, DJR-161-05, DJR-161-06, DJR-161-07, DJR-161-08, DJR-161-09, DJR-161-10, DJR-161-11, DJR-161-12, DJR-161-13, DJR-161-14, DJR-161-15, DJR-161-16, DJR-161-17, DJR-161-18, DJR-161-19, DJR-161-20, DJR-161-21, DJR-161-22, DJR-161-23, DJR-161-24

Alignment conventions: A1.

Commonwealth as book title

BAL-0290-V014 · Commonwealth

Printed “Common-wealth” (English; phrase).

An English title for Plato’s Republic, his work on the constitution and government of a community.

Here: The work Burton names as authority for a claim about dancing schools.

Context: Burton combines material from Laws and Republic; the body’s title, the margin’s Laws book 10 and the supplied identification of Laws 6.771e–772a remain distinct. He then endorses criticism of naked dancing.

Source; Context passages: DJR-124-58

Edition page: 494; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Plato in his Common-wealth

Modern rendering: Plato, in his Republic

Word and construction: Republic identifies the title, rather than translating this occurrence as an existing political community.

Context passages: DJR-124-56, DJR-124-57, DJR-124-59

Alignment conventions: A1.

commune bonum

BAL-0290-V004 · Commonwealth

Printed “Commune bonum” (Latin; phrase).

The common good: commune means common or shared, and bonum means good.

Here: Public well-being as the end of political association.

Context: Burton attributes the expression to Aristotle and joins it to a prosperous, obedient, peaceful country; precise cited loci remain uncollated.

Source; Context passages: DJR-013-03

Edition page: 46–47; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Commune bonum

Modern rendering: the common good

Word and construction: The modern definite article is supplied idiomatically; both lexical components are represented.

Context passages: DJR-013-01, DJR-013-02, DJR-013-04, DJR-013-05

Alignment conventions: A1.

competency

BAL-0258-V013 · Poverty and riches

Printed “competency” (English; lemma).

Enough income or resources to live on.

Here: Burton’s sufficiency is materially supported by named social relations, his generous patrons, as well as by scholarly contentment.

Context: Autobiographical self-presentation; he calls himself neither poor nor rich, not wholly without support.

Source; Context passages: DJR-002-04

Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I have a competency

Modern rendering: I have enough to live on

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-002-03, DJR-002-05

Alignment conventions: A1.

Further local use

Printed “a competency” (English; lemma).

Citation key: competency.

Here: Sufficient resources to live on, explicitly distinguished from having no means or capacity for self-support.

Context: The poor speaker limits preceding counsel to people who have resources or can earn.

Source; Context passages: DJR-092-01

Edition page: 331; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that have a competency

Modern rendering: those who have enough

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-091-63, DJR-092-02, DJR-092-03, DJR-092-04, DJR-092-05

Alignment conventions: A1.

Further local use

Printed “competent wealth” (English; phrase).

Citation key: competent wealth.

Here: Sufficient means: competent means adequate and wealth means resources.

Context: Burton supposes his addressee has, or at least may obtain, these goods; the following objection challenges its application to actual destitution.

Source; Context passages: DJR-091-46

Edition page: 330; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: competent wealth

Modern rendering: sufficient means

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-091-43, DJR-091-44, DJR-091-45, DJR-091-47, DJR-091-48, DJR-091-49, DJR-091-50, DJR-091-51, DJR-091-52, DJR-091-53, DJR-091-63, DJR-092-01, DJR-092-02, DJR-092-03, DJR-092-04, DJR-092-05

Alignment conventions: A1.

complement

BAL-0229-V001 · Complement

Printed “small complement” (English; lemma).

A small courtesy or formal social observance.

Here: Its omission is interpreted as neglect or contempt. The noun does not require spoken praise.

Context: Burton describes the sufferer’s interpretation, not necessarily an intended insult.

Source: DJR-059-15; Edition page: 185; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: small complement

Modern rendering: small courtesy

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-059-14, DJR-059-16

complement

BAL-0229-V002 · Complement

Printed “vulgar complement” (English; lemma).

Ordinary social courtesy.

Here: Vulgar means common or ordinary, not indecent; complement means polite social observance. The surrounding not … apt to is rendered disinclined to.

Context: Part of a historical symptom catalogue; the continuation allows sound judgment and intelligence despite the outward presentation.

Source: DJR-059-24; Edition page: 185–186; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: vulgar complement

Modern rendering: ordinary courtesies

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-059-23, DJR-059-25

Further local use

Printed “complement” (English; lemma).

Citation key: complement.

Here: Complement names courtesy, whose small amount or absence is explicitly stated. The surrounding account concerns reticence and solitude, which Burton attributes to both pleasure and fear but more to fear and sorrow.

Context: Burton reports Platter and makes his own qualified judgment about solitude.

Source: DJR-059-41; Edition page: 188; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: of small or no complement

Modern rendering: showing little or no courtesy

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-059-40, DJR-059-42

complement

BAL-0229-V003 · Complement

Printed “complement” (English; lemma).

Ceremonious courtesy, here disparaged as affected imitation.

Here: Mimical means theatrical or imitative and apish adds a mocking imitation; complement is the performed courtesy.

Context: Burton’s sarcastic catalogue of showy accomplishments substituting for substantial worth.

Source: DJR-088-33; Edition page: 315–316; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mimical and apish complement

Modern rendering: theatrical, apish courtesy

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-088-32, DJR-088-34

complement

BAL-0229-V004 · Complement

Printed “complement” (English; lemma).

To pay ceremonious attentions or compliments.

Here: The verb is paired with bowing and reverence toward beauty; the modern pay compliments does not narrow the whole scene to praise alone.

Context: Burton’s generalization about men’s submission to a beautiful woman, qualified by if she be fair.

Source: DJR-117-31; Edition page: 455; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: complement and bow

Modern rendering: pay compliments and bow

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-117-30, DJR-117-32

complement

BAL-0229-V005 · Complement

Printed “complements” (English; lemma).

Courteous attentions or polite social performances.

Here: The original only emphasizes their sufficiency; modern simply, earlier in the sentence, renders it. Such behaviour is mistaken for a definite promise of marriage.

Context: Burton denies the suitor’s inferred intent and then charges both sexes with deceptive outward display.

Source: DJR-120-49; Edition page: 471; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his complements only, and good behaviour

Modern rendering: his courtesies and good manners

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: Only is rendered by simply earlier in the modern sentence, outside this shorter noun-phrase span; the phrase pair records the courtesies and good-manners nouns, not all the force of only.

Context passages: DJR-120-48, DJR-120-50

Further local use

Printed “Complement” (English; lemma).

Citation key: complement.

Here: A courteous expression in a sequence of words, kisses and questions: some supplies the indefinite quantity, other the next or further expression. The adjective does not belong to the isolated noun’s definition.

Context: Burton’s narrated wedding example of Stratocles gives way to a generalized lover’s repeated attempts to speak and kiss; the exact Prodromos source remains uncollated.

Source: DJR-127-02; Edition page: 506; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some other Complement

Modern rendering: some further compliment

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Complement supplies compliment or courteous expression; some other supplies some further in the complete phrase.

Context passages: DJR-127-01, DJR-127-03

complement

BAL-0229-V006 · Complement

Printed “complement” (English; lemma).

A performance or form of courtship.

Here: The phrase includes changing protestations, promises and threats, presented as unreliable performances rather than settled commitment.

Context: Burton’s attack on manipulative lovers, leading to a Catullan warning taken from Ariadne’s speech.

Source: DJR-125-42; Edition page: 497; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their common complement in that case

Modern rendering: their usual form of courtship in such cases

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-125-41, DJR-125-43

complement

BAL-0229-V007 · Complement

Printed “complement” (English; lemma).

Social politeness or polish.

Here: Complement contributes politeness, amid related but separately translated qualities. Love is credited with teaching Cymon accomplishments.

Context: Burton’s civilizing-love example compresses Boccaccio’s tale, whose violent sequel the editorial note restores.

Source: DJR-131-66; Edition page: 533; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: civility, decency, complement and good behaviour

Modern rendering: courtesy, propriety, politeness and good behaviour

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-131-65, DJR-131-67, DJR-132-01

Further local use

Printed “complements” (English; lemma).

Citation key: complement.

Here: Complements contributes social graces; Gentlemen-like qualities contributes gentlemanly accomplishments. The acquired polish forms Burton’s chosen conclusion, not the whole of Boccaccio’s story.

Context: Burton reports Cymon’s transformation; the note records the omitted abduction and killings rather than accepting valorous exploits as an adequate account.

Source: DJR-131-67; Edition page: 533–534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Gentlemen-like qualities and complements

Modern rendering: gentlemanly accomplishments and social graces

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-131-66, DJR-132-01

complement

BAL-0229-V008 · Complement

Printed “complement of Love” (English; lemma).

Completion or fulfilment of love.

Here: Complement means completion, and extent reach. Works of mercy realize love of God and neighbour; their motivation is expressly not fear or worldly advantage.

Context: Burton’s theological argument, attributed in part to Clement, followed by the admission that we fall short.

Source: DJR-152-12; Edition page: 637; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the extent and complement of Love

Modern rendering: the reach and completion of love

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-152-11, DJR-152-13

composition

BAL-0294-V011 · Law and justice

Printed “composition” (English; lemma).

An agreement or settlement between disputing parties.

Here: The friendly settlement achieved by the reported Swiss mediators.

Context: The margin’s if possible prevents a promise that every disagreement can be settled amicably.

Source; Context passages: DJR-013-34

Edition page: 50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a friendly composition betwixt man and man

Modern rendering: an amicable settlement between one person and another

Word and construction: Composition supplies settlement, friendly amicable; the paired parties retain equal scope.

Context passages: DJR-013-33, DJR-013-35, DJR-013-36, DJR-013-37, DJR-013-38, DJR-013-39, DJR-013-40, DJR-013-41, DJR-013-42

Alignment conventions: A1.

conjugal

BAL-0234-V009 · Marriage

Printed “conjugall” (English; lemma).

Pertaining to marriage or spouses.

Here: Conjugall qualifies love as marital. Should sets an ideal of concord, not a description of all actual couples.

Context: The surrounding examples mix reciprocal affection with gendered household duties; the wife-as-mirror rule remains unequal.

Source; Context passages: DJR-115-19

Edition page: 443; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Such should conjugall love be

Modern rendering: Such should married love be

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-115-11, DJR-115-12, DJR-115-13, DJR-115-14, DJR-115-15, DJR-115-16, DJR-115-17, DJR-115-18, DJR-115-20, DJR-115-21, DJR-115-22, DJR-115-23, DJR-115-24, DJR-115-25, DJR-115-26

conjugal peace

BAL-0296-V029 · War and peace

Printed “conjugall peace” (English; phrase).

Peace or concord in marriage; conjugal means pertaining to husband and wife.

Here: Reconciliation sought through a temple ritual and impartial arbitration in Burton’s account of ancient Rome.

Context: The historical report distinguishes usually settled disputes from guaranteed success. The following gemstone, astrological and magical proposals remain reported or qualified, and divorce is only a last resort if other measures fail.

Source; Context passages: DJR-151-06

Edition page: 631; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: make their prayers for conjugall peace

Modern rendering: prayed for peace in marriage

Word and construction: Conjugall peace becomes peace in marriage; the same people pray, and arbitration follows rather than being identical to the prayer.

Context passages: DJR-151-04, DJR-151-05, DJR-151-07, DJR-151-08, DJR-151-09, DJR-151-10, DJR-151-11, DJR-151-12

Alignment conventions: A1.

conjugatio

BAL-0234-V036 · Marriage

Printed “conjugatione” (Latin; lemma).

A joining or mingling.

Here: Conjugatione is ablative singular of conjugatio; mellis and fellis mean of honey and of gall, and quadam makes the mingling indefinite.

Context: The Apuleius margin describes life’s mixed happiness and trouble, not a marriage or a grammatical verb-conjugation exercise. The source note identifies Florida 18 against Burton’s older book division.

Source; Context passages: DJR-023-10

Edition page: 12; Source layer: original marginal quotation.

Note; Modern note: N01555

Page label type: printed source label.

Source wording and original alignment: conjugatione quadam mellis, & fellis

Modern rendering: in a mingling of honey and gall

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-023-09, DJR-023-11

Further local use

Printed “conjugatione” (Latin; lemma).

Citation key: conjugatio.

Here: Conjugatione again means mingling; the genitives identify honey and gall. The note’s translation does not separately express an instrumental in, but names the mixture.

Context: The repeated Apuleius phrase supports the argument that no life is free of trouble; it is not a new marriage use.

Source; Context passages: DJR-087-02

Edition page: 308; Source layer: original marginal quotation.

Note; Modern note: N06407

Page label type: printed source label.

Source wording and original alignment: conjugatione quâdam mellis & fellis

Modern rendering: a mingling of honey and gall

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-087-01, DJR-087-03, DJR-087-04, DJR-087-05

conjugium

BAL-0234-V017 · Marriage

Printed “Conjugium” (Latin; lemma).

A husband, by transfer from marriage to the married partner.

Here: Conjugium denotes the dead husband here, rather than the institution; viva says the wife is still alive. The preceding competition in death supplies the infinitival purpose in English.

Context: The Propertius couplet is cited within Burton’s fearful report of widows dying with husbands. The source note identifies 3.13.19–20 against Burton’s 3.12; this is literary testimony, not confirmation or endorsement of a uniform custom.

Source; Context passages: DJR-158-36

Edition page: 669; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quæ viva sequatur Conjugium

Modern rendering: to follow their husband while still alive

Alignment scope: Dependent relative-purpose construction recast as an infinitive, with collective possessive supplied

Word and construction: The dependent Latin clause, literally which woman may follow her husband alive, is recast as an infinitive after the modern competition clause; plural their resolves the competing wives collectively.

Context passages: DJR-158-35, DJR-158-37

conjugium / conjurgium

BAL-0234-V011 · Marriage

Printed “conjugium but conjurgium” (Latin nouns in an English construction; family).

Marriage contrasted by a pun with quarrelling.

Here: Conjugium means marriage; conjurgium evokes wrangling or strife. The modern wedlock/deadlock imitates the verbal contrast without literally translating the second word.

Context: Burton’s charge follows an if addressed to a bad partner or someone with a bad spouse; the numerical odds are rhetorical, and Camerarius’s plant emblem remains uncollated.

Source; Context passages: DJR-138-61

Edition page: 568; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ’tis not conjugium but conjurgium

Modern rendering: It is not wedlock but deadlock

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete negative contrast receives a creative English pun. Deadlock is not a dictionary definition of conjurgium.

Context passages: DJR-138-44, DJR-138-45, DJR-138-46, DJR-138-47, DJR-138-48, DJR-138-49, DJR-138-50, DJR-138-51, DJR-138-52, DJR-138-53, DJR-138-54, DJR-138-55, DJR-138-56, DJR-138-57, DJR-138-58, DJR-138-59, DJR-138-60, DJR-138-62, DJR-138-63

conjunction

BAL-0234-V038 · Marriage

Printed “conjunction” (English; lemma).

A union or joining, here a marriage pairing.

Here: Conjunction supplies union; happy supplies the favourable judgement. The parallel match and couple make the marital sense clear.

Context: This is the hoped-for comic wedding conclusion. The many astronomical conjunctions elsewhere belong to a different application of joining.

Source; Context passages: DJR-143-54

Edition page: 589; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ’tis an happy conjunction, a fortunate match, an even couple

Modern rendering: It is a happy union, a fortunate match, an evenly matched couple

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-48, DJR-143-49, DJR-143-50, DJR-143-51, DJR-143-52, DJR-143-53, DJR-143-55

conjux

BAL-0234-V016 · Marriage

Printed “conjux” (Latin; lemma).

A spouse, here a wife.

Here: Conjux is predicative wife; detur is the wish let be given; pulchro agrees with Aeneas, not Lavinia.

Context: The literary wedding is a model for joining lovers. Burton’s separate English puts fair beside Lavinia instead, a difference retained by the supplied edition.

Source; Context passages: DJR-140-04

Edition page: 573; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Et pulchro detur Æneæ Lavinia conjux

Modern rendering: And let Lavinia be given as wife to handsome Aeneas

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-01, DJR-140-02, DJR-140-03, DJR-140-05, DJR-140-06, DJR-140-07, DJR-140-08, DJR-140-09, DJR-140-10, DJR-140-11, DJR-140-12, DJR-140-13

Further local use

Printed “conjuge” (Latin; lemma).

Citation key: conjux.

Here: Conjuge is ablative singular of conjux after pro: wife. Dominam means a female master or mistress in the household-power sense, not an adulterous lover.

Context: The complaint depicts a wealthy wife as ruling her husband; it belongs to the anti-marriage performance, not a neutral statement about all wives.

Source; Context passages: DJR-139-18

Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pro conjuge dominam arcessis

Modern rendering: You summon a mistress instead of a wife

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-14, DJR-139-15, DJR-139-16, DJR-139-17, DJR-139-19, DJR-139-20, DJR-139-21, DJR-139-22, DJR-139-23, DJR-139-24

connexio

BAL-0234-V048 · Marriage

Printed “connexionis” (Latin; lemma).

A connection or union, here the joining of the lovers.

Here: Connexionis is genitive singular of connexio after regimen, arranging or management; inter eos gives between them, and the remaining phrase qualifies the manner by promise and law.

Context: The original Avicenna margin reports a cure from wasting, while Burton’s body expands it into the parties’ desires and wishes, custom and form of law. These are reported historical claims, not proof of a universal treatment.

Source; Context passages: DJR-140-11

Edition page: 574; Source layer: original marginal quotation.

Note; Modern note: N10995

Page label type: printed source label.

Source wording and original alignment: regimen connexionis inter eos, secundum modum promissionis, & legis

Modern rendering: arranging a union between them according to the manner of promise and law

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-140-01, DJR-140-02, DJR-140-03, DJR-140-04, DJR-140-05, DJR-140-06, DJR-140-07, DJR-140-08, DJR-140-09, DJR-140-10, DJR-140-12, DJR-140-13, DJR-140-14, DJR-140-15, DJR-140-16

connubium

BAL-0234-V013 · Marriage

Printed “connubia” (Latin; lemma).

Marriage or marital union.

Here: Connubia is neuter plural of connubium; the indirect questions about what Hymen, love and marriage are are compressed into objects of cared nothing for.

Context: Ovid’s Daphne refuses suitors. Burton’s following English verse is separate, and the eventual counsel at 140-74–75 allows withdrawal from unattainable love.

Source; Context passages: DJR-140-40

Edition page: unnumbered verso after 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Nec quid Hymen, quid amor, quid sint connubia curat

Modern rendering: And cared nothing for Hymen, love or marriage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Nec … curat supplies the negated caring; the repeated quid clauses become a coordinated noun list in English.

Context passages: DJR-140-24, DJR-140-25, DJR-140-26, DJR-140-27, DJR-140-28, DJR-140-29, DJR-140-30, DJR-140-31, DJR-140-32, DJR-140-33, DJR-140-34, DJR-140-35, DJR-140-36, DJR-140-37, DJR-140-38, DJR-140-39, DJR-140-41, DJR-140-70, DJR-140-71, DJR-140-72, DJR-140-73, DJR-140-74, DJR-140-75

consanguinity

BAL-0237-V002 · Affinity and consanguinity

Printed “consanguinitie” (English; lemma).

Kinship or relationship by blood.

Here: The blood connection is distinguished from affinitie, kinship through marriage.

Context: Burton lists both as restraints broken when resentment or self-interest intervenes.

Source: DJR-010-24; Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: consanguinitie

Modern rendering: blood relationship

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-010-23, DJR-010-25

Further local use

Printed “consanguinity” (English; lemma).

Citation key: consanguinity.

Here: Blood relationship is called a natural cause of affection between parents, children and other relatives. It does not guarantee their conduct.

Context: Burton’s assertion that a mother cannot forget compresses Isaiah, which allows that she may; the next paragraph immediately supplies hard parents, disobedient children and quarrelling siblings.

Source: DJR-110-17; Edition page: 421; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: consanguinity

Modern rendering: blood relationship

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-110-16, DJR-110-18

conscientia scrupulosa

B3C-0053-V001 · Scruple · BAL-0053

Printed “Conscientia scrupulosa” (Latin; phrase).

A conscience troubled by excessive moral doubt; conscientia means conscience and scrupulosa scrupulous.

Here: Navarrus’s statement links troubling conscience to a melancholy constitution.

Context: Burton reports a historical humoral and casuistic explanation; the exact Navarrus edition and passage remain uncollated.

Source: DJR-164-09; Edition page: 695; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Conscientia scrupulosa

Modern rendering: A scrupulous conscience

Continuation id: B3C-0053

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: The two Latin words are reordered; English supplies the indefinite article A.

Context passages: DJR-164-08, DJR-164-10

constuprate

BAL-0236-V019 · Adultery

Printed “constuprated” (English; lemma).

Sexually violated by force; raped.

Here: The sack-of-Rome narrative explicitly describes sexual violence against wives and daughters; the comparison with Sejanus’s daughter concerns a separate ancient assault.

Context: Burton’s account condemns wartime atrocity and uses women’s family relationships in its description. The narrative is not evidence that victims committed adultery.

Source; Context passages: DJR-054-47

Edition page: 165; Source layer: original body; Page label type: printed source label.

Source wording: Their wives & loveliest daughters constuprated by every base culion

Original wording: constuprated

Modern rendering: raped

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-054-45, DJR-054-46, DJR-054-48, DJR-054-49

Further local use

Printed “constupratæ” (Latin; lemma).

Citation key: constupro.

Here: The feminine plural passive participle with sunt is rendered by the English past passive; it refers to the wives in the original marginal quotation.

Context: This is the marginal Latin’s rape statement, translated in the supplied note; it is distinct from the ancient Sejanus comparison in Burton’s body.

Source; Context passages: DJR-054-47

Edition page: 165; Source layer: original marginal quotation.

Note; Modern note: N04066

Page label type: printed source label.

Source wording and original alignment: constupratæ sunt

Modern rendering: were raped

Alignment scope: Equal-scope selected unit in the original marginal quotation and its supplied English note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-054-45, DJR-054-46, DJR-054-48, DJR-054-49

Further local use

Printed “constuprated” (English; lemma).

Citation key: constuprate.

Here: The same forced-sex sense is fixed here by the rhetorical rape case, not merely by the accompanying word fornicator.

Context: The supplied source note identifies Seneca the Elder, Controversies 1.5; the supposed victim-choice law belongs to that declamation, not a documented event.

Source; Context passages: DJR-149-45

Edition page: 623; Source layer: original body; Page label type: printed source label.

Source wording: A fornicator in Seneca constuprated two wenches in a night

Original wording: constuprated

Modern rendering: raped

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-149-43, DJR-149-44, DJR-149-46, DJR-149-47, DJR-149-48, DJR-149-49

constupro

BAL-0236-V020 · Adultery

Printed “constuprant” (Latin; lemma).

Debauch or sexually dishonour.

Here: Constuprant is an active plural verb with homines as subject and vos Romanas as object; the modern recasts the entire clause passively. This reported taunt does not itself establish the specific force of the rape cases.

Context: The original margin transmits the Caledonian wife’s retort to Julia Augusta. Burton intensifies the sexual insults in his English body; the supplied note identifies a Dio parallel without adopting the accusation.

Source; Context passages: 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: vos Romanas autem occulte passim homines constuprant

Modern rendering: but you Roman women are secretly debauched by men indiscriminately

Alignment scope: Equal-scope selected unit in the original marginal quotation and its supplied English note translation

Word and construction: Complete active clause recast as passive: homines becomes by men, vos Romanas becomes you Roman women, and the adverbs remain within both selected units.

Modern container: note

Context passages: DJR-148-28, DJR-148-30, DJR-148-31, DJR-148-32

Contending Cupids

BAL-0216-V014 · Cupid

Printed “one Cupid” (English; phrase).

One personified love opposing another.

Here: The image illustrates Burton’s proposal that one attachment displaces a previous one.

Context: Burton interprets Pausanias’s image; the supplied note distinguishes Love and Love Returned and a palm-branch from Burton’s two Cupids and garland.

Source: DJR-136-17; Edition page: 555; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: one Cupid was painted to contend with another, and to take the Garland from him

Modern rendering: one Cupid was depicted contending with another and taking the garland from him

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-136-16, DJR-136-18, DJR-136-19, DJR-136-20

continual cogitation

BAL-0201-V008 · Heroical love

Printed “continuall cogitation” (English; phrase).

Persistent thought about the desired object.

Here: The definition attributed to Arnald combines persistent thought with confidence or hope of obtaining the object; the next unit contests both its logical class and its requirement of hope.

Context: Burton reports a definition and immediately a commentator’s objection; persistent thought is not accepted as an adequate definition of love.

Source: DJR-115-50; Edition page: 446; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a continuall cogitation of that which he desires, with a confidence or hope of compassing it

Modern rendering: continual thought of what one desires, with confidence or hope of obtaining it

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cogitation supplies thought; continuall its persistence; compassing means obtaining. The entire construction retains both the desired object and hope.

Context passages: DJR-115-49, DJR-115-51

Conveyance; property instrument

BAL-0279-V002 · Legal evidence

Printed “conveyances” (English; family).

Transfers of property, or the instruments effecting them.

Here: Older property transactions are represented as briefly recorded, in contrast to lengthy modern drafting.

Context: Burton cites Camden, then adds his own claimed observation of short deeds; the exact Camden passage and golden-cross image remain unresolved.

Source; Context passages: DJR-013-36

Edition page: 51; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conveyances, assurances

Modern rendering: transfers of property and guarantees

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Conveyances contributes transfers of property; assurances contributes guarantees. The two legal categories are separately explained rather than both meaning confidence.

Uncertainty: Golden crosses may be marks, objects or payments; the supplied evidence does not settle which.

Context passages: DJR-013-34, DJR-013-35, DJR-013-37, DJR-013-38, DJR-013-39

Further local use

Printed “conveyance” (English; family).

Citation key: Conveyance; property deed.

A deed effecting a transfer of property.

Here: Elaborate wording allegedly gives ingenious opponents more opportunities to challenge the transaction.

Context: Burton reports the drafters’ defence that repetition avoids quibbling, then argues that it instead increases disputes. His claim about annulment is historical polemic, not current legal guidance.

Source; Context passages: DJR-013-38

Edition page: 51; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: scarce any conveyance so accurately penned by one

Modern rendering: Hardly any deed is drafted so precisely by one person

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Conveyance contributes deed; accurately penned becomes drafted so precisely; scarce any becomes hardly any.

Sense relation: A further local use with its own exact construction and argumentative setting.

Context passages: DJR-013-36, DJR-013-37, DJR-013-39

Further local use

Printed “conveyances” (English; family).

Citation key: Conveyance; secret arrangement.

Arrangements or contrivances for keeping property secure.

Here: Secret arrangements and locked doors cannot, in the attributed warning, prevent dishonestly acquired wealth from destroying the rest.

Context: Burton invokes Chrysostom during the attack on corrupt patrons; this is a theological warning, not a verified rule about inheritance.

Source; Context passages: DJR-048-27

Edition page: 138; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: make their conveyances never so close

Modern rendering: make their arrangements as secret as they please

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Conveyances contributes arrangements; never so close becomes as secret as they please. The immediate context does not identify a specific legal instrument.

Sense relation: A further local use with its own exact construction and argumentative setting.

Context passages: DJR-048-26, DJR-048-28, DJR-048-29, DJR-048-30, DJR-048-31

Further local use

Printed “conveyances” (English; family).

Citation key: Conveyance; passing messages.

Means or devices for transmitting messages.

Here: The word concerns secret amorous communication rather than property transfer.

Context: Burton’s catalogue includes alleged magnetic communication, which he expressly says Cabeo rejects as fabulous and false; it leads into the procurer’s assistance.

Source; Context passages: DJR-125-59

Edition page: 498; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cunning conveyances in this kind

Modern rendering: such cunning means of passing messages

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cunning contributes cunning; conveyances in this kind is expanded as means of passing messages from the communication context. Such connects the list.

Sense relation: A further local use with its own exact construction and argumentative setting.

Context passages: DJR-125-58, DJR-125-60

Coquage

BAL-0243-V015 · Wittal and cuckold

Printed “Coquage” (English; lemma).

A comic personification of cuckoldry.

Here: The name identifies the supposed god accompanying Jealousy; it is explicitly introduced as something said merrily.

Context: Burton compresses a Rabelais satire, known here through a later English comparison, rather than describing an actual cult. His claims linking beauty to infidelity are rhetorical; the following counterexample and caution complicate simplistic spouse-selection rules.

Source; Context passages: DJR-150-33

Edition page: 627; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Coquage god of Cuckolds

Modern rendering: Coquage, the god of cuckolds

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-150-32, DJR-150-34, DJR-150-35, DJR-150-36

cornu

BAL-0243-V005 · Wittal and cuckold

Printed “cornua” (Latin; lemma).

Horns: plural of Latin cornu, here the conventional sign of cuckoldry.

Here: Faciet means will make or give, tibi to you, cornua horns. The subject she is supplied from the preceding young woman; the Latin does not itself contain the English restatement’s grafting or surely.

Context: The saying attributed to Nevizzano is a conditional warning in the polemic on marriages of old men and young women. Burton’s separate English paraphrase is retained, not merged into the Latin.

Source: DJR-145-27; Edition page: 598; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: faciet tibi cornua

Modern rendering: she will give you horns

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The Latin verb and dative supply will give you; she is supplied from the antecedent. Cornua supplies only horns.

Context passages: DJR-145-25, DJR-145-26, DJR-145-28

Further local use

Printed “cornua” (Latin; lemma).

Citation key: cornu.

Here: Cornua again signifies cuckoldry: sapientes wise men, portant bear, in pectore in the breast, stulti fools, in fronte on the forehead. The second clause omits the repeated verb and object. English supplies their and idiomatically pluralizes the body parts.

Context: Nevizzano’s maxim contrasts private knowledge with public display. Burton’s own English hearts restatement follows the separately translated Latin breasts; anecdotes of rulers remain uncollated.

Source: DJR-149-22; Edition page: 620; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sapientes portant cornua in pectore, stulti in fronte

Modern rendering: Wise men bear their horns in their breasts; fools on their foreheads

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The full antithetical sentence is aligned; their is supplied, while the Latin singular breast/forehead is rendered distributively as plural.

Context passages: DJR-149-21, DJR-149-23, DJR-149-24

cornute

BAL-0243-V008 · Wittal and cuckold

Printed “cornute” (English; lemma).

To make someone a cuckold.

Here: Cornute is the verb; the wife threatens the result if her lawyer husband continues neglecting her. The threat is audible to him, not reported as a completed affair.

Context: Burton reports an Aristaenetus letter with legal and sexual double meanings. The underlying Greek has not been directly collated.

Source: DJR-145-56; Edition page: 601; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: threatned to cornute him

Modern rendering: threatened to make him a cuckold

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-145-54, DJR-145-55, DJR-145-57

Further local use

Printed “cornute” (English; lemma).

Citation key: cornute.

Here: The verb expresses making husbands cuckolds; the infinitive names the supposed purpose of concealed tricks.

Context: Burton’s hostile generalization is explicitly restricted by his next marginal note: what is said does not prejudice honest, meaning chaste, women. That qualification belongs with the accusation.

Source: DJR-146-48; Edition page: 605; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to cornute their husbands

Modern rendering: to make their husbands cuckolds

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-146-47, DJR-146-49

Further local use

Printed “cornuted” (English; lemma).

Citation key: cornute.

Here: Cornuted is the passive participle of cornute: Jupiter is named as the agent, Amphitryon as the husband.

Context: Burton’s English paraphrase expressly adds cuckoldry to the preceding Plautus verse. The following reconciliation command is Jupiter’s speech, not Amphitryon’s; neither is present-day advice.

Source: DJR-149-30; Edition page: 621; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to be cornuted by Jupiter

Modern rendering: to be cuckolded by Jupiter

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-149-28, DJR-149-29, DJR-149-31, DJR-149-32

Further local use

Printed “cornuted” (English; lemma).

Citation key: cornute.

Here: Cornuted is the participial adjective cuckolded, rendered horned to retain the image in the catalogue.

Context: The catalogue combines legend and historical allegations and expressly says it seems; it does not verify each named ruler’s household.

Source: DJR-148-33; Edition page: 616–617; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cornuted Kings and Princes

Modern rendering: horned kings and princes

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-148-32, DJR-148-34

cornuto

BAL-0243-V007 · Wittal and cuckold

Printed “Cornuto” (Italian loan in English; lemma).

A cuckold; Italian cornuto, literally horned, used as a noun in English.

Here: The borrowed noun names the husband in the counter-parody’s claim that he raises another man’s children. It does not itself add the wittal’s knowledge or tolerance.

Context: This is the tenth hostile proposition in a deliberately opposed exercise; Burton’s subsequent conclusion accepts marriage despite the mixed possibilities.

Source; Context passages: DJR-143-33

Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Cornuto

Modern rendering: a cuckold

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-29, DJR-143-30, DJR-143-31, DJR-143-32, DJR-143-34, DJR-143-35, DJR-143-36

Further local use

Printed “cornuto’s” (Italian loan with English plural spelling; lemma).

Citation key: cornuto.

Here: Cornuto’s is the printed plural form, not a possessive here; the modern uses cuckolded as a predicative participle. If not retains the rhetorical escalation beyond bankruptcy.

Context: The charge occurs in a polemic against women’s conspicuous dress and churchgoing, extending the cited Basil attack. Appearance is not evidence of actual infidelity.

Source: DJR-121-25; Edition page: 475; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if not cornuto’s

Modern rendering: if not cuckolded

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Plural noun predicate becomes participial cuckolded; if not is retained as the argument’s conditional escalation.

Context passages: DJR-121-22, DJR-121-23, DJR-121-24, DJR-121-26

Further local use

Printed “Cornuto” (Italian loan in English; lemma).

Citation key: cornuto.

Here: Cornuto names the husband supposedly made a cuckold if his wife is beautiful and wanton.

Context: The conditional is part of an anti-marriage warning that cites and broadens a speaker’s polemic in the work transmitted as Lucian’s Loves; it is not a finding about beautiful women.

Source: DJR-139-09; Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: make thee a Cornuto

Modern rendering: make a cuckold of you

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-08, DJR-139-10

cornutum sophisma

BAL-0243-V013 · Wittal and cuckold

Printed “Cornutum sophisma” (Latin; phrase).

A horned dilemma: an argument offering two dangerous alternatives.

Here: Cornutum means horned and sophisma a sophism or difficult argument; the local alternatives are loss of livelihood through marriage or distress from remaining unmarried. English supplies a.

Context: This use of horned does not mean adultery. Burton acknowledges some people may marry freely before describing institutional and financial obstacles; the next continence counsel is attributed to Beza.

Source: DJR-141-51; Edition page: 579–580; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cornutum sophisma

Modern rendering: a horned dilemma

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The Latin noun phrase is rendered idiomatically as dilemma, with supplied article; horned names the difficult alternatives, not a cuckold.

Context passages: DJR-141-48, DJR-141-49, DJR-141-50, DJR-141-52

cornutus

BAL-0243-V009 · Wittal and cuckold

Printed “cornutos” (Latin; lemma).

Horned or cuckolded: Latin accusative masculine plural adjective used predicatively.

Here: Cornutos agrees with the previously named husbands; reddant supplies make, and the modern supplies them from viros in the earlier clause. The whole claim remains governed by if.

Context: The attributed Neander question excuses retaliation by wives first deceived by their husbands. It is an argumentative question, not an independently endorsed rule.

Source; Context passages: DJR-145-55

Edition page: 601; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: & cornutos reddant

Modern rendering: and make them cuckolds

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: And corresponds to &, make to reddant, cuckolds to predicative cornutos; them is supplied from the earlier viros. The governing if lies in the preceding clause.

Context passages: DJR-145-51, DJR-145-52, DJR-145-53, DJR-145-54, DJR-145-56, DJR-145-57

correctorum sterquilinia

BAL-0265-V006 · Bewray

Printed “correctorum sterquilinia” (Latin; phrase).

Sterquilinia means dungheaps; correctorum, of correctors: dungheaps of textual correctors.

Here: Scaliger’s reported name for the critics’ productions.

Context: Burton attributes this phrase to Scaliger; the original margin cites his Ausonius commentary, but the exact passages remain uncollated. The surrounding beetles and dungheaps prolong the coarse comparison.

Source; Context passages: DJR-018-10

Edition page: 71–72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: correctorum sterquilinia

Modern rendering: the dungheaps of textual correctors

Word and construction: Textual is supplied to specify what these correctors work on; the and of make the Latin noun construction explicit.

Context passages: DJR-018-08, DJR-018-09, DJR-018-11, DJR-018-12, DJR-018-13

Alignment conventions: A1.

counterfeit

BAL-0261-V004 · Abraham men

Printed “counterfeit” (English; lemma).

To feign or simulate something, here diseases.

Here: The verb names Burton’s allegation of deliberately simulated illness.

Context: His paragraph distinguishes feigning from alleged deliberate bodily injury; neither allegation is independently verified by the edition.

Source; Context passages: DJR-053-32

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit several diseases

Modern rendering: feign various diseases

Word and construction: The verb and its object align; several means various here.

Context passages: DJR-053-23, DJR-053-24, DJR-053-25, DJR-053-26, DJR-053-27, DJR-053-28, DJR-053-29, DJR-053-30, DJR-053-31, DJR-053-33, DJR-053-34

Alignment conventions: A1.

counterfeit crank

BAL-0261-V005 · Abraham men

Printed “counterfeit Cranks” (English; phrase).

A sham invalid: counterfeit means feigned or simulated, and crank means invalid.

Here: A hostile label asserting that the claimant’s sickness is pretended.

Context: Damhouder’s chapter is cited as authority, but the examples and Burton’s sweeping village claim remain uncollated; the label itself supplies no proof.

Source; Context passages: DJR-053-32

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit Cranks

Modern rendering: sham invalids

Word and construction: The compound receives an equal-scope rendering: counterfeit gives sham and Cranks invalids.

Context passages: DJR-053-23, DJR-053-24, DJR-053-25, DJR-053-26, DJR-053-27, DJR-053-28, DJR-053-29, DJR-053-30, DJR-053-31, DJR-053-33, DJR-053-34

Alignment conventions: A1.

Further local use

Printed “counterfeit crank” (English; phrase).

Citation key: counterfeit crank.

Here: The phrase is used to dismiss the petitioner as a cheat despite his protests.

Context: The accusation belongs to the refusing voice in Burton’s satire of uncharity, not an established narrative diagnosis.

Source; Context passages: DJR-112-15

Edition page: 430; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: thou art a counterfeit crank, a cheater

Modern rendering: you are a feigned invalid, a cheat

Word and construction: The complete second-person accusation preserves the speaker’s hostile judgement; a is retained with both labels.

Context passages: DJR-112-07, DJR-112-08, DJR-112-09, DJR-112-10, DJR-112-11, DJR-112-12, DJR-112-13, DJR-112-14, DJR-112-16, DJR-112-17, DJR-112-18, DJR-112-19, DJR-112-20, DJR-112-21

Alignment conventions: A1.

Counterfeit crank

BAL-0272-V006 · Counterfeit

Printed “counterfeit Cranks” (English; phrase).

Alleged sham invalids: counterfeit means feigned or pretending, and crank here means an invalid.

Here: The phrase labels beggars accused of feigning sickness, with examples of supposed muteness and mental illness.

Context: Burton’s early modern vagrancy accusation, whose factual support remains uncollated.

Source; Context passages: DJR-053-32

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit Cranks

Modern rendering: sham invalids

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit contributes sham and Cranks invalids; the phrase is not a diagnosis.

Context passages: DJR-053-31, DJR-053-33

Supporting source notes: N03954

Further local use

Printed “counterfeit crank” (English; phrase).

Citation key: Counterfeit crank.

An alleged person pretending illness.

Here: The wealthy passer-by refuses the plea by calling the sufferer a cheat.

Context: The accusation belongs to the refusing voice in Burton’s indictment of uncharitable behaviour. The preceding Horatian source concerns a former deceiver with a real injury; the body’s pretend sickness means plead sickness, not necessarily lie.

Source; Context passages: DJR-112-15

Edition page: 430; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a counterfeit crank

Modern rendering: a feigned invalid

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit contributes feigned and crank invalid; a is retained.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-112-12, DJR-112-13, DJR-112-14, DJR-112-16

Counterfeit; artificial cosmetic appearance

BAL-0272-V008 · Counterfeit

Printed “counterfeit” (English; phrase).

Artificial or fabricated rather than naturally present.

Here: Colours and ornaments create an elaborately fashioned beauty.

Context: Burton quotes Léry comparing European dress with habitual nakedness in Brazil; the passage grants the women there equal natural beauty despite its European terminology.

Source; Context passages: DJR-120-26

Edition page: 469; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit colors

Modern rendering: artificial colours

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit supplies artificial and colors colours; the phrase concerns cosmetic appearance, not forged currency.

Context passages: DJR-120-25, DJR-120-27

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; fabricate beauty.

To fashion or fabricate an appearance of beauty.

Here: The same quotation describes what dress and accessories do to appearance.

Context: Léry’s reported comparative judgment, adopted by Burton in his account of art’s erotic force.

Source; Context passages: DJR-120-26

Edition page: 469; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit a beauty

Modern rendering: fabricate beauty

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit supplies fabricate; a beauty is rendered uncountable beauty, without declaring that every adorned woman lacks natural beauty.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-120-25, DJR-120-27

Counterfeit; assumed identity

BAL-0272-V011 · Counterfeit

Printed “counterfeit” (English; phrase).

Assumed rather than genuine, here describing forms or identities taken on.

Here: The lover adopts disguises and pretexts to gain access to the beloved.

Context: Burton’s account of amorous servitude and persistent pursuit, with Jupiter as mythic comparison; not a recommendation to evade another person’s boundaries.

Source; Context passages: DJR-130-04

Edition page: 524; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit shapes

Modern rendering: assumed identities

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit supplies assumed and shapes is interpreted as identities in the context of disguise.

Context passages: DJR-130-02, DJR-130-03, DJR-130-05, DJR-130-06

Further local use

Printed “counterfeited” (English; phrase).

Citation key: Counterfeit; impersonate.

Imitated another person’s appearance so as to pass for him.

Here: The Martin Guerre anecdote supplies an example of impersonation in the jealousy discussion.

Context: Burton reverses the impersonator and the person impersonated. The modern preserves his narrative order, while N11803 identifies Arnaud du Tilh as the impersonator of Martin Guerre.

Source; Context passages: DJR-149-27

Edition page: 621; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he counterfeited his habit

Modern rendering: impersonating him

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The complete clause is recast as impersonating him; habit supplies the other person’s appearance or guise, not an inward disposition.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-149-26, DJR-149-28, DJR-149-29, DJR-149-30, DJR-149-31, DJR-149-32, DJR-149-33, DJR-149-34, DJR-149-35

Supporting source notes: N11803

Counterfeit; false moral appearance

BAL-0272-V007 · Counterfeit

Printed “counterfeit” (English; phrase).

Feigned or falsely expressive of a quality not possessed.

Here: Gestures make a show of love, learning, integrity or zeal without inward worth.

Context: Burton’s warning against flattering dependants, contrasted with sincere virtue and honourable love in the continuation.

Source; Context passages: DJR-110-22

Edition page: 421; Source layer: original body; Page label type: printed source label.

Source and modern wording: counterfeit gestures

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern retains the phrase; gestures supplies the expressive acts and counterfeit their alleged falseness.

Context passages: DJR-110-21, DJR-110-23, DJR-110-24, DJR-110-25, DJR-110-26

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; false social face.

False or assumed, here describing masks figuratively applied to people.

Here: The new company of social performers has impressive appearances without corresponding worth.

Context: Burton’s hypothetical modern Democritus follows the world-as-theatre image and leads into Calcagnini’s Crysalus fable.

Source; Context passages: DJR-009-04

Edition page: 27; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit vizards

Modern rendering: false faces

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit supplies false and vizards faces, with the figurative mask sense made explicit.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-009-03, DJR-009-05

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; affected moral severity.

Ostentatiously or falsely assuming the manner of stern moral judges.

Here: The phrase mocks critics who object to Burton’s treating love.

Context: Burton’s defensive address; the following argument insists that love belongs to the melancholy treatise.

Source; Context passages: DJR-107-36

Edition page: 406–407; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit Cato’s

Modern rendering: counterfeit Catos

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit retains the claim of affected severity; Cato’s is a plural name used for would-be moralists, modernized without the apostrophe.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-107-35, DJR-107-37

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; unfeigned contrast.

Feigned or insincere, here negated.

Here: Genuine virtue is said to be open, honest and undisguised.

Context: Burton’s positive description of honourable love after his account of false appearances; this love cannot be compelled.

Source; Context passages: DJR-110-25

Edition page: 422; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not counterfeit

Modern rendering: unfeigned

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Not counterfeit is rendered unfeigned as a complete negative construction.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-110-21, DJR-110-22, DJR-110-23, DJR-110-24, DJR-110-26

Counterfeit; falsify

BAL-0272-V002 · Counterfeit

Printed “counterfeit” (English; phrase).

To falsify or make a deceptive substitute.

Here: Weights are falsified for fraudulent dealings.

Context: The Democritus speech in Burton’s retelling extends its attack on unjust institutions to false money and weights.

Source; Context passages: DJR-008-22

Edition page: 26; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: others counterfeit false weights

Modern rendering: others falsify weights

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit false is compressed into falsify, with weights retained. The modern counterfeit coins in the preceding clause renders make false moneys, not this printed verb.

Context passages: DJR-008-21, DJR-008-23

Counterfeit; feign illness

BAL-0272-V005 · Counterfeit

Printed “counterfeit” (English; phrase).

To feign or pretend a condition.

Here: Some people in want are accused of feigning diseases to make begging more persuasive.

Context: Burton presents poverty as the pressure behind the alleged acts; his hostile vagrancy categories and Damhouder citation do not independently establish the allegations.

Source; Context passages: DJR-053-32

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit several diseases

Modern rendering: feign various diseases

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit supplies feign, several various and diseases diseases. The following claims of actual self-injury are distinct from feigning illness.

Context passages: DJR-053-31, DJR-053-33

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; keep up a pretence.

To continue pretending, here to be ill.

Here: Godwin instructs his nephew to maintain the sick role as part of an alleged scheme to obtain the nunnery’s property.

Context: A story named after Walter Map in the body and Camden in the margin, followed through the pregnancies, expulsion and acquisition of land; not an established case history.

Source; Context passages: DJR-124-27

Edition page: 490–491; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so long to counterfeit

Modern rendering: to keep up the pretence

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit is used without an expressed object; keep up the pretence supplies the earlier pretended illness. So long is completed by the following until clause in both versions.

Qualification: The scheme involves sexual exploitation for material gain. The next hermit story is separately left uncertain by Burton; that uncertainty is not silently transferred into an attribution of proof for this one.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-124-26, DJR-124-28, DJR-124-29, DJR-124-30

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; feign religion.

To put on a show of religious devotion.

Here: A prince is said to display piety for the purpose of controlling subjects.

Context: Burton’s hostile account of Machiavelli and political expediency, followed by named critics and an explicit concession that many governors are sincere.

Source; Context passages: DJR-153-40

Edition page: 645; Source layer: original body; Page label type: printed source label.

Source and modern wording: counterfeit religion

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern retains verb and object; the surrounding clauses distinguish appearance from belief.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-153-38, DJR-153-39, DJR-153-41, DJR-153-42, DJR-154-01, DJR-154-02

Counterfeit; feigned expression

BAL-0272-V009 · Counterfeit

Printed “counterfeit” (English; phrase).

Feigned or deliberately composed.

Here: Smiles are alleged to signal more than ordinary friendliness, yet lovers can also misinterpret an ordinary pleasant look.

Context: Burton distinguishes ordinary smiling from artful gestures and immediately faults foolish lovers for treating every smile as personal encouragement.

Source; Context passages: DJR-120-35

Edition page: 470–471; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit, composed, affected, artificial and reciprocal

Modern rendering: feigned, composed, affected, artful, exchanged

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit supplies feigned; the other adjectives contribute their own meanings. Smiles is recovered later in the original sentence and is expressed after the modern list.

Qualification: The Latin couplet at 120-37 describes the lover’s inference; Burton’s English version at 120-38 adds the woman’s intention to deceive. These are not equivalent claims.

Context passages: DJR-120-34, DJR-120-36, DJR-120-37, DJR-120-38, DJR-120-39, DJR-120-40, DJR-120-41

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; feigned passion.

Feigned or simulated.

Here: Threats and distress are presented as means of obtaining a lover’s pity.

Context: Burton moves from male threats and Ariadne’s warning to a generalization about women, illustrated by Phaedra’s dramatic speech; the gender stereotype is not adopted.

Source; Context passages: DJR-125-44

Edition page: 497; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit passions

Modern rendering: feigned passions

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit supplies feigned and passions passions, meaning emotions or affective states.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-125-42, DJR-125-43, DJR-125-45, DJR-125-46

Counterfeit; imitate

BAL-0272-V004 · Counterfeit

Printed “counterfeit” (English; phrase).

To imitate or reproduce an appearance or sound.

Here: Performers imitate voices and animal sounds so listeners believe they hear spirits.

Context: Burton’s accusation of imposture against named groups; the preceding paragraph mainly locates perceptual deception in the brain while allowing demonic intervention.

Source; Context passages: DJR-064-30

Edition page: 211; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit the voices of all birds and bruit beasts almost

Modern rendering: imitate the voices of almost all birds and brute beasts

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit supplies imitate; almost is moved before all without making the imitation universal.

Uncertainty: The exact Bacon and Blancanus passages and acoustic sites remain uncollated.

Context passages: DJR-064-29, DJR-065-01

Supporting source notes: N04800

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; imitate voices.

To imitate voices.

Here: Spirits supposedly call a separated traveller in familiar voices to draw him off course.

Context: A report from Marco Polo, with the printed marginal chapter number differing from the edition discussed in the apparatus.

Source; Context passages: DJR-030-35

Edition page: 49; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit voyces of his companions to seduce him

Modern rendering: imitate his companions’ voices to lead him astray

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit supplies imitate; seduce means lead astray here, not specifically sexual persuasion.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-030-34, DJR-030-36

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; imitate appearance.

To imitate an appearance or colour.

Here: Venetian women are said to reproduce blond hair as an attractive appearance.

Context: Burton offers this probable explanation after praising hair, with belike retaining uncertainty; the fashion report remains uncollated.

Source; Context passages: DJR-119-32

Edition page: 464; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit yellow hair

Modern rendering: imitate blond hair

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit contributes imitate, yellow blond, and hair hair. The phrase does not establish whether dye, added hair or another technique is meant.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-119-31, DJR-119-33

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; imitation representation.

Imitation or simulated rather than actual.

Here: A joking representation of a devil is said nevertheless to cause serious fright.

Context: Burton’s historical account of fear, continued beyond the intervening Lucretian couplet to alleged lasting effects.

Source; Context passages: DJR-051-08

Edition page: 146; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit divels in jest

Modern rendering: imitation devils as a joke

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit contributes imitation, divels devils, and in jest as a joke.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-051-07, DJR-051-09, DJR-051-10, DJR-051-11, DJR-051-12

Counterfeit; person acting a role

BAL-0272-V001 · Counterfeit

Printed “counterfeit” (English; phrase).

A person pretending or acting a part.

Here: The man placed in the chest pretends to be a corpse and demonstrates eating.

Context: Burton attributes the treatment to Forestus: the performer is distinct from the patient, who believes he is dead and then imitates the apparent corpse’s eating.

Source; Context passages: DJR-084-37

Edition page: 298; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the counterfeit

Modern rendering: the pretended corpse

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit names the performer; corpse supplies his assumed role from the preceding context, not a meaning the noun carries in every occurrence.

Translator-supplied words: corpse, specifying the role supplied by the preceding description

Qualification: The reported cure is not modern therapeutic advice. The marginal Latin has disordered syntax and agreement and is translated for apparent sense, not silently repaired.

Context passages: DJR-084-36, DJR-084-38

Supporting source notes: N06234, N06235

Further local use

Printed “counterfeits” (English; phrase).

Citation key: Counterfeit; pretender.

People pretending to religious conviction.

Here: Politicians are accused of using religion for political purposes.

Context: Burton says most, after expressly conceding that many politicians are sincerely religious; this is his judgment of motives, not an independently established classification.

Source; Context passages: DJR-154-01

Edition page: 645–646; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeits only for politicall ends

Modern rendering: pretending only for political ends

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The original plural noun is recast as pretending; only for politicall ends becomes only for political ends.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-153-38, DJR-153-39, DJR-153-40, DJR-153-41, DJR-153-42, DJR-154-02

Counterfeit; phantom appearance

BAL-0272-V003 · Counterfeit

Printed “Counterfeit” (English; phrase).

Apparent or phantom, resembling something without being that thing.

Here: Armies seen in the air are represented as spectral appearances produced by aerial spirits.

Context: Burton assembles prodigy reports and then explicitly favours demonic agency over the natural explanations he acknowledges.

Source; Context passages: DJR-030-02

Edition page: 46; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Counterfeit Armies

Modern rendering: phantom armies

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit contributes phantom and Armies armies. The modern supplies They produce before the phrase from the preceding description of aerial spirits.

Qualification: The word marks the armies' apparent character; it does not mean Burton dismisses the reports as human fabrications. His demonic explanation remains historical.

Context passages: DJR-030-01, DJR-030-03

Counterfeit; poetically represented

BAL-0272-V010 · Counterfeit

Printed "counterfeit" (English; phrase).

Represented or imagined in poetry.

Here: The lover's beloved is said to surpass women celebrated by poets.

Context: An extravagant lover's comparison using mythological and literary figures; the word does not prove that every named woman was wholly invented.

Source; Context passages: DJR-129-36

Edition page: 520; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit Ladies

Modern rendering: imagined ladies

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit contributes imagined in the sense of poetic representation; Ladies contributes ladies.

Context passages: DJR-129-35, DJR-129-37

Supporting source notes: N10073

Counterfeit; sham religious claim

BAL-0272-V012 · Counterfeit

Printed "counterfeit" (English; phrase).

Spurious or falsely claiming the character of something genuine.

Here: Reported miraculous cures are rejected as inventions or demonic illusions.

Context: Burton's Protestant polemic; he doubts the alleged patients' condition and cites hostile accounts rather than demonstrating each fraud.

Source; Context passages: DJR-068-35

Edition page: 225; Source layer: original body; Page label type: printed source label.

Source and modern wording: counterfeit miracles

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern retains the adjective and noun; the surrounding alternatives give Burton’s grounds for calling the miracles spurious.

Context passages: DJR-068-34, DJR-068-36, DJR-068-37, DJR-068-38, DJR-068-39, DJR-068-40

Further local use

Printed “counterfeit” (English; phrase).

Citation key: Counterfeit; false god.

Falsely accorded divine status, according to Burton’s religious judgment.

Here: Aesculapius’s reported cures and votive offerings are compared with Christian shrine practices.

Context: Burton’s theological and anti-Catholic analogy, expanded in the next passage into a claim of continuing demonic worship.

Source; Context passages: DJR-068-38

Edition page: 225; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that counterfeit God

Modern rendering: that counterfeit god

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Counterfeit retains the denial of true divinity; God becomes lower-case god, without converting the claim into a finding of human forgery.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-068-34, DJR-068-35, DJR-068-36, DJR-068-37, DJR-068-39, DJR-068-40

Further local use

Printed “a counterfeit” (English; phrase).

Citation key: Counterfeit; sham thing.

A sham or false imitation.

Here: Superstition is contrasted with true religion as its insincere imitation.

Context: Burton’s explicit distinction preserves a positive account of faith while attacking superstition; his classification remains his own.

Source; Context passages: DJR-156-36

Edition page: 651 [659]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: the one unfained, the other a counterfeit

Modern rendering: one sincere, the other counterfeit

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The original noun a counterfeit is recast adjectivally as counterfeit; unfained becomes sincere.

Sense relation: A related local use, retaining its own part of speech, object, motive, speaker and degree of assertion.

Context passages: DJR-156-35, DJR-156-37

Court; gallant social accomplishment

BAL-0203-V017 · Courtship and wooing

Printed “court” (English; family).

Pay amorous or gallant attention to another person.

Here: Courting a mistress in broken French appears among fashionable accomplishments valued above substantial learning.

Context: Burton’s satirical gentleman, followed by the explicit exception for worthy learned patrons at DJR-049-19. The converse scholar example DJR-046-34 is qualified by the Themistocles margin’s claim of practical ability.

Source; Context passages: DJR-049-18

Edition page: 141; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: can court his Mistris in broken French

Modern rendering: can court his mistress in broken French

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The construction is retained, including can as ability and in broken French as the medium of the suit. Court is not a noun for a royal household here.

Context passages: DJR-046-33, DJR-046-34, DJR-046-35, DJR-049-17, DJR-049-19, DJR-049-20

Supporting source notes: N03401, N03402, N03582

Further local use

Printed “court” (English; family).

Citation key: Court; socially unreproached attention.

Pay gallant attention to someone.

Here: Paying court to another man’s wife is described as socially unreproached in the reported French custom, alongside visits and walking arm in arm.

Context: Burton’s national comparison citing Fynes Moryson, not an independently verified national practice, a marriage proposal or proof of adultery. The later courting and dallying at DJR-146-20 is explicitly condemned in a different setting.

Source; Context passages: DJR-145-09

Edition page: 597; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it is usual to court other mens wives

Modern rendering: it is customary to pay court to other men’s wives

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Court becomes pay court to; usual becomes customary, with the married recipients retained.

Sense relation: Related gallant attention whose local social judgment is explicit, rather than a necessarily marital proposal.

Context passages: DJR-145-08, DJR-145-10, DJR-145-11, DJR-146-19, DJR-146-20, DJR-146-21

Courting eyes

BAL-0203-V004 · Courtship and wooing

Printed “courting eyes” (English; phrase).

Eyes represented as soliciting affection through their looks.

Here: Ismene’s gaze, smiles and gestures convey desire within a romance scene narrated through Ismenius’s experience.

Context: Burton’s adaptation of Eustathius, with an inserted Ovidian glimpse of Daphne; literary characters’ gestures do not establish general rules.

Source; Context passages: DJR-122-23

Edition page: 481; Source layer: original body; Page label type: printed source label.

Source wording: courting eyes

Original wording: those speaking eyes, courting eyes, inchanting eyes

Modern rendering: those speaking, courting, enchanting eyes

Alignment scope: Equal-scope coordinated description; the modern text shares the noun eyes among three modifiers.

Word and construction: The modern sequence those speaking, courting, enchanting eyes shares eyes across its three modifiers; courting alone does not mean eyes.

Context passages: DJR-122-21, DJR-122-22, DJR-122-24

Courtship devices

BAL-0203-V002 · Courtship and wooing

Printed “forcible engins” (English; phrase).

Powerful devices or stratagems.

Here: Burton moves from distant attractions to meetings and bodily contact, quoting a technique attributed to Achilles Tatius.

Context: The sequence is a reported literary prescription that treats apparent lack of aversion as a cue for further approach; it is not evidence of consent.

Source; Context passages: DJR-122-17

Edition page: 480; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such other forcible engins

Modern rendering: other powerful devices

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Forcible means effective or powerful here; engines are devices, not machines in a narrow modern sense.

Qualification: The body says say something where the marginal Latin says do something, and expands kissing the neck into embracing and kissing.

Context passages: DJR-122-18, DJR-122-19, DJR-122-20

covet

BAL-0245-V008 · Covetousness

Printed “covets” (English; lemma).

To desire, seek or incline towards; the verb need not imply greed.

Here: The will desires or avoids what the understanding has already judged.

Context: Burton describes a rational faculty, with approval of good and rejection of evil; this is not a charge of avarice.

Source: DJR-026-36; Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: which covets or avoids such things as have been before judged, and apprehended by the understanding

Modern rendering: It desires or avoids things that the understanding has already apprehended and judged.

Word and construction: Covets is rendered desires; the temporal priority of understanding is preserved.

Context passages: DJR-025-27

Alignment conventions: A1.

Further local use

Printed “covet” (English; lemma).

Citation key: covet.

Here: The positive object of desire is a composed and cheerful life.

Context: Burton reports Tiresias’s advice to Menippus in Lucian’s satirical underworld dialogue.

Source: DJR-086-24; Edition page: 305; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this only covet all thy life long

Modern rendering: Seek only this throughout your life

Word and construction: Covet becomes seek; only limits the object to the ensuing contented manner of life.

Sense relation: The same broad verb of desire is used approvingly rather than for monetary greed.

Context passages: DJR-086-23, DJR-086-25

Alignment conventions: A1.

Further local use

Printed “covet” (English; lemma).

Citation key: covet.

Here: Increasing vision of divine beauty increases desire for God.

Context: Burton’s theological voice speaks of future, inexhaustible enjoyment; him refers to God, not to money or a mortal beloved.

Source: DJR-151-43; Edition page: 635; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the more we see the more we shall covet him

Modern rendering: the more we see, the more we shall desire him

Word and construction: Covet is rendered desire; the comparative construction and future tense remain.

Sense relation: A positively valued theological object confirms the non-pejorative verbal sense.

Context passages: DJR-151-42, DJR-151-44

Alignment conventions: A1.

Further local use

Printed “covet” (English; lemma).

Citation key: covet.

Here; Sense relation: Desire for food exceeds digestion in Burton’s symptom account.

Context: Burton reports Rhazes and Aretaeus in historical medical terms; the contrast is appetite versus digestive capacity.

Source: DJR-058-15; Edition page: 180; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they covet to eat, but cannot digest

Modern rendering: they long to eat but cannot digest

Word and construction: The full phrase specifies the subject, object and local action; covet has its broad non-monetary sense.

Context passages: DJR-058-14, DJR-058-16

Alignment conventions: A1.

Further local use

Printed “covet” (English; lemma).

Citation key: covet.

Here; Sense relation: Increasing learning increases desire for further study.

Context: Burton praises study while using the historical thirst-of-dropsy comparison; the following library scene excludes avarice.

Source: DJR-081-16; Edition page: 281; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the more they covet to learn

Modern rendering: the more they desire to learn

Word and construction: The full phrase specifies the subject, object and local action; covet has its broad non-monetary sense.

Context passages: DJR-081-15, DJR-081-17

Alignment conventions: A1.

Further local use

Printed “covet” (English; lemma).

Citation key: covet.

Here; Sense relation: Covet expresses the practitioner’s therapeutic aim.

Context: Bruel’s warning is not to inflame the blood and worsen the disease by hot dry remedies; this is Burton’s historical treatment account.

Source: DJR-106-51; Edition page: 402; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: whilst they covet to expell winde

Modern rendering: in trying to expel wind

Word and construction: The full phrase specifies the subject, object and local action; covet has its broad non-monetary sense.

Context passages: DJR-106-50, DJR-106-52

Alignment conventions: A1.

Further local use

Printed “covet” (English; lemma).

Citation key: covet.

Here; Sense relation: Inanimate attraction is personified as desire for rain.

Context: Burton’s natural-philosophical account distinguishes natural from sentient and rational love; this is not an ascription of human monetary greed.

Source: DJR-109-06; Edition page: 415; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the ground to covet showers

Modern rendering: the ground thirst for showers

Word and construction: The full phrase specifies the subject, object and local action; covet has its broad non-monetary sense.

Context passages: DJR-109-05, DJR-109-07

Alignment conventions: A1.

covetous made liberal

BAL-0245-V010 · Covetousness

Printed “covetous, liberal and magnificent” (English; phrase).

Covetous means greedy or miserly; liberal means generous; magnificent here means lavish in expenditure.

Here: Love is said to transform a miser into someone generous and lavish.

Context: Burton introduces some good qualities after cataloguing troublesome effects, citing Cardano from Plutarch; the following paragraph leaves love’s balance of harm and benefit unsettled.

Source: DJR-131-50; Edition page: 532; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: covetous, liberal and magnificent

Modern rendering: the covetous generous and lavish

Word and construction: The verb makes is shared from the preceding construction; covetous names the person transformed, not a qualification of the generosity.

Qualification: The equal-scope fragment depends on the preceding makes; the argument is a possible beneficial alteration, not a claim that all love cures greed.

Context passages: DJR-131-49, DJR-131-51, DJR-131-52

Alignment conventions: A1.

covetous pleasure

BAL-0245-V011 · Covetousness

Printed “a covetous man” (English; phrase).

A greedy or miserly person.

Here: The greedy man feels pleasure rather than distress while counting money.

Context: The rhetorical question is attributed to Chrysostom and is framed by later conscience and possible despair; momentary pleasure does not cancel Burton’s moral judgment.

Source; Context passages: DJR-164-54

Edition page: 699; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a covetous man troubled in minde when he is telling of his money

Modern rendering: a greedy man troubled in mind while counting his money

Word and construction: Covetous is greedy; telling is counting; the preceding who ever saw makes the construction a rhetorical question, not an assertion that he is then distressed.

Uncertainty: Chrysostom is cited without a work or locator and the attribution remains uncollated.

Context passages: DJR-164-52, DJR-164-53, DJR-164-55, DJR-164-56

Alignment conventions: A1.

Further local use

Printed “avarum” (Latin; lemma).

Citation key: avarus.

Here: The marginal question describes pleasure while profit arrives.

Context: Burton’s attributed Latin differs from the body’s counting-money scene.

Source: DJR-164-54; Edition page: 699; Source layer: original marginal quotation.

Note; Modern note: N12982

Page label type: printed source label.

Source wording and original alignment: Quis unquam vidit avarum ringi, dum lucrum adest

Modern rendering: Who ever saw a greedy man fret while profit was coming in

Word and construction: Avarum is the greedy man; lucrum adest concerns profit arriving, not the act of counting.

Modern container: note

Sense relation: The same moral contrast is expressed through a related but different occasion of pleasure.

Context passages: DJR-164-53, DJR-164-55

Alignment conventions: A1.

Covetousness

BAL-0245-V001 · Covetousness

Printed “covetousness” (English; lemma).

Immoderate acquisitiveness, marked by greedy getting, obstinate retention and miserly expenditure.

Here: Burton connects getting, keeping and withholding with injustice towards God, neighbours and oneself.

Context: Burton expands a scriptural question into his own causal indictment of acquisitive conduct; these are his historical moral claims.

Source: DJR-043-34; Edition page: 114; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this fountain of covetousness, that greediness in getting, tenacity in keeping, sordidity in spending

Modern rendering: this fountain of covetousness: greed in acquiring, obstinacy in keeping, meanness in spending

Word and construction: The explanatory three-part construction specifies the kind of covetousness rather than treating money itself as the fault.

Context passages: DJR-043-33, DJR-043-35, DJR-043-36

Alignment conventions: A1.

Further local use

Printed “covetous” (English; lemma).

Citation key: Covetousness.

Here: The physician must not exploit or unnecessarily prolong a patient’s suffering for payment.

Context: Burton withdraws from specialist claims about predestination and astrology, then states the honesty he requires from every physician.

Source: DJR-069-09; Edition page: 227; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that he be not over-careless or covetous, Harpy-like to make a prey of his patient

Modern rendering: He must not be excessively careless or greedy, making his patient his prey like a harpy

Word and construction: Covetous is rendered greedy under an explicit prohibition; the patient is the object of predation.

Sense relation: A professional application of greedy acquisition.

Context passages: DJR-069-08, DJR-069-10

Alignment conventions: A1.

Further local use

Printed “covetousness” (English; lemma).

Citation key: Covetousness.

Here: The definition is restated before Burton acknowledges the suffering caused by actual financial deficiency.

Context: Burton contrasts excessive desire with neglectful waste and failure to provide for a family; he does not say that every wish for resources is greed.

Source: DJR-109-50; Edition page: 419; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: upon money, the desire of which in excess is covetousness

Modern rendering: excessive desire for money is greed

Word and construction: The English restates the original relative construction with money as the explicit object.

Sense relation: The same excessive monetary desire, qualified by a warning about actual lack.

Context passages: DJR-109-49, DJR-110-01

Alignment conventions: A1.

Further local use

Printed “covetous” (English; lemma).

Citation key: Covetousness.

Here: A covetous person imagines acquiring manors or already owning the ships in a harbour.

Context: Within symptoms shaped by former inclinations, Burton distinguishes actual possession, hope and imagined ownership; the person’s belief is not endorsed.

Source: DJR-061-04; Edition page: 194; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A covetous person is still conversant about purchasing of lands and tenements

Modern rendering: A covetous person is always occupied with buying lands and properties

Word and construction: Covetous preserves acquisitive disposition; still means always and conversant about means occupied with.

Sense relation: Acquisitiveness supplies the imagined objects of melancholy.

Context passages: DJR-061-02, DJR-061-03

Alignment conventions: A1.

Further local use

Printed “covetous” (English; lemma).

Citation key: Covetousness.

Here: Burton directly rebukes someone whose distress comes from refusing to accept sufficiency.

Context: This invective is Burton’s address after the Augustine quotation, not Augustine’s continued speech; the target is said to have enough.

Source: DJR-091-51; Edition page: 330; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: thou covetous niggard

Modern rendering: you greedy miser

Word and construction: Covetous supplies greedy; niggard supplies miser.

Sense relation: The remedy addresses the same unsatisfied disposition once resources are sufficient.

Context passages: DJR-091-50, DJR-091-52

Alignment conventions: A1.

Cracked title

BAL-0267-V011 · Church patronage

Printed “crackt title” (English; phrase).

A defective legal claim to a living or appointment.

Here: Even after obtaining a benefice, the incumbent may face litigation over whether he holds it lawfully.

Context: Burton introduces Clenardus’s reported rectorship dispute as an example; its precise duration remains unverified.

Source; Context passages: DJR-049-36

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: we light upon a crackt title

Modern rendering: we may find that our title to the living is defective

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Crackt contributes defective, title the legal claim; to the living supplies its contextual object. The modern may expresses the risk in the surrounding account.

Translator-supplied words: to the living, specifying the title’s contextual object

Context passages: DJR-049-35, DJR-049-37, DJR-049-38, DJR-049-39

crank

BAL-0261-V003 · Abraham men

Printed “Cranks” (English; lemma).

Invalids or people claiming to be ill; here the noun is qualified by counterfeit.

Here: The noun supplies the invalids in sham invalids; counterfeit supplies the accusation of feigning.

Context: Burton’s allegation is kept distinct from proof about the individuals so labelled.

Source; Context passages: DJR-053-32

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: counterfeit Cranks

Modern rendering: sham invalids

Word and construction: Whole phrase aligned: Cranks corresponds to invalids, not to sham. The modifier supplies the accusation.

Context passages: DJR-053-23, DJR-053-24, DJR-053-25, DJR-053-26, DJR-053-27, DJR-053-28, DJR-053-29, DJR-053-30, DJR-053-31, DJR-053-33, DJR-053-34

Alignment conventions: A1.

Further local use

Printed “crank” (English; lemma).

Citation key: crank.

Here: The refusing voice calls the petitioner a feigned invalid.

Context: The wealthy traveller’s rejection does not establish that this claimant is deceiving him.

Source; Context passages: DJR-112-15

Edition page: 430; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a counterfeit crank

Modern rendering: a feigned invalid

Word and construction: Crank contributes invalid; counterfeit contributes feigned.

Context passages: DJR-112-07, DJR-112-08, DJR-112-09, DJR-112-10, DJR-112-11, DJR-112-12, DJR-112-13, DJR-112-14, DJR-112-16, DJR-112-17, DJR-112-18, DJR-112-19, DJR-112-20, DJR-112-21

Alignment conventions: A1.

Cretizare cum Crete

BAL-0288-V011 · Temporize

Printed “Cretizare cum Crete” (Latin; phrase).

To play the Cretan with a Cretan, proverbially to meet trickery with trickery.

Here: The phrase describes the compromise allegedly required for worldly conformity.

Context: Burton uses a hostile ethnic proverb as a figure for deception; it is not a factual characterization of Cretans. The exact proverbial source and printed Crete form remain unestablished.

Source; Context passages: DJR-010-27

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cretizare cum Crete

Modern rendering: playing the Cretan with a Cretan

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cretizare is an infinitive, to act the Cretan, rendered playing the Cretan in the English construction; cum is with, and Crete is retained in the proverb’s printed form rather than silently normalized.

Context passages: DJR-010-26, DJR-010-28, DJR-010-29, DJR-011-01, DJR-011-02

Further local use

Printed “Cretizandum cum Crete” (Latin; phrase).

Citation key: Cretizandum cum Crete.

One must play the Cretan with a Cretan; an impersonal gerundive construction with an understood is.

Here: The marginal maxim recommends meeting like with like in a sequence of adaptive counsels.

Context: The ethical tension remains visible beside the body’s requirement of upright conduct. The ethnic proverb is attributed usage, not an adopted stereotype; Crete is printed and not emended.

Source; Context passages: DJR-098-22

Edition page: 360; Source layer: original marginal quotation.

Note; Modern note: N07390

Page label type: printed source label.

Source wording and original alignment: Cretizandum cum Crete

Modern rendering: With a Cretan one must play the Cretan

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cretizandum supplies one must play the Cretan, with impersonal obligation; cum Crete is with a Cretan. One is the English impersonal subject, and must expresses gerundival necessity.

Modern container: note

Context passages: DJR-098-20, DJR-098-21, DJR-098-23, DJR-098-24

Further local use

Printed “Cretizandum cum Crete” (Latin; phrase).

Citation key: Cretizandum cum Crete.

One must play the Cretan with a Cretan; an impersonal gerundive construction with an understood is.

Here: The original margin joins fox imagery to the body’s attack on hypocrisy and inconstancy.

Context: This belongs to the retold Democritus’s denunciation of people who conceal hatred behind friendly appearances. The ethnic stereotype is proverbial historical language, not an adopted description.

Source; Context passages: DJR-008-19

Edition page: 25–26; Source layer: original marginal quotation.

Note; Modern note: N00466

Page label type: printed source label.

Source wording and original alignment: Cretizandum cum Crete

Modern rendering: One must play the Cretan with a Cretan

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cretizandum supplies one must play the Cretan, with one the supplied impersonal subject and must expressing necessity; cum Crete supplies with a Cretan.

Modern container: note

Context passages: DJR-008-18, DJR-008-20

cuckold

BAL-0243-V002 · Wittal and cuckold

Printed “cuckold” (English; lemma).

A husband whose wife has sexual relations with another man.

Here: The noun names the husband’s condition without itself saying whether he knows, tolerates it or has only been accused. Here the clause is expressly hypothetical, introduced by put case which is the worst.

Context: Burton first allows that the wife may be faithful and the husband’s suspicion groundless, then supposes the contrary to argue for endurance. His minimizing consolation is not a factual finding or modern relationship advice.

Source: DJR-148-25; Edition page: 616; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he be a cuckold

Modern rendering: he is a cuckold

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The subjunctive be is recast as is inside a separately retained supposition, not asserted as a fact.

Context passages: DJR-148-23, DJR-148-24, DJR-148-26, DJR-148-27

Further local use

Printed “Cuckold” (English; lemma).

Citation key: cuckold.

Here: Cuckold is the feared condition, not a proved event; the modern renders to be as being made.

Context: The preceding Chaucer comparison concerns the old husband January and his young wife. The couplet is not treated as a verified verbatim Chaucer quotation, nor age difference as proof of infidelity.

Source: DJR-145-26; Edition page: 598; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he feared to be a Cuckold

Modern rendering: he feared being made a cuckold

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-145-25, DJR-145-27

Further local use

Printed “cuckold” (English; lemma).

Citation key: cuckold.

Here: The noun is a complement of made: the wife is said to make her husband a cuckold in retaliation for confinement. Keeping her up means confining her.

Context: Burton adds the retaliatory adultery claim to an Apuleius complaint where it does not occur, then argues that groundless suspicion and harsh treatment can produce what they fear. This is his expansion, not a demonstrated universal mechanism.

Source: DJR-145-30; Edition page: 599; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: she made him a cuckold for keeping her up

Modern rendering: she made him a cuckold for keeping her confined

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-145-29, DJR-145-31

Further local use

Printed “cuckold” (English; lemma).

Citation key: cuckold.

Here: The noun names the husband in Burton’s mythic account of Neptune assuming his appearance; English supplies a. It cannot by itself establish the wife’s informed consent.

Context: The story is embedded among coercion and abduction narratives, and the Tyro names and sources remain uncollated. Burton’s label describes the husband’s position, not a reliable adjudication of the wife’s agency.

Source: DJR-146-17; Edition page: 603; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: made him cuckold

Modern rendering: made him a cuckold

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The same result construction is retained with the supplied indefinite article a.

Context passages: DJR-146-16, DJR-146-18

Further local use

Printed “cuckold” (English; lemma).

Citation key: cuckold.

Here: The noun-complement construction is condensed into a modern verb naming the alleged injury to the king.

Context: Burton misstates the Ctesias episode: the patient was the king’s sister Amytis, widow of Megabyzus, not his wife. The medical deception and punishment are reported historical narrative, not a validated case or prescription.

Source: DJR-151-02; Edition page: 630; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: made Artaxerxes cuckold

Modern rendering: cuckolded Artaxerxes

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Made … cuckold becomes the finite verb cuckolded, retaining Artaxerxes as its object while preserving Burton’s mistaken identification.

Context passages: DJR-151-01, DJR-151-03, DJR-151-04

cuckold maker

BAL-0243-V010 · Wittal and cuckold

Printed “cuckold makers” (English; phrase).

People who make husbands cuckolds; adulterers, rather than the husbands affected.

Here: The compound identifies the agents, corresponding to the preceding Latin adulterers. It must not be mistaken for three thousand deceived husbands.

Context: Burton transforms Dio’s docket of three thousand adultery indictments, few prosecuted, into a simultaneous summons of adulterers. The figure is not a verified number of convicted people.

Source: DJR-148-30; Edition page: 616; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: three thousand cuckold makers

Modern rendering: three thousand makers of cuckolds

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The compound makers is expanded into makers of; the number is retained as Burton reports it, with the source discrepancy explicit.

Context passages: DJR-148-28, DJR-148-29, DJR-148-31, DJR-148-32

cuckold’s horns

BAL-0243-V003 · Wittal and cuckold

Printed “cuckolds horns” (English; phrase).

Conventional figurative horns signifying cuckoldry.

Here: The phrase imagines marital infidelity made visible to an impossible universal observer. It does not denote bodily horns.

Context: The whole survey is hypothetical, assembled from literary devices for seeing hidden deeds. It does not assert that such an instrument exists.

Source: DJR-011-16; Edition page: 39; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cuckolds horns

Modern rendering: cuckolds’ horns

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-011-15, DJR-011-17

Further local use

Printed “Actæons badge” (English; phrase).

Citation key: Actaeon’s badge.

Here: Actaeon’s badge is the stag’s horns, transferred to cuckoldry from the myth of Actaeon’s transformation.

Context: Burton’s catalogue mixes legendary and historical rulers; it is a consolatory catalogue, not independently authenticated biography.

Source: DJR-148-33; Edition page: 616–617; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Actæons badge

Modern rendering: Actaeon’s badge

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-148-32, DJR-148-34

Further local use

Printed “Bulls feathers” (English; phrase).

Citation key: bulls’ feathers.

Here: Bulls’ feathers is a comic name for horns, pictured as plumes in rulers’ crests.

Context: The mock heraldic language belongs to Burton’s mixed historical and legendary catalogue; it is not literal feathered cattle or verified heraldry.

Source: DJR-148-33; Edition page: 616–617; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Bulls feathers

Modern rendering: bulls’ feathers

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-148-32, DJR-148-34

Further local use

Printed “given or taken horns” (English; phrase).

Citation key: give or take horns.

Here: Giving horns means making another a cuckold; taking them means being cuckolded. The alternatives distinguish agents from recipients.

Context: Burton asserts that rulers have played both roles; the accompanying catalogue is not a verified claim about every named person.

Source: DJR-148-33; Edition page: 616–617; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: given or taken horns

Modern rendering: given horns or received them

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The shared horns object is repeated as horns/them in the modern coordination; given and taken name opposite roles.

Context passages: DJR-148-32, DJR-148-34

cultura

BAL-0295-V004 · Manure

Printed “cultura” (Latin; lemma).

Cultivation or tending of land; cultura here is an ablative form.

Here: Diligent cultivation makes the soil fertile in the marginal sentence attributed to Botero.

Context: The margin makes a large population the agent; Burton’s body makes industry the governing cause. These related formulations are not merged into one quotation.

Source; Context passages: DJR-014-20

Edition page: 54; Source layer: original marginal quotation.

Note; Modern note: N00918

Page label type: printed source label.

Source wording and original alignment: diligenti cultura

Modern rendering: through diligent cultivation

Word and construction: Diligenti supplies diligent, cultura cultivation and through renders the ablative of means.

Modern container: note

Context passages: DJR-014-18, DJR-014-19, DJR-014-21, DJR-014-22

Alignment conventions: A1.

Cum fænore

BAL-0289-V010 · Usury

Printed “cum fænore” (Latin; phrase).

With interest: cum governs ablative fænore.

Here: An injury provokes further injuries and multiplied enemies, figuratively earning interest.

Context: Burton’s Hydra and broken-mirror comparisons support patient forbearance if it is possible. The unverified Praxiteles anecdote is not needed to establish the phrase’s figurative force; this is not an actual financial transaction.

Source; Context passages: DJR-097-18

Edition page: 356; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cum fænore

Modern rendering: with interest

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cum supplies with and fænore interest; the lending metaphor describes an increase in injury and hostility.

Context passages: DJR-097-16, DJR-097-17, DJR-097-19, DJR-097-20

cunarum emptor

BAL-0243-V012 · Wittal and cuckold

Printed “Cunarum emptor” (Latin noun phrase in English syntax; phrase).

A buyer of cradles; proverbially a husband who knowingly overlooks doubtful paternity.

Here: Latin cunarum is genitive plural of cunae, cradle, and emptor means buyer; the English article is already supplied in Burton’s mixed-language phrase.

Context: Nevizzano presents dissimulation as the lesser evil after kind treatment fails. The following absurd two-month-birth joke explains the proverb; it is not an obstetrical claim.

Source: DJR-149-21; Edition page: 620; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Cunarum emptor

Modern rendering: a buyer of cradles

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-149-19, DJR-149-20, DJR-149-22

Cupid

BAL-0216-V005 · Cupid

Printed “Cupido” (Latin; lemma).

Cupid, the personified god or ruling power of erotic love.

Here: The named figure commands the gods, expressing the subjection of even divine rulers to desire.

Context: Burton supplies Latin verse attributed in his margin to Sophocles; its exact intermediary remains unresolved.

Source: DJR-113-17; Edition page: 435; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Imperat Cupido etiam diis pro arbitrio

Modern rendering: Cupid commands even the gods as he pleases

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-113-16, DJR-113-18, DJR-113-19, DJR-113-20, DJR-113-21

Further local use

Printed “Cupids wherlegigg” (English; phrase).

Citation key: Cupid’s whirligig.

Here: Juno makes Jupiter the plaything that Love turns at will, intensifying dominion rather than merely possession.

Context: Burton reports Lucian’s Juno reproaching Jupiter; Jupiter is the toy, not the agent controlling Cupid.

Source: DJR-113-20; Edition page: 435; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: thou art Cupids wherlegigg

Modern rendering: you are Cupid’s whirligig

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-113-21

Cupid

BAL-0216-V010 · Cupid

Printed “Cupid” (English; lemma).

The erotic personification imagined as a dancer.

Here: A mythic dancer and representations around his statue support the association between dancing and love.

Context: Burton gathers attributed stories and art descriptions; the editor warns that he conflates Callistratus’s description with sculpture and a comparison to Daedalus.

Source: DJR-132-27; Edition page: 536; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cupid himself to be a great dancer

Modern rendering: Cupid himself a great dancer

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-132-28, DJR-132-29, DJR-132-30, DJR-132-31, DJR-132-32

Cupid and Death

BAL-0216-V011 · Cupid

Printed “Cupid and Death” (English; phrase).

Personified Love and Death, two imagined agents who exchange arrows.

Here: Their exchanged weapons explain, playfully, young deaths and erotic infatuation in old age.

Context: Burton presents an explanatory fable after the older lover’s dancing; the following verse says dying rather than merely old.

Source: DJR-132-35; Edition page: 537; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cupid and Death met both in an Inne

Modern rendering: Cupid and Death met at an inn

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-132-32, DJR-132-33, DJR-132-34, DJR-132-36

Cupidinis artes

BAL-0216-V013 · Cupid

Printed “Cupidinis artes” (Latin; phrase).

Cupidinis means Cupid’s; artes means arts, skills or devices.

Here: The proposed removal of idleness disables personified Love’s methods.

Context: The conditional is adapted Ovidian verse in Burton’s historical cure discussion; the printed artes differs from the consulted Ovidian arcus.

Source: DJR-134-08; Edition page: 545; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Otia si tollas, periêre Cupidinis artes

Modern rendering: Take away idleness, and Cupid’s arts are ruined

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Cupidinis supplies the possessive and artes the methods; removal of idleness is the condition, not the phrase’s definition.

Context passages: DJR-134-07, DJR-134-09, DJR-134-10

Cupid’s arrows

BAL-0216-V006 · Cupid

Printed “his arrows could not pierce them” (English; phrase).

The arrows are Cupid’s means of instilling erotic desire; the negation marks their failure.

Here: Minerva and the Muses are presented as exceptions to his otherwise sweeping rule.

Context: Burton reports Cupid complaining to Venus in Lucian; the edition notes that his only exceptions compress the fuller dialogue.

Source: DJR-115-05; Edition page: 442–443; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his arrows could not pierce them

Modern rendering: they could not be pierced by his arrows

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-134-10

Cupid’s deceptive enticements

BAL-0216-V017 · Cupid

Printed “Cupids tears” (English; family).

Cupid’s tears: the personified Love’s deceptive weeping, accompanied here by smiles and poisonous kisses.

Here: The tears feign vulnerability and the offered kisses conceal harm. Venus’s warning is mediated through Moschus, Poliziano and a mythographic citation; Burton then gives separate English verse.

Context: Burton applies the myth to guile after attacking women’s tears, but the continuation expressly extends deception to both men and women.

Source; Context passages: DJR-125-51

Edition page: 498; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Take heed of Cupids tears

Modern rendering: beware Cupid’s tears

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: The opening Take heed becomes beware within a reordered verse sentence; If you are prudent precedes it in the modern line, corresponding to if cautelous later in Burton’s first line.

Context passages: DJR-125-48, DJR-125-49, DJR-125-50, DJR-125-52, DJR-125-53

Cupid’s nets

BAL-0216-V007 · Cupid

Printed “Cupids nets” (English; phrase).

Nets are traps; hair is metaphorically the means of erotic capture.

Here: The figure converts bodily appearance and artificial adornment into Cupid’s equipment.

Context: Burton’s summing-up follows conjectural claims about fashions and an attributed image in the margin.

Source: DJR-119-32; Edition page: 464; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The hairs are Cupids nets, to catch all comers

Modern rendering: hair is Cupid’s net, to catch everyone who comes near

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-119-31

Further local use

Printed “Cupids arrows” (English; phrase).

Citation key: Cupid’s arrows.

Here: Eyes become instruments of erotic capture, analogous to hair as nets but using the distinct wound-image.

Context: Burton attributes the comparison to Scaliger; the attached margin actually quotes Propertius.

Source: DJR-119-47; Edition page: 465; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Scaliger calls the eyes, Cupids arrows

Modern rendering: Scaliger calls the eyes Cupid’s arrows

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Cupid’s quiver

BAL-0216-V003 · Cupid

Printed “quiver” (English; phrase).

A case for arrows, here an attribute of Love’s power to wound.

Here: The equipment symbolizes inescapable erotic influence in the reported interpretation.

Context: The universal claim is rhetorical and must be read beside later named exceptions and stories of resistance.

Source: DJR-113-10; Edition page: 434; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hath a quiver, to shew his power, none can escape

Modern rendering: he carries a quiver to show his power, which no one can escape

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-115-05, DJR-124-26

Cupid’s two darts

BAL-0216-V016 · Cupid

Printed “two darts” (English; phrase).

Two opposed arrows, one creating love and the other repelling it.

Here: The golden sharp dart and the blunt leaden dart explain asymmetric attraction and rejection.

Context: Burton draws the distinction from Ovid and sets it in a chain of people loving those who dislike them.

Source: DJR-140-26; Edition page: 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cupid hath two darts, one to force love, all of gold, and that sharp

Modern rendering: Cupid has two darts: one to compel love, entirely of gold and sharp

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: The aligned unit describes the first dart; the leaden second dart is defined from the remainder of the same checked source pair, not supplied as part of this quoted unit.

Context passages: DJR-140-25, DJR-140-27

Further local use

Printed “fugat hoc, facit illud amorem” (Latin; phrase).

Citation key: Fugat hoc, facit illud amorem.

Here: Hoc points to the nearer leaden dart; illud to the previously described golden dart.

Context: Burton rearranges Ovid’s wording around his own explanation; the opposing agents are the two darts.

Source: DJR-140-26; Edition page: 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fugat hoc, facit illud amorem

Modern rendering: This drives love away; that creates it

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Fugat is drives away, facit creates, hoc this and illud that; amorem is the love repelled or produced.

Context passages: DJR-140-25, DJR-140-27

Cupid’s wings

BAL-0216-V012 · Cupid

Printed “Cupids wings” (English; phrase).

Cupid’s feathered wings, imagined as the source of a poet’s pen.

Here: The feather becomes a playful explanation of love-inspired poetry.

Context: Burton follows a maxim attributed to Nevisanus with his own figurative generalization, not a biographical proof about every poet.

Source: DJR-133-08; Edition page: 539; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: taken a quill from Cupids wings

Modern rendering: taken a quill from Cupid’s wings

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-133-06, DJR-133-07

Cupid’s wounding and consuming influence

BAL-0216-V018 · Cupid

Printed “Cupids quiver” (English; family).

Cupid’s quiver: an arrow-case figuratively transferred to the lover’s wounded heart.

Here: The heart holds Cupid’s arrows as though it were his quiver. This differs from a weapon-case worn by the god: the suffering target becomes the container. Related local images give personified Love destructive power through lightning and a fire he tends.

Context: Burton’s figurative catalogue of love’s anguish, warfare, wounds and consuming fire, following an altered Philostratean example of frustrated desire.

Source: DJR-128-45; Edition page: 515; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Lovers heart is Cupids quiver

Modern rendering: a lover’s heart is Cupid’s quiver

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-128-44, DJR-128-46

Further local use

Printed “Cupid” (English; family).

Citation key: Cupid’s wounding and consuming influence.

Here: Cupid is personified erotic Love; Jupiter’s thunder-bolts are his borrowed lightning weapons. They figure a sudden wound whose entry cannot be perceived, distinct from the heart-as-quiver transfer. Burton’s reported temple images are not independently established by the supplied note.

Context: Burton explains a claimed ancient representation through the preceding comparison of love’s fire to lightning; the marginal title supplies no author or location.

Source: DJR-128-55; Edition page: 515; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cupid in many of their Temples with Jupiters thunder-bolts in his hands

Modern rendering: Cupid in many of their temples with Jupiter’s thunderbolts in his hands

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-128-54, DJR-128-56

Further local use

Printed “Cupid blowing the coals” (English; family).

Citation key: Cupid’s wounding and consuming influence.

Here: Cupid blows on the coals to intensify the emblematic fire under a pot. The ensuing verse compares evaporating water with love consuming its own entrails, then its supposed vital moisture. Belike makes the claimed connection to the preceding dissection story conjectural.

Context: Burton reports Hoffmann’s alleged Platonic dissection without establishing it, then conjectures its relation to an emblem. The edition identifies related emblems but leaves Burton’s numbering unresolved.

Source: DJR-128-63; Edition page: 516; Source layer: original body; Page label type: printed source label.

Source and modern wording: Cupid blowing the coals

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-128-62, DJR-128-64, DJR-128-65

cupping glass

BAL-0225-V016 · Glass

Printed “Cupping-glasses” (English; phrase).

Cups used in the historical practice of cupping.

Here: These are medical vessels, not optical glasses. Scarification means small skin incisions; with or without preserves the two forms mentioned.

Context: Burton attributes speedy relief and diversion of humours to Fernel. This is historical treatment vocabulary, not advice or verified efficacy.

Source: DJR-103-07; Edition page: 383; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cupping-glasses with or without scarification

Modern rendering: Cupping glasses, with or without scarification

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-103-06, DJR-103-08

cure of heroical love

BAL-0201-V011 · Heroical love

Printed “cure of Heroicall love” (English; phrase).

Treatment or resolution of the historical category of love melancholy.

Here: Burton’s concluding refuge is marriage after obstacles are removed and according to both people’s desires.

Context: Burton concludes his historical treatment argument; the mutual desires and cleared impediments qualify the proposal.

Source: DJR-143-48; Edition page: 588–589; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cure of Heroicall love

Modern rendering: cure for love melancholy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cure retains treatment; Heroicall love is made explicit as love melancholy in the modern rendering.

Qualification: This account describes Burton’s proposed remedy within historical medical and social assumptions; it is not a current clinical prescription.

Context passages: DJR-140-11, DJR-144-07

Curiosity

BAL-0247-V004 · Curiosity

Printed “Curiosity” (English; lemma).

Excessive, misdirected or forbidden inquiry or preoccupation.

Here: Curiosity tyrannizes when unnecessary effort seeks useless objects or knowledge and acts that ought to remain forbidden.

Context: Burton joins this care to fear and sorrow and attributes a definition to Thomas; the supplied note identifies Aquinas but has not matched the wording exactly.

Source: DJR-055-16; Edition page: 166; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Curiosity, that irksome, that tyrannizing care

Modern rendering: curiosity: that wearisome, tyrannical preoccupation

Word and construction: The retained noun receives its critical sense from the explicit adjacent definition.

Context passages: DJR-055-15, DJR-055-17, DJR-055-18, DJR-055-19

Alignment conventions: A1.

Further local use

Printed “curiosity” (English; lemma).

Citation key: Curiosity.

Here: Pandora’s opening supplies a figurative analogue to the Fall and disease entering the world.

Context: Burton calls the account poetic fable and explicitly says curiosity alone is not responsible: other sins are included.

Source: DJR-021-13; Edition page: 2; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: It is not curiosity alone, but those other crying sins of ours

Modern rendering: It is not curiosity alone, but our other sins that cry out for punishment

Word and construction: The negation and alone limit the causal claim; the modernization explains crying sins as crying out for punishment.

Sense relation: Forbidden inquiry is a religious and mythic application of the same misdirected desire.

Context passages: DJR-021-12, DJR-021-14

Alignment conventions: A1.

Further local use

Printed “curiosity” (English; lemma).

Citation key: Curiosity.

Here: Misconceived election, predestination and reprobation lead sufferers into questions beyond revelation and capacity.

Context: Burton describes mistaken conceptions and misapplication, followed by criticism of terrifying preachers; the subject is not all theological learning.

Source: DJR-164-31; Edition page: 697; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: curiosity, needless speculation, contemplation, sollicitude

Modern rendering: curiosity, needless speculation, contemplation and anxiety

Word and construction: The noun is retained among explanatory companions; sollicitude is separately anxiety.

Sense relation: The same excessive inquiry appears in the later religious-melancholy discussion.

Context passages: DJR-164-30, DJR-164-32, DJR-164-33

Alignment conventions: A1.

curious

BAL-0247-V001 · Curiosity

Printed “curious crosses” (English; lemma).

Elaborately made crosses; curious describes their fine or skilled workmanship.

Here: The crosses are described by workmanship within a hostile religious catalogue.

Context: Burton imagines Democritus confronting religious practices he derides; elaborate names the objects’ making, not their inquisitiveness.

Source: DJR-009-12; Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: curious crosses

Modern rendering: elaborate crosses

Word and construction: Curious supplies elaborate and crosses supplies the object.

Context passages: DJR-009-11, DJR-009-13

Alignment conventions: A1.

Further local use

Printed “curious Wroks” (English; lemma).

Citation key: curious.

Here: Milan’s silk and fine production exemplify trades supporting cities.

Context: Burton praises productive manual work; Wroks is the supplied original spelling, not silently corrected in the attestation.

Source: DJR-014-31; Edition page: 55; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all curious Wroks

Modern rendering: all kinds of fine craftsmanship

Word and construction: Curious supplies fine; Wroks is rendered collectively as craftsmanship; kinds of is supplied in the modern phrasing.

Sense relation: The same fine-making sense applies positively to trade.

Context passages: DJR-014-30, DJR-014-32

Alignment conventions: A1.

Further local use

Printed “curiously wrought” (English; lemma).

Citation key: curious.

Here: The body’s intricate making is a reason to investigate and praise its maker.

Context: Burton adapts the psalmist and positively encourages accurate study of oneself.

Source: DJR-023-22; Edition page: 13–14; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: curiously wrought

Modern rendering: intricately fashioned

Word and construction: Curiously gives intricately; wrought gives fashioned.

Sense relation: The adverb expresses the same skilled or intricate making.

Context passages: DJR-023-21, DJR-023-23

Alignment conventions: A1.

Further local use

Printed “curious pictures” (English; lemma).

Citation key: curious.

Here: Acquiring exquisite pictures can become a financially ruinous preoccupation.

Context: Burton criticizes the collector’s expenditure; the adjective still describes fine objects rather than making them inquisitive.

Source: DJR-055-31; Edition page: 167–168; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: curious pictures

Modern rendering: exquisite pictures

Word and construction: Curious supplies exquisite; the negative judgment comes from the collector’s surrounding conduct.

Sense relation: The workmanship sense survives within criticism of excessive collecting.

Context passages: DJR-055-30, DJR-055-32

Alignment conventions: A1.

curious

BAL-0247-V006 · Curiosity

Printed “curious” (English; lemma).

Painstaking or minutely investigative.

Here: Burton refuses observation so exacting that it would torture a sufferer.

Context: He says he does not need the procedure; the painter Parrhasius’s torture belongs to a preceding rhetorical exemplum, not to Burton’s own practice.

Source: DJR-058-03; Edition page: 178; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so barbarous, inhumane, curious or cruell

Modern rendering: so barbarous, inhuman, painstaking or cruel

Word and construction: Curious supplies painstaking within a list whose ethical condemnation comes from the context.

Context passages: DJR-058-01, DJR-058-02

Alignment conventions: A1.

Further local use

Printed “curious” (English; lemma).

Citation key: curious.

Here: The same care in reporting symptoms serves discernment, remedies and pity rather than derision.

Context: Burton’s own explanation explicitly denies reproach or ridicule and follows a warning that symptoms are distributed across people and times.

Source: DJR-061-30; Edition page: 197–198; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I have been the more curious to expresse and report

Modern rendering: I have taken all the more care to express and report these things

Word and construction: The adjective is recast as the noun care; these things makes explicit the preceding symptoms.

Sense relation: The same painstaking attention is approved when its purpose is compassionate description rather than torment.

Context passages: DJR-061-29, DJR-062-01

Alignment conventions: A1.

Further local use

Printed “curiously” (English; lemma).

Citation key: curiously.

Here: Public infrastructure is to be maintained with care from a common fund.

Context: This is the author’s proposed commonwealth, with supervisors and constraints on changes to land use in the following passage.

Source: DJR-016-14; Edition page: 62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: curiously maintained and kept in repair

Modern rendering: carefully maintained and kept in repair

Word and construction: Curiously supplies carefully; the maintenance and repair remain the activity receiving that attention.

Sense relation: Painstaking care is approved in public maintenance as well as compassionate reporting.

Context passages: DJR-016-13, DJR-016-15

Alignment conventions: A1.

curious

BAL-0247-V008 · Curiosity

Printed “curious” (English; lemma).

Closely absorbed or preoccupied.

Here: The sufferer gives trifles the persistent attention appropriate to important business.

Context: Burton’s symptoms account follows the perceived phantoms and continues into thoughts that persist even while the sufferer appears occupied with conversation.

Source: DJR-059-33; Edition page: 187; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most curious and sollicitous

Modern rendering: exceedingly absorbed and anxious

Word and construction: Curious supplies absorbed and sollicitous supplies anxious; most is exceedingly.

Context passages: DJR-059-32, DJR-059-34

Alignment conventions: A1.

Further local use

Printed “Curiosi” (Latin; lemma).

Citation key: curiosus.

Here: The smallest matters become objects of preoccupation.

Context: The marginal Latin is attributed to Aretaeus; it explains a symptom rather than inquisitive learning.

Source: DJR-059-33; Edition page: 187; Source layer: original marginal quotation.

Note; Modern note: N04460

Page label type: printed source label.

Source wording and original alignment: Curiosi de rebus minimis.

Modern rendering: Preoccupied with the smallest things.

Word and construction: Curiosi supplies preoccupied; de rebus minimis supplies with the smallest things.

Modern container: note

Sense relation: The Latin adjective directly supports the absorbed-preoccupation sense of curious.

Alignment conventions: A1.

curious

BAL-0247-V009 · Curiosity

Printed “curious” (English; lemma).

Fussy or excessively particular.

Here: The exactness concerns foods, mealtimes and measured amounts.

Context: Burton criticizes an excessively strict regimen and explicitly restricts the following objection to healthier bodies.

Source: DJR-035-33; Edition page: 75; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: curious in their observation of meats, times

Modern rendering: fussy about their foods and mealtimes

Word and construction: Curious supplies fussy, with the particular objects of the exactness preserved.

Context passages: DJR-035-34

Alignment conventions: A1.

Further local use

Printed “curiosity” (English; lemma).

Citation key: curiosity.

Here: Excessive selectiveness about water is limited by necessity.

Context: Burton permits any water in an emergency within his historical account, while maintaining that pure water is best and valuing public waterworks; this is not current advice about drinking-water safety.

Source: DJR-070-34; Edition page: 233; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: too much curiosity is naught, in time of necessity any water is allowed

Modern rendering: Excessive fastidiousness is wrong; in an emergency, any water is allowed.

Word and construction: Curiosity becomes fastidiousness; too much supplies excessive and the following necessity clause qualifies the practical objection.

Sense relation: The noun applies the same excessive-exactness sense to choice of water, bounded by necessity.

Context passages: DJR-070-33, DJR-070-35

Alignment conventions: A1.

curious wits

BAL-0247-V007 · Curiosity

Printed “curious wits” (English; phrase).

Inquiring minds; wits here means intellects, not jokes.

Here: A principle of ranging across subjects is proposed for eager minds in Burton’s self-portrait.

Context: Burton reports Lipsius’s approval of a supposed Platonic principle, then qualifies his own roaming study as unmethodical; the supplied note observes that Socrates challenges the underlying proposal.

Source: DJR-002-01; Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all curious wits

Modern rendering: every inquiring mind

Word and construction: Curious gives inquiring and wits gives minds; all plural becomes every singular.

Qualification: The supplied notes locate the comparison in Rival Lovers, transmitted under Plato’s name, rather than the printed Theaetetus reference; Lipsius’s approval is not equivalent to Socrates’s assent.

Context passages: DJR-002-02

Alignment conventions: A1.

Further local use

Printed “curious fellow” (English; phrase).

Citation key: curious fellow.

Here: The inquisitiveness is prying into a covered basket.

Context: Burton uses Plutarch’s anecdote to resist the reader’s demand to uncover his identity, then agrees to explain his assumed name, title and subject.

Source: DJR-001-02; Edition page: 1; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a curious fellow would needs know what he had in his basket

Modern rendering: an inquisitive fellow insisted on knowing what was in his basket

Word and construction: Curious supplies inquisitive; would needs know preserves the insistence rather than a merely neutral wish.

Sense relation: The knowledge-seeking sense is present here as unwelcome prying, rather than the approved inquiry of curious wits.

Context passages: DJR-001-01, DJR-001-03

Alignment conventions: A1.

curiously

BAL-0247-V003 · Curiosity

Printed “curiously” (English; lemma).

Scrupulously or with rigorous attention to observance.

Here: The queen’s strict insistence on nursing her own child is carried to an extreme Burton himself checks.

Context: Burton reports an unnamed queen who causes the infant to vomit another nurse’s milk, then says she was too jealous; the anecdote and physiology are not present-day advice.

Source: DJR-050-33; Edition page: 147 [sequence; printed 143]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: some women most curiously observe

Modern rendering: Some women observe this most scrupulously.

Word and construction: Curiously becomes scrupulously; this makes explicit the earlier recommendation being observed.

Uncertainty: The queen and the historical basis of the anecdote remain unidentified in the supplied edition.

Context passages: DJR-050-31, DJR-050-32, DJR-050-34

Alignment conventions: A1.

Cæcus amor sui

BAL-0221-V002 · Self love

Printed “cæcus amor sui” (Latin; phrase).

Cæcus means blind; amor means love; sui means of oneself.

Here: The phrase names self-regard that prevents perception of its own fault.

Context: Burton uses a Horatian phrase within a moral argument supported by attributed Christian net-and-arrow images.

Source: DJR-045-12; Edition page: 121; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cæcus amor sui

Modern rendering: blind love of oneself

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-045-13, DJR-045-14

Dance attendance

BAL-0205-V003 · Dancing

Printed “dance attendance” (English; phrase).

Wait upon someone, remaining at their disposal.

Here: The idiom makes the frustrated suitor wait outside rather than perform a dance.

Context: The courtesan Ampelis’s manipulative advice in Burton’s adaptation of Lucian, not a recommendation by this article.

Source; Context passages: DJR-124-19

Edition page: 489; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: let him dance attendance

Modern rendering: let him wait on you

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Dance attendance means wait upon; you is an explicit object supplied in the modern text from the person addressed in this courtship advice. Dance has no literal bodily action here.

Translator-supplied words: you, the object supplied from the addressed courtship context

Context passages: DJR-124-17, DJR-124-18, DJR-124-20

Dancing as recreation

BAL-0205-V002 · Dancing

Printed “Dancing” (English; phrase).

Moving the body in patterned steps or gestures, here as entertainment and exercise.

Here: Dancing may be approved if timely and soberly used; Burton challenges compressed prohibitions by asking which kind of dance is meant.

Context: Burton’s conditional approval, followed by quoted Augustine and Cicero and his questions.

Source; Context passages: DJR-080-12

Edition page: 276; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Dancing, Singing, Masking, Mumming, Stage-plaies

Modern rendering: Dancing, singing, masques, mumming, and stage plays

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Dancing is the first item in the matched list; the list’s other performances are distinct.

Qualification: The edition explains that Burton abridges Augustine’s all-day Sabbath comparison and Cicero’s qualified remark; neither maxim independently proves a universal ban.

Context passages: DJR-080-13, DJR-080-14, DJR-080-15, DJR-080-16, DJR-080-17, DJR-080-18

Dancing as represented action

BAL-0205-V005 · Dancing

Printed “as the dance required” (English; phrase).

As prescribed by the choreography or dramatic action.

Here: The actors playing Dionysus and Ariadne exchange embraces and kisses; spectators infer real affection and become excited themselves.

Context: Burton’s version of Xenophon’s staged performance; the audience’s belief is reported, not independent proof of the performers’ feelings.

Source; Context passages: DJR-124-40

Edition page: 492; Source layer: original body; Page label type: printed source label.

Source and modern wording: as the dance required

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The matched clause makes the gestures part of a performance.

Qualification: The edition notes that Xenophon distinguishes Socrates and the remaining walkers from guests hurrying home; Burton’s general audience response should not be extended to everyone.

Context passages: DJR-124-39, DJR-124-41, DJR-124-42

Dancing in love’s treatment

BAL-0205-V012 · Dancing

Printed “dancing” (English; phrase).

Patterned bodily movement as entertainment, here considered among possible remedies.

Here: The same entertainments may increase some lovers’ passion and expel it in others; application must vary with symptoms.

Context: Burton, citing Avicenna, insists on differing responses rather than a universal cure.

Source; Context passages: 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

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Dancing is one of three coordinated entertainments; the supplied and marks the end of the English list.

Qualification: Historical medical reasoning, not present-day advice.

Dancing schools

BAL-0205-V010 · Dancing

Printed “dancing-schools” (English; phrase).

Institutions or organized occasions for learning and performing dances.

Here: Burton reports Plato’s provision for young people to meet and be seen, then rejects the naked exposure he associates with it.

Context: Plato as combined and paraphrased by Burton, followed by Burton’s own censure at the next unit.

Source; Context passages: DJR-124-58

Edition page: 494; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dancing-schools

Modern rendering: dancing schools

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The compound loses its hyphen without changing its ordinary sense.

Qualification: The edition identifies the meeting passage as Laws 6.771e–772a, not the body's Republic or the margin's Laws 10; the ridicule of critics of naked exercise comes from Republic 5. Burton combines arguments and omits Laws qualifications.

Context passages: DJR-124-59, DJR-124-60

daub

BAL-0265-V003 · Bewray

Printed "dawb" (English; lemma).

To smear or coat a surface; here, to foul it metaphorically.

Here: The second verb in the charge that commentary soils books and authors.

Context: Burton's accusation of textual interference shares the excremental image with bewray, while each verb retains its own contribution.

Source; Context passages: DJR-018-10

Edition page: 71–72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bewray and dawb

Modern rendering: soil and smear

Word and construction: Bewray contributes soil; dawb contributes smear. The objects and instrument occur in the wider sentence.

Context passages: DJR-018-08, DJR-018-09, DJR-018-11, DJR-018-12, DJR-018-13

Alignment conventions: A1.

Further local use

Printed "bedawb" (English; lemma).

Citation key: bedaub.

Here: Smear or coat with false praise, which pleases even a recipient who knows it is undeserved.

Context: Burton's account of flattering dependants as external agents of pride; inward self-flattery is separately acknowledged.

Source; Context passages: DJR-045-17

Edition page: 121; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bedawb us with false Encomions

Modern rendering: smear us with false encomiums

Word and construction: Bedaub contributes smear; us remains the recipient, and false encomiums the flattering coating.

Context passages: DJR-045-15, DJR-045-16, DJR-045-18, DJR-045-19

Alignment conventions: A1.

Further local use

Printed “bedawbe” (English; lemma).

Citation key: bedaub.

Here: Smear or coat with praise, alongside applauding and gilding undeserving people.

Context: Burton’s account of flattering dependants as external agents of pride; inward self-flattery is separately acknowledged.

Source; Context passages: DJR-045-48

Edition page: 125; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bedawbe & applaud, guild over

Modern rendering: smear with praise, applaud and gild

Word and construction: Bedaub contributes smear; in the later passage with praise is supplied from the preceding excessive-praise context, while applaud and gild retain their separate contributions.

Context passages: DJR-045-46, DJR-045-47, DJR-045-49, DJR-045-50

Alignment conventions: A1.

daughter

BAL-0242-V036 · Parents and children

Printed “daughter” (English; lemma).

A female offspring in relation to a parent.

Here: Daughter is a marriageable woman here; the same predicament refers back to the son whose affection is sold for money.

Context: The ensuing boat metaphor attacks the father’s control, while later 141-09 still approves parental choice and female reserve.

Source; Context passages: DJR-140-83

Edition page: 577; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: His daughter is in the same predicament forsooth

Modern rendering: His daughter, indeed, is in the same predicament

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-75, DJR-140-76, DJR-140-77, DJR-140-78, DJR-140-79, DJR-140-80, DJR-140-81, DJR-140-82, DJR-140-84, DJR-140-85, DJR-140-86, DJR-140-87, DJR-140-88, DJR-140-89, DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-141-13, DJR-141-14, DJR-141-15, DJR-141-16, DJR-141-17, DJR-141-18, DJR-141-19, DJR-141-20, DJR-141-21, DJR-141-22, DJR-141-23

Further local use

Printed “Filia” (Latin; lemma).

Citation key: filia.

Here: Filia means daughter; excedens annum 25 gives the age condition, potest permission, nubere marry, and inscio patre specifies without the father’s knowledge.

Context: The original margin differs from the body’s against parental consent. Burton introduces the legal report only if Nevizzano is not misleading him; the Curtius source is uncollated and 141-09 restricts his defence.

Source; Context passages: DJR-141-08

Edition page: unnumbered PDF688; Source layer: original marginal quotation.

Note; Modern note: N11096

Page label type: printed source label.

Source wording and original alignment: Filia excedens annum 25. potest inscio patre nubere

Modern rendering: A daughter over twenty-five may marry without her father’s knowledge

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-141-13, DJR-141-14, DJR-141-15, DJR-141-16, DJR-141-17, DJR-141-18, DJR-141-19, DJR-141-20, DJR-141-21, DJR-141-22, DJR-141-23

daysman

BAL-0294-V010 · Law and justice

Printed “dayesmen” (English; lemma).

A mediator who intervenes to settle a dispute.

Here: An English alternative name for Simler’s reported public arbitrators.

Context: The success of friendly settlement is reported and qualified by if possible in the original margin.

Source; Context passages: DJR-013-34

Edition page: 50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: or dayesmen

Modern rendering: or mediators

Word and construction: Dayesmen supplies mediators; the alternative or is retained.

Context passages: DJR-013-33, DJR-013-35, DJR-013-36, DJR-013-37, DJR-013-38, DJR-013-39, DJR-013-40, DJR-013-41, DJR-013-42

Alignment conventions: A1.

De satyriasi et priapismo

BAL-0219-V003 · Satyriasis and priapism

Printed “de Satyriasi & Priapismo” (Latin; phrase).

On excessive male sexual desire and persistent erection. De means on or concerning and governs the ablative forms Satyriasi and Priapismo, respectively naming desire and erection.

Here: A phrase naming medical chapters that Burton directs the reader to consult.

Context: Burton gives a bibliographic invitation after reporting herbs thought to lessen desire; he does not here diagnose the Athenian women with either condition.

Source: DJR-134-31; Edition page: 547; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: de Satyriasi & Priapismo

Modern rendering: On Satyriasis and Priapism

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The whole phrase is a chapter subject: de contributes On, & contributes and, and each noun supplies its own condition.

Context passages: DJR-134-30, DJR-134-32

Further local use

Printed “Satyr. et Priapis.” (Latin; family).

Citation key: Satyriasis and priapism.

Here: The two conditions are abbreviated in a marginal medical-chapter citation beside Burton’s anti-monastic accusations.

Context: Burton supplies a bibliographic citation; invoking a medical chapter does not verify the surrounding allegations against monks or religious communities.

Source: DJR-063-15; Edition page: 205; Source layer: original marginal quotation.

Note; Modern note: N04717

Page label type: printed source label.

Source wording and original alignment: cap. de Satyr. et Priapis.

Modern rendering: Chapter on satyriasis and priapism

Alignment scope: Equal-scope bibliographic phrase and supplied English rendering within the note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: The supplied English note expands the printed abbreviations; the original abbreviations are retained visibly.

Modern container: note

Context passages: DJR-063-14, DJR-063-16

Further local use

Printed “de Priapismo” (Latin; lemma).

Citation key: Priapism.

Here: Priapism names the subject of a marginal medical reference attached to a sexual-polemical catalogue.

Context: Burton supplies a bibliographic citation; invoking a medical chapter does not verify the surrounding allegations against monks or religious communities.

Source: DJR-114-34; Edition page: 442; Source layer: original marginal quotation.

Note; Modern note: N08697

Page label type: printed source label.

General passage page label: 441–442

Source wording and original alignment: Mercurialis cap. de Priapismo.

Modern rendering: Mercurialis, chapter on priapism

Alignment scope: Equal-scope bibliographic phrase and supplied English rendering within the note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: The English counterpart is the supplied note translation, not a phrase in the paired modern body.

Modern container: note

Attestation page note: The paired body spans 441–442; the note itself is labelled printed page 442.

Context passages: DJR-114-33, DJR-114-35

Deceitful kisses

BAL-0204-V010 · Kissing and embracing

Printed “fallacibus osculis” (Latin; phrase).

With deceptive kisses: fallacibus qualifies osculis, an ablative plural expressing the means of enticement.

Here: The poetic speaker asks why an embrace and kisses are used as bait; Burton’s English version makes the trap explicit.

Context: A question in lines attributed to Buchanan, not a statement that all kisses deceive.

Source; Context passages: DJR-123-41

Edition page: 486; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quid fallacibus osculis inescas?

Modern rendering: Why lure me with deceitful kisses?

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fallacibus osculis contributes with deceitful kisses; inescas supplies lure, and me is understood from the preceding question.

Uncertainty: The exact Buchanan poem remains unresolved.

Context passages: DJR-123-40, DJR-123-42, DJR-123-43, DJR-123-44, DJR-123-45

Deceptive greeting

BAL-0204-V003 · Kissing and embracing

Printed “kisse his hand” (English; phrase).

Kiss the hand as an outward greeting or profession of regard.

Here: Burton exposes a discrepancy between friendly ceremony and a wish to harm the person greeted.

Context: Satirical description of hypocrisy; the malevolent intention belongs to the imagined greeter.

Source; Context passages: DJR-011-02

Edition page: 37; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: kisse his hand

Modern rendering: kiss the hand of someone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: His is recast as of someone, whose identity is continued by the following hostile relative clause; the possessor is retained.

Context passages: DJR-011-01, DJR-011-03

Deed; legal instrument

BAL-0279-V004 · Legal evidence

Printed “Deed” (English; family).

A legal document recording or effecting a transaction.

Here: A deed conveying a whole manor is said to occupy only about twenty lines.

Context: Burton says he has often seen such short deeds, using them to support his praise of earlier integrity; the figure is his approximate report.

Source; Context passages: DJR-013-36

Edition page: 51; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Deed

Modern rendering: a deed

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The legal noun is retained with modern capitalization; the surrounding clause specifies conveyance of a manor.

Context passages: DJR-013-37, DJR-013-38, DJR-013-39

Further local use

Printed “Deeds” (English; family).

Citation key: Deed; legal record.

Legal documents.

Here: Corrupt notaries allegedly make documents disappear for payment.

Context: Democritus speaks within Burton’s retelling of the pseudonymous Hippocratic correspondence; this is a literary indictment of institutional corruption. The scene ends with Hippocrates rejecting the townspeople’s diagnosis of madness.

Source; Context passages: DJR-008-22

Edition page: 26; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for money lose their Deeds

Modern rendering: for money, make their documents disappear

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Deeds contributes documents; lose is interpreted as deliberate disappearance in the corrupt-payment context, not an accidental misplacement.

Sense relation: A further local use with its own exact construction and argumentative setting.

Context passages: DJR-008-21, DJR-008-23, DJR-008-24

Further local use

Printed “deeds” (English; family).

Citation key: Deed; forged instrument.

Legal documents.

Here: Forged instruments or wills are among the means of displacing a rightful heir.

Context: Burton’s satire of corrupted courts contrasts the powerful with the powerless people actually punished; it does not establish a particular proven forgery.

Source; Context passages: DJR-010-17

Edition page: 34–35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: false forged deeds or wils

Modern rendering: forged deeds, or wills

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The paired false forged is condensed into forged; deeds remains deeds and wils becomes wills.

Sense relation: A further local use with its own exact construction and argumentative setting.

Context passages: DJR-010-16, DJR-010-18

defamation

BAL-0250-V008 · Fame and reputation

Printed “defamations” (English; lemma).

Damaging another’s good name by adverse speech or writing.

Here: Reputational attacks are among injuries Burton advises bearing patiently.

Context: The conditional remedy concerns power over one’s peace of mind; the margin allows that the reproach may be true or false.

Source: DJR-097-20; Edition page: 356; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: defamations

Modern rendering: defamation

Word and construction: The plural becomes a collective singular; the context does not certify every accusation as false.

Context passages: DJR-097-21, DJR-097-22, DJR-097-23, DJR-097-24, DJR-097-25

Alignment conventions: A1.

defective and excessive love

BAL-0200-V023 · Love

Printed “too defective” (English; phrase).

Too deficient or insufficient.

Here: Love of spiritual things falls short while love of worldly things exceeds its proper measure; neighbourly affection may be absent or self-interested.

Context: Burton turns from the conditional ideal of true love to a collective accusation of actual failure.

Source: DJR-152-13; Edition page: 637; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Our love in spiritual things is too defective, in worldly things too excessive

Modern rendering: Our love in spiritual things is too deficient, and in worldly things too excessive

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Too defective contributes deficient degree in the spiritual member; too excessive marks the contrasting worldly member.

Context passages: DJR-152-12, DJR-152-14, DJR-152-15

democratical monarchies

BAL-0290-V016 · Commonwealth

Printed “Democratical Monarchies” (English; phrase).

Monarchies described as democratic: democratical pertains to rule by the people, while monarchies ordinarily denotes government by one ruler. The combination is deliberately qualified in this passage.

Here: Burton’s tentative label within a grouping of Ragusa, the Swiss and the United Provinces, beside aristocracies.

Context: He expressly adds if I may so call them; the unusual expression must not be treated as a precise modern classification of those institutions.

Source; Context passages: DJR-088-38

Edition page: 316; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Democratical Monarchies, (if I may so call them)

Modern rendering: democratic monarchies, if I may call them that

Word and construction: The adjective is modernized and the author’s reservation retained; the final that refers to the proposed name.

Context passages: DJR-088-36, DJR-088-37, DJR-088-39, DJR-088-40, DJR-088-41, DJR-088-42, DJR-088-43, DJR-088-44, DJR-089-01, DJR-089-02, DJR-089-03, DJR-089-04, DJR-089-25, DJR-089-26, DJR-089-27

Alignment conventions: A1.

deprecor

BAL-0263-V003 · Apologize

Printed “deprecari” (Latin; lemma).

Latin deprecor means entreat or plead; deprecari is its infinitive, here begging indulgence or pardon.

Here: Inserted beside apologize to explain the appeal to the friendly reader.

Context: Burton himself asks indulgence, before explaining his publication choices and faults.

Source; Context passages: DJR-005-21

Edition page: 11; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: deprecari

Modern rendering: beg indulgence

Word and construction: The Latin infinitive is supplied as an English infinitive without to in the inserted gloss.

Context passages: DJR-005-20, DJR-005-22, DJR-005-23

Alignment conventions: A1.

deprecor

BAL-0263-V008 · Apologize

Printed “deprecari” (Latin; lemma).

To plead against or seek to avert something.

Here: Plead against even the slightest suspicion.

Context: Burton adopts Scaliger’s reported appeal: if the reader knew him, he would consider such pleading unworthy of a humane and gentle spirit. The wider request for forgiveness includes an unstable Medea comparison.

Source; Context passages: DJR-019-38

Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: vel minimam suspitionem deprecari oportere

Modern rendering: should have to plead against the slightest suspicion

Word and construction: Deprecari contributes plead against, suspitionem suspicion, minimam slightest, and oportere should have to; vel adds even, not separately expressed in the modern phrase.

Context passages: DJR-019-36, DJR-019-37

Alignment conventions: A1.

deprecor

BAL-0263-V009 · Apologize

Printed “deprecatus” (Latin; lemma).

To beg or earnestly request something.

Here: The patient begged Rhazes to cure him.

Context: Rhazes is the reported first-person physician; the patient requests help. The historical cure claim uses medicine and persuasion; the margin names God and angels where the body names heaven, hell and fiery spirits.

Source; Context passages: DJR-161-26

Edition page: 682; Source layer: original marginal quotation.

Note; Modern note: N12697

Page label type: printed source label.

General passage page label: 682–683

Source wording and original alignment: deprecatus est ut ego illum curarem

Modern rendering: begged me to cure him

Word and construction: Deprecatus est supplies begged; the ut-clause gives the requested cure, with ego as the physician and illum the patient. This is not a request for pardon.

Modern container: note

Attestation page note: The original margin is on p. 682; the complete body unit spans 682 –683.

Context passages: DJR-161-25, DJR-161-27

Alignment conventions: A1.

desperate; despairing

B3C-0076-V001 · Desperate · BAL-0076

Printed “desperate” (English; family).

In despair or desperation.

Here: The painter’s wife is described as despairing and fearful of being poisoned, with refusal to eat or drink at home stated separately.

Context: One of Platter’s reported cases; other cases have other actions, so self-killing is not supplied as the adjective’s meaning.

Source: DJR-148-12; Edition page: 614; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: became desperate

Modern rendering: fell into despair

Continuation id: B3C-0076

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: Became contributes the change of state and desperate the despairing condition.

Context passages: DJR-148-11, DJR-148-13

desperate; despairing

B3C-0076-V002 · Desperate · BAL-0076

Printed “desperate persons” (English; family).

People in despair.

Here: Burton includes excessively distrustful and fearful people in a theological classification of deficient faith.

Context: His classification, not a present diagnosis or a judgment that everyone described commits a particular act.

Source: DJR-161-29; Edition page: 683; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: desperate persons

Modern rendering: despairing people

Continuation id: B3C-0076

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: Desperate contributes despairing and persons people.

Context passages: DJR-161-28, DJR-161-30

desperate; reckless

B3C-0076-V003 · Desperate · BAL-0076

Printed “desperate” (English; family).

Recklessly heedless.

Here: The adjective accompanies complacency and excess in pleasure, unlike the earlier despairing people.

Context: Burton’s polemical account of people dismissing divine judgment, including an adapted Nero example.

Source: DJR-161-49; Edition page: 684; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so desperate

Modern rendering: so reckless

Continuation id: B3C-0076

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: So supplies degree; desperate supplies reckless.

Context passages: DJR-161-48, DJR-161-50

Dilapidations

BAL-0267-V007 · Church patronage

Printed “dilapidations” (English; phrase).

Disrepair of church property for which its holder might be liable.

Here: A new incumbent must repair a ruined house and may sue or be sued over the cost.

Context: Burton’s account of the burdens attached to a living.

Source; Context passages: DJR-049-36

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sue for dilapidations

Modern rendering: sue for the cost of the dilapidations

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern phrase makes explicit that the action seeks the cost; dilapidations itself names the disrepair.

Translator-supplied words: the cost of, supplied to explain what the suit seeks

Context passages: DJR-049-35, DJR-049-37, DJR-049-38

dilection

BAL-0200-V014 · Love

Printed “dilection” (English; lemma).

Love or affection.

Here: Dilection is included with piety, goodwill and friendship within Burton’s Christian charity.

Context: Burton asserts the theological integration of these dispositions; his claim about Christian regeneration is his own confessional premise.

Source: DJR-111-17; Edition page: 426; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dilection

Modern rendering: affection

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern equivalent clarifies the unfamiliar English noun without narrowing it to erotic love.

Context passages: DJR-111-16, DJR-111-18

dishonest

BAL-0236-V024 · Adultery

Printed “dishonest” (English; lemma).

Sexually unfaithful.

Here: Dishonest concerns marital fidelity, and is explicitly negated in the first alternative. Burton then separately supposes the worst case of actual cuckoldry.

Context: The consolatory argument first addresses groundless suspicion and then hypothetical injury. It must not be paraphrased as an assertion that the wife is unfaithful.

Source; Context passages: DJR-148-25

Edition page: 616; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If she be not dishonest

Modern rendering: If she is not unfaithful

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-148-23, DJR-148-24, DJR-148-26, DJR-148-27

disinherit

BAL-0242-V044 · Parents and children

Printed “dis-inherit” (English; lemma).

Deprive a person of an inheritance.

Here: Dis-inherit concerns inheritance, while the coordinated abdicate disowns the child; the acts are related but not identical.

Context: The rhetorical catalogue combines family, financial and religious sanctions without establishing one uniform legal procedure.

Source; Context passages: DJR-010-18

Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dis-inherit or abdicate his child

Modern rendering: disinherit or disown his child

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-010-17, DJR-010-19

Further local use

Printed “disinherited” (English; lemma).

Citation key: disinherit.

Here: Disinherited means deprived of inheritance; threatened and cast off are separately coordinated actions. The original be is recast as is in the modern description.

Context: Burton imagines what a lover may risk if he hopes to succeed; the following Latin and separate English vow are from Plautus, not a documented event.

Source; Context passages: DJR-129-01

Edition page: 517; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: be threatned, be cast off, and disinherited

Modern rendering: is threatened, cast off and disinherited

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-129-02, DJR-129-03

disinherit

BAL-0260-V004 · Abdicate

Printed “dis-inherit” (English; lemma).

To deprive someone of an inheritance.

Here: Paired with abdicate, the word specifies loss of inheritance while abdicate names disowning.

Context: A hypothetical father acts against his child; the subsequent losses, disgrace and penance are not one uniform legal procedure.

Source; Context passages: DJR-010-18

Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dis-inherit or abdicate his child

Modern rendering: disinherit or disown his child

Word and construction: The two coordinated verbs retain their distinct objects of deprivation; child is the grammatical object of both.

Context passages: DJR-010-16, DJR-010-17, DJR-010-19, DJR-010-20

Alignment conventions: A1.

Further local use

Printed “disinherited” (English; lemma).

Citation key: disinherit.

Here: The lover is willing to risk being cast off and disinherited in pursuing the beloved.

Context: The willingness is to face another person’s sanction, not to perform disinheritance himself; Burton conditions the pursuit on some hope of succeeding.

Source; Context passages: DJR-129-01

Edition page: 517; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: be threatned, be cast off, and disinherited

Modern rendering: is threatened, cast off and disinherited

Word and construction: Matched passive predicates; the shared subject is the lover in the wider sentence. Both columns place the threatened losses within an even-though concession.

Context passages: DJR-128-79, DJR-128-80, DJR-128-81, DJR-128-82, DJR-129-02, DJR-129-03, DJR-129-04

Alignment conventions: A1.

dispatch

BAL-0254-V007 · Make away

Printed “dispatched” (English; lemma).

Dealt with or settled.

Here: Legal controversies are to be concluded within a year.

Context: This is Burton’s proposed commonwealth, with qualified magistrates; dispatched concerns cases, not the killing of litigants.

Source; Context passages: DJR-016-33

Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to be speedily dispatched, and finally concluded in that time allotted

Modern rendering: it shall be swiftly dealt with and finally settled within that time

Word and construction: Dispatched becomes dealt with; the modern it and shall make the prescribed handling of the dispute explicit.

Context passages: DJR-016-32, DJR-016-34

Alignment conventions: A1.

dispatch oneself

BAL-0254-V002 · Make away

Printed “dispatch himself” (English; phrase).

Dispatch can mean kill; himself makes the action self-directed.

Here: Burton attributes a conditional permission to a reported philosophical authority.

Context: The conditions are incurable disease and the person’s good; the supplied Phaedo comparison does not support this as a direct quotation, and Burton later rejects the approving positions.

Source; Context passages: DJR-066-03

Edition page: 216; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he may dispatch himself

Modern rendering: he may kill himself

Word and construction: May preserves attributed permission; the two if clauses remain in the wider original and modern sentence.

Uncertainty: Burton’s intermediary for the Phaedo claim is unidentified; the supplied comparison instead stresses waiting for necessity sent by a god.

Context passages: DJR-066-01, DJR-066-02, DJR-066-04, DJR-066-05, DJR-066-06, DJR-066-07, DJR-066-08, DJR-066-09, DJR-066-10, DJR-066-11, DJR-066-12, DJR-066-13, DJR-066-14, DJR-066-15, DJR-066-16, DJR-066-17, DJR-066-18, DJR-066-19, DJR-066-20, DJR-066-21, DJR-066-22

Alignment conventions: A1.

Further local use

Printed “dispatch himselfe” (English; phrase).

Citation key: dispatch oneself.

Here: Mercurialis’s patient repeatedly thinks of self-killing over many years.

Context: The reported thoughts are not a narrated completed act or a modern diagnosis.

Source: DJR-059-13; Edition page: 185; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: was often minded to dispatch himselfe

Modern rendering: often thought of killing himself

Word and construction: Minded means thought of; often preserves repetition, and himselfe is the original spelling.

Sense relation: The same phrase describes recurrent thought rather than ethical permission.

Context passages: DJR-059-10, DJR-059-11, DJR-059-12

Alignment conventions: A1.

dissemble

BAL-0248-V007 · Dissimulation

Printed “dissemble” (English; lemma).

To conceal an experience or feeling.

Here: Burton asks why he should conceal having a slight experience of love.

Context: His admission immediately qualifies the preceding denial of love; it remains distinct from his later claim to lack experience of marriage and his openly borrowed poetic pose.

Source: DJR-133-27; Edition page: 541; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for why should I lye, dissemble or excuse it

Modern rendering: for why should I lie, conceal it or make excuses?

Word and construction: Dissemble becomes conceal it, with the object it supplied from his admitted tincture of love; the question rejects concealment.

Context passages: DJR-133-25, DJR-133-26, DJR-138-16, DJR-138-17, DJR-138-18

Alignment conventions: A1.

dissemble an injury

BAL-0248-V002 · Dissimulation

Printed “dissemble it” (English; phrase).

To conceal an injury or act as though it had not occurred.

Here: Restraint prevents retaliation and further quarrelling.

Context: Burton recommends patience in petty disputes, forgiveness when the offender repents, and peace as far as possible.

Source: DJR-096-31; Edition page: 353; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to put up, conceal, or dissemble it

Modern rendering: endure the injury, conceal it or act as though it has not occurred

Word and construction: The expanded English makes injury the antecedent of it; dissemble is the third alternative, acting as though it has not occurred.

Context passages: DJR-096-30, DJR-096-32

Alignment conventions: A1.

Further local use

Printed “dissemble” (English; lemma).

Citation key: dissemble a reaction.

Here: The judicious person does not display resentment when mocked.

Context: Burton offers restraint among several responses to insult; the actual feeling is implicit in the original.

Source: DJR-098-05; Edition page: 359; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dissemble, or wisely turn it off

Modern rendering: conceal their feelings or wisely turn it aside

Word and construction: Feelings is supplied to explain the omitted object of dissemble; wisely belongs to turning the offence aside.

Sense relation: Concealment of the response to injury continues the non-retaliatory purpose.

Context passages: DJR-098-04, DJR-098-06

Alignment conventions: A1.

Further local use

Printed “dissemble” (English; lemma).

Citation key: dissemble.

Here: Burton proposes restraint within an argument against jealous self-torment.

Context: He distinguishes unfounded suspicion from a hypothetical worst case of infidelity, then advises concealment only in such a case; these are historical relationship counsels.

Source: DJR-148-25; Edition page: 616; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: How much better were it in such a case to dissemble or contemn it?

Modern rendering: How much better, in such a case, to conceal or disregard it!

Word and construction: Dissemble supplies conceal, contemn disregard; in such a case retains the limitation.

Sense relation: The same outward restraint is applied to jealousy, with the stated hypothetical condition.

Context passages: DJR-148-24, DJR-148-26

Alignment conventions: A1.

Further local use

Printed “dissembling the matter” (English; lemma).

Citation key: dissemble.

Here: Eumenes welcomes his brother and wife despite knowing the reported succession and marriage.

Context: Burton’s historical anecdote expressly says Eumenes knew the particulars; dissembling does not imply ignorance or disbelief.

Source: DJR-149-24; Edition page: 621; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dissembling the matter

Modern rendering: he concealed his knowledge

Alignment scope: phrase with he, his and knowledge supplied from preceding context; though/yet concession belongs to the wider sentence

Word and construction: He, his and knowledge are supplied from the preceding Eumenes though he knew all particulars passed; the surrounding though/yet concession is retained by Though in the wider modern sentence.

Sense relation: Restraint takes the specific form of concealing knowledge rather than pretending the event was never known.

Context passages: DJR-149-23

dissemble with

BAL-0248-V004 · Dissimulation

Printed “dissemble with him” (English; phrase).

To pretend or adopt a pose along with another speaker.

Here: Burton announces a borrowed poetic posture against marriage after admitting his lack of marital experience.

Context: The ensuing poem’s rejection of marriage is introduced as pretence, not a straightforward autobiographical profession.

Source: DJR-138-17; Edition page: 565; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: For my part I’le dissemble with him

Modern rendering: For my part, I will pretend along with the poet

Word and construction: With him is rendered along with the poet, whose verse immediately follows.

Context passages: DJR-138-16, DJR-138-18

Alignment conventions: A1.

dissembler

BAL-0248-V006 · Dissimulation

Printed “dissemblers” (English; lemma).

People who conceal their real disposition or practise deceptive pretence.

Here: Burton denies such deceit to those called fools or mad, while saying they commonly tell the truth.

Context: This is a deliberately paradoxical consolation, contrasting inner peace and suffering with worldly estimates of good fortune; commonly must not become invariably.

Source: DJR-098-37; Edition page: 362; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: They are no dissemblers, lyers, hypocrites, for fools and mad men tell commonly truth.

Modern rendering: They are no dissemblers, liars or hypocrites, for fools and mad people generally tell the truth.

Word and construction: Dissemblers is retained; no preserves the denial and commonly becomes generally, qualifying the supporting claim about truth.

Context passages: DJR-098-36

Alignment conventions: A1.

dissimulation

BAL-0248-V001 · Dissimulation

Printed “dissimulation” (English; lemma).

Deceptive concealment of one’s actual disposition or purpose.

Here: Deadly hatred is hidden beneath a friendly appearance.

Context: Democritus rebukes human vices in Burton’s retelling of the pseudonymous Hippocratic letter tradition.

Source: DJR-008-19; Edition page: 25–26; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: your dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face

Modern rendering: your deceit and hypocrisy: you bear one another deadly hatred, yet conceal it behind a friendly face

Word and construction: Dissimulation is rendered deceit; the following construction identifies the concealed hatred and friendly exterior.

Context passages: DJR-008-10, DJR-008-11, DJR-008-12, DJR-008-18, DJR-008-20

Alignment conventions: A1.

Further local use

Printed “dissemble” (English; lemma).

Citation key: dissimulate.

Here: Conscientious people are called foolish because they will not practise opportunistic deception.

Context: Burton satirizes society’s judgment; the next paragraph calls the admired worldly people foolish, not the conscientious victims.

Source: DJR-007-14; Edition page: 19; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cannot, or will not ly and dissemble

Modern rendering: cannot or will not lie, dissemble

Word and construction: The two verbs remain distinct but coordinated; cannot or will not preserves inability and refusal.

Sense relation: The same deceptive conduct is refused, and the social praise of it is ironic.

Context passages: DJR-007-13, DJR-007-15

Alignment conventions: A1.

Further local use

Printed “dissembled” (English; lemma).

Citation key: dissimulate.

Here: Insincere friendship lasts only until the participants’ private purposes have been served.

Context: Burton conditions the claim on the absence of true love and contrasts outward friendship with subsequent enmity.

Source: DJR-111-09; Edition page: 425; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: friendship from teeth outward, counterfeit, or for some by respects, so long dissembled, till they have satisfied their own ends

Modern rendering: friendship is mere lip service, a pretence serving some ulterior motive, kept up only until people have satisfied their own ends

Word and construction: Dissembled contributes the sustained pretence; the other phrases supply outwardness and ulterior motives.

Sense relation: The concealed intention makes friendship a temporary performance.

Context passages: DJR-111-08, DJR-111-10

Alignment conventions: A1.

Further local use

Printed “dissemble” (English; lemma).

Citation key: dissimulate.

Here: People misstate their age in the reported courtship example.

Context: Burton reports a Lucianic story with ages differing from the comparison text; he says this deception is common on all sides, not only among women.

Source: DJR-125-15; Edition page: 495; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: But to dissemble in this kind, is familiar of all sides, and often it takes.

Modern rendering: But such deception is common on all sides, and often succeeds.

Word and construction: The infinitive dissemble is recast as deception; in this kind refers to the age claim just described.

Sense relation: The same family includes overt misrepresentation of age, not concealment alone.

Uncertainty: The supplied note gives Lucian’s claim as twenty-two; Burton has thirty-two next December. His actual-age figure is forty-five.

Context passages: DJR-125-14, DJR-125-16

Alignment conventions: A1.

Further local use

Printed “dissemble” (English; lemma).

Citation key: dissimulate.

Here: The maxim forbids deceit beside lying and enjoins truth and keeping promises.

Context: Burton includes an imperative prohibition in his collection of maxims; it must not be silently deleted in favour of his situational advice to conceal reactions.

Source: DJR-098-17; Edition page: 360; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Lie not, dissemble not.

Modern rendering: Do not lie or dissemble.

Word and construction: The modern coordination preserves the prohibition applying to both verbs.

Sense relation: The ordinary deceptive sense is explicitly condemned here.

Context passages: DJR-098-16, DJR-098-18

Alignment conventions: A1.

Further local use

Printed “dissemble” (English; lemma).

Citation key: dissemble.

Here: Burton says that he could not dissemble to secure patronage.

Context: His personal original margin joins inability to scramble for advantage with unwillingness to be remoulded into a flatterer, however much his interests suffer.

Source: DJR-048-10; Edition page: 136; Source layer: original marginal quotation.

Note; Modern note: N03500

Page label type: printed source label.

Source wording and original alignment: I could not scamble, temporize, dissemble

Modern rendering: I could not scramble for advantage, suit myself to the times or dissemble

Word and construction: Dissemble is retained; could not governs all three coordinated activities, while the subsequent Latin adds explicit unwillingness to be remoulded.

Modern container: note

Sense relation: The same deceptive opportunism is personally refused or disclaimed by Burton.

Context passages: DJR-048-09, DJR-048-11

Alignment conventions: A1.

Further local use

Printed “dissembling” (English; lemma).

Citation key: dissemble.

Here: The imagined critics feign moral indignation to acquire a reputation for gravity.

Context: Burton accuses them by analogy with Eumolpus in Petronius; this is his characterization of critics, not an independently established motive.

Source: DJR-107-33; Edition page: 406; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dissembling with him in Petronius, and seem to be angry that their ears are violated with such obscene speeches

Modern rendering: Like the character in Petronius, they pretend to be angry that such obscene talk offends their ears

Word and construction: Dissembling and seem jointly contribute pretend; the modern wording reorganizes the comparison but preserves the feigned anger and its object.

Sense relation: The deceptive outward display here is indignation intended to secure a grave reputation.

Context passages: DJR-107-32, DJR-107-34

Alignment conventions: A1.

Further local use

Printed “dissembled the matter” (English; lemma).

Citation key: dissemble.

Here: The reported murderer hides the crime with false tears and declarations before conscience accuses him.

Context: The narrative is Burton’s transmitted account of Kenneth; its names, kinship and historical sequence remain unverified in the supplied notes.

Source: DJR-165-02; Edition page: 700; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: with counterfeit tears and protestations dissembled the matter a long time

Modern rendering: concealed the matter for a long time with false tears and solemn declarations

Word and construction: Dissembled supplies concealed; counterfeit tears and protestations are the deceptive means, and the long duration remains.

Sense relation: The same deceptive concealment is explicitly a means of hiding a crime, followed by inner accusation.

Context passages: DJR-165-01, DJR-165-03

Alignment conventions: A1.

dissimulo

BAL-0248-V003 · Dissimulation

Printed “dissimulare” (Latin; lemma).

To dissemble, conceal or disguise.

Here: A cynical maxim substitutes practical cunning for substantial learning in the portrait of inadequate patrons.

Context: Burton attributes the maxim to an unnamed emperor; the surrounding argument criticizes people who think this scrap of Latin sufficient qualification.

Source: DJR-048-31; Edition page: 138; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: qui nescit dissimulare, nescit vivere

Modern rendering: He who does not know how to dissemble does not know how to live

Word and construction: Dissimulare is to dissemble; the two nescit clauses express the maxim’s parallel claims, not Burton’s unqualified instruction.

Uncertainty: The emperor’s identity is unresolved in the supplied edition.

Context passages: DJR-048-30, DJR-048-32

Alignment conventions: A1.

dissimulo

BAL-0248-V008 · Dissimulation

Printed “dissimulat” (Latin; lemma).

He looks away or takes no outward notice.

Here: The verb describes the alleged divine disregard of the suffering of believers.

Context: Caecilius, the pagan objector in Minucius, makes this accusation; Burton names Christian answers and later dismisses the assembled objections. It is not Burton’s own assertion about God.

Source; Context passages: DJR-162-06

Edition page: 686; Source layer: original marginal quotation.

Note; Modern note: N12763

Page label type: printed source label.

Source wording and original alignment: deus patitur, dissimulat, non vult, non potest opitulari suis

Modern rendering: God permits it, looks away, is unwilling or unable to help his own

Word and construction: Dissimulat supplies looks away; it in God permits it is supplied from the preceding account of suffering in the wider margin. The surrounding verbs preserve the objection’s separate claims of permission, unwillingness and inability, with the modern or joining the latter alternatives.

Modern container: note

Context passages: DJR-162-03, DJR-162-04, DJR-162-05, DJR-162-07, DJR-162-08, DJR-162-09, DJR-162-10, DJR-162-11, DJR-162-12

Alignment conventions: A1.

Divers Loves

BAL-0216-V008 · Cupid

Printed “divers Loves” (English; phrase).

Multiple personified figures of erotic love.

Here: Their diverse bodies and equipment signify different enticements or affections acting together.

Context: Burton tentatively connects the imagery with combined attraction and attributes the interpretation to some; the next story shows resistance.

Source: DJR-124-25; Edition page: 490; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: makes divers Loves

Modern rendering: represents various Loves

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: The body names Philostratus, but the margin’s Images of the Gods reference remains unresolved; the edition’s Propertius parallel accounts for only part of the catalogue.

Context passages: DJR-124-24, DJR-124-26

dives

BAL-0258-V008 · Poverty and riches

Printed “dives” (Latin; lemma).

Latin dives means rich or a rich person.

Here: Rich enough is measured here by not lacking bread: satis means enough, pane bread, non indiget does not lack.

Context: An attributed Jerome maxim; the adjoining claim about power is freedom from compelled service, and the exact source remains unlocated.

Source; Context passages: DJR-091-21

Edition page: 328; Source layer: original marginal quotation.

Note; Modern note: N06764

Page label type: printed source label.

Source wording and original alignment: Satis est dives qui pane non indiget

Modern rendering: He is rich enough who does not lack bread

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Modern container: note

Context passages: DJR-091-17, DJR-091-18, DJR-091-19, DJR-091-20, DJR-091-22

Alignment conventions: A1.

Further local use

Printed “dives” (Latin; lemma).

Citation key: dives.

Here: A rich person, distinguished from avarus, a greedy person.

Context: Chrysostom’s original margin gives greedy then rich, the opposite order from Burton’s English body.

Source; Context passages: DJR-044-01

Edition page: 115; Source layer: original marginal quotation.

Note; Modern note: N03147

Page label type: printed source label.

Source wording and original alignment: aliud avarus, aliud dives.

Modern rendering: a greedy man is one thing, a rich man another.

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Modern container: note

Context passages: DJR-044-02, DJR-044-03

Alignment conventions: A1.

Divine beauty

BAL-0202-V017 · Beauty

Printed “an indefatigable love and beauty” (English; phrase).

A love and beauty whose enjoyment does not tire or exhaust the beholder.

Here: Created beauties vary and decay, whereas the divine vision is described as inexhaustible and increasingly desired.

Context: Burton’s devotional contrast, citing Augustinian material with unresolved exact transmission; full fruition belongs to the future life.

Source; Context passages: DJR-151-43

Edition page: 635; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an indefatigable love and beauty

Modern rendering: an inexhaustible love and beauty

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Indefatigable becomes inexhaustible; the following clause explains that those beholding do not grow weary.

Context passages: DJR-151-41, DJR-151-42, DJR-151-44, DJR-151-45

Divine embracing

BAL-0204-V017 · Kissing and embracing

Printed “libenter amplexatur” (Latin; phrase).

He gladly embraces: libenter is gladly; amplexatur is a third-person singular deponent verb meaning embraces.

Here: God’s welcome of the penitent is conditional upon sincere repentance and abandonment of former ways.

Context: Burton’s consolation addressed to the despairing, not a claim that conduct and repentance are irrelevant.

Source; Context passages: DJR-168-38

Edition page: 719; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: libenter amplexatur

Modern rendering: he gladly embraces him

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: He and him make explicit the divine subject and penitent object understood from the surrounding argument.

Context passages: DJR-168-37, DJR-168-39

divine love within and towards creation

BAL-0200-V020 · Love

Printed “This Love is either in the Trinity it self” (English; phrase).

Divine love considered within the Trinity and as directed towards creatures.

Here: The Holy Spirit is called the love of Father and Son; creation introduces God’s love directed outwards, followed by redemption and providence.

Context: Burton states a Christian theological account, distinguishing internal Trinitarian relation from God’s action towards creatures.

Source: DJR-109-17; Edition page: 416; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: This Love is either in the Trinity it self

Modern rendering: This love is either within the Trinity itself

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: This love refers to the preceding divine category; either begins a division completed by the later phrase towards us his creatures.

Context passages: DJR-109-18, DJR-109-19, DJR-109-20, DJR-109-21, DJR-109-22

Divine wooing

BAL-0203-V016 · Courtship and wooing

Printed “he wooes up” (English; phrase).

He woos us, in the evident sense supplied by the modern text: God seeks to draw human beings towards him.

Here: Beauty, gifts and promises become divine invitations; Scripture is described as a love letter in the continuation.

Context: Burton’s Christian devotional application, supported by an Augustinian Latin phrase in the same body.

Source; Context passages: DJR-151-36

Edition page: 634; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he wooes up by his beauty, gifts, promises, to come unto him

Modern rendering: He woos us with his beauty, gifts and promises to come to him

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The print up is retained in the original; modern us is an explicitly identified contextual repair.

Qualification: N12002 identifies up as a printed reading corrected to us in the modern column. The divine agent is not the human seeker.

Context passages: DJR-151-35, DJR-151-37, DJR-152-08, DJR-152-09

divitiae

BAL-0258-V009 · Poverty and riches

Printed “divitias” (Latin; lemma).

Latin divitiae means riches or wealth; divitias is the accusative plural.

Here: The object of contemne, despise, in the paradox that freedom from needing wealth makes one rich.

Context: Burton attributes the advice to Chrysostom; the historical homily reference remains uncollated, and the later objection limits its material adequacy.

Source; Context passages: DJR-091-62

Edition page: 331; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Si vis ditari, contemne divitias

Modern rendering: If you want to become rich, despise riches.

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-091-60, DJR-091-61, DJR-091-63, DJR-092-01, DJR-092-02, DJR-092-03, DJR-092-04, DJR-092-05

Alignment conventions: A1.

Further local use

Printed “divitias” (Latin; lemma).

Citation key: divitiae.

Here: Riches, contrasted with paupertatem, poverty, in the original marginal account of divine distribution.

Context: Attributed to Theodoret. Burton’s body distributes wealth and skill; the margin distributes wealth and poverty. These are related arguments, not identical wording.

Source; Context passages: DJR-093-09

Edition page: 336–337; Source layer: original marginal quotation.

Note; Modern note: N06930

Page label type: printed source label.

Source wording and original alignment: aliis divitias, aliis paupertatem distribuit

Modern rendering: has assigned riches to some and poverty to others

Word and construction: The subject God is outside both narrowed units; the verb and two contrasted objects align, with aliis to some/to others.

Modern container: note

Context passages: DJR-093-08, DJR-093-10, DJR-093-11, DJR-093-12, DJR-093-13

Alignment conventions: A1.

divorce

BAL-0234-V043 · Marriage

Printed “divorce” (English; lemma).

Dissolution or legal separation of the marital relationship.

Here: Sue means seek by petition or proceedings; last place makes this a final resort, while not all out so fit expressly questions its suitability. The text does not establish the decree’s precise legal effects.

Context: The preceding condition requires rejection of the proposed course and absence of other remedies. Filesac’s counterfactual imperial-law argument is followed by try the earlier remedies again.

Source; Context passages: DJR-151-11

Edition page: 631–632; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they must in the last place sue for a divorce: but that is somewhat difficult to effect, and not all out so fit

Modern rendering: they must, as a last resort, seek a divorce. But that is somewhat difficult to obtain, and not altogether suitable

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-151-01, DJR-151-02, DJR-151-03, DJR-151-04, DJR-151-05, DJR-151-06, DJR-151-07, DJR-151-08, DJR-151-09, DJR-151-10, DJR-151-12, DJR-151-13, DJR-151-14, DJR-151-15, DJR-151-16

Further local use

Printed “divorce” (English; lemma).

Citation key: divorce.

Here: Divorce is raised as a proposed remedy, then said to be difficult; suing again means seeking it, not already obtaining it.

Context: The speaker claims infidelity cannot be clearly proved. Burton subsequently asks whether it is certain at all, warns against false suspicion, and refuses to excuse a wife’s misconduct merely by accusing the husband.

Source; Context passages: DJR-148-36

Edition page: 617; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: By suing a divorce? that is hard to be effected

Modern rendering: By seeking a divorce? That is hard to achieve

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-148-33, DJR-148-34, DJR-148-35, DJR-148-37, DJR-148-38, DJR-148-39, DJR-148-40, DJR-148-41, DJR-148-42, DJR-148-43, DJR-148-44, DJR-148-45, DJR-148-46, DJR-148-47, DJR-148-48, DJR-148-49, DJR-148-50, DJR-148-51, DJR-148-52

Further local use

Printed “divorced” (English; lemma).

Citation key: divorce.

Here: Divorced names the outcome the jealous husband threatens to obtain; forthwith is at once.

Context: This is part of his violent alternation between abuse, apology and renewed accusations, not an established legal order or proof of his wife’s unfaithfulness.

Source; Context passages: DJR-147-09

Edition page: 608–609; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he will be divorced forthwith

Modern rendering: He will have a divorce at once

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-147-07, DJR-147-08, DJR-147-10, DJR-147-11, DJR-147-12, DJR-147-13, DJR-147-14

Further local use

Printed “divorcement” (English; lemma).

Citation key: divorcement.

Here: Divorcement is another English form for divorce. Were in use belongs to the imagined alternative legal regime.

Context: The counterfactual follows carnal men’s objections to exclusive lifelong marriage; the asserted national custom is not independently established.

Source; Context passages: DJR-138-50

Edition page: 567; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: or Irish divorcement were in use

Modern rendering: or Irish divorce, were customary

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-138-48, DJR-138-49, DJR-138-51, DJR-138-52, DJR-138-53

Further local use

Printed “de Divortiis” (Latin title in English; lemma).

Citation key: divortium.

Here: De means on or concerning, and Divortiis is ablative plural of divortium, divorces or separations, in a treatise title.

Context: Burton cites Beza here for seeking the gift of continence when means of marriage are unavailable, not as granting an unrestricted divorce right. The incomplete Latin margin remains uncertain.

Source; Context passages: DJR-141-52

Edition page: 580; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his Tract de Divortiis

Modern rendering: his treatise On Divorce

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Tract becomes treatise; de Divortiis becomes On Divorce, with English collective singular for the Latin plural.

Context passages: DJR-141-49, DJR-141-50, DJR-141-51, DJR-141-53, DJR-142-01, DJR-142-02, DJR-142-03, DJR-142-04, DJR-142-05, DJR-142-06, DJR-142-07, DJR-142-08

domineer

BAL-0208-V006 · Mistress

Printed “domineers” (English; lemma).

Exercise commanding rule over someone.

Here: The phrase describes the lover’s inability to refuse commands in Cicero’s test of freedom.

Context: Burton’s report of Cicero’s question; the selected body phrase says woman, not mistress.

Source: DJR-130-02; Edition page: 523; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a woman domineers

Modern rendering: a woman rules him

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Domineers contributes rules; him makes its implicit male object explicit in the modern clause.

Context passages: DJR-130-01

domineer

BAL-0292-V007 · Utopia

Printed “domineer” (English; lemma).

Exercise rule or mastery, with a possible force of arbitrary domination.

Here: Burton claims unrestricted control over his invented cities and laws.

Context: The author’s artistic freedom overlaps uneasily with political power; later he expressly forbids officials to oppress subordinates.

Source; Context passages: DJR-015-36

Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I will freely domineer

Modern rendering: I will rule freely

Word and construction: Rule renders domineer and freely is explicit; the next clauses specify his freedom to build and legislate as he pleases.

Context passages: DJR-015-37, DJR-015-38, DJR-015-39, DJR-015-40, DJR-015-41, DJR-016-35, DJR-016-36, DJR-016-37, DJR-016-38

Alignment conventions: A1.

Further local use

Printed “domineer” (English; lemma).

Citation key: domineer.

Here: Lord it over people; exercise oppressive mastery.

Context: The conduct is prohibited for predatory officials, not a command that they act this way. Burton’s fantasy forbids officials to misuse authority, while its author earlier claims free rule over the invention.

Source; Context passages: DJR-016-36

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: oppresse, domineer, flea, grinde, or trample on

Modern rendering: oppressing them, lording it over them, fleecing, grinding down, or trampling on them

Word and construction: Domineer supplies lording it over; them is supplied from inferiors or subordinates in the wider prohibitive sentence.

Context passages: DJR-016-35, DJR-016-37, DJR-016-38

Alignment conventions: A1.

donary

BAL-0230-V025 · Gifts and liberality

Printed “donaries” (English; lemma).

Donations or charitable gifts.

Here: Donaries names gifts supporting charitable institutions; the term does not require a deity as recipient here.

Context: In his projected commonwealth Burton prefers continuing public funding for everyone in need over restricted private collections. His preceding image of robbing a thousand to relieve ten attacks inadequate restitution.

Source; Context passages: DJR-016-07

Edition page: 61; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: collections, benevolences, donaries

Modern rendering: collections, charitable contributions, or gifts

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-016-06, DJR-016-08

donary

BAL-0230-V026 · Gifts and liberality

Printed “donaries” (English; lemma).

Gifts or offerings dedicated at a shrine.

Here: Donaries are votive gifts; pendants separately names hanging objects. The sacred destination supplies a specific devotional use absent from the ordinary charitable donations.

Context: Burton compares Aesculapius’s shrine with Loreto in an anti-Catholic attack on miracle claims. His allegation that the same devil operates both is polemical, not a verified explanation of cures or devotion.

Source; Context passages: DJR-068-38

Edition page: 225; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pendants, donaries

Modern rendering: hanging objects and votive gifts

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-068-37, DJR-068-39, DJR-068-40, DJR-068-41

Further local use

Printed “donaries” (English; lemma).

Citation key: donary.

Here: Donaries again means dedicated or votive gifts, among other offerings.

Context: Burton’s catalogue calls the gods fictitious and makes a sweeping no-one-empty-handed claim. The reported gold quantities are not collated; the next human-sacrifice comparison omits rescue precautions in Strabo and adds willingness.

Source; Context passages: DJR-158-26

Edition page: 668; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their donaries, pendants, other offerings, presents

Modern rendering: their votive gifts, hanging ornaments, other offerings and presents

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-158-25, DJR-158-27

donum

BAL-0230-V015 · Gifts and liberality

Printed “donis” (Latin; lemma).

Gifts or presents.

Here: Donis is ablative plural, by gifts; datis qualifies them as bestowed; Jupiter ipse is Jupiter himself, and Placatur supplies is appeased within the selected unit.

Context: The quoted Ovidian claim exaggerates the power of gifts over gods; Burton’s following English is a distinct adaptation.

Source; Context passages: DJR-109-34

Edition page: 418; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Placatur donis Jupiter ipse datis

Modern rendering: Jupiter himself is appeased by gifts bestowed

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Donis supplies by gifts, datis bestowed, Jupiter ipse Jupiter himself, and Placatur is appeased; English by expresses the ablative means.

Context passages: DJR-109-31, DJR-109-32, DJR-109-33, DJR-109-35

Further local use

Printed “donis” (Latin; lemma).

Citation key: donum.

Here: Donis is ablative plural gifts used as means of winning the woman over; majoribus gives greater. The comparative quo construction is recast as The greater … with which.

Context: The speaker is Lucretia in the dialogue Burton attributes to Aretino: she says greater gifts brought worse treatment and no kiss. The next present from a supposed count is staged with her own money. The authorial attribution and edition remain uncollated.

Source; Context passages: DJR-124-11

Edition page: 488–489; Source layer: original marginal quotation.

Note; Modern note: N09533

Page label type: printed source label.

Source wording and original alignment: Quo majoribus me donis propitiabat

Modern rendering: The greater the gifts with which he sought to win me

Alignment scope: Original marginal phrase aligned with the supplied editorial translation of that same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-124-10, DJR-124-12, DJR-124-13

Further local use

Printed “donis” (Latin; lemma).

Citation key: donum.

Here: Donis means with gifts; formâ suâ is with his own beauty. The modern repeats his with gifts from the divine subject and possessive context; donis alone contains no possessive.

Context: Burton’s Augustine-attributed image makes God court human beings; it belongs to a Christian theological appeal, not the corrupt courtship example’s moral register. The body’s following wooes up is printed but interpreted as woos us.

Source; Context passages: DJR-151-36

Edition page: 634; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: donis & formâ suâ

Modern rendering: with his gifts and his beauty

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The ablatives give the means, with gifts and with his own beauty; his before gifts is supplied from God as giver and the coordinated possessive context.

Context passages: DJR-151-34, DJR-151-35, DJR-151-37

Further local use

Printed “dona” (Latin; lemma).

Citation key: donum.

Here: Dona is accusative plural gifts; dei supplies the god’s and splendida splendid.

Context: The divine armour consoles Achilles in Burton’s Latin retelling; the compared Iliad also increases his anger. This is a reported literary transformation, not proof that the armour had a therapeutic effect.

Source; Context passages: DJR-080-36

Edition page: 278; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dei splendida dona

Modern rendering: the god’s splendid gifts

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-080-35, DJR-080-37

donum Dei

BAL-0230-V018 · Gifts and liberality

Printed “donum Dei” (Latin; phrase).

A gift of God.

Here: Donum is gift; Dei is the genitive of God. Here poverty, rather than prosperity, receives that name.

Context: The valuation is conditional on the perspective of a wise, spiritually regenerate and contented person and is attributed to Chrysostom. Burton immediately contrasts worldly contempt and later develops consolation; he does not deny poverty’s suffering.

Source; Context passages: DJR-052-18

Edition page: 153–154; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: donum Dei

Modern rendering: God’s gift

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-052-17, DJR-052-19, DJR-052-20

dos

BAL-0230-V022 · Gifts and liberality

Printed “dotes” (Latin; lemma).

Endowments, abilities or excellent qualities.

Here: Dotes is accusative plural, gifts or qualities; animi supplies of mind and rarissimas exceptional. This wider sense of dos differs from a marriage portion.

Context: The original Valerius margin praises Metellus’s good fortune. Burton’s body adds that he nevertheless suffered sorrow, whereas the cited source’s favourable conclusion does not establish that addition.

Source; Context passages: DJR-023-05

Edition page: 11; Source layer: original marginal quotation.

Note; Modern note: N01544

Page label type: printed source label.

Source wording and original alignment: rarissimas animi dotes

Modern rendering: exceptional gifts of mind

Alignment scope: Original marginal phrase aligned with the supplied editorial translation of that same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-023-04, DJR-023-06

Further local use

Printed “dotes” (Latin; lemma).

Citation key: dos.

Here: Dotes is nominative plural gifts or qualities; the dative tibi with sunt is recast as you have; tot … quot gives as many … as; virgo addresses the maiden.

Context: The line is supplied as a verse-rearrangement exercise, not a statement proving a particular woman’s qualities or dowry. The exercise counts and editions remain uncollated.

Source; Context passages: DJR-082-13

Edition page: 285–286; Source layer: original marginal quotation.

Note; Modern note: N06036

Page label type: printed source label.

Source wording and original alignment: Tot tibi sunt dotes virgo, quot sydera cœlo

Modern rendering: Maiden, you have as many gifts as there are stars in the sky

Alignment scope: Original marginal phrase aligned with the supplied editorial translation of that same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-082-12, DJR-082-14

dos

BAL-0238-V005 · Dowry and jointure

Printed “dotis” (Latin; lemma).

Of dowry: genitive singular of Latin dos.

Here: Nihil dotis is literally nothing of dowry, hence no dowry. The partitive construction depends on nihil; the printed dotis is retained despite a compared Buchanan witness reading a different case.

Context: Buchanan’s Calliope couplet supplies a literary explanation for scholarly poverty; Burton’s own English follows separately and is not substituted for the modern Latin rendering.

Source: DJR-047-28; Edition page: 133; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nihil dotis

Modern rendering: no dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete partitive phrase nihil dotis becomes no dowry, not dotis alone becoming no dowry.

Context passages: DJR-047-26, DJR-047-27, DJR-047-29, DJR-047-30

dos

BAL-0238-V006 · Dowry and jointure

Printed “dos” (Latin; lemma).

A dowry: Latin dos, nominative singular.

Here: Dos is the dowry, intrat comes in, libertas freedom, exit goes out. The English definite article is supplied. The antithesis pictures financial gain as loss of the husband’s independence.

Context: The sentence belongs to the accumulated anti-marriage case, not an unqualified description of wives; Burton later rejects condemnation of all for a few and praises good wives.

Source: DJR-139-18; Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dos intrat, libertas exit

Modern rendering: The dowry comes in, freedom goes out

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The two complete Latin clauses become English clauses, with The supplied before dowry. Each noun and verb keeps its own contribution.

Context passages: DJR-139-14, DJR-139-15, DJR-139-16, DJR-139-17, DJR-139-19, DJR-139-20, DJR-139-21, DJR-142-53, DJR-142-54, DJR-142-55, DJR-142-56, DJR-142-57

Further local use

Printed “dote” (Latin; lemma).

Citation key: dos.

Here: Dote is ablative singular of dos; à supplies from, sagittæ arrows, veniunt come. Both English definite articles are supplied. Marriage wealth takes the place of an erotic projectile.

Context: Burton qualifies money’s attraction as in the world’s eyes at least. The opening Latin tag’s source remains unresolved.

Source: DJR-122-01; Edition page: 478; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: veniunt à dote sagittæ

Modern rendering: The arrows come from the dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete clause is aligned; dote contributes dowry, not from, which belongs to à. English articles are supplied.

Context passages: DJR-122-02, DJR-122-03

Further local use

Printed “dotem” (Latin; lemma).

Citation key: dos.

Here: Dotem is accusative singular of dos, object of afferat, brings; magnam supplies large and English supplies a.

Context: The Latin adapts Theognis’s aristocratic breeding-and-marriage comparison; good and bad carry social-rank as well as moral implications. Its intermediary is unidentified.

Source: DJR-122-02; Edition page: 478; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: magnam dotem

Modern rendering: a large dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Magnam dotem becomes a large dowry with a supplied article; the governing verb lies outside this phrase.

Context passages: DJR-122-01, DJR-122-03

Further local use

Printed “Dotem” (Latin; lemma).

Citation key: dos.

Here: Dotem is accusative singular, the object of accepi, I accepted; imperium authority or command, perdidi I lost. The modern supplies a, and and the possessive my.

Context: Burton attributes the complaint to Seneca’s declamations, associated with Seneca the Elder; the precise book/declamation reference remains uncollated.

Source: DJR-139-18; Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Dotem accepi, imperium perdidi

Modern rendering: I accepted a dowry and lost my authority

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Two first-person Latin clauses are joined in English with and; subject I is encoded in the verbs, while a and my are supplied.

Context passages: DJR-139-17, DJR-139-19, DJR-142-53, DJR-142-54, DJR-142-55

Further local use

Printed “dotibus” (Latin; lemma).

Citation key: dos.

Here: Dotibus is ablative plural of dos, governed by the preceding in; magnis supplies great.

Context: The complaint is quoted from Plautus’s Aulularia within the anti-marriage case and remains subject to Burton’s later counterargument.

Source: DJR-139-19; Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: magnis dotibus

Modern rendering: great dowries

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Magnis contributes great and dotibus dowries; the preceding in is outside the indexed alignment and participates in the larger modern recasting as accompany.

Context passages: DJR-139-18, DJR-139-20, DJR-142-53, DJR-142-54, DJR-142-55

dos

BAL-0238-V008 · Dowry and jointure

Printed “dos” (Latin; lemma).

A dowry or endowment, figuratively predicated of learning: Latin dos.

Here: Scientia is learning, ipsa itself, dos a dowry, congiarium a largesse or distribution, sibique and for itself. English supplies the articles and uses its own to express the reflexive relation.

Context: The marginal Dousa citation accompanies the poor scholar’s exclusion; the complete source and the anomalous neighboring English no need remain uncollated.

Source: DJR-049-28; Edition page: 142 [printed 128]; Source layer: original marginal quotation.

Note; Modern note: N03596

Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: dos ipsa scientia sibique congiarium est

Modern rendering: Learning itself is a dowry and its own largesse

Alignment scope: Original marginal wording aligned with the supplied editorial translation in the same note

Word and construction: The whole Latin predicate is aligned with its note translation; dos contributes a dowry, not the separate largesse image.

Modern container: note

Context passages: DJR-049-24, DJR-049-25, DJR-049-26, DJR-049-27, DJR-049-29

Further local use

Printed “Dos” (Latin; lemma).

Citation key: dos.

Here: Dos means dowry; forma beauty, est is, sua her own, puellis for maidens. The modern turns the Latin plural generalization into a singular possessive construction and supplies A.

Context: Burton attributes the maxim to Ovid, but neither an Ovidian location nor direct dependence on the located Garzoni parallel is established.

Source: DJR-141-25; Edition page: unnumbered PDF689; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Dos est sua forma puellis

Modern rendering: A maiden’s beauty is her dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: A singular English generalization recasts Latin plural puellis; the full sentence, not Dos alone, supplies the maiden/beauty relationship.

Context passages: DJR-141-22, DJR-141-23, DJR-141-24, DJR-141-26, DJR-141-27

Further local use

Printed “Dos” (Latin; lemma).

Citation key: dos.

Here: Dos is dowry; magna great, est is, parentum of parents, Virtus virtue. The English article A is supplied; the continuation adds chastity as another part of the moral endowment.

Context: Burton quotes Horace after warning that equality in rank and wealth must not displace virtue and upbringing; parentum is retained against a compared spelling parentium.

Source: DJR-150-31; Edition page: 627; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Dos est magna parentum Virtus

Modern rendering: A great dowry is the parents’ Virtue

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The quoted first predicate is aligned, with supplied A; the following chastity clause is context, not silently included within this indexed phrase.

Context passages: DJR-150-30, DJR-150-32

dos

BAL-0238-V014 · Dowry and jointure

Printed “dotes” (Latin; lemma).

Gifts, qualities or endowments: plural Latin dos in a non-financial sense.

Here: Dotes is accusative plural, object of habuit, possessed; animi means of mind, rarissimas exceptional or very rare. These are mental gifts, not marriage payments.

Context: The marginal Valerius Maximus account celebrates Metellus’s exceptional good fortune; Burton adds the insistence that he nevertheless suffered sorrow, contrary to the compared source’s conclusion.

Source: DJR-023-05; Edition page: 11; Source layer: original marginal quotation.

Note; Modern note: N01544

Page label type: printed source label.

Source wording and original alignment: rarissimas animi dotes

Modern rendering: exceptional gifts of mind

Alignment scope: Original marginal Latin phrase aligned with its editorial translation in the same note

Word and construction: Rarissimas supplies exceptional, animi of mind, and dotes gifts in the note-level phrase translation.

Modern container: note

Context passages: DJR-023-04, DJR-023-06

Further local use

Printed “dotes” (Latin; lemma).

Citation key: dos.

Here: Dotes is nominative plural, subject of sunt in a line praising a maiden’s many gifts or qualities. The construction does not assert multiple marriage payments.

Context: The verse is a sample for word-rearrangement exercises in Burton’s catalogue of occupations; the number of rearrangements and bibliographic identities are not independently guaranteed.

Source: DJR-082-13; Edition page: 285–286; Source layer: original marginal quotation.

Note; Modern note: N06036

Page label type: printed source label.

Source wording and original alignment: dotes

Modern rendering: gifts

Alignment scope: Original marginal Latin word aligned with the supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-082-12, DJR-082-14

dotatus

BAL-0238-V009 · Dowry and jointure

Printed “dotata” (Latin; lemma).

Provided or endowed with a dowry: feminine singular Latin dotata.

Here: Dotata est is an endowed-with-dowry predicate, recast as has a dowry; abunde supplies in abundance. Here beauty is treated figuratively as that endowment even though the maiden is poor.

Context: Burton’s attractive-but-poor marriage argument is attributed and later qualified; the exact Apuleius source remains uncollated.

Source: DJR-140-85; Edition page: 577; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: abunde dotata est

Modern rendering: has a dowry in abundance

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Adjective/participle plus est becomes the finite has a dowry; abundance belongs to abunde.

Context passages: DJR-140-84, DJR-140-86, DJR-140-87

doto

BAL-0238-V010 · Dowry and jointure

Printed “dotandum” (Latin; lemma).

Providing a dowry: Latin gerund of dotare in the ad construction.

Here: Ad introduces the required act; dotandum is endowing with a dowry, congrue suitably. The modern uses the noun phrase a suitable dowry, supplying a.

Context: Burton’s marginal legal proposition is read with his body’s if Nevizanus is not misleading us and the immediate limitation endorsing parental choice. It is historical reported law, not present-day guidance.

Source: DJR-141-08; Edition page: unnumbered PDF688; Source layer: original marginal quotation.

Note; Modern note: N11096

Page label type: printed source label.

Source wording and original alignment: ad congrue dotandum

Modern rendering: to provide a suitable dowry

Alignment scope: Original marginal wording aligned with the supplied editorial translation in the same note

Word and construction: The ad-plus-gerund construction becomes to provide; the adverb congrue becomes adjective suitable within the supplied object phrase.

Modern container: note

Context passages: DJR-141-07, DJR-141-09

dowry / dower

BAL-0238-V001 · Dowry and jointure

Printed “dowers” (English; family).

Property or money brought into a marriage: plural dowry or marriage portion.

Here: Dowers means dowries here, not specifically a widow’s dower. Great contributes large.

Context: Burton’s imagined polity would regulate or suppress dowries, varying permitted portions by perceived attractiveness. Its neighboring compulsory-marriage rules and exclusions are proposals, not current law.

Source: DJR-017-05; Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: great dowers

Modern rendering: large dowries

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Dowers supplies dowries; great supplies large.

Context passages: DJR-017-04, DJR-017-06

Further local use

Printed “dowries” (English; lemma).

Citation key: dowry.

Here: Marriage payments among several financial obligations; separate from the following jointures.

Context: Burton describes households unable to sustain inherited rank yet unwilling to reduce expenditure.

Source: DJR-017-32; Edition page: 69; Source layer: original body; Page label type: printed source label.

Source and modern wording: dowries

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-017-31, DJR-017-33

Further local use

Printed “Dowre” (English; family).

Citation key: dowry / dower.

Here: A dowry listed among artificial attractions in the heading.

Context: The heading classifies material advantages alongside gestures and clothing; the preceding editorial note preserves the unusual member/subsection numbering.

Source: DJR-120-20; Edition page: 469; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Dowre

Modern rendering: Dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-120-19, DJR-120-21

Further local use

Printed “dowry” (English; lemma).

Citation key: dowry.

Here: The supposed marriage property is Kent, illustrating territorial rather than merely cash wealth.

Context: Burton’s Rowena example is legendary history and reverses the compared Geoffrey of Monmouth transaction: there Vortigern grants Kent to Hengist for the marriage, rather than receiving it with the bride.

Source: DJR-122-12; Edition page: 479; Source layer: original body; Page label type: printed source label.

Source and modern wording: her dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-122-11, DJR-122-13

Further local use

Printed “dowry” (English; lemma).

Citation key: dowry.

Here: To save here means keep the marriage property unspent by preventing the daughter’s marriage.

Context: Burton criticizes a father’s refusal to part with wealth or his daughter’s services, then distinguishes actual lack of means in the next paragraph.

Source: DJR-140-77; Edition page: unnumbered verso after 576; Source layer: original body; Page label type: printed source label.

Source and modern wording: to save her dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-76, DJR-140-78

Further local use

Printed “dowry” (English; lemma).

Citation key: dowry.

Here: Dowry is the marriage provision; competent supplies suitable or adequate, not a statement of professional ability.

Context: The reported legal right of a daughter over twenty-five is introduced if Nevizanus is not misleading us. Burton immediately limits his defense by endorsing parental choice and female reserve.

Source: DJR-141-08; Edition page: unnumbered PDF688; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a competent dowry

Modern rendering: a suitable dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-141-07, DJR-141-09

Further local use

Printed “dowrie” (English; lemma).

Citation key: dowry.

Here: Dowrie is a spelling of dowry; great supplies large. The buying of a husband is Burton’s accusatory image for wealth-driven matching.

Context: Burton contrasts the greedy iron age with earlier favorable marriage examples; the following dynastic and social-rank cases criticize money and ambition.

Source: DJR-141-40; Edition page: 578; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a great dowrie

Modern rendering: a large dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-141-39, DJR-141-41, DJR-141-42, DJR-141-43, DJR-141-44, DJR-141-45

dowry / dower

BAL-0238-V007 · Dowry and jointure

Printed “dowre” (English; family).

A marriage endowment, figuratively supplied by an attractive or valued quality.

Here: Dowre names the material asset for which beauty is treated as a substitute. The phrase does not claim an actual cash transfer.

Context: Burton collects attributed praises of beauty and material metaphors among the natural attractions of love.

Source: DJR-117-28; Edition page: 454; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Beauty is a dowre of it self

Modern rendering: Beauty is a dowry in itself

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-117-27, DJR-117-29

Further local use

Printed “dowry” (English; lemma).

Citation key: dowry.

Here: The financial metaphor supports accepting beauty instead of money. All-sufficient supplies entirely sufficient; dowry itself does not mean sufficiency.

Context: Burton argues against excessive parental strictness, then qualifies the appeal by allowing urgent reasons or serious impediments. His captivity example minimizes prescribed conditions; the Genesis citation is misnumbered.

Source: DJR-140-85; Edition page: 577; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Beauty is a dowry of it self all-sufficient

Modern rendering: Beauty is in itself an entirely sufficient dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-84, DJR-140-86, DJR-140-87

Further local use

Printed “portion” (English; lemma).

Citation key: portion.

Here: Portion is the figurative marriage endowment supplied jointly by beauty and upbringing. The original singular expression becomes plural themselves to agree with those paired qualities.

Context: Burton says me thinks and makes the preceding civic benefit conditional on caring less for wealth; the attributed Ovid maxim remains unlocated.

Source: DJR-141-25; Edition page: unnumbered PDF689; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a sufficient portion of it self

Modern rendering: a sufficient dowry in themselves

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Portion becomes dowry, sufficient is retained, and of it self becomes in themselves in the restructured plural-subject clause.

Context passages: DJR-141-22, DJR-141-23, DJR-141-24, DJR-141-26, DJR-141-27

Further local use

Printed “dowry” (English; lemma).

Citation key: dowry.

Here: The adequate marriage endowment is education and beauty rather than money. Competent supplies adequate.

Context: The recommendation is conditional on loving the person; Burton’s golden-age comparison includes belike and if all reported is true.

Source: DJR-141-34; Edition page: 578; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a competent dowry

Modern rendering: an adequate dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-141-33, DJR-141-35, DJR-141-36

dry thirst of Honor

BAL-0244-V005 · Ambition

Printed “dry thirst of Honor” (English; phrase).

Dry thirst is a parching, unsatisfied craving; honour is its object.

Here: The bodily image makes ambition a desire that consumes rather than replenishes its subject.

Context: Burton compiles moral descriptions, attributing some to Ambrose and Bernard; their exact external wordings are not established by this supplied passage.

Source: DJR-043-20; Edition page: 112 [122]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: a dry thirst of Honor

Modern rendering: a parching thirst for honour

Word and construction: Dry is rendered parching; honour remains the object of thirst.

Context passages: DJR-043-18, DJR-043-21, DJR-043-22

Alignment conventions: A1.

dummerer

BAL-0261-V002 · Abraham men

Printed “Dummerers” (English; lemma).

People accused of pretending to be mute.

Here: One of the hostile vagrancy categories in Burton’s catalogue of alleged simulated disability.

Context: Burton uses the category as an example in his poverty argument, not as the result of an independently established examination.

Source; Context passages: DJR-053-32

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Dummerers

Modern rendering: people who pretend to be mute

Word and construction: The modern phrase unfolds the meaning of the historical label; the allegation belongs to Burton’s account.

Context passages: DJR-053-23, DJR-053-24, DJR-053-25, DJR-053-26, DJR-053-27, DJR-053-28, DJR-053-29, DJR-053-30, DJR-053-31, DJR-053-33, DJR-053-34

Alignment conventions: A1.

Ecclesiastical censure

BAL-0266-V013 · Censure

Printed “Ecclesiastical censure” (English; phrase).

Disciplinary judgment or sanction imposed by church authority.

Here: Burton invokes the threat of church discipline when ending a speculative discussion of predestination.

Context: Burton cites the declaration prefixed to the Articles, in an edition printed 1633, and says he will stop the digression.

Source; Context passages: DJR-168-21

Edition page: 717; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: upon pain of Ecclesiastical censure

Modern rendering: on pain of ecclesiastical censure

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The phrase retains its disciplinary force; it does not specify a particular penalty such as excommunication.

Qualification: A historical restriction as reported by Burton, not a statement of current ecclesiastical law.

Context passages: DJR-168-19, DJR-168-20, DJR-168-22, DJR-168-23

egeo

BAL-0258-V007 · Poverty and riches

Printed “Egere” (Latin; lemma).

Latin egere, infinitive of egeo, means to be needy or lack something.

Here: Here to be needy is equated with offending in a satirical expression of social stigma.

Context: Original marginal Menippean tag, not a moral judgement the lexicon adopts; the faint est is confirmed but the satire is unidentified.

Source; Context passages: DJR-053-03

Edition page: 156; Source layer: original marginal quotation.

Note; Modern note: N03892

Page label type: printed source label.

Source wording and original alignment: Egere est offendere

Modern rendering: To be needy is to offend

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Modern container: note

Context passages: DJR-053-01, DJR-053-02, DJR-053-04, DJR-053-05, DJR-053-06, DJR-053-07, DJR-053-08, DJR-053-09, DJR-053-10, DJR-053-11, DJR-053-12, DJR-053-13

Alignment conventions: A1.

Further local use

Printed “indigere” (Latin; lemma).

Citation key: indigeo.

Here: To lack or be in want; paired with egere in the margin’s stigmatizing equation.

Context: The marginal satire says indigence is treated as wickedness; it does not establish guilt.

Source; Context passages: DJR-053-03

Edition page: 156; Source layer: original marginal quotation.

Note; Modern note: N03892

Page label type: printed source label.

Source wording and original alignment: indigere scelestum esse

Modern rendering: to be in want is to be wicked

Word and construction: The copula is supplied from the preceding parallel clause; no additional offence is inferred.

Modern container: note

Context passages: DJR-053-01, DJR-053-02, DJR-053-04, DJR-053-05, DJR-053-06, DJR-053-07, DJR-053-08, DJR-053-09, DJR-053-10, DJR-053-11, DJR-053-12, DJR-053-13

Alignment conventions: A1.

Further local use

Printed “non indigere” (Latin; phrase).

Citation key: indigeo.

Here: Not to need or lack; the negative is essential to the definition of true abundance.

Context: Burton combines Epicurus and Chrysostom in an argument for reducing desires; the succeeding objection voices genuine deprivation.

Source; Context passages: DJR-091-62

Edition page: 331; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: non habere, sed non indigere, vera abundantia

Modern rendering: Not possessing, but not needing, is true abundance.

Word and construction: Full antithesis: habere means possess, indigere need, non negates both infinitives; abundantia means abundance.

Context passages: DJR-091-60, DJR-091-61, DJR-091-63, DJR-092-01, DJR-092-02, DJR-092-03, DJR-092-04, DJR-092-05

Alignment conventions: A1.

Elishi

BAL-0201-V010 · Heroical love

Printed “Elishi” (Latinized medical designation in a Latin phrase; lemma).

The printed designation for lovesickness in this later Avicenna citation.

Here: It occurs in a citation prescribing repeated disgusting stories as an aversion tactic.

Context: Burton quotes an attributed historical treatment, following the far more explicit example from Bernard of Gordon; these methods are not endorsed as present-day care.

Source: DJR-135-55; Edition page: 554; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: de cura Elishi

Modern rendering: on the treatment of Elishi

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: De cura contributes on the treatment of; Elishi is the unchanged name of the condition.

Uncertainty: The edition retains Elishi separately from the earlier Ilishi; the underlying Latin medical editions and spelling relationship remain uncollated.

Context passages: DJR-135-54, DJR-135-56

Embrace as acceptance

BAL-0204-V016 · Kissing and embracing

Printed “embrace and follow this divine love” (English; phrase).

Receive or adopt willingly and pursue this divine love.

Here: The bodily verb extends to wholehearted spiritual commitment, with all one’s powers.

Context: Burton’s exhortation attributed to Ficino, followed by a Plotinian renunciation adapted to Christian devotion.

Source; Context passages: DJR-152-09

Edition page: 637; Source layer: original body; Page label type: printed source label.

Source and modern wording: embrace and follow this divine love

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The metaphor and its abstract object are retained.

Context passages: DJR-152-08, DJR-152-10

Embracing as reverence

BAL-0204-V004 · Kissing and embracing

Printed “embrace and reverence” (English; phrase).

Cherish or receive with affection, and honour: here the stated object is the divine beauty of the soul, not the man’s bodily person.

Here: The woman in Burton’s anecdote says her kiss honours the divine beauty of the sleeping man’s soul, not his appearance.

Context: The reported woman’s explanation of Platonic love; Burton uses it in praise of virtue.

Source; Context passages: DJR-110-41

Edition page: 423–424; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: embrace and reverence

Modern rendering: embracing and revering

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Both verbs are preserved with changed grammatical aspect. The enclosing not … but construction shifts the object from his person to the divine beauty of his soul; the narrated bodily kiss and its claimed spiritual meaning remain distinct.

Uncertainty: The anecdote is normally associated with Margaret of Scotland and Alain Chartier, but Burton prints Magdalen and Alanus; the supplied note records chronological doubts.

Context passages: DJR-110-39, DJR-110-40, DJR-110-42, DJR-110-43

Embracing; disputed remedy

BAL-0204-V018 · Kissing and embracing

Printed “embracing” (English; family).

Holding another person in one’s arms.

Here: Bodily embraces appear among sensory pleasures proposed to banish grief, a remedy disputed in the ensuing argument.

Context: Burton reports Epicurus’s proposed remedy and endorses Cicero’s objection. He reports Favorinus and Stobaeus as highly approving, while most of the more permissive physicians allow it in certain cases, especially for such patients.

Source; Context passages: DJR-085-36

Edition page: 302; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: touch, taste, embracing

Modern rendering: touch, taste, embraces

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The verbal noun embracing becomes the plural noun embraces; touch and taste are separate items.

Qualification: Original margin Corporum complexus means bodily embraces: corporum is genitive plural of bodies, complexus the noun embraces. The continuation attributes to Fonseca a proposal for sexual pleasure and pressure regardless of willingness. These are historical claims, not medical advice.

Context passages: DJR-085-35, DJR-085-37, DJR-085-38, DJR-085-39, DJR-085-40

Supporting source notes: N06312

empty boat

BAL-0242-V035 · Parents and children

Printed “empty boat” (English; phrase).

A figurative passive carrier wholly directed by another.

Here: The daughter is imagined as a boat loaded and directed at her father’s will; the modern redistributes the original what/where/when/whom series.

Context: Burton is condemning coercive parental disposal, not granting a father an unrestricted right of ownership.

Source; Context passages: DJR-140-83

Edition page: 577; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as an empty boat she must carry what, where, when, and whom her Father will

Modern rendering: like an empty boat, she must carry what and whom her father wishes, wherever and whenever he pleases

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-75, DJR-140-76, DJR-140-77, DJR-140-78, DJR-140-79, DJR-140-80, DJR-140-81, DJR-140-82, DJR-140-84, DJR-140-85, DJR-140-86, DJR-140-87, DJR-140-88, DJR-140-89, DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-141-13, DJR-141-14, DJR-141-15, DJR-141-16, DJR-141-17, DJR-141-18, DJR-141-19, DJR-141-20, DJR-141-21, DJR-141-22, DJR-141-23

emulate

BAL-0249-V007 · Emulation

Printed “emulating” (English; lemma).

To rival or match in excellence.

Here: Eyes are compared with stars for brightness.

Context: Burton’s English verse follows a separately translated Latin couplet whose source remains unidentified.

Source: DJR-119-49; Edition page: 465; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Eys emulating stars in light

Modern rendering: Eyes that rival stars in light

Word and construction: Emulating is rival; the construction concerns brightness, not a mental passion.

Context passages: DJR-119-47, DJR-119-48, DJR-119-50

Alignment conventions: A1.

Further local use

Printed “æmula” (Latin; lemma).

Citation key: æmulus.

Here: The eyes rival the stars.

Context: The unidentified Latin verse is followed by Burton’s English expansion adding in light.

Source: DJR-119-48; Edition page: 465; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: æmula lumina stellis

Modern rendering: eyes that rival the stars

Word and construction: Lumina supplies eyes, æmula rival, stellis the stars; this Latin line does not itself say in light.

Sense relation: The paired Latin supplies the same comparison of beauty, without the English addition in light.

Context passages: DJR-119-47, DJR-119-49

Alignment conventions: A1.

emulate

BAL-0249-V011 · Emulation

Printed “emulate” (English; lemma).

To rival or compete with.

Here: The Devil is said to rival God’s glory by demanding the worship given to God.

Context: This is Burton’s attributed Christian theological account: he associates imitation with Eusebius and the alternatives of mockery or rivalry with Dandini.

Source: DJR-153-18; Edition page: 643; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to abuse or emulate Gods glory

Modern rendering: to mock or rival God’s glory

Word and construction: Emulate becomes rival, abuse mock; or preserves the alternative purposes and God’s glory remains their object.

Context passages: DJR-153-17, DJR-153-19

Alignment conventions: A1.

Further local use

Printed “æmulationem” (Latin; lemma).

Citation key: æmulatio.

Here: Rivalry with God is one of two alternative purposes.

Context: The original marginal phrase is attributed to Dandini; its Christian demonic interpretation belongs to Burton’s account and is not automatically the meaning of the separate classical guardian-spirit sources.

Source: DJR-153-18; Edition page: 643; Source layer: original marginal quotation.

Note; Modern note: N12113

Page label type: printed source label.

Source wording and original alignment: Vel in abusum Dei vel in æmulationem.

Modern rendering: Either to mock God or to rival him.

Alignment scope: construction with him supplied from preceding Dei

Word and construction: The noun æmulationem is recast as to rival; vel…vel supplies either…or, and him is supplied from the preceding Dei (of God).

Modern container: note

Sense relation: The marginal noun expresses the same rivalry as the body’s verb, preserving alternative purposes.

Context passages: DJR-153-17, DJR-153-19

emulation

BAL-0249-V002 · Emulation

Printed “Emulation” (English; lemma).

Rivalry or a wish to equal or surpass another.

Here: Rivalry appears among subordinate passions whose excess consumes the bodily spirits.

Context: Burton gives alternative classifications and expressly conditions the harmful consequence on immoderation.

Source: DJR-040-03; Edition page: 97 [PDF197]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: Emulation

Modern rendering: rivalry

Word and construction: Rivalry gives the competitive rather than merely imitative sense.

Context passages: DJR-040-02, DJR-040-04

Alignment conventions: A1.

Further local use

Printed “Emulation” (English; lemma).

Citation key: emulation.

Here: One of the mixed emotions listed after sorrow and fear.

Context: Burton names rivalry separately from envy, pride and self-love.

Source: DJR-025-29; Edition page: 25; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Emulation

Modern rendering: rivalry

Word and construction: The lexical equivalent is direct; the broader list does not identify all its members as the same emotion.

Sense relation: Another classification names the same competitive passion.

Context passages: DJR-025-28, DJR-025-30

Alignment conventions: A1.

Further local use

Printed “emulation” (English; lemma).

Citation key: emulation.

Here: Another’s happiness becomes one’s own misery.

Context: Burton invokes Cyprian’s moral and bodily imagery; the later defence of honourable rivalry limits any universal condemnation.

Source: DJR-041-13; Edition page: 102; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as Cyprian describes emulation

Modern rendering: as Cyprian describes rivalry

Word and construction: Emulation is rivalry in this explicit attribution.

Sense relation: The harmful form is nourished by envy and described as self-torment.

Context passages: DJR-041-14, DJR-041-15, DJR-041-16, DJR-041-17, DJR-041-18, DJR-041-19, DJR-041-20, DJR-041-21

Alignment conventions: A1.

Further local use

Printed “emulation” (English; lemma).

Citation key: emulation.

Here: Country neighbours ruin themselves through precedence disputes and competitive expenditure.

Context: Burton’s scarcely-two generalization expressly excepts close kinship or marriage; it is his social satire.

Source: DJR-041-17; Edition page: 102–103; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: there is emulation betwixt them and their servants

Modern rendering: rivalry between them and their servants

Word and construction: The construction identifies the people drawn into competition.

Sense relation: Social rivalry becomes destructive expenditure.

Context passages: DJR-041-16, DJR-041-18, DJR-041-19

Alignment conventions: A1.

Further local use

Printed “Emulation” (English; lemma).

Citation key: emulation.

Here: The remedy heading leads into counterbalancing irregular passions with virtues and testing their occasion.

Context: The subsequent counsel concerns irregular motions; it does not cancel the earlier acceptance of honourable rivalry.

Source: DJR-095-33; Edition page: 347; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Emulation

Modern rendering: rivalry

Word and construction: The heading supplies the lexical match; the treatment follows in the next paragraph.

Sense relation: The harmful passion is included among the objects of moral regulation.

Context passages: DJR-095-34

Alignment conventions: A1.

enforced continence

BAL-0235-V024 · Celibacy and vows

Printed “inforced temperance” (English; family).

Compelled sexual abstinence.

Here: Temperance here means sexual continence, and inforced supplies compulsion. It does not mean moderation in food or drink.

Context: Burton attributes diseases and crimes to this condition. Those causal claims and accusations remain historical polemic, not accepted medical explanation or verified offences.

Source; Context passages: DJR-063-15

Edition page: 205; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this inforced temperance

Modern rendering: this enforced continence

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-036-11, DJR-036-12, DJR-036-13, DJR-036-14, DJR-036-15, DJR-063-06, DJR-063-07, DJR-063-08, DJR-063-09, DJR-063-10, DJR-063-11, DJR-063-12, DJR-063-13, DJR-063-14, DJR-063-16, DJR-063-17, DJR-142-09, DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-14, DJR-142-15, DJR-142-16, DJR-142-17, DJR-142-18, DJR-142-19

Entertain; adopt conduct

BAL-0273-V008 · Entertain

Printed “entertained” (English; phrase).

Adopted or admitted into one’s conduct.

Here: Subjects are said to adopt the vices of powerful exemplars.

Context: Burton extends Juvenal’s parental example to rulers and makes a hostile social generalization; most part is not every subject.

Source; Context passages: DJR-013-22

Edition page: 49; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their examples are soonest followed, vices entertained

Modern rendering: Their examples are the first to be followed, their vices the first to be adopted

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertained supplies adopted; modern their and the first to be repeat the relation understood from the preceding clause.

Context passages: DJR-013-21, DJR-013-23

Further local use

Printed “entertains” (English; phrase).

Citation key: Entertain; harbour ambition.

Harbours or maintains within oneself.

Here: The great man exchanges freedom for ambition and suspicious anxiety.

Context: Burton’s consolatory argument against envying high rank; the subject is the great man, not his servants.

Source; Context passages: DJR-090-16

Edition page: 323; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for liberty he entertains ambition

Modern rendering: In place of freedom he harbours ambition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: For liberty means in place of freedom; entertains means harbours, with ambition the object.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-090-15, DJR-090-17

Entertain; maintain or employ

BAL-0273-V002 · Entertain

Printed “entertain” (English; phrase).

To maintain or employ someone in a household or court.

Here: Princes support jesters and actors whose cheerful company is welcome.

Context: An observation attributed to Gomesius, not a statement that the princes perform for the jesters.

Source; Context passages: DJR-110-09

Edition page: 420; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: entertain Jesters

Modern rendering: maintain jesters

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertain supplies maintain and Jesters jesters. Players follows as a second object, rendered actors.

Context passages: DJR-110-07, DJR-110-08, DJR-110-10, DJR-110-11, DJR-110-12

Further local use

Printed “entertain” (English; phrase).

Citation key: Entertain; employ clergy.

To employ or maintain in service.

Here: Patrons employ compliant clergy and present them to church livings.

Context: Burton’s satirical contrast with neglected university scholars, following the claim that dependent chaplains must imitate their patrons’ opinions.

Source; Context passages: DJR-049-34

Edition page: 142–143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: whom they commonly entertain

Modern rendering: whom they commonly employ

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertain supplies employ; present to Church livings is a separate following action.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-049-27, DJR-049-28, DJR-049-29, DJR-049-30, DJR-049-31, DJR-049-32, DJR-049-33, DJR-049-35, DJR-049-36, DJR-049-37, DJR-049-38, DJR-049-39

Entertain; occupy time and company

BAL-0273-V005 · Entertain

Printed “entertain” (English; phrase).

To occupy or pass time, and provide diversion for company.

Here: Recreation is intended to refresh tired minds and make long winter evenings less tedious.

Context: Burton contrasts the legitimate purpose with ruinous gambling; the next chess example is suitable for some causes of melancholy but harmful after over-study.

Source; Context passages: DJR-080-06

Edition page: 275; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to entertain time and company

Modern rendering: to pass the time and entertain company

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: One original verb governs two objects: modern pass the time and entertain company separately express its application to time and people.

Context passages: DJR-080-04, DJR-080-05, DJR-080-07, DJR-080-08

Entertain; receive a rival lover

BAL-0273-V012 · Entertain

Printed “entertains” (English; phrase).

Receives or favours, here as a lover.

Here: The beloved is to be accused of accepting a rival.

Context: A historical aversion tactic attributed to Avicenna; these are proposed allegations, not established infidelity or medical findings.

Source; Context passages: DJR-135-51

Edition page: 553; Source layer: original body; Page label type: printed source label.

Source and modern wording: entertains another

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern keeps the phrase; another means another lover from the allegation of unfaithfulness, rather than an unspecified social guest.

Context passages: DJR-135-50, DJR-135-52, DJR-135-53, DJR-135-54, DJR-135-55, DJR-135-56

Entertain; receive and hold an idea

BAL-0273-V006 · Entertain

Printed “entertained” (English; phrase).

Received or taken into the mind.

Here: An idea once received is said to recur with violent persistence.

Context: Mercurialis’s general historical description of melancholic people; the text expressly says recurrence can be involuntary and distressing.

Source; Context passages: DJR-059-36

Edition page: 187; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: What conceit they have once entertained

Modern rendering: whatever idea they have once entertained

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Conceit supplies idea, while entertained retains mental reception. The word does not mean that the idea pleases them or is freely chosen on every recurrence.

Context passages: DJR-059-35, DJR-059-37

Further local use

Printed “entertain” (English; phrase).

Citation key: Entertain; hold notions.

To receive or hold in the mind.

Here: Fracastorius asks why people accept false beliefs about their bodies or rank.

Context: Burton reports different bodily and imaginative explanations; Laurentius’s compressed pleasure/displeasure explanation remains qualified.

Source; Context passages: DJR-064-03

Edition page: 207; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: entertain such false conceipts

Modern rendering: entertain such false notions

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Conceipts becomes notions; entertain retains the mental sense, without implying conscious pretence.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-064-02, DJR-064-04

Further local use

Printed “entertain” (English; phrase).

Citation key: Entertain; admit an impulse.

To admit or harbour a thought or impulse.

Here: Porphyry is said to regret having contemplated taking his own life after Plotinus’s consolation.

Context: Burton’s altered retelling and moral judgment; N06212 distinguishes Porphyry’s account of the visit, journey and recovery. The next passage urges kindness and rejects mockery.

Source; Context passages: DJR-084-27

Edition page: 297; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: entertain so vile a motion

Modern rendering: entertained so base an impulse

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Motion means impulse; the modern past tense follows the restructured English sentence. Vile/base belongs to Burton’s judgment, not a judgment adopted about distressed people.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-084-26, DJR-084-28

Further local use

Printed “entertain” (English; phrase).

Citation key: Entertain; receive temptations.

To receive or admit.

Here: Temptations and illusions are the antecedent of them.

Context: Agrippa and Lavater’s historical demonological claim; Burton immediately declines to decide between external assault, possession or another mode.

Source; Context passages: DJR-031-20

Edition page: 53; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most apt to entertain them

Modern rendering: more ready to receive them

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertain supplies receive; them refers to temptations and illusions, not to guests or physical food. The comparative wording follows the surrounding comparison with other people.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-031-19, DJR-031-21

Entertain; receive food

BAL-0273-V007 · Entertain

Printed “entertain” (English; phrase).

To receive or take in.

Here: The stomach is personified as welcoming food liked by its owner.

Context: Fuchs’s historical dietary exception, supported by Hippocrates; necessity supplies a further exception before Burton restates restrictions for those able to choose.

Source; Context passages: DJR-036-01

Edition page: 77–78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: willingly entertain such meats we love most

Modern rendering: willingly receives the foods we like best

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertain supplies receives, meats foods; willingly preserves the hospitable personification. The change in verb agreement follows the modern stomach construction.

Context passages: DJR-036-02, DJR-036-03

Entertain; welcome a returning person

BAL-0273-V011 · Entertain

Printed “entertained” (English; phrase).

Welcomed or received.

Here: The prodigal son’s welcome is the analogy for God receiving the penitent.

Context: Burton’s Christian consolation explicitly conditions the promise on penitence.

Source; Context passages: DJR-166-26

Edition page: 707; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as the prodigal Son was entertained

Modern rendering: as the prodigal son was welcomed

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertained supplies welcomed in the passive; the analogy does not remove the following condition of a penitent heart.

Context passages: DJR-166-25, DJR-166-27

Further local use

Printed “entertains” (English; phrase).

Citation key: Entertain; repentance receives all.

Receives or welcomes.

Here: Repentance is personified as open to all the listed kinds of sinner.

Context: The antecedent This is repentance in 166-44, followed through the Chrysostom passage and the examples of Paul and Peter. The margin’s adulterer is additional to the body list.

Source; Context passages: DJR-166-46

Edition page: 708; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: but entertains all, communicates it self to all

Modern rendering: It welcomes everyone and gives itself to everyone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertains all supplies welcomes everyone. Modern It makes the subject explicit; but contrasts with the preceding refusals, and communicates means gives itself here.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-166-43, DJR-166-44, DJR-166-45, DJR-166-47

Entertain; welcome news

BAL-0273-V010 · Entertain

Printed “entertain” (English; phrase).

To welcome or accept.

Here: Suspicious lovers are unwilling to welcome even favourable news.

Context: Burton alternates excessive credulity and hope with jealousy; Terence’s father-son dialogue illustrates distrust of the desired marriage news.

Source; Context passages: DJR-127-49

Edition page: 510; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: unapt to believe or entertain any good news

Modern rendering: unwilling to believe or welcome any good news

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertain supplies welcome; unapt/unwilling qualifies both believe and welcome, so the phrase does not assert actual acceptance.

Context passages: DJR-127-48, DJR-127-50

Entertainment; household reception

BAL-0273-V001 · Entertain

Printed “entertainment” (English; phrase).

Reception into a household or service, with support.

Here: A patron takes the scholar into his household without yet granting the desired church appointment.

Context: Burton’s conditional satirical example: even a qualified scholar admitted to service may wait seven years, compared with Jacob.

Source; Context passages: DJR-049-28

Edition page: 142 [printed 128]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: give him entertainment

Modern rendering: take him into his household

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Give entertainment to him means receive and maintain him in the household; his household makes the patron’s household explicit from the situation. It does not mean the patron amuses him.

Translator-supplied words: his household, specifying the institution of reception from the patronage context

Context passages: DJR-049-27, DJR-049-29, DJR-049-30, DJR-049-31, DJR-049-32, DJR-049-33, DJR-049-34, DJR-049-35, DJR-049-36, DJR-049-37, DJR-049-38, DJR-049-39

Supporting source notes: N03597

Entertainment; treatment of a suitor

BAL-0273-V009 · Entertain

Printed “entertainment” (English; phrase).

Reception or treatment shown to someone.

Here: Ampelis favours one suitor before another to provoke jealousy.

Context: Ampelis’s speech from Lucian; Burton prints he and alters the threatened victim, as N09545 explains. This is attributed manipulative advice, not the article’s advice.

Source; Context passages: DJR-124-18

Edition page: 489; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: gave better entertainment to Calliades the Painter before his face

Modern rendering: treated Calliades the painter more favourably before his eyes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The noun better entertainment becomes treated more favourably, preserving Calliades as recipient and the other suitor as witness.

Context passages: DJR-124-17, DJR-124-19

Further local use

Printed “entertainment” (English; phrase).

Citation key: Entertainment; amorous welcome.

Welcome or favourable reception.

Here: Euryalus and Lucretia are represented as mutually ready to welcome each other before speech.

Context: Burton’s literary account of communicated favour through looks; this is not a general rule that a look establishes consent.

Source; Context passages: DJR-120-32

Edition page: 470; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: prepared to give each other entertainment

Modern rendering: ready to welcome one another

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Prepared becomes ready and give each other entertainment becomes welcome one another; mutuality is explicit.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-120-31, DJR-120-33

Further local use

Printed “entertainment” (English; phrase).

Citation key: Entertainment; remembered reception.

The reception or treatment a visitor receives.

Here: The lover replays favourable treatment, then alternatively rejection, in his mind.

Context: Burton’s description of the lover’s changing delight and torment, with Troilus as a literary comparison.

Source; Context passages: DJR-130-06

Edition page: 524; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what entertainment he had

Modern rendering: the reception he received

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertainment supplies reception; what he had is recast as the reception he received, not a programme of amusement.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-130-05, DJR-130-07

Entertainments; festive events

BAL-0273-V004 · Entertain

Printed “entertainments” (English; phrase).

Festive receptions or diversions provided for company.

Here: Entertainments appear among weddings, masques, revels and plays in the news catalogue.

Context: Burton’s alternating view of public happiness and calamity, not a claim that all entertainment in the book means amusement.

Source; Context passages: DJR-002-08

Edition page: 4; Source layer: original body; Page label type: printed source label.

Source and modern wording: entertainments

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The same noun is retained; its festive event sense is supplied by the surrounding catalogue, not by a replacement word.

Context passages: DJR-002-07, DJR-002-09

Entertainments; hospitality provision

BAL-0273-V013 · Entertain

Printed “entertainments” (English; phrase).

Hospitality or receptions provided for others.

Here: Public revenue in Burton’s imagined commonwealth pays for hospitality among other expenses.

Context: A proposal, not a report of an existing tax system or a claim that entertainment is inherently wasteful.

Source; Context passages: DJR-017-17

Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: entertainments

Modern rendering: hospitality

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The plural noun is rendered by the mass noun hospitality; feasts, sports and other expenses remain separately named.

Context passages: DJR-017-16, DJR-017-18

Further local use

Printed “entertainment” (English; phrase).

Citation key: Entertainment; open-house hospitality.

Hospitality provided to visitors.

Here: The open-house host gives reception beyond his means and is figuratively consumed by dependants.

Context: Burton distinguishes commendable hospitality from its extravagant abuse in the preceding paragraph.

Source; Context passages: DJR-017-22

Edition page: 68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: giving entertainment to such as visit them

Modern rendering: entertain everyone who visits

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The noun construction becomes a verb, with everyone who visits representing such as visit them.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-017-21, DJR-017-23

Further local use

Printed “entertainment” (English; phrase).

Citation key: Entertainment; hospitality sought.

Hospitality or favourable reception.

Here: Some men are accused of feigning love to obtain better hospitality and occupy idle hours.

Context: Burton’s accusation after Volpone’s theatrical promises; the following Catullus passage is Ariadne’s lament, not independent proof of every suitor’s intentions.

Source; Context passages: DJR-125-22

Edition page: 495; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for better entertainment

Modern rendering: secure better hospitality

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The purpose for is recast with secure; entertainment supplies hospitality and better retains the comparative.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-125-21, DJR-125-23

Entire idiots; alleged absence of understanding

BAL-0278-V014 · Idiot

Printed “entire Ideots” (English; family).

People represented as wholly without understanding: entire means complete or wholly, and Ideots supplies the people alleged to lack understanding.

Here: The reported consolatory paradox judges such people happier because they supposedly escape learned people’s cares and fears.

Context: Some think and the modern they say frame a reported opinion, not Burton’s unqualified prescription of ignorance or a factual immunity to anxiety. The Virginian comparison is an attributed colonial stereotype, the Ottoman support report remains uncollated, and DJR-098-37 returns to distress, pity and some hold within the paradox.

Source; Context passages: DJR-098-35

Edition page: 362; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: entire Ideots do best

Modern rendering: Those wholly without understanding fare best

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entire supplies wholly; Ideots becomes Those without understanding; do best becomes fare best. The translation expands the old label rather than attaching a present-day diagnosis.

Context passages: DJR-098-33, DJR-098-34, DJR-098-36, DJR-098-37, DJR-098-38

Supporting source notes: N07407, N07410, N07412

Envy

BAL-0246-V001 · Envy, malice and hatred

Printed “Envy” (English; lemma).

Pain at another person’s good; Burton also joins to it pleasure at their harm.

Here: The definition reverses the response of compassion: another’s prosperity hurts and another’s suffering pleases.

Context: Burton brings several authorities together; the supplied note cautions that their accounts are related, not identical.

Source: DJR-041-07; Edition page: 101; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Envy is nought else but Tristitia de bonis alienis, sorrow for other mens good, be it present, past, or to come: & gaudium de adversis, and joy at their harms

Modern rendering: envy is simply “sorrow at another’s good fortune”—sorrow for other people’s blessings, past, present or future—and “joy at adversity,” joy in their suffering

Word and construction: Envy names the whole account; the two Latin constructions separately express sorrow at good and joy at adversity, and the time-range belongs to the good.

Context passages: DJR-041-04, DJR-041-05, DJR-041-06, DJR-041-08, DJR-041-09

Alignment conventions: A1.

envy

BAL-0246-V014 · Envy, malice and hatred

Printed “envyed” (English; lemma).

Begrudged or withheld something from someone.

Here: Fortune is personified as having denied the speaker wealth.

Context: The consolation challenges, rather than endorses, the belief that poverty proves God’s hatred.

Source: DJR-090-35; Edition page: 324–325; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If fortune hath envyed me wealth

Modern rendering: If fortune has begrudged me wealth

Word and construction: The conditional and recipient me remain; envyed is a verb of begrudging wealth.

Context passages: DJR-090-34, DJR-090-36, DJR-090-37, DJR-090-38

Alignment conventions: A1.

Further local use

Printed “invidit” (Latin; lemma).

Citation key: invideo.

Here: Fortune withholds riches in the cited account of poverty without disgrace.

Context: The Cardano margin supplies the Latin formulation corresponding to the English conditional.

Source: DJR-090-35; Edition page: 324–325; Source layer: original marginal quotation.

Note; Modern note: N06700

Page label type: printed source label.

Source wording and original alignment: si fortuna divitias invidit

Modern rendering: if fortune begrudged me riches

Alignment scope: phrase with me supplied from the preceding Latin mihi

Word and construction: Invidit supplies begrudged; si is if, fortuna the subject and divitias the object. Me is supplied from the preceding mihi in the wider question.

Modern container: note

Sense relation: The marginal Latin uses the corresponding verb for fortune’s withholding of wealth.

epithalamium

BAL-0234-V032 · Marriage

Printed “Epithalamium” (Greek-derived Latin noun in English; lemma).

A wedding song or poem.

Here: Epithalamium names the celebratory literary ending, after the comparison with comedy ending in a wedding.

Context: The ensuing verses offer a wished-for union and prosperity. Their classical source adaptations are retained rather than treated as a single literal translation.

Source; Context passages: DJR-143-53

Edition page: 589; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: end all with an Epithalamium

Modern rendering: end it all with a wedding song

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-48, DJR-143-49, DJR-143-50, DJR-143-51, DJR-143-52, DJR-143-54, DJR-143-55, DJR-143-56, DJR-143-57, DJR-143-58, DJR-143-59, DJR-143-60, DJR-143-61, DJR-143-62, DJR-143-63, DJR-143-64, DJR-143-65, DJR-143-66, DJR-143-67, DJR-143-68, DJR-143-69, DJR-143-70, DJR-143-71, DJR-143-72, DJR-143-73, DJR-143-74, DJR-143-75

Further local use

Printed “Epithalamiums” (English plural of a Greek-derived Latin noun; lemma).

Citation key: epithalamium.

Here: Epithalamiums are wedding songs; for means instead of, not in support of. The contrast replaces celebration with war’s suffering.

Context: This is the imagined sufferer’s objection, located by Burton’s margin in the Low Countries in 1598. His answer follows at 087-05; the travel-history reference is uncollated.

Source; Context passages: DJR-087-04

Edition page: 308; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: we have Bellona’s whips, and pittifull out-cryes, for Epithalamiums

Modern rendering: Instead of wedding songs we have Bellona’s whips and pitiful cries

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete clause fronts the replacement marker instead of; Epithalamiums supplies wedding songs.

Context passages: DJR-087-01, DJR-087-02, DJR-087-03, DJR-087-05

Further local use

Printed “Epithalamium” (Greek-derived Latin noun in English; lemma).

Citation key: epithalamium.

Here: Epithalamium again means wedding song, here used for the Song of Solomon as an allegory of Christ and the Church.

Context: Burton’s Christian interpretation treats the bridal language as spiritual imagery; the following composite biblical description is not one continuous quotation.

Source; Context passages: DJR-151-37

Edition page: 634; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in that Epithalamium or mystical song of Solomon

Modern rendering: in that wedding song, the mystical Song of Solomon

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The modern renders Epithalamium as wedding song and recasts the explanatory or as apposition.

Context passages: DJR-151-38, DJR-151-39

Further local use

Printed “Hymenæus” (Greek-derived Latin wedding-song name in English; lemma).

Citation key: Hymenaeus.

Here: Hymenæus names a wedding song here, not the god as an acting person. The modern supplies the article and makes the singing predicate finite in its coordinated description.

Context: Burton casts Europa’s abduction in festive marriage-procession imagery while redistributing Lucian’s performers; this does not establish the woman’s consent.

Source; Context passages: DJR-132-29

Edition page: 536; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: singing Hymenæus

Modern rendering: sing the wedding song

Alignment scope: Participial predicate recast as finite, with an English article supplied

Word and construction: Hymenæus supplies wedding song; singing is recast as sing, and the article the is supplied by the modern construction.

Context passages: DJR-132-28, DJR-132-30

eran

BAL-0200-V006 · Love

Printed “ἐρᾶν” (Greek; lemma).

To love erotically or passionately.

Here: The second Greek infinitive supplies the erotic member of the contrast.

Context: Burton’s citation participates in his reported twofold classification rather than an exhaustive dictionary account of either verb.

Source: DJR-108-42; Edition page: 413; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ἐρᾶν

Modern rendering: to love erotically

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Erotically qualifies the kind of loving expressed by this infinitive in the contrast.

Grammar: Present active infinitive; the citation key transliterates the attested Greek.

Context passages: DJR-108-43, DJR-108-44

erubescentia and rubor

BAL-0257-V007 · Shame

Printed “erubescentia turnes to rubor” (Latin and English; family).

Erubescentia means the act of blushing; rubor means redness.

Here: The construction describes an episode of blushing becoming a lasting flush.

Context: It follows discomfort in company or detention before social superiors. Burton’s separate English restatement specifies continuance.

Source; Context passages: DJR-064-13

Edition page: 208–209; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: erubescentia turnes to rubor

Modern rendering: the act of blushing turns to redness

Word and construction: The Latin nouns are separately translated around the English verb; neither noun alone accounts for the whole construction.

Context passages: DJR-064-11, DJR-064-12, DJR-064-14, DJR-064-15

Alignment conventions: A1.

erubesco

BAL-0257-V012 · Shame

Printed “erubescere” (Latin; lemma).

To blush or feel shame.

Here: A young man blushes when his female lover catches him committing a shameful act.

Context: The marginal Latin says she catches him; Burton’s body instead presents prospective shame at an offence that will come to her knowledge. The account adapts Platonic material rather than quoting a verified exact sentence.

Source; Context passages: DJR-131-53

Edition page: 532; Source layer: original marginal quotation.

Note; Modern note: N10271

Page label type: printed source label.

Source wording and original alignment: adolescentem maxime erubescere cernimus

Modern rendering: we see a young man blush deeply

Word and construction: Cernimus gives we see, adolescentem a young man, maxime deeply and erubescere blush; the following when-clause gives the occasion.

Modern container: note

Context passages: DJR-131-52, DJR-131-54

Alignment conventions: A1.

Further local use

Printed “abashed” (English; lemma).

Citation key: abashed.

Here: A young man is ashamed to commit an offence that his mistress will hear or see.

Context: This is Burton’s prospective English, distinct from the marginal scene where she catches him doing it.

Source; Context passages: DJR-131-53

Edition page: 532; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: much abashed to commit any foul offence

Modern rendering: deeply ashamed to commit any disgraceful act

Word and construction: Much becomes deeply, abashed ashamed, foul disgraceful and offence act; the infinitive retains the prospective relation.

Sense relation: The English statement gives the related moral feeling with a different temporal setting.

Context passages: DJR-131-52, DJR-131-54

Alignment conventions: A1.

Further local use

Printed “Erubesce” (Latin; lemma).

Citation key: erubesco.

Here: The mourner is rebuked for relying on one friend, figured as one anchor.

Context: This is the harsh pseudo-Senecan reply after the objection that grief for a dear friend needs no limit; it is not Burton’s admission of shame.

Source; Context passages: DJR-095-04

Edition page: 345; Source layer: original marginal quotation.

Note; Modern note: N07087

Page label type: printed source label.

Source wording and original alignment: Erubesce

Modern rendering: Be ashamed

Word and construction: The Latin imperative becomes the English imperative.

Modern container: note

Sense relation: The same verbal family expresses an injunction to feel shame rather than visible blushing.

Context passages: DJR-094-54, DJR-095-01, DJR-095-02, DJR-095-03, DJR-095-05, DJR-095-06

Alignment conventions: A1.

esse

BAL-0259-V020 · Honour and nobility

Printed “esse” (Latin; lemma).

Latin esse means to be or being; substantivized here, existence.

Here: Money gives social gentility its existence in the satirical account of wealth-maintained rank.

Context: The universal-sounding attack belongs to this stage, before the corrective account of true moral and civic nobility.

Source; Context passages: DJR-088-31

Edition page: 315; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: gives esse to it

Modern rendering: gives it existence

Word and construction: It refers to gentility or rank; esse is rendered existence rather than an unexplained Latin term.

Context passages: DJR-088-29, DJR-088-30, DJR-088-32, DJR-088-33, DJR-088-34

Alignment conventions: A1.

Further local use

Printed “non ens” (Latin; phrase).

Citation key: non ens.

Here: Boasted pedigree is dismissed as empty form.

Context: A satirical valuation rather than a claim that social ranks have no practical effects; later prose grants true nobility and material support.

Source; Context passages: DJR-088-23

Edition page: 314–315; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: It is non ens

Modern rendering: It is a nonentity

Word and construction: The supplied indefinite article makes the substantivized Latin expression idiomatic.

Context passages: DJR-088-18, DJR-088-19, DJR-088-20, DJR-088-21, DJR-088-22, DJR-088-24, DJR-088-25, DJR-088-26, DJR-088-27, DJR-088-28, DJR-088-29, DJR-088-30, DJR-088-31

Alignment conventions: A1.

Estate; circumstances as experienced

BAL-0274-V009 · Estate

Printed “estate” (English; family).

One’s condition or circumstances.

Here: An enviable outward condition cannot by itself make someone happy if he dislikes it.

Context: Burton’s compressed Senecan argument, following the shoe-that-pinches illustration; the margin combines different voices within Seneca.

Source; Context passages: DJR-042-24

Edition page: 108; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what thine estate is, or seem to others

Modern rendering: what your condition is, or seems to others

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate supplies condition; the contrast with other people’s view is retained rather than equating it with an account of assets.

Context passages: DJR-042-22, DJR-042-23, DJR-042-25

Supporting source notes: N03028, N03029

Further local use

Printed “estate” (English; family).

Citation key: Estate; poverty as condition.

A condition of life.

Here: Poverty is called a happy condition and denied the status of proof of divine rejection.

Context: Burton’s Christian consolation, followed by a concession that riches too can be legitimate gifts.

Source; Context passages: DJR-089-30

Edition page: 320; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an happy estate

Modern rendering: a happy condition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate supplies condition; happy is Burton’s evaluative predicate, not part of the noun’s fixed definition.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-089-31, DJR-089-32, DJR-089-33, DJR-089-34, DJR-089-35, DJR-089-36

Further local use

Printed “estates” (English; family).

Citation key: Estates; rich and poor conditions.

Conditions or circumstances in life.

Here: The reader is asked to compare rich and poor people’s natural endowments and outward fortunes.

Context: Burton’s argument that wealth does not automatically establish greater happiness or natural worth; the margin says generally healthier where the body says better.

Source; Context passages: DJR-089-36

Edition page: 320; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: conferre both estates

Modern rendering: compare the two conditions

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Conferre supplies compare; both estates the two conditions. They are the rich and poor conditions, not two parcels of land.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-089-30, DJR-089-31, DJR-089-32, DJR-089-33, DJR-089-34, DJR-089-35

Estate; circumstances of a match

BAL-0274-V013 · Estate

Printed “estate” (English; family).

Circumstances or condition, including wealth, rank and other circumstances of life.

Here: The prospective partners’ situations must be compared in wealth, age, family and related respects.

Context: Burton’s historical counsel to deliberate before fixing affections; a particular suitable match is the issue, not simply the existence of landed property.

Source; Context passages: DJR-136-38

Edition page: 557; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: condition of his estate and hers

Modern rendering: condition of his circumstances and hers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate supplies circumstances; condition and the corresponding possessives remain. The ensuing list prevents narrowing both parties’ estates to money alone.

Context passages: DJR-136-37, DJR-136-39, DJR-136-40, DJR-136-41, DJR-136-42, DJR-136-43, DJR-136-44, DJR-136-45

Further local use

Printed “estates” (English; family).

Citation key: Estates; both partners’ circumstances.

Circumstances of life.

Here: The instruction to consider both estates is immediately illustrated by an unequal-age marriage.

Context: Burton’s dissuasive rhetoric; its insults and Lucian adaptation remain attributed rather than endorsed judgments about age or appearance.

Source; Context passages: DJR-136-44

Edition page: 558; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: wisely premeditate of both their estates

Modern rendering: reflect prudently on both their circumstances

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Premeditate of supplies reflect on, wisely supplies prudently, and estates supplies circumstances.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-136-37, DJR-136-38, DJR-136-39, DJR-136-40, DJR-136-41, DJR-136-42, DJR-136-43, DJR-136-45

Estate; former human condition

BAL-0274-V005 · Estate

Printed “estate” (English; family).

A state or condition once possessed.

Here: Humanity forfeits the blessed original condition in the account of the Fall.

Context: Burton’s Christian anthropological framework; the degraded condition is expressly that of humanity considered without spiritual rebirth.

Source; Context passages: DJR-021-08

Edition page: 1; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: forfeited his estate

Modern rendering: forfeited his former condition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate supplies condition; former is made explicit from fallen from that he was and the preceding description of original happiness.

Context passages: DJR-021-04, DJR-021-05, DJR-021-06, DJR-021-07, DJR-021-09

Estate; livelihood or endowed position

BAL-0274-V014 · Estate

Printed “estates” (English; family).

Livelihoods or endowed positions whose loss removes the holder’s support.

Here: Marriage may cause the forfeiture of the income or position on which a person depends.

Context: Burton expressly concedes that some people may marry and have free choice, while describing loss of support as a desperate alternative. This is a historical account of marriage restrictions, not a claim about current law or every copyhold. The continuation reports Beza’s advice to pray for continence, with an incomplete unclear Latin margin, and distinguishes divine restraint from Satanic hindrance.

Source; Context passages: DJR-141-51

Edition page: 579–580; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if they marry they forfeit their estates

Modern rendering: If they marry, they forfeit their livelihoods

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estates supplies livelihoods; the if clause and forfeiture remain conditional. The term need not signify accumulated landed property.

Context passages: DJR-141-49, DJR-141-50, DJR-141-52, DJR-141-53

Supporting source notes: N11151, N11152, N11153, N11156

Further local use

Printed “States” (English; family).

Citation key: Estate; copyhold life-tenure interest.

Estates or interests held for lives under copyhold tenure.

Here: The elliptical item in a list of people concerns those holding life interests in customary manorial tenure.

Context: Burton lists historical restrictions on marriage in particular times, places and positions; he later concedes some free choice qualified by forfeiture. The generalization is not current legal advice or a rule for every copyhold.

Source; Context passages: DJR-141-49

Edition page: 579; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: States of lives in Coppy holds

Modern rendering: holders of copyhold estates for lives

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: States supplies estates or tenure interests; of lives becomes for lives; in Coppy holds becomes copyhold. Holders of is supplied in the modern to turn the elliptical original item into people parallel to apprentices, servants and college members.

Translator-supplied words: holders of, making the people in the elliptical list explicit

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-141-50, DJR-141-51, DJR-141-52, DJR-141-53

Further local use

Printed “estate” (English; family).

Citation key: Estate; constrained position.

Position or circumstances.

Here: The lover is placed in circumstances that obstruct fulfilment.

Context: Burton’s prison and Tantalus comparisons, followed by the some/free-choice concession and alternative material costs.

Source; Context passages: DJR-141-50

Edition page: 579; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in such an estate

Modern rendering: in such a position

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate supplies position, distinct from the livelihood forfeited in the next paragraph.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-141-49, DJR-141-51, DJR-141-52, DJR-141-53

Estate; marital condition

BAL-0274-V010 · Estate

Printed “estate” (English; family).

A condition or state of life.

Here: Marriage is called honourable and happy if the partners agree as they ought, but miserable when discordant.

Context: Burton’s conditional valuation, followed by a hostile catalogue of wives and then an explicit turn to women’s suffering and coerced marriage.

Source; Context passages: DJR-055-36

Edition page: 168; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an honourable and happy estate

Modern rendering: an honourable and happy state

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate supplies state. Happy remains conditional on agreement in the following clause, not a guarantee attached to all marriage.

Context passages: DJR-055-35, DJR-055-37, DJR-055-38, DJR-055-39, DJR-055-40, DJR-055-41, DJR-055-42, DJR-055-43, DJR-055-44

Further local use

Printed “estate” (English; family).

Citation key: Estate; marriage.

A condition or state of life, here marriage.

Here: The lover’s proposed marriage is honoured as a condition while his particular motive and judgment remain questioned.

Context: Burton provisionally grants equality of age, birth and wealth, then asks whether the desired beauty exists chiefly in the lover’s eye.

Source; Context passages: DJR-136-45

Edition page: 558; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an honourable estate

Modern rendering: an honourable condition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate supplies condition; the honourable institution does not settle the suitability of the particular match.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-136-37, DJR-136-38, DJR-136-39, DJR-136-40, DJR-136-41, DJR-136-42, DJR-136-43, DJR-136-44, DJR-136-46, DJR-136-47, DJR-136-48, DJR-136-49, DJR-136-50, DJR-136-51

Estate; property and resources

BAL-0274-V008 · Estate

Printed “estates” (English; family).

Property and wealth belonging to people or households.

Here: French gentry are said to have diminished or lost their property through extravagance, sales, mortgages and debt.

Context: La Noue’s estimate is reported inside the Seyssel discussion, not independently verified financial statistics.

Source; Context passages: DJR-017-26

Edition page: 68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: much impaired, by sales, morgages, and debts, or wholly sunk in their estates

Modern rendering: seriously diminished their estates through sales, mortgages, and debts, or to have lost them entirely

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The original impaired/sunk in their estates is recast with estates as direct object; wholly sunk becomes lost them entirely.

Context passages: DJR-017-25, DJR-017-27

Further local use

Printed “estate” (English; family).

Citation key: Estate; property to manage.

Property and financial resources.

Here: Possessing means does not guarantee health or ability to manage the estate.

Context: Burton’s examples of dissatisfaction, following the claim that rank confers no exemption from misery.

Source; Context passages: DJR-042-11

Edition page: 106; Source layer: original body; Page label type: printed source label.

Source and modern wording: manage his estate

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The phrase is retained; means in the same sentence establishes the financial object.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-042-09, DJR-042-10

Further local use

Printed “estate” (English; family).

Citation key: Estate; renounced property.

Property or wealth possessed.

Here: Crates is said to renounce his possessions when he judges wealth unable to secure a good life.

Context: An exemplary philosopher story; N06617 distinguishes Apuleius’s account from the untraced throwing-wealth-into-the-sea addition. Burton subsequently allows legitimate possession of wealth.

Source; Context passages: DJR-089-32

Edition page: 320; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: renounced his estate

Modern rendering: renounced his property

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate supplies property; the renunciation is deliberate, not mere impoverishment or the loss of a social title.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-089-30, DJR-089-31, DJR-089-33, DJR-089-34, DJR-089-35, DJR-089-36

Further local use

Printed “estates” (English; family).

Citation key: Estates; claimed wealth.

Wealth or property.

Here: Suitors are accused of inventing possessions and status to advance their courtship.

Context: Burton’s satirical accusation, continued through hired clothing and servants and the warning that promises are not intended to be kept.

Source; Context passages: DJR-125-19

Edition page: 495; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to bely their estates

Modern rendering: lying about their wealth

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Bely supplies lying about, estates wealth; to is recast through the modern nominal construction.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-125-18, DJR-125-20, DJR-125-21, DJR-125-22, DJR-125-23

Estate; public prosperity

BAL-0274-V012 · Estate

Printed “estate” (English; family).

A community’s present economic condition, here prosperity.

Here: Industry and trade are said to sustain the Low Countries’ prosperity rather than fertile soil alone.

Context: Burton’s comparative civic argument, not an independently verified economic account; Low Countries here is broader than the United Provinces named next.

Source; Context passages: DJR-014-17

Edition page: 53–54; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: maintains their present estate

Modern rendering: sustaining their present prosperity

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate is rendered prosperity because the surrounding account describes flourishing trade; the change in verb form follows the modern sentence structure.

Context passages: DJR-014-16, DJR-014-18

Further local use

Printed “mean estate” (English; family).

Citation key: Mean estate; poor urban condition.

A poor or low condition.

Here: Most English towns apart from London and stated exceptions are called dilapidated and poor.

Context: Burton assigns causes to trade, government and inhabitants, then concedes geographical and historical explanations in defence of the towns.

Source; Context passages: DJR-015-02

Edition page: 56; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in mean estate

Modern rendering: in a sorry condition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Mean supplies sorry or poor; estate condition. Mean here does not signify the moderate condition praised in consolation.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-015-01, DJR-015-03

Estate; social rank

BAL-0274-V007 · Estate

Printed “estate” (English; family).

Rank or station in society.

Here: No rank exempts a person from the misery under discussion.

Context: Burton’s general moral argument, alongside age and sex and biblical citations; not a list of possessions.

Source; Context passages: DJR-042-09

Edition page: 106; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: No estate, age, sex

Modern rendering: No rank, age or sex

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate supplies rank; the modern adds the coordinating or and preserves the negative scope over all three categories.

Context passages: DJR-042-10, DJR-042-11

Further local use

Printed “estates” (English; family).

Citation key: Estates; social stations and means.

Social stations, with the means and circumstances belonging to them.

Here: Customary dress can fit different people’s stations; extravagance beyond means and rank is condemned.

Context: Burton explicitly allows becoming, customary adornment within his historical hierarchy of appropriate dress.

Source; Context passages: DJR-121-04

Edition page: 473; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: becoming several persons, and befitting their estates

Modern rendering: suited to different people and their stations

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Becoming and befitting share the modern suited to; several persons becomes different people, and estates stations. The wider sentence also names means, age, place, rank and condition.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-121-03, DJR-121-05

Further local use

Printed “estates” (English; family).

Citation key: Estates; social orders.

Ranks or orders of society.

Here: Religious conflict is accused of throwing all social ranks into confusion.

Context: Burton’s confessional polemic, with the Devil governing the preceding theatrical metaphor; the modern does not turn the plural into separate countries.

Source; Context passages: DJR-155-02

Edition page: 650–651; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to make a generall confusion of all estates

Modern rendering: throw every rank of society into confusion

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: All estates supplies every rank of society; the nominal confusion is recast as throw into confusion.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-155-01, DJR-155-03

Further local use

Printed “estate” (English; family).

Citation key: Estate; position.

Position or status, here imagined royal standing.

Here: A man thinks himself a displaced king and wants to recover his position.

Context: A report attributed to Christophorus à Vega, following Burton’s conditional account of ambition shaping symptoms.

Source; Context passages: DJR-061-03

Edition page: 194; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: recover his estate

Modern rendering: recover his position

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Estate supplies position; the prior imagined kingship fixes the reference, without independently establishing a dispossessed king.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-061-01, DJR-061-02, DJR-061-04, DJR-061-05

Estate; vulnerable condition

BAL-0274-V002 · Estate

Printed “estates” (English; family).

Conditions or circumstances of life.

Here: Even the apparently sound reader shares an unstable bodily and spiritual condition.

Context: Burton explicitly rejects mockery, explains his remedial purpose, and calls for self-examination and mercy. The preceding paragraph rejects combining all symptoms in one person.

Source; Context passages: DJR-061-30

Edition page: 197–198; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our own fickle estates

Modern rendering: our own unstable condition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fickle supplies unstable; plural estates becomes collective singular condition. The possessive includes the writer and readers rather than isolating patients as a different order of people.

Context passages: DJR-061-29, DJR-062-01

Evidence; legal document

BAL-0279-V006 · Legal evidence

Printed “Evidence” (English; family).

A legal document or title deed.

Here: The critics of scholarship can barely read a document yet consider themselves adequately educated for public service.

Context: Burton follows the claim that ignorance breeds contempt with an appeal for patrons and a complaint about narrow qualifications.

Source; Context passages: DJR-048-31

Edition page: 138; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: scamble at a piece of Evidence

Modern rendering: stumble through a legal document

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Scamble at contributes stumble through, the awkward reading; a piece of Evidence supplies a legal document, not a fragment of evidentiary proof.

Context passages: DJR-048-26, DJR-048-27, DJR-048-28, DJR-048-29, DJR-048-30

Exhibit; present

BAL-0275-V005 · Exhibition

Printed “exhibited” (English; family).

Presented or put on for an audience.

Here: Public entertainments are staged at imperial and civic expense.

Context: Burton’s historical catalogue of recreations; the reported numbers and precise sources remain uncollated.

Source; Context passages: DJR-079-32

Edition page: 273; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: publikely exhibited at the Emperours and Cities Charge

Modern rendering: publicly presented at the emperor’s and the city’s expense

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Exhibited contributes presented; publikely publicly; at the Emperours and Cities Charge identifies the payers and their expense.

Context passages: DJR-079-31, DJR-079-33

Further local use

Printed “exhibited” (English; family).

Citation key: Exhibit; submit.

Formally presented or submitted.

Here: A tract on interest is said to have been submitted to Parliament in 1621.

Context: Burton’s marginal report; the author is not named and the economic claims remain attributed.

Source; Context passages: DJR-017-10

Edition page: 67; Source layer: original marginal quotation.

Note; Modern note: N01107

Page label type: printed source label.

Source and modern wording: exhibited to the Parliament

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The supplied note retains the original English phrase; exhibited means submitted here. There is no separate main-column translation of this marginal wording.

Modern container: note

Sense relation: A further locally explained application of the same provision or teaching family.

Context passages: DJR-017-09, DJR-017-11

Exhibitio; administering a remedy

BAL-0275-V006 · Exhibition

Printed “exhibitione” (Latin; family).

Administration or giving of a medicine.

Here: Guainerius claims he was never disappointed when administering Armenian stone.

Context: First-person testimony belongs to Guainerius as quoted by Burton, not to Burton’s own clinical experience. The surrounding mineral-drug discussion includes preparation conditions and later objections to related remedies.

Source; Context passages: DJR-102-16

Edition page: 379; Source layer: original marginal quotation.

Note; Modern note: N07688

Page label type: printed source label.

Source wording and original alignment: in ejus exhibitione

Modern rendering: when administering it

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: In takes ablative exhibitione, in its administration; ejus supplies its, referring to the remedy. English recasts the noun as administering and the possessive as object it, with when expressing the circumstance.

Modern container: note

Qualification: The historical claim is not medical advice; exact modern composition of the mineral drug is not established.

Context passages: DJR-102-15, DJR-102-17, DJR-102-18

Exhibition

BAL-0275-V001 · Exhibition

Printed “exhibition” (English; lemma).

Financial maintenance, support or a stipend.

Here: A proposed request seeks money to maintain or enlarge a foundation for learning rather than to present a public display.

Context: Burton’s hypothetical appeal to some of the uncultivated gentry; the sequel praises generous benefactors.

Source; Context passages: DJR-081-20

Edition page: 281–282; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an exhibition

Modern rendering: financial support

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Exhibition names support; the English mass-noun rendering needs no article corresponding to an.

Context passages: DJR-081-16, DJR-081-17, DJR-081-18, DJR-081-19, DJR-081-21, DJR-081-22, DJR-081-23, DJR-081-24, DJR-081-25, DJR-081-26

existimatio and fama

BAL-0250-V002 · Fame and reputation

Printed “existimationis” (Latin; phrase).

Existimatio is reputation or esteem; fama is fame or public renown.

Here: Another’s reputation is ruined to construct the writer’s own ascent to fame.

Context: Burton’s margin expands the accusation attributed to Scaliger in the body; its exact external source remains unlocated.

Source: DJR-004-02; Edition page: 6; Source layer: original marginal quotation.

Note; Modern note: N00184

Page label type: printed source label.

Source wording and original alignment: Ex ruinis alienæ existimationis sibi gradum ad famam struunt

Modern rendering: From the ruins of other people’s reputations they build themselves a step towards fame.

Word and construction: Existimationis belongs to the ruined esteem of others; famam to the fame sought by the builders. The people and possessive relations are distinct.

Modern container: note

Context passages: DJR-004-01, DJR-004-03

Alignment conventions: A1.

Face as beauty’s citadel

BAL-0202-V012 · Beauty

Printed “arx formæ facies” (Latin; phrase).

The face is the citadel of beauty: arx means fortified height or citadel; formæ means of beauty; facies is face here.

Here: The face commonly governs judgments of beauty and may attract despite other imperfections; the later paragraph allows other parts alone to inspire love.

Context: Burton’s account qualifies the whole-composition requirement with commonly and most part, not an exceptionless rule.

Source; Context passages: DJR-119-12

Edition page: 462; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: arx formæ facies

Modern rendering: the face is beauty’s citadel

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The English is supplies the unexpressed copula; formæ is dependent on arx.

Context passages: DJR-119-11, DJR-119-18

factor

BAL-0211-V010 · Bawd

Printed “Factors” (English; lemma).

An agent acting for others.

Here: Factors search for customers and bring in inexperienced travellers.

Context: Burton’s hostile description of a procuring network; the trapping and siege examples are rhetorical exaggerations.

Source: DJR-125-65; Edition page: 499; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Panders, Bawds and Factors

Modern rendering: panders, bawds and agents

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Factors contributes agents; panders and bawds identify the sexual brokerage setting.

Context passages: DJR-125-64, DJR-125-66

fair nice piece

BAL-0255-V005 · Nice

Printed “fair nice peeces” (English; phrase).

Beautiful, fastidious women, dismissively described: fair means beautiful, nice fastidious, peeces persons or creatures.

Here: The phrase labels women said to dread age and dirty linen.

Context: Burton generalizes after learned anecdotes about lost beauty; the wording is his gendered disparagement, not an established psychological fact.

Source; Context passages: DJR-056-22

Edition page: 170; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fair nice peeces

Modern rendering: these beautiful, fastidious creatures

Word and construction: Fair supplies beautiful, nice fastidious and peeces creatures; these is supplied to connect with the preceding examples.

Context passages: DJR-056-21, DJR-056-23

Alignment conventions: A1.

Further local use

Printed “fair nice peece” (English; phrase).

Citation key: fair nice piece.

Here: Fair means beautiful, nice fastidious, and peece a dismissive term for the woman.

Context: The husband begins to suspect he is unloved; Burton presents this as a possible cause of jealousy and adds his own approving as well he may. The adjective nice does not itself prove infidelity.

Source; Context passages: DJR-145-57

Edition page: 601; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some fair nice peece

Modern rendering: some beautiful, fastidious creature

Word and construction: Each of the three lexical components has its own modern equivalent; some remains.

Sense relation: The same disparaging description reappears in an account of a husband’s suspicion.

Context passages: DJR-145-56, DJR-145-58

Alignment conventions: A1.

Fair; nonhuman beauty

BAL-0202-V006 · Beauty

Printed “Fair houses” (English; family).

Fine or beautiful houses; fair evaluates pleasing appearance.

Here: Pictures, gardens, fields, hawks, horses and music extend beauty beyond human bodies; the passage reserves beauty and grace to eyes and ears while assigning pleasure to other senses.

Context: Burton’s local sensory distinction, after a formulation also allowing inward conception.

Source; Context passages: DJR-108-39

Edition page: 413; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Fair houses, pictures, orchards, gardens, fields

Modern rendering: Fine houses, pictures, orchards, gardens and fields

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fair becomes fine; the remaining list supplies its nonhuman objects.

Context passages: DJR-108-38, DJR-108-40

fall by occasion

BAL-0231-V020 · Occasion and opportunity

Printed “fall by occasion” (English; phrase).

To lapse or be overtaken by wrongdoing.

Here: The whole biblical construction names a fall into fault. The modern uses a passive expression; occasion is not being independently translated as fault outside that construction.

Context: Burton cites Galatians 1, while the intended passage is 6:1, to urge gentle restoration in his stated middle course. The next paragraphs still prescribe exclusion and coercion, so this is not an unqualified modern toleration policy.

Source: DJR-161-22; Edition page: 682; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If any man shall fall by occasion

Modern rendering: if anyone should be overtaken by a fault

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete conditional clause is recast from active falling to being overtaken by a fault. The rendering does not establish a standalone occasion=fault synonym.

Context passages: DJR-161-21, DJR-161-23, DJR-161-24, DJR-161-25

fama

BAL-0250-V003 · Fame and reputation

Printed “famam” (Latin; lemma).

Reputation or public esteem.

Here: Presence may lessen the reputation enjoyed by a distant name.

Context: The maxim accompanies Burton’s mixed reception, admired and ridiculed; it is not a claim that his book was universally rejected.

Source: DJR-005-17; Edition page: 10–11; Source layer: original marginal quotation.

Note; Modern note: N00265

Page label type: printed source label.

Source wording and original alignment: Minuit præsentia famam

Modern rendering: Presence diminishes reputation.

Word and construction: Præsentia is presence, minuit diminishes, famam reputation; the maxim’s object is reputation, not the person’s intrinsic merit.

Modern container: note

Context passages: DJR-005-16, DJR-005-18

Alignment conventions: A1.

fama fides oculus

BAL-0250-V012 · Fame and reputation

Printed “fama, fides, oculus” (Latin; phrase).

Fama is reputation; fides faith, fidelity or trust; oculus the eye.

Here: The proverb likens reputation and fidelity to an eye that cannot endure injury.

Context: An imagined jealous husband invokes this saying; Burton’s reply later questions whether the supposed infidelity occurred at all.

Source; Context passages: DJR-148-43

Edition page: 618; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Non patitur tactum fama, fides, oculus.

Modern rendering: Reputation, faith and the eye cannot bear a touch.

Word and construction: The modern order follows the three subjects; non patitur tactum supplies the shared inability to bear a touch.

Context passages: DJR-148-42, DJR-148-44, DJR-148-45, DJR-148-46, DJR-148-47, DJR-148-48

Alignment conventions: A1.

Further local use

Printed “fame” (English; lemma).

Citation key: fame.

Here: The jealous husband calls his reputation inviolable.

Context: This is the husband’s objection, not Burton’s final conclusion; the later reply questions the alleged infidelity.

Source: DJR-148-42; Edition page: 618; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: my faith, my fame, mine eye must not be touched

Modern rendering: My faith, my reputation and my eye must not be touched

Word and construction: Fame is reputation; the English order faith, fame, eye differs from the next Latin reputation, faith, eye.

Sense relation: The English objection supplies the same vulnerable reputation as the following Latin proverb.

Context passages: DJR-148-43, DJR-148-44, DJR-148-45, DJR-148-46, DJR-148-47, DJR-148-48

Alignment conventions: A1.

fame

BAL-0250-V001 · Fame and reputation

Printed “fame” (English; lemma).

Public renown or an established name.

Here: The wish to become known drives writing despite illness and at others’ expense.

Context: Burton reports Scaliger’s criticism of fame-seeking writers; the nearby autobiographical perhaps prevents presenting him as exempt from the motive.

Source; Context passages: DJR-004-02

Edition page: 6; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Bewitched with this desire of fame

Modern rendering: Bewitched by this desire for fame

Word and construction: Fame remains public renown; bewitched is the metaphor governing its compulsive pursuit.

Context passages: DJR-004-01, DJR-004-03, DJR-004-04

Alignment conventions: A1.

Further local use

Printed “fame” (English; lemma).

Citation key: fame.

Here: Burton tentatively admits writing for recognition and self-display.

Context: Or peradventure keeps the motive hypothetical alongside exercise and relief through writing.

Source: DJR-003-06; Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: or peradventure as others do, for fame, to shew my self

Modern rendering: Or perhaps I write, as others do, for fame, to display myself

Word and construction: Perhaps preserves the tentative admission; I write is made explicit from the preceding argument.

Sense relation: The same literary renown is acknowledged as a possible personal motive.

Context passages: DJR-003-05, DJR-003-07

Alignment conventions: A1.

Further local use

Printed “famæ” (Latin; lemma).

Citation key: fama.

Here: Writers seek a paper kingdom through great hope of fame rather than profit.

Context: Burton satirizes premature claims to learned authority, not genuine learning as such.

Source: DJR-004-03; Edition page: 6; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nulla spe quæstus sed amplâ famæ

Modern rendering: with no hope of profit, but great hope of fame

Word and construction: Famæ is of fame, dependent on the understood repeated hope; profit and fame remain contrasted.

Sense relation: Literary reputation is separated from financial gain.

Context passages: DJR-004-02, DJR-004-04

Alignment conventions: A1.

Further local use

Printed “fama” (Latin; lemma).

Citation key: fama.

Here: Chattering Fame praises the ambitious through the cities while the speaker prefers a secluded home.

Context: The marginal Senecan verse continues into the following body verse; the contrast concerns publicity versus safe retirement.

Source; Context passages: DJR-095-48

Edition page: 349; Source layer: original marginal quotation.

Note; Modern note: N07150

Page label type: printed source label.

Source wording and original alignment: Et omnes fama per urbes garrula laudet.

Modern rendering: And let chattering Fame praise them through all the cities.

Word and construction: Fama is the personified Fame; garrula gives chattering, laudet let … praise, and the city phrase gives the range of publicity. Them is supplied from the ambitious people in the surrounding passage.

Modern container: note

Sense relation: Public renown is personified to sharpen the contrast with private safety.

Context passages: DJR-095-47, DJR-095-49

Alignment conventions: A1.

fame

BAL-0250-V014 · Fame and reputation

Printed “fame” (English; lemma).

Public renown or recognized standing.

Here: Fame and worth are proposed as grounds for admiring Archimedes above rulers.

Context: Burton approves the comparison conditionally, then makes study’s delight rather than fame his principal aim.

Source; Context passages: DJR-081-13

Edition page: 281; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if you respect fame or worth

Modern rendering: if fame or worth is the measure

Word and construction: Respect is consideration or measurement here; or keeps fame and worth as distinct criteria.

Context passages: DJR-081-12, DJR-081-14

Alignment conventions: A1.

Further local use

Printed “famam” (Latin; lemma).

Citation key: fama.

Here: The Latin comparison says no fewer people remember Aristotle than Alexander.

Context: Burton attributes the comparison to Cardano; his following English strengthens equality-or-superiority into superiority, then sets fame aside for delight.

Source: DJR-081-14; Edition page: 281; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: & si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt

Modern rendering: And if you consider fame, no fewer people remember Aristotle than Alexander

Word and construction: Famam is fame; si retains the condition, and non pauciores means no fewer, not necessarily more.

Sense relation: Scholarly renown supports the comparison without establishing that Aristotle has more admirers.

Context passages: DJR-081-13

Alignment conventions: A1.

Further local use

Printed “more known” (English; lemma).

Citation key: known.

Here: Burton’s English says Aristotle is more widely known than Alexander.

Context: This is Burton’s separate and stronger English restatement, not an exact translation of the Latin no fewer.

Source: DJR-081-14; Edition page: 281; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Aristotle is more known then Alexander

Modern rendering: Aristotle is better known than Alexander

Word and construction: More known becomes better known; both express the English superiority claim separately from the preceding Latin comparison.

Sense relation: The English reformulation explicitly strengthens the comparison of fame.

Context passages: DJR-081-13

Alignment conventions: A1.

fame as report

BAL-0250-V010 · Fame and reputation

Printed “fame” (English; phrase).

Circulating report or reputation, not necessarily heroic celebrity.

Here: Hearing about Leucippe’s beauty inflames Callisthenes before he sees her.

Context: Burton uses an incident from Achilles Tatius’s romance; literary report supplies the example, not direct historical evidence.

Source: DJR-117-05; Edition page: 452; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: out of fame and common rumor

Modern rendering: Her reputation and common report

Word and construction: The modernization supplies Her from the named woman; the phrase is recast as the agent that inflames him.

Context passages: DJR-117-04, DJR-117-06

Alignment conventions: A1.

Further local use

Printed “fama” (Latin; lemma).

Citation key: fama.

Here: Hearing a report can prompt love before sight.

Context: The marginal statement is attributed in the body to Achilles Tatius and describes people regarded as unrestrained, not everyone who hears of another.

Source: DJR-117-04; Edition page: 452; Source layer: original marginal quotation.

Note; Modern note: N08910

Page label type: printed source label.

Source wording and original alignment: ut etiam fama ad amandum impellantur

Modern rendering: that even a report drives them to love

Word and construction: Fama supplies a report, etiam even, and the rest identifies love as the induced response.

Modern container: note

Sense relation: The original margin directly gives report rather than public celebrity.

Context passages: DJR-117-05, DJR-117-06

Alignment conventions: A1.

Further local use

Printed “Fama est” (Latin; phrase).

Citation key: fama est.

Here: The formula introduces a reported recovery from love melancholy after union with the girl.

Context: Burton attributes the case to Aretaeus and expressly frames the proposed union as marriage; the report is not independently verified or presented as modern treatment.

Source; Context passages: DJR-140-12

Edition page: 574; Source layer: original marginal quotation.

Note; Modern note: N10997

Page label type: printed source label.

Source wording and original alignment: Fama est

Modern rendering: It is reported

Word and construction: The Latin noun-and-verb formula becomes an impersonal passive, retaining reported rather than firsthand status.

Modern container: note

Sense relation: The same report sense is used as an evidential introductory formula.

Context passages: DJR-140-11, DJR-140-13

Alignment conventions: A1.

fame as restraint

BAL-0250-V011 · Fame and reputation

Printed “fame” (English; phrase).

Public reputation or good name; here it is applied to concern for that reputation.

Here: Reputation joins religious and moral motives in restraining conduct.

Context: Burton expressly includes good men and women, then says both unfaithful wives and dissolute husbands exist; this is his historical moral account.

Source; Context passages: DJR-148-35

Edition page: 617; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: whom fame, zeal, fear of God, religion and superstition containes

Modern rendering: restrained by reputation, zeal, fear of God, religion and superstition

Word and construction: Fame is reputation; containes supplies restraining action shared by the list, not a meaning belonging to fame alone.

Context passages: DJR-148-34, DJR-148-36, DJR-148-37, DJR-148-38, DJR-148-39, DJR-148-40, DJR-148-41

Alignment conventions: A1.

famous

BAL-0250-V013 · Fame and reputation

Printed “famous” (English; lemma).

Notorious or infamous; publicly known for discreditable conduct.

Here: The adjective intensifies an allegation of sexual misconduct.

Context: Burton’s attack on Jesuits supplies the hostile judgment; it does not establish the alleged conduct as a fact about the group.

Source; Context passages: DJR-009-13

Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: famous fornicator

Modern rendering: an infamous fornicator

Word and construction: Famous becomes infamous in this hostile context; the modern an supplies the article.

Context passages: DJR-009-12, DJR-009-14

Alignment conventions: A1.

father

BAL-0242-V031 · Parents and children

Printed “father” (English; lemma).

A male parent.

Here: True distinguishes alleged biological paternity from reputed sonship and inheritance; the modern boy’s recasts of him.

Context: Burton insinuates possible non-paternity in an attack on pedigree, then sarcastically says all married women are chaste. This is no proof about any actual lineage.

Source; Context passages: DJR-088-28

Edition page: 315; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the true father of him

Modern rendering: the boy’s real father

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: True becomes real; of him is recast as the boy’s, making the referent explicit rather than adding a second person.

Context passages: DJR-088-27, DJR-088-29, DJR-088-30

fatherless child

BAL-0242-V010 · Parents and children

Printed “fatherless child” (English; phrase).

An offspring deprived of a father.

Here: The speaker is a marriageable maiden: child denotes the family relation, and fatherless her loss of paternal support, not infancy.

Context: Burton’s imagined modest maiden and his adapted Celestina complaint must not be treated as one documented person’s speech; Barth’s Latin remains uncollated.

Source; Context passages: DJR-140-19

Edition page: 574–575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I am a fatherless child, and want means

Modern rendering: I am a fatherless child and lack means

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-14, DJR-140-15, DJR-140-16, DJR-140-17, DJR-140-18, DJR-140-20

favour

BAL-0207-V004 · Favour and feature

Printed “favour” (English; lemma).

Appearance or looks.

Here: In the Charlemagne legend, ordinary appearance is distinguished from humble social standing.

Context: Burton recounts a legendary attachment attributed to Petrarch; the subsequent ring episode supplies the narrative explanation.

Source: DJR-126-08; Edition page: 501; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mean favour and condition

Modern rendering: ordinary looks and humble standing

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Mean favour contributes ordinary looks; condition contributes social standing. The two coordinated nouns are not synonymous.

Context passages: DJR-126-09, DJR-126-10

favour

BAL-0207-V006 · Favour and feature

Printed “favor” (English; lemma).

Features or appearance, considered apart from complexion.

Here: The Bacon quotation ranks the beauty of features above colour and becoming movement above features.

Context: Burton’s English marginal quotation attributed to Bacon; the editorial explanation identifies the comparative structure.

Source: DJR-120-21; Edition page: 469; Source layer: original marginal quotation; Note: N09220; Page label type: printed source label.

Source wording and original alignment: that of favor is preferred before that of Colours

Alignment scope: Original marginal wording without a separately corresponding modern-body phrase.

Word and construction: The indexed form contributes features or appearance, considered apart from complexion.

Alignment qualification: The supplied note preserves and explains this wording; the paired modern body has no separate rendering of this marginal expression.

favour

BAL-0207-V007 · Favour and feature

Printed “favor” (English; lemma).

Approval, support or advantageous standing with others.

Here: A powerful person’s commendation leads an unjudging crowd to applaud; disgrace reverses its response.

Context: Burton satirizes unstable public opinion, contrasting favour with disgrace.

Source: DJR-011-05; Edition page: 37; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if a man be in favor

Modern rendering: if a man is in favour

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes approval, support or advantageous standing with others.

favour

BAL-0207-V008 · Favour and feature

Printed “Favours” (English; lemma).

A material token of affection.

Here: Favours belong to the catalogue of courtship enticements alongside letters and valentines.

Context: Burton lists customary signs; the accompanying claim about women’s education remains attributed to Godfridus.

Source: DJR-124-01; Edition page: 488; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Tokens, Favours, Symbols

Modern rendering: tokens, favours, signs

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Favours names love-tokens; tokens and symbols give the adjacent categories.

Further local use

Printed “favour” (English; lemma).

Here: A lover wears a token and venerates a portrait, garter or bracelet as if it were a relic.

Context: Burton’s satirical account of the lover’s attachment to objects associated with the beloved.

Source: DJR-130-56; Edition page: 528; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he wears it for a favour

Modern rendering: He wears it as a love-token

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a material token of affection.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-130-55, DJR-131-01

favour

BAL-0207-V009 · Favour and feature

Printed “favour” (English; lemma).

Favourable or affectionate reception in courtship.

Here: The desired favour is illustrated through a look, smile or kiss withheld in Burton’s account of changing receptiveness.

Context: Burton’s hostile generalization about courtship, followed by literary stories of calculated access; a look, token or friendly reception does not by itself establish consent to further intimacy.

Source: DJR-124-09; Edition page: 488; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: get her favour, or win her love

Modern rendering: gaining her favour or winning her love

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Get her favour concerns gaining a favourable reception; win her love is a coordinated expression, not the definition of favour alone.

Context passages: DJR-124-08, DJR-124-10, DJR-124-11, DJR-124-12, DJR-124-13, DJR-124-14, DJR-124-15

feature

BAL-0207-V001 · Favour and feature

Printed “features” (English; lemma).

Bodily forms or bodies.

Here: The plural names the animal bodies hanging around Democritus in the frontispiece explanation.

Context: The introductory poem describes the engraved scene and its traditional anatomical story.

Source: DJR-170-04; 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: many features, Of Cats, Dogs and such like creatures

Modern rendering: the bodies Of cats, dogs and similar creatures

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Features supplies bodies; the animal names delimit whose bodies these are.

feature

BAL-0207-V002 · Favour and feature

Printed “feature” (English; lemma).

Bodily form, particularly beauty of form.

Here: Giraldi’s nine attendants combine exceptional beauty with sweet voices in a proposed human origin of the nine Muses.

Context: Burton reports Giraldi’s antiquarian explanation, not an established origin of the myth.

Source: DJR-086-14; Edition page: 304; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most excellent feature

Modern rendering: exceptional beauty

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes bodily form, particularly beauty of form.

Context passages: DJR-086-13, DJR-086-15

Further local use

Printed “feature” (English; lemma).

Here: The horse’s shape belongs to an extended comparison of attractive forms in nature.

Context: Burton supplies examples before moving to human beauty.

Source: DJR-117-14; Edition page: 453; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the excellent feature of the Horse

Modern rendering: the horse’s fine form

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes bodily form.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-117-15

Further local use

Printed “feature” (English; lemma).

Here: Ephemerus challenges all observers to match his beloved’s beauty.

Context: Reported lover’s extravagant praise in Aristaenetus, followed by a separate Petronian example.

Source: DJR-129-43; Edition page: 520; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such an excellent feature as this is

Modern rendering: beauty as excellent as this

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes beauty of bodily form.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Further local use

Printed “feature” (English; lemma).

Here: The Petronian lover claims language cannot encompass his lady’s looks.

Context: Burton’s second literary example; the supplied note leaves the exact Petronian wording uncollated.

Source: DJR-129-43; Edition page: 520; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his Ladies fine feature

Modern rendering: his lady’s lovely appearance

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes bodily appearance.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

feral; deadly

B3C-0095-V002 · Feral · BAL-0095

Printed “ferall” (English; family).

Deadly or fatal.

Here: The persistent affliction is compared to the fatal arrow lodged in a wounded deer.

Context: Burton’s historical symptom description uses Virgil’s poetic image; it does not diagnose an infectious plague or state a universal present prognosis.

Source: DJR-059-06; Edition page: 184; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ferall plague

Modern rendering: deadly affliction

Continuation id: B3C-0095

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: Ferall contributes deadly, plague affliction.

Context passages: DJR-059-05, DJR-059-07

feral; savage

B3C-0095-V001 · Feral · BAL-0095

Printed “feral” (English; family).

Savage or brutal.

Here: The adjective characterizes vices as monsters of the mind opposed by Crates.

Context: Burton compares moral reform to Hercules’ conquest of monsters, with an Apuleius passage in the margin.

Source: DJR-015-28; Edition page: 59; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: feral vices

Modern rendering: savage vices

Continuation id: B3C-0095

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: Feral contributes savage; vices is retained.

Context passages: DJR-015-27, DJR-015-29

fiction

BAL-0292-V012 · Utopia

Printed “fictions” (English; lemma).

Invented representations or narratives.

Here: Literary constructions of imagined political societies.

Context: The adjective witty praises invention; the following but introduces Burton’s adverse judgment of practicability.

Source; Context passages: DJR-016-18

Edition page: 62–63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: witty fictions, but meer Chimera’s

Modern rendering: ingenious fictions, but mere chimeras

Word and construction: Fictions names the invented works; witty and the following adverse clause make separate contributions.

Context passages: DJR-016-17, DJR-016-19, DJR-016-20, DJR-016-21

Alignment conventions: A1.

Ficum voco ficum; ligonem ligonem

BAL-0282-V004 · Parrhesia

Printed “ficum voco ficum, & ligonem ligonem” (Latin; phrase).

I call a fig a fig and a spade a spade: name things directly without disguising them.

Here: The Latin is followed shortly by Burton’s own English spade expression, making plain speaking audible through repetition.

Context: Burton’s proverbial self-description. The modern translates the Latin and also preserves the separate English repetition rather than collapsing the two.

Source; Context passages: DJR-005-26

Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ficum voco ficum, & ligonem ligonem

Modern rendering: I call a fig a fig and a spade a spade

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Voco is I call; the paired accusatives ficum and ligonem give the object and the name applied to it. The second clause shares voco. The following original I call a spade a spade is a separate restatement, not part of this Latin unit.

Context passages: DJR-005-25, DJR-005-27, DJR-005-28, DJR-005-29

filial love

BAL-0242-V025 · Parents and children

Printed “filial love” (English; phrase).

Affection owed or directed by a child to a parent.

Here: Filial specifies the child-to-parent direction, not simply parental love towards children; the modern suppresses the redundant in this kind.

Context: Burton first argues from nature and Cicero, then calls divine command a stronger obligation.

Source; Context passages: DJR-111-20

Edition page: 426–427; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a filial love, and an obedience in this kind

Modern rendering: a child’s love and obedience

Alignment scope: Coordinated phrase with a redundant relational qualifier absorbed in the modern possessive

Word and construction: Filial is rendered a child’s; in this kind qualifies the obedience as belonging to the same parental relation and is absorbed by the coordinated modern phrase.

Context passages: DJR-111-18, DJR-111-19, DJR-111-21, DJR-111-22, DJR-111-23

first act

B3C-0056-V002 · Actuality · BAL-0056

Printed “first act” (English; phrase).

Possession of the capacity for living activity, distinguished from its exercise.

Here: The soul is defined as the first actuality of an organized living-capable body.

Context: The definition is reported as Aristotelian and widely approved, not presented as a settled account of all questions about soul.

Source: DJR-024-21; Edition page: 19–20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: first act

Modern rendering: first actuality

Continuation id: B3C-0056

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: Act is rendered actuality in this philosophical definition.

Context passages: DJR-024-20, DJR-024-22

First fruits

BAL-0267-V008 · Church patronage

Printed “first fruits” (English; phrase).

A payment based on the first year’s income from a church living.

Here: First fruits enter the list of immediate financial burdens on the newly established incumbent.

Context: Burton lists these dues separately from the illicit purchase of an appointment.

Source; Context passages: DJR-049-36

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: first fruits

Modern rendering: First fruits

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The historical name is retained; capitalization reflects its new sentence position.

Context passages: DJR-049-35

first substantial act

B3C-0056-V003 · Actuality · BAL-0056

Printed “first substantial act” (English; phrase).

The first substantial actuality constituting the natural human body as living, perceiving and understanding.

Here: The rational soul includes the powers of the other two faculties.

Context: Burton reports philosophers’ definition and retains an incorporeal soul working through organs.

Source: DJR-026-22; Edition page: 27; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: first substantial act

Modern rendering: first substantial actuality

Continuation id: B3C-0056

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: Substantial remains part of the defined actuality; act is not reduced to a discrete deed.

Context passages: DJR-026-21, DJR-026-23

Fits of the mother

BAL-0218-V003 · Matrix and mother

Printed “fits of the mother” (English; phrase).

Attacks attributed to the womb in historical uterine pathology.

Here: A comparison for symptoms said to be difficult to distinguish from uterine suffocation.

Context: Burton’s like preserves resemblance; the Latin says scarcely distinguishable, not simply identical.

Source: DJR-063-01; Edition page: 202–203; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: like fits of the mother

Modern rendering: like fits of the womb

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-062-32, DJR-063-02

Fits of the mother

BAL-0218-V006 · Matrix and mother

Printed “fits of the Mother” (English; phrase).

Repeated attacks attributed to the womb.

Here: The disorder is presented as a consequence of jealousy disturbing humours and imagination.

Context: Burton reports an example in Schenck; the case is an attributed observation within historical physiology, not a modern diagnosis.

Source: DJR-148-13; Edition page: 614; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a jealous woman that by this means had many fits of the Mother

Modern rendering: a jealous woman who suffered many fits of the mother through this cause

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-148-12

flash of fame

BAL-0250-V004 · Fame and reputation

Printed “a meer flash this fame” (English; phrase).

Fame means public renown; a flash is a brief burst. The construction compares public renown with a short-lived flash.

Here: Military remembrance is unequal and short-lived.

Context: Burton’s fifteen-thousand-to-fifteen comparison is rhetorical, and the prior qualification defends necessary soldiering rather than condemning every war.

Source; Context passages: DJR-010-05

Edition page: 32–33; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it is but a meer flash this fame

Modern rendering: this fame is only a flash

Word and construction: The restrictive but and meer are represented by only; the comparison stresses short duration.

Context passages: DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-06, DJR-010-07

Alignment conventions: A1.

Further local use

Printed “fame” (English; lemma).

Citation key: fame.

Here: Fame imagined to reach the antipodes scarcely reaches one’s home city.

Context: The boast is checked by local scale, then by hypothetical cosmological vastness; the supplied modern column emends never to ever in the earlier clause.

Source; Context passages: DJR-045-40

Edition page: 124; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: extend his fame to our Antipodes

Modern rendering: spread his fame to the other side of the earth

Word and construction: Antipodes is explained as the opposite side of the earth; the quoted clause expresses the boast, not its fulfilment.

Sense relation: The later argument adds geographical limitation to short duration.

Qualification: The nearby never/ever change belongs to the supplied modernization, not the quoted equal-scope clause.

Context passages: DJR-045-36, DJR-045-37, DJR-045-38, DJR-045-39, DJR-045-41, DJR-045-42, DJR-045-43

Alignment conventions: A1.

Further local use

Printed “fame” (English; lemma).

Citation key: fame.

Here: Local heroes can be as renowned in their territory as imperial figures elsewhere.

Context: Burton compares historical and legendary figures to diminish universal pretensions.

Source: DJR-045-43; Edition page: 124; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: how little a while doth this fame of ours continue

Modern rendering: how little while does this fame of ours last

Word and construction: Continue means last; the rhetorical question returns to duration.

Sense relation: Duration and local circulation qualify the same hoped-for renown.

Context passages: DJR-045-40, DJR-045-41, DJR-045-42

Alignment conventions: A1.

flea

BAL-0294-V019 · Law and justice

Printed “flea” (English; lemma).

Flay; figuratively strip or fleece someone through exploitation.

Here: One of the abuses the imagined constitution forbids officials to inflict on subordinates.

Context: The wild-beast comparison and negative no govern the wider catalogue.

Source; Context passages: DJR-016-36

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: flea, grinde, or trample on

Modern rendering: fleecing, grinding down, or trampling on them

Word and construction: Flea supplies fleecing; them is supplied from the preceding inferiors or subordinates, and the participles recast the shared construction.

Context passages: DJR-016-28, DJR-016-29, DJR-016-30, DJR-016-31, DJR-016-32, DJR-016-33, DJR-016-34, DJR-016-35, DJR-016-37, DJR-016-38, DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-42, DJR-016-43

Alignment conventions: A1.

Further local use

Printed “flead” (English; lemma).

Citation key: flea.

Here: Flayed, literally stripped of skin, rather than financially exploited.

Context: In Burton’s reported story, Amestris inflicts this violence on Masista’s wife. His distribution of other injuries differs from Herodotus and also from his own margin.

Source; Context passages: DJR-148-07

Edition page: 613; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: flead her besides

Modern rendering: flayed her besides

Word and construction: Flead supplies flayed and her remains the wife; this literal example explains the physical image without endorsing the report’s historical details.

Sense relation: The literal action underlying the figurative stripping or fleecing in the public-office passage.

Context passages: DJR-148-05, DJR-148-06, DJR-148-08, DJR-148-09

Alignment conventions: A1.

fond

BAL-0251-V001 · Fond

Printed “fond” (English; lemma).

Foolish or deluded.

Here: An old man’s alleged foolishness becomes the starting point for a charge against the town and then everybody.

Context: Burton reports Pontano’s dialogue and then widens the accusation, including himself and the reader; age is the reported explanation of the first case, not the limit of the satire.

Source; Context passages: DJR-008-02

Edition page: 22; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by reason of his age was a little fond

Modern rendering: whose age had made him a little foolish

Word and construction: Fond is foolish, with a little retained; the relative construction modernizes the original description.

Context passages: DJR-008-01, DJR-008-03, DJR-008-04

Alignment conventions: A1.

Further local use

Printed “fond” (English; lemma).

Citation key: fond.

Here: Fond qualifies imaginings which appear attractive before becoming distressing.

Context: Burton reports Lemnius’s historical counsel to resist such thoughts; the following paragraph retains the possibility of resistance despite established habit.

Source: DJR-083-14; Edition page: 291; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those fond imaginations

Modern rendering: those foolish imaginings

Word and construction: Fond becomes foolish; imaginations names mental contents, not affectionate feelings.

Sense relation: The same judgment of foolishness applies to imagined objects rather than an old man.

Context passages: DJR-083-13, DJR-083-15

Alignment conventions: A1.

Further local use

Printed “fonder” (English; lemma).

Citation key: fond.

Here: The comparative participates in Burton’s disparaging generalization about women’s love.

Context: This gendered assertion is Burton’s polemic, not an endorsed claim about women.

Source: DJR-129-89; Edition page: 523; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: far fonder, weaker

Modern rendering: much more foolish and weak

Word and construction: Fonder is the comparative foolish; far supplies the degree, while weaker is the separate coordinated adjective.

Sense relation: A comparative form preserves the foolish sense within a historically prejudiced assertion.

Context passages: DJR-129-88, DJR-129-90

Alignment conventions: A1.

Further local use

Printed “fondly” (English; lemma).

Citation key: fondly.

Here: Suspicion of paternity is based on birth timing or resemblance.

Context: Burton questions the premise that infidelity occurred and criticizes the suspicious inference; resemblance is not presented as proof.

Source: DJR-148-47; Edition page: 618; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they fondly suspect he got it

Modern rendering: they foolishly suspect that he fathered it

Word and construction: Fondly is foolishly; got it means fathered the child, which remains their suspicion.

Sense relation: The adverb marks an inference as foolish, not affectionately held.

Context passages: DJR-148-46, DJR-148-48

Alignment conventions: A1.

Further local use

Printed “fondly” (English; lemma).

Citation key: fondly.

Here: People overvalue themselves and react to disappointment in advancement.

Context: As they suppose and their self-valuation limit the claim; the following religious examples are partisan and qualified in the supplied notes.

Source: DJR-155-42; Edition page: 654; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as they fondly value themselves

Modern rendering: as highly as they foolishly value themselves

Word and construction: Fondly becomes foolishly; highly makes the scale of esteem explicit in the comparison.

Sense relation: Another adverbial judgment of mistaken self-estimation.

Context passages: DJR-155-41, DJR-155-43

Alignment conventions: A1.

Further local use

Printed “fond imagination” (English; phrase).

Citation key: fond imagination.

Here: The king believes his head has been cut off, and a cap’s weight is said to restore his awareness of it.

Context: Burton reports Philodotus’s cap story in a discussion of therapeutic contrivance; the supplied edition does not establish it as a clinical fact or present-day treatment.

Source; Context passages: DJR-084-34

Edition page: 298; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: freed him of his fond imagination

Modern rendering: freed him from his foolish imagining

Word and construction: Fond becomes foolish; imagination names the mistaken belief, and freed retains the reported outcome.

Sense relation: The foolish-imagination sense applies to an explicitly false belief within a reported cure.

Context passages: DJR-084-33, DJR-084-35

Alignment conventions: A1.

fond lover

BAL-0251-V004 · Fond

Printed “fond” (English; phrase).

Foolishly infatuated or besotted.

Here: The suitor’s infatuation makes him vulnerable to manipulation and costly demands.

Context: Aretino’s Lucretia speaks in the reported literary example; her extravagant claim about an eye remains hypothetical.

Source: DJR-125-28; Edition page: 496; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the poor fellow was so fond at last

Modern rendering: In the end the poor fellow was so infatuated

Word and construction: Fond is infatuated, so retains the degree and prepares the following hypothetical boast.

Context passages: DJR-125-27, DJR-125-29

Alignment conventions: A1.

Further local use

Printed “fond lovers” (English; phrase).

Citation key: fond lovers.

Here: Ordinary pleasant looks and gracious words are read as evidence of love and willingness.

Context: Burton first distinguishes ordinary smiling from affected enticement, then describes the lovers’ mistaken inference. A following English couplet adds an intention to deceive which the preceding Latin couplet does not state.

Source; Context passages: DJR-120-35

Edition page: 470–471; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many fond lovers again are so frequently mistaken

Modern rendering: many foolish lovers are repeatedly mistaken

Word and construction: Fond becomes foolish; many and frequently preserve the qualified number and repeated error, rather than establishing the woman’s consent.

Sense relation: The infatuated judgment misreads friendliness, unlike Lucretia’s deliberate manipulation of a suitor.

Context passages: DJR-120-34, DJR-120-36, DJR-120-37, DJR-120-38

Alignment conventions: A1.

fond mother

BAL-0251-V002 · Fond

Printed “fond mother” (English; phrase).

A foolishly doting or overindulgent mother.

Here: Aesop’s ape illustrates affection that defeats its own purpose.

Context: Burton’s satirical list uses the mother to exemplify defective judgment, not to say all parental affection is foolish.

Source: DJR-011-10; Edition page: 38; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a fond mother like Æsops ape, hug her child to death

Modern rendering: a foolishly doting mother, like Aesop’s ape, hug her child to death

Word and construction: Foolishly doting makes both excessive attachment and deficient judgment explicit.

Context passages: DJR-011-09, DJR-011-11

Alignment conventions: A1.

Further local use

Printed “fond mothers” (English; phrase).

Citation key: fond mother.

Here: The same ape figure becomes a criticism of indulgence in upbringing.

Context: Burton places excessive laxity opposite harshness; the paragraph criticizes conduct and is not present parenting advice.

Source; Context passages: DJR-050-51

Edition page: 149 [sequence; printed 145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: many fond mothers especially

Modern rendering: especially many foolishly fond mothers

Word and construction: The quantifier many and the emphasis especially remain; foolishly qualifies the affection.

Sense relation: The repeated fable elaborates the same destructive-indulgence sense.

Context passages: DJR-050-47, DJR-050-48, DJR-050-49, DJR-050-50, DJR-050-52, DJR-050-53, DJR-050-54

Alignment conventions: A1.

Further local use

Printed “fond mothers” (English; phrase).

Citation key: fond mother.

Here: Affection for absent children leads to anxious expectation of bad news.

Context: Burton extends jealousy to anxious concern, with Aegeus’s worry before and Paul’s godly jealousy after; it is not confined to adultery.

Source: DJR-144-15; Edition page: 592; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fond mothers in their childrens

Modern rendering: doting mothers in their children’s

Word and construction: The construction inherits absence from the preceding wives in their husbands absence; the modern also retains that shared ellipsis.

Sense relation: Doting attachment appears as anxious solicitude rather than the child-crushing fable.

Context passages: DJR-144-14, DJR-144-16

Alignment conventions: A1.

fond of a wife

BAL-0251-V005 · Fond

Printed “too fond of their wives” (English; phrase).

Excessively attached or doting.

Here: Burton criticizes what he portrays as submissive marital attachment.

Context: He explicitly calls harsh treatment the worse extreme both before and after this criticism; his patriarchal judgment is historical.

Source; Context passages: DJR-145-34

Edition page: 599; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to be too fond of their wives

Modern rendering: to be excessively fond of them

Word and construction: Too becomes excessively; them refers to their wives. Fond retains an attachment sense whose excess is the complaint.

Context passages: DJR-145-33, DJR-145-35, DJR-145-36, DJR-145-37, DJR-145-38, DJR-145-39, DJR-145-40

Alignment conventions: A1.

fond of fair words

BAL-0251-V003 · Fond

Printed “fond of fair words” (English; phrase).

Credulously attracted to flattering or pleasing speech.

Here: The maxim warns against being deceived by fine words.

Context: Burton gives an explicit prohibition among collected moral maxims.

Source: DJR-098-19; Edition page: 360; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Be not fond of fair words.

Modern rendering: Do not be taken in by fine words.

Word and construction: The whole construction supplies taken in, expressing credulous attraction; the prohibition remains.

Context passages: DJR-098-18, DJR-098-20

Alignment conventions: A1.

fondling

BAL-0251-V006 · Fond

Printed “fondlings” (English; lemma).

Doting fools or foolishly infatuated people.

Here: The noun labels husbands whom Burton portrays as their wives’ servants.

Context: Burton’s hostile household hierarchy is not an editorial endorsement; the nearby text condemns harshness even more strongly.

Source; Context passages: DJR-145-36

Edition page: 599; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many such fondlings

Modern rendering: many such doting fools

Word and construction: The modern phrase makes the disparaging force explicit; this is not a diminutive term for beloved children.

Context passages: DJR-145-34, DJR-145-35, DJR-145-37, DJR-145-38, DJR-145-39, DJR-145-40

Alignment conventions: A1.

Formative reasons

BAL-0202-V003 · Beauty

Printed “reasons” (English; family).

Formative or intelligible principles, corresponding to the marginal rationes.

Here: These are stages or modes through which effused goodness produces beauty in the reported Platonist account, not reasons advanced in debate.

Context: Burton’s attributed definition; the margin supports the special sense.

Source; Context passages: DJR-108-36

Edition page: 412; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by ideas, seeds, reasons, shadowes

Modern rendering: through ideas, seeds, formative principles and shadows

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Reasons contributes formative principles; through renders by and the other nouns remain separate.

Context passages: DJR-108-37

Supporting source notes: N08231, N08232

fornication

BAL-0236-V002 · Adultery

Printed “fornication” (English; lemma).

Sexual intercourse outside marriage.

Here: Here it is the proposed seduction or sexual dishonouring of a chaste unmarried woman; abuse does not by itself specify force. Almost equal to adultery is Burton’s moral comparison, not a synonym equation.

Context: The passage distinguishes dishonouring from marrying her, and advises reflection on whether a prospective marriage is suitable.

Source; Context passages: DJR-136-38

Edition page: 557; Source layer: original body; Page label type: printed source label.

Source wording: if to abuse, ’tis fornication, a foul fact

Original and modern wording: fornication

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-136-33, DJR-136-34, DJR-136-35, DJR-136-36, DJR-136-37, DJR-136-39, DJR-136-40, DJR-136-41, DJR-136-42, DJR-136-43

Further local use

Printed “fornication” (English; lemma).

Citation key: fornication.

Here: The same sexual offence is used to expose unequal treatment of poor and powerful offenders.

Context: Burton satirizes family sanctions, loss of property and reputation, and penance; the next paragraph ironically treats the great man’s identical conduct as no offence. These are not one uniform legal procedure.

Source; Context passages: DJR-010-18

Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording: As put case it be fornication

Original and modern wording: fornication

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-010-17, DJR-010-19

Further local use

Printed “fornicationis” (Latin; lemma).

Citation key: fornicatio.

Here: The Latin genitive names the sexual act whose disgrace the speaker says he avoided; he nevertheless condemns his inward thoughts.

Context: The quotation is attributed to Gregory Nazianzen through an unlocated source chain. Its first-person denial must remain distinct from its confession of mental impurity.

Source; Context passages: DJR-116-08

Edition page: 447; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fornicationis

Modern rendering: fornication

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-116-05, DJR-116-06, DJR-116-07, DJR-116-09, DJR-116-10

Further local use

Printed “fornication” (English; lemma).

Citation key: fornication.

Here: Venial means a lesser sin; the construction reports an assessment of fornication, rather than redefining the act. The modern as makes the predication explicit.

Context: Burton attributes this classification to opponents he calls Pseudocatholikes. His ensuing concession to civic policy is immediately opposed on religious grounds; it is not an independent account of Catholic doctrine.

Source; Context passages: DJR-149-50

Edition page: 623–624; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fornication a venial sin

Modern rendering: fornication as a venial sin

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-149-43, DJR-149-44, DJR-149-45, DJR-149-46, DJR-149-47, DJR-149-48, DJR-149-49, DJR-149-51, DJR-149-52, DJR-149-53

fornicator

BAL-0236-V013 · Adultery

Printed “fornicators” (English; lemma).

People engaging in illicit sexual intercourse.

Here: The quoted censure exceptionally applies the label to spouses said to couple for lust rather than children, denying their status as husbands rhetorically.

Context: Burton attributes the claim to Ambrose and agreement to Augustine without securely collated loci. The next paragraph expressly permits elderly marriage for companionship, mutual help and comfort.

Source; Context passages: DJR-150-18

Edition page: 625–626; Source layer: original body; Page label type: printed source label.

Source wording: are not husbands, but fornicators

Original and modern wording: fornicators

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-150-16, DJR-150-17, DJR-150-19

Further local use

Printed “fornicarii” (Latin; lemma).

Citation key: fornicarius.

Here: The Latin nominative plural names the same condemned category; non tam conjuges quam makes the comparison not so much spouses as fornicators.

Context: The original marginal quotation is separately translated; the following allowance for elderly companionship remains part of the argument.

Source; Context passages: DJR-150-18

Edition page: 625–626; Source layer: original marginal quotation.

Note; Modern note: N11879

Page label type: printed source label.

Source wording: non tam conjuges quam fornicarii habentur

Original wording: fornicarii

Modern rendering: fornicators

Alignment scope: Equal-scope selected unit in the original marginal quotation and its supplied English note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-150-16, DJR-150-17, DJR-150-19

fornicator

BAL-0236-V014 · Adultery

Printed “fornicator” (English; lemma).

A person engaging in illicit sexual intercourse.

Here: The broad sexual label identifies the man; constuprated and the declamatory situation establish rape in this particular case. Fornicator alone does not encode every detail of force.

Context: Seneca the Elder’s rhetorical problem gives two victims incompatible choices of redress, death or marriage. It is not a documented event or a current legal rule.

Source; Context passages: DJR-149-45

Edition page: 623; Source layer: original body; Page label type: printed source label.

Source and modern wording: A fornicator

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-149-43, DJR-149-44, DJR-149-46, DJR-149-47, DJR-149-48, DJR-149-49

Further local use

Printed “fornicator” (English; lemma).

Citation key: fornicator.

Here: The person is included among those whom repentance does not repel.

Context: Burton’s religious consolation receives rather than permanently excludes offenders; the surrounding text makes repentance essential.

Source; Context passages: DJR-166-46

Edition page: 708; Source layer: original body; Page label type: printed source label.

Source wording: This doth not repel a fornicator

Original and modern wording: a fornicator

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-166-44, DJR-166-45, DJR-166-47, DJR-166-48

Further local use

Printed “fornicatorem” (Latin; lemma).

Citation key: fornicator.

Here: The accusative names the object of non … abnuit, does not refuse, in the marginal Latin.

Context: Attributed to Chrysostom, this list is translated in the supplied note; it also includes adulterum, which Burton’s English body omits.

Source; Context passages: DJR-166-46

Edition page: 708; Source layer: original marginal quotation.

Note; Modern note: N13114

Page label type: printed source label.

Source wording: non fornicatorem abnuit

Original wording: fornicatorem

Modern rendering: a fornicator

Alignment scope: Equal-scope selected unit in the original marginal quotation and its supplied English note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-166-44, DJR-166-45, DJR-166-47, DJR-166-48

Fragile beauty

BAL-0202-V015 · Beauty

Printed “bonum fragile” (Latin; phrase).

A fragile good: bonum is a valued good; fragile means easily broken.

Here: Even beauty conceded to be perfect will not endure; a Venetian glass and subsequent flowers and bubbles figure its fragility.

Context: Burton answers an imagined lover’s objection by provisionally granting perfection and asking how long it will last.

Source; Context passages: DJR-137-26

Edition page: 560; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bonum fragile

Modern rendering: a fragile good

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The adjective and noun exchange order; a is supplied in English.

Context passages: DJR-137-20, DJR-137-21, DJR-137-22, DJR-137-23, DJR-137-24, DJR-137-25, DJR-137-27, DJR-137-28, DJR-137-29, DJR-137-30, DJR-137-31, DJR-137-32,

DJR-137-33, DJR-137-34, DJR-137-41, DJR-137-42, DJR-137-43, DJR-137-44, DJR-137-45, DJR-137-46, DJR-137-47, DJR-137-48, DJR-137-49

free

BAL-0241-V019 · Liberty and servitude

Printed “free” (English; lemma).

Unconstrained or undefeated in inward moral agency.

Here: The conscience remains free while the body is in chains. The claim concerns spiritual integrity rather than bodily invulnerability or release.

Context: Burton follows Chrysostom’s consolatory argument about the upright person, including Christian resurrection; these are theological assurances.

Source; Context passages: DJR-092-30

Edition page: 334; Source layer: original body; Page label type: printed source label.

Source and modern wording: his conscience is free

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-092-27, DJR-092-28, DJR-092-29, DJR-092-31

Further local use

Printed “free” (English; lemma).

Citation key: free.

Here: Free describes the upright soul’s resistance to affliction while bodily joints and limbs may suffer.

Context: The martyr examples and Chrysostom attribution concern constancy. Burton does not deny bodily pain.

Source; Context passages: DJR-092-28

Edition page: 334; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his soule is free

Modern rendering: His soul is free

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-092-27, DJR-092-29, DJR-092-30, DJR-092-31

free

BAL-0241-V026 · Liberty and servitude

Printed “free” (English; lemma).

Not subject to another person’s command.

Here: Free means that affection cannot be produced by an owner’s or parent’s order. The immediately preceding servant’s speech distinguishes control of her body from control of her soul.

Context: Aristaenetus’s enslaved maid speaks after her mistress assaults her; Burton then states the general maxim. The anecdote is literary evidence for the argument, not an authenticated incident.

Source; Context passages: DJR-141-01

Edition page: 577; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Affections are free, not to be commanded

Modern rendering: Affections are free and cannot be commanded

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-78, DJR-140-79, DJR-140-80, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09

Further local use

Printed “liber” (Latin; lemma).

Citation key: liber.

Here: Liber qualifies affectus, affection, free; si quis alius supplies as free as any, and vices exigens demands a return. Non imperatur denies command.

Context: Burton applies Pliny’s account of reciprocal affection toward a ruler to erotic love. The surrounding claims require mutual affection and oppose forced matches, but DJR-141-09 retains a role for parental judgement.

Source; Context passages: DJR-141-04

Edition page: unnumbered PDF688; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Amor enim non imperatur, affectus liber si quis alius & vices exigens

Modern rendering: Love cannot be commanded: it is an affection as free as any, and demands a return

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Enim gives a connective for, not separately expressed; English it is and the second finite demands expand the Latin apposition and participle.

Context passages: DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09

free

BAL-0241-V035 · Liberty and servitude

Printed “free” (English; lemma).

Without payment or purchase.

Here: Free means gratis: the satire says some people despise daylight because it costs nothing. It does not mean legally emancipated.

Context: Burton adapts Seneca’s complaint about luxurious taste. Some of us limits the charge; the margin’s Seneca and preceding Guicciardini notes have displaced markers.

Source; Context passages: DJR-035-11

Edition page: 73; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: because it comes free

Modern rendering: because it is free

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-035-10, DJR-035-12

free

BAL-0241-V038 · Liberty and servitude

Printed “free” (English; lemma).

Generous or open-handed.

Here: Free is the generosity into which a hard, mean man is said to soften. Facile adds accommodating, not another definition of free.

Context: The Plutarch Table Talk example belongs to a conversational explanation of love’s transforming power. The next paragraph warns that generosity may turn into extravagance, and its payment stories include refused offers.

Source; Context passages: DJR-132-38

Edition page: 537; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: free, facile, gentle, and easie to be entreated

Modern rendering: open-handed, accommodating, gentle and easy to persuade

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-132-37, DJR-132-39

Further local use

Printed “free spirit” (English; lemma).

Citation key: free.

Here: Free marks a willing or generous spirit in the quoted Psalm 51:12; spirit is its noun, not a politically emancipated person.

Context: Burton’s biblical prayer belongs to a theological account of suffering and divine power. The modern chooses generous within the older willing/liberal sense.

Source; Context passages: DJR-028-15

Edition page: 38; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: thy free spirit

Modern rendering: your generous spirit

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-028-14, DJR-028-16

free horse

BAL-0241-V037 · Liberty and servitude

Printed “free horse” (English; phrase).

A willing or eager horse.

Here: Free describes readiness to run, so an additional spur may be harmful. It does not mean a horse released from ownership or tack.

Context: Burton uses the comparison to qualify music as a remedy: it may intensify an existing erotic fixation. The surrounding historical therapeutic claims are not present advice.

Source; Context passages: DJR-085-24

Edition page: 301; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a free horse

Modern rendering: a willing horse

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-085-23, DJR-085-25

free liberty to bestow oneself

BAL-0241-V027 · Liberty and servitude

Printed “free liberty” (English; phrase).

Freedom to choose one’s marriage partner.

Here: Bestow themselves means choose spouses; free reinforces liberty. The statement addresses those who already possess this choice.

Context: Burton wishes these people to follow the comic old man’s advice; he does not here grant every person an unrestricted legal entitlement. Earlier DJR-141-09 qualifies the critique of imposed matches.

Source; Context passages: DJR-141-22

Edition page: unnumbered PDF689; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such as have free liberty to bestow themselves

Modern rendering: those who are free to choose their own spouses

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Have free liberty becomes are free, and bestow themselves is explicated as choose their own spouses.

Context passages: DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-21, DJR-141-23

free madness

BAL-0241-V042 · Liberty and servitude

Printed “free madness” (English; phrase).

Voluntarily chosen loss of self-command.

Here: Free here means voluntarily incurred, in the attack on drunkenness. It does not mean exemption from melancholy or a cost-free remedy.

Context: Burton attributes the formulation to Seneca, but the exact source remains unlocated; the historical moral language is not a modern diagnostic judgement.

Source; Context passages: DJR-045-06

Edition page: 120; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: free madness

Modern rendering: voluntary madness

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-045-05, DJR-045-07

Further local use

Printed “Liberæ” (Latin; lemma).

Citation key: liber.

Here: Liberæ is genitive singular agreeing with horæ, hour: the printed construction is literally madness of one free hour. The supplied note translation transfers the voluntary quality to madness, yielding one hour of voluntary madness; it does not print a feminine accusative adjective agreeing with insaniam.

Context: The margin states the exchange of a short voluntary madness for enduring weariness, attributed by Burton to Seneca without an identified passage.

Source; Context passages: DJR-045-06

Edition page: 120; Source layer: original marginal quotation.

Note; Modern note: N03244

Page label type: printed source label.

Source wording and original alignment: Liberæ unius horæ insaniam

Modern rendering: one hour of voluntary madness

Alignment scope: Original marginal wording aligned with the supplied editorial translation of that note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-045-05, DJR-045-07

free man

BAL-0241-V024 · Liberty and servitude

Printed “free man” (English; phrase).

A man governing himself rather than obeying another’s will.

Here: The legal-status question is turned into a challenge to the lover’s moral independence. Commands, demands and fear show his submission.

Context: Burton reports Cicero’s paradox; it is a gendered philosophical comparison, not a declaration that a lover loses civil status.

Source; Context passages: DJR-130-02

Edition page: 523; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Is he a free man over whom a woman domineers

Modern rendering: Is a man free when a woman rules him

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The noun phrase a free man and relative clause become a man free and a when-clause; the modern man supplies the original he’s referent.

Context passages: DJR-130-01, DJR-130-03, DJR-130-04, DJR-130-05, DJR-130-06, DJR-130-07, DJR-130-08

Further local use

Printed “servum” (Latin; lemma).

Citation key: servus.

Here: Servum is accusative slave; hunc this man, nequissimum most worthless, puto I consider. The condemnation concerns obedience to the beloved.

Context: The Latin verdict and Burton’s separate English very drudge are distinct renderings of the philosophical accusation.

Source; Context passages: DJR-130-02

Edition page: 523; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Nequissimum hunc servum puto

Modern rendering: I consider this man a most worthless slave

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-130-01, DJR-130-03, DJR-130-04, DJR-130-05, DJR-130-06, DJR-130-07, DJR-130-08

free prospect

BAL-0241-V036 · Liberty and servitude

Printed “free prospect” (English; phrase).

An unobstructed view.

Here: Free means unobstructed; prospect is a view. Neither civic freedom nor an unpaid spectacle is intended.

Context: Burton’s panoramic city descriptions and almost every house claim are generalizations, not verified descriptions of each dwelling.

Source; Context passages: DJR-077-28

Edition page: 264; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a free prospect to the sea

Modern rendering: an unobstructed sea view

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-077-27, DJR-077-29

free state

BAL-0241-V006 · Liberty and servitude

Printed “free States” (English; phrase).

Political communities possessing civic autonomy or privileges.

Here: Free qualifies states rather than individual choice; the German location is preserved by the modern possessive Germany’s over the complete coordination. The mixed catalogue is not a precise inventory of modern sovereign countries.

Context: Burton argues that smaller territories are commonly richer, while retaining an uneven list of cities, peoples and regions.

Source; Context passages: DJR-014-27

Edition page: 55; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those Imperial Cities, and free States of Germany

Modern rendering: Germany’s imperial cities and free states

Alignment scope: Equal-scope complete coordination with geographical complement

Word and construction: Free qualifies states; the original of Germany becomes the modern possessive Germany’s over the coordinated imperial cities and free states.

Context passages: DJR-014-26, DJR-014-28

Free; frank disclosure

BAL-0282-V010 · Parrhesia

Printed “free” (English; family).

Frank or candid in expression.

Here: Burton defends Cardan’s sexual self-report against Mersenne and other critics.

Context: Me thinks qualifies the judgment as Burton’s assessment. The continuation distinguishes imagined sexual pleasure from actions not performed and explains the confession as useful to students; the Gregory comparison and exact quoted sources remain uncollated.

Source; Context passages: DJR-116-05

Edition page: 447; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: free, down right, plain and ingenuous

Modern rendering: frank, straightforward, plain and candid

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Free supplies frank; down right straightforward; plain remains plain; ingenuous supplies candid. These adjectives describe the reported disclosure, not freedom from sexual desire or guilt.

Context passages: DJR-116-03, DJR-116-04, DJR-116-06, DJR-116-07, DJR-116-08, DJR-116-09

Free; loose in expression

BAL-0282-V002 · Parrhesia

Printed “as free, as loose” (English; family).

As outspoken as unrestrained: free describes frank expression, while loose describes its lack of restraint or tight control.

Here: The paired adjectives connect frankness with Burton’s declared loose, plain, rough manner.

Context: Burton’s self-presentation, followed by a series of Latin and English formulations and a comparison of his variable style to a river. It is not a clinical or moral diagnosis.

Source; Context passages: DJR-005-26

Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as free, as loose

Modern rendering: as outspoken as I am unrestrained

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Free becomes outspoken and loose unrestrained. The modern repeats I am to express the comparison as an explicit clause; those words are grammatically supplied from the speaker’s self-description.

Context passages: DJR-005-23, DJR-005-24, DJR-005-25, DJR-005-27, DJR-005-28, DJR-005-29

Free; open exposition

BAL-0282-V011 · Parrhesia

Printed “more free” (English; family).

More unrestricted or frank in explaining a doctrine.

Here: Vanini’s openness and fullness of exposition accompany an argument Burton condemns.

Context: The comparison expressly excepts Cardan. Burton endorses Mersenne’s censure of the reported naturalistic explanations; the later Christian disclaimer is Vanini’s own quoted statement, whose sincerity this passage does not resolve. Spirits and celestial intelligences remain distinct in the reported system.

Source; Context passages: DJR-162-22

Edition page: 687–688; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: is more free, copious and open in the explication of this Astrological Tenent of Ptolomy, than any of our modern Writers, Cardan excepted

Modern rendering: explains this astrological doctrine of Ptolemy more freely, fully and openly than any of our modern writers except Cardano

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern turns is…in the explication into explains and the coordinated adjectives into adverbs: free supplies freely, copious fully, open openly. More and the exception remain; fully and openly are not definitions of free.

Context passages: DJR-162-21, DJR-162-23, DJR-162-24, DJR-162-25, DJR-162-26, DJR-162-27, DJR-162-28

freeborn

BAL-0241-V001 · Liberty and servitude

Printed “free man born” (English; family).

A person born free rather than enslaved.

Here: The claim of free birth supports the persona’s joking refusal to be compelled to identify himself. It is a social-status expression used to assert independence, not evidence about every reader’s legal rights.

Context: Burton follows the narrator’s refusal in Seneca’s Apocolocyntosis with his separate English claim, then partly satisfies the reader’s curiosity.

Source; Context passages: DJR-001-01

Edition page: 1; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I am a free man born

Modern rendering: I am a freeborn man

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-001-02

frons

BAL-0257-V018 · Shame

Printed “Frontem” (Latin; lemma).

Forehead or face, figuratively the sense of shame; frontem is accusative.

Here: The verse laments the disappearance of shame from the world.

Context: The adapted Persius quotation follows shameless rogues and precedes the modest person’s vulnerability to censure.

Source; Context passages: DJR-040-36

Edition page: 100 [PDF200]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: Frontem

Modern rendering: all sense of shame

Word and construction: Sense of shame unfolds the facial metonym; all is an emphatic English addition rather than a separate Latin component.

Context passages: DJR-040-34, DJR-040-35, DJR-040-37

Alignment conventions: A1.

fulsome

BAL-0224-V001 · Fulsome

Printed “fulsome stuffe” (English; lemma).

Foul or disgusting material.

Here: Fulsome supplies foulness; stuffe means matter or material. The extraordinary vomit is part of Gemma’s reported case, not an independently established observation.

Context: Burton continues a story attributed to Cornelius Gemma, including the source’s claim of horrified eyewitness testimony.

Source: DJR-031-25; Edition page: 53–54; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fulsome stuffe

Modern rendering: foul matter

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-031-24, DJR-031-26

Further local use

Printed “fulsome” (English; lemma).

Citation key: fulsome.

Here: Noysom and fulsome both characterize offensive smells; the modern phrase combines the coordinated adjectives. The proposed town plan segregates nuisance trades.

Context: A prescription within Burton’s imagined commonwealth, not a claim that this zoning exists.

Source: DJR-016-23; Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: noysom or fulsome for bad smels

Modern rendering: offensive because of their smells

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The paired adjectives noysom or fulsome are jointly represented by offensive; for bad smels supplies the causal smell phrase.

Context passages: DJR-016-22, DJR-016-24

Further local use

Printed “fulsom” (English; lemma).

Citation key: fulsome.

Here: Fulsom contributes disgusting; stinking supplies foul, and smell names the sensory object. Historical physicians’ disease causation is attributed to them.

Context: Burton reports Galen, Avicenna, Mercurialis and other physicians on unhealthy air.

Source: DJR-037-02; Edition page: 83; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: stinking fulsom smell

Modern rendering: foul, disgusting smell

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-037-01, DJR-037-03

Further local use

Printed “fullsome crudities” (English; lemma).

Citation key: fulsome.

Here: Fullsome is the doubled-l spelling of foul or offensive; crudities separately means substances insufficiently digested. The phrase belongs to a historical bodily symptom catalogue, not the modern illness-preoccupation sense of hypochondria.

Context: Burton lists signs after expressly agreeing that fear and sorrow are not universal symptoms; the next paragraphs vary the symptoms further.

Source: DJR-062-13; Edition page: 199; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fullsome crudities

Modern rendering: foul undigested matter

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-062-12, DJR-062-14, DJR-062-15

fulsome

BAL-0224-V002 · Fulsome

Printed “fulsome” (English; lemma).

Repulsive or disgusting, used as a disparaging social judgment.

Here: The surgeon receives one of a catalogue of derisive professional stereotypes. The adjective is not a neutral occupational definition.

Context: Burton’s argument that no profession escapes discontent draws on the world’s contemptuous valuations.

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

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-043-04, DJR-043-06

fulsome

BAL-0224-V003 · Fulsome

Printed “fulsomeness” (English; lemma).

Offensiveness or foulness.

Here: The noun names sweat’s offensive quality; the modern phrase recasts the abstract noun as an adjective modifying sweat. Belike qualifies the proposed reason for bathing.

Context: Burton conjectures a purpose of baths in his account of Gillius and contemporary Turkish customs.

Source: DJR-071-39; Edition page: 238; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that fulsomeness of sweat

Modern rendering: the offensive sweat

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Fulsomeness contributes offensive quality; of sweat identifies its bearer. The translation changes the construction from quality-of-sweat to adjective-plus-sweat.

Context passages: DJR-071-38, DJR-071-40

fulsome

BAL-0224-V004 · Fulsome

Printed “fulsom” (English; lemma).

Disgusting or repellent, here expressly negated.

Here: The phrase denies offensiveness to spectators in the Erasmus stone comparison used to console melancholy sufferers. It does not call their condition disgusting.

Context: Burton’s consolation distinguishes sufferers’ pain from observers’ reaction; the historical disease grouping is not a consistent modern classification.

Source: DJR-098-26; Edition page: 361; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not lothsome to the spectators, gastly, fulsom, terrible

Modern rendering: nor repulsive, ghastly, disgusting or terrifying to onlookers

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-098-25, DJR-098-27

fulsome

BAL-0224-V005 · Fulsome

Printed “fulsome” (English; lemma).

Nauseating or repulsive.

Here: The adjective attacks rival medicines’ sensory offensiveness; the drop-versus-drams boast is a different claim about quantity and efficacy.

Context: Reported Paracelsian invective. Burton soon says both parties take extreme positions.

Source: DJR-100-41; Edition page: 372; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: loathsome and fulsome filthy potions

Modern rendering: loathsome, nauseating, filthy potions

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-100-39, DJR-100-40, DJR-100-42

fulsome

BAL-0224-V006 · Fulsome

Printed “fulsomness” (English; lemma).

Nauseating quality or offensiveness of flavour.

Here: The abstract noun becomes nauseating in the English phrase. The historical preparation is said to be tempered to reduce this quality.

Context: Burton reports medical practice and authorities; the lexical example is not a recommendation to take an emetic.

Source: DJR-101-32; Edition page: 376; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the fulsomness of the taste

Modern rendering: its nauseating taste

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-101-31, DJR-101-33

fulsome

BAL-0224-V007 · Fulsome

Printed “fulsome” (English; lemma).

Foul or disgusting, especially in smell.

Here: A preceding Latin description says the pastoral rustics stink of horse dung; Burton then allows them instant poetic inspiration if they taste the liquor of love.

Context: Burton’s class-laden caricature introduces a comparison between rustic and elite love customs.

Source: DJR-133-13; Edition page: 540; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those fulsome knaves

Modern rendering: those foul fellows

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-133-12, DJR-133-14

fulsome

BAL-0224-V008 · Fulsome

Printed “fulsome” (English; lemma).

Repellent, offensive or cloying to someone’s taste.

Here: The word participates in the predicted loss of lovers’ attraction as appearance changes, not a measured claim about bodily smell.

Context: Burton’s deliberately disenchanting and gendered rhetoric about fading beauty, following a hypothetical composite of every perfection.

Source: DJR-137-43; Edition page: 561; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: grow fulsome, stale, sad, heavy, dull, sour

Modern rendering: become repellent, stale, gloomy, heavy, dull and sour

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-137-39, DJR-137-40, DJR-137-41, DJR-137-42, DJR-137-44

fulsome

BAL-0224-V009 · Fulsome

Printed “fulsome” (English; lemma).

Heavy or cloying to drink.

Here: Thick supplies density; fulsome adds the oppressively heavy or cloying quality of the beer. This food-and-drink sense is more specific than foulness or disgust.

Context: Burton credits hops with thinning and cleansing beer within historical medicinal claims; this is his account, not an independently established brewing history.

Source: DJR-100-16; Edition page: 369; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: thick and fulsome

Modern rendering: thick and cloying

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-100-15, DJR-100-17

furious emulation

BAL-0249-V009 · Emulation

Printed “amantium furiosam æmulationem, a furious emulation” (Latin and English; phrase).

Furiosam means furious; æmulationem rivalry; amantium specifies lovers.

Here: Rivalry between lovers becomes jealous hostility.

Context: Burton attributes the description to Petronius, then names Chaucer’s first Canterbury tale; the supplied note identifies the Knight’s Tale.

Source; Context passages: DJR-144-52

Edition page: 595; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: amantium furiosam æmulationem, a furious emulation

Modern rendering: the furious rivalry of lovers”: a furious rivalry

Word and construction: The Latin and Burton’s repeated English have distinct modern units; of lovers translates amantium, which the original English repetition leaves implicit.

Context passages: DJR-144-47, DJR-144-48, DJR-144-49, DJR-144-50, DJR-144-51, DJR-144-53

Alignment conventions: A1.

Fustian and bombast; inflated writing

BAL-0276-V004 · Fustian and bombast

Printed “a fustian, a bumbast” (English; family).

Inflated rhetoric and verbal padding: fustian recalls fabric, bombast stuffing.

Here: A conspicuous strain of pretension runs through learned works like a raised thread in unevenly woven cloth.

Context: Burton’s attack on scholarly self-importance; the continuation makes satirists and Democritus himself vulnerable to criticism too.

Source; Context passages: DJR-017-43

Edition page: 70; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a fustian, a bumbast

Modern rendering: inflated rhetoric, bombast

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fustian contributes inflated rhetoric; bumbast becomes bombast. The modern mass nouns omit the original indefinite articles.

Context passages: DJR-017-41, DJR-017-42, DJR-017-44, DJR-017-45

Further local use

Printed “fustian” (English; family).

Citation key: Fustian; inflated phrases.

Inflated or pretentious, qualifying phrases.

Here: Burton disclaims deliberate verbal ornament in presenting his own hastily assembled book.

Context: Burton’s self-description; the disclaimer is itself an elaborate, allusive catalogue, followed by his profession of plain speaking.

Source; Context passages: DJR-005-25

Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fustian phrases

Modern rendering: inflated phrases

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fustian contributes inflated; phrases is retained.

Sense relation: The same inflation image applied in a separately explained rhetorical setting.

Context passages: DJR-005-24, DJR-005-26, DJR-005-27

Fustian; pretentious speech

BAL-0276-V003 · Fustian and bombast

Printed “fustian” (English; family).

Grandiose, inflated and empty language.

Here: Pretentious talk joins fashionable accomplishments that fail to prove capacity for public government.

Context: Burton’s sarcastic portrait of the supposedly qualified gentleman; the praise is ironic, and the subsequent comparison admits honour supported by merit.

Source; Context passages: DJR-088-33

Edition page: 315–316; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: talk big fustian

Modern rendering: spout grandiose nonsense

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Talk becomes spout; big intensifies the grandiosity; fustian supplies inflated, pretentious language, rendered nonsense in this contemptuous setting.

Context passages: DJR-088-31, DJR-088-32, DJR-088-34, DJR-088-35, DJR-088-36, DJR-088-37, DJR-088-38

Fustian; ritual language

BAL-0276-V007 · Fustian and bombast

Printed “fustian” (English; family).

Pompous language; the following big and sesquipedal describe grand, extravagantly long words.

Here: Inflated verbal forms are among the ritual trappings rejected in favour of a simple appeal to Christ.

Context: Lemnius’s advice as reported and endorsed by Burton within anti-Catholic polemic; the alternative remains explicitly Christian invocation and prayer.

Source; Context passages: DJR-169-21

Edition page: 722; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fustian, big, sesquipedal words

Modern rendering: bombast, grand words a foot and a half long

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fustian becomes bombast; big contributes grand; sesquipedal literally means a foot and a half long, here mocking oversized words. Words is the shared noun in the latter description.

Context passages: DJR-169-18, DJR-169-19, DJR-169-20, DJR-169-22, DJR-169-23, DJR-169-24, DJR-169-25

Fænus; financial return

BAL-0289-V009 · Usury

Printed “fænore” (Latin; family).

Return or profit; ablative singular of fænus, here the gain of seaborne commerce.

Here: The verse contrasts profitable worldly pursuits with impoverished eloquence.

Context: This is Eumolpus’s verse in Petronius, as adapted by Burton, not a guaranteed return on a loan or voyage. The following English verse is a separate restatement and the next paragraph turns to students choosing lucrative professions.

Source; Context passages: DJR-047-31

Edition page: 133; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Qui Pelago credit, magno se fænore tollit

Modern rendering: He who trusts the sea raises himself on great returns

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Qui is he who, Pelago dative to the sea with credit trusts; se is himself. Magno fænore, ablative, supplies on great returns; tollit raises. The return is commercial gain in this context, not necessarily loan interest.

Context passages: DJR-047-29, DJR-047-30, DJR-047-32, DJR-047-33

Fœnerator

BAL-0289-V006 · Usury

Printed “fœnerator” (Latin; lemma).

Moneylender; nominative singular.

Here: More’s argument, compressed in the original margin, opposes idle wealth to neglected useful labour.

Context: The conditional rhetorical question concerns a moneylender who does nothing, not every possible lender. The margin’s irregular quæ dat…prodigit and abbreviated source remain as transmitted.

Source; Context passages: DJR-016-42

Edition page: 65; Source layer: original marginal quotation.

Note; Modern note: N01076

Page label type: printed source label.

Source wording and original alignment: aut fœnerator qui nihil agat

Modern rendering: or moneylender who does nothing

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Aut supplies or; fœnerator moneylender; qui nihil agat who does nothing, retaining the relative qualification.

Modern container: note

Context passages: DJR-016-39, DJR-016-40, DJR-016-41

Further local use

Printed “fœneratorem” (Latin; lemma).

Citation key: Fœnerator.

Moneylender; accusative singular.

Here: The cited case explicitly calls the distressed lender greedy.

Context: Arnoldus’s reported recollection says the man lost much money and was cured in this way. I is the cited speaker, not Burton claiming personal treatment; exact attribution and edition remain open.

Source; Context passages: DJR-084-25

Edition page: 297; Source layer: original marginal quotation.

Note; Modern note: N06208

Page label type: printed source label.

Source wording and original alignment: fœneratorem avarum

Modern rendering: a greedy moneylender

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fœneratorem supplies moneylender, avarum greedy; a is supplied as the English indefinite article.

Modern container: note

Context passages: DJR-084-23, DJR-084-24, DJR-084-26, DJR-084-27, DJR-084-28, DJR-084-29, DJR-084-30

Further local use

Printed “fæneratores” (Latin; lemma).

Citation key: Fænerator.

Moneylenders; accusative plural in the negated list of those allegedly not troubled by conscience.

Here: Lemnius’s marginal generalization contrasts accommodating consciences with solitary religious scrupulosity.

Context: The Latin non excludes the listed occupations, while the separate English body says seldom rather than never. Neither is a verified claim about modern occupations or prevalence.

Source; Context passages: DJR-164-19

Edition page: 696; Source layer: original marginal quotation.

Note; Modern note: N12928

Page label type: printed source label.

Source wording and original alignment: fæneratores

Modern rendering: moneylenders

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The plural agent noun is rendered moneylenders; its governing negative belongs to the surrounding note, outside this noun-only alignment.

Modern container: note

Context passages: DJR-164-17, DJR-164-18, DJR-164-20, DJR-164-21, DJR-164-22, DJR-164-23

gaudium de adversis

BAL-0246-V003 · Envy, malice and hatred

Printed “gaudium de adversis” (Latin; phrase).

Gaudium means joy; de adversis means at adverse things or misfortunes.

Here: A maliciously pleasurable response is joined to the sorrow at another’s good.

Context: Burton supplies this second movement; it should not be silently attributed as an identical definition to every authority he lists.

Source: DJR-041-07; Edition page: 101; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: gaudium de adversis

Modern rendering: joy at adversity

Word and construction: Gaudium supplies joy; the complement supplies adversity, with the other people’s harm made explicit in Burton’s following English.

Context passages: DJR-025-29, DJR-041-08

Alignment conventions: A1.

generositas

BAL-0252-V010 · Generous

Printed “generositate” (Latin; lemma).

Nobility or excellence; here excellence of the parents.

Here: Offspring are alleged to fall short of their parents’ excellence.

Context: Lemnius’s attributed explanation concerns marital performance within historical spirits physiology, not financial giving or established modern heredity. Burton’s subsequent English intensifies the claim with weaklings and intellectual disability.

Source; Context passages: DJR-033-14

Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: à parentum generositate

Modern rendering: from their parents’ excellence

Word and construction: Parentum supplies parents’, generositate excellence and à from; their is supplied from the preceding offspring-parent relationship.

Context passages: DJR-033-10, DJR-033-11, DJR-033-12, DJR-033-13, DJR-033-15

Alignment conventions: A1.

generosity

BAL-0252-V002 · Generous

Printed “generosity” (English; lemma).

Nobility or greatness of spirit.

Here: Extraordinary endurance is redescribed as frenzy or insensibility.

Context: Burton first reports Cardano’s humoral explanation, then intervenes with but I take to distinguish madness or desperation from melancholy properly so called.

Source: DJR-060-26; Edition page: 192; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this generosity, fury, or rather stupidity

Modern rendering: this nobility of spirit, frenzy—or rather insensibility

Word and construction: Each term has its own counterpart; generosity is not an isolated settled diagnosis or approval.

Context passages: DJR-060-25, DJR-060-27

Alignment conventions: A1.

generosum membrum

BAL-0252-V008 · Generous

Printed “Generosum membrum” (Latin; phrase).

Generosum means noble or eminent; membrum an organ or bodily part.

Here: The liver is accorded eminent status as the workshop of blood in historical physiology.

Context: Burton attributes the phrase to Melanchthon and then repeats it in English.

Source: DJR-024-10; Edition page: 18; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Generosum membrum

Modern rendering: a noble organ

Alignment scope: component phrase within a consolidated wider sentence

Word and construction: Generosum means noble or eminent and membrum organ; a is supplied by English grammar. The modern sentence consolidates the Latin phrase and the adjacent original English repetition.

Translator-supplied words: a

Wider original wording: Generosum membrum, Melancthon stiles it, a generous part

Wider modern rendering: Melanchthon calls it a noble organ.

Wider alignment scope: wider construction consolidating the Latin and its original English restatement

Wider word and construction: Both original noun phrases are rendered once as a noble organ; Melancthon stiles it supplies the attribution.

Context passages: DJR-024-09, DJR-024-11

Further local use

Printed “a generous part” (English; phrase).

Citation key: generous part.

Here: Part means bodily organ; generous accords it eminent functional status.

Context: Burton repeats Melanchthon’s Latin description of the liver in English; the modern sentence combines both versions.

Source; Context passages: DJR-024-10

Edition page: 18; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a generous part

Modern rendering: a noble organ

Word and construction: Generous becomes noble and part organ within the consolidated modern sentence.

Sense relation: The English repetition names the same eminent organ as the Latin phrase.

Translation layer: The Latin and original English share one modern rendering, not two independent modern sentences.

Context passages: DJR-024-09, DJR-024-11

Alignment conventions: A1.

generous

BAL-0252-V001 · Generous

Printed “Generous” (English; lemma).

Noble in disposition, spirit or birth; locally noble-minded.

Here: Noble minds are especially disturbed by public disgrace.

Context: Burton’s English expansion adds despair to the preceding Latin attributed to Platter; the English phrase is aligned only to its own modernization.

Source: DJR-040-29; Edition page: 99 [supplied]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: Generous minds

Modern rendering: Noble minds

Word and construction: Generous is noble, not financially giving.

Context passages: DJR-040-30, DJR-040-35, DJR-040-36, DJR-040-37

Alignment conventions: A1.

Further local use

Printed “generous” (English; lemma).

Citation key: generous.

Here: People of noble spirit withdraw from company when adversity makes them feel despised.

Context: The construction is many in such cases, not every person; Terence’s withdrawal is said to have happened and the source preserves rival accounts.

Source: DJR-053-47; Edition page: 160; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many generous spirits in such cases

Modern rendering: Many noble spirits in such circumstances

Word and construction: The adjective and its noun are retained together, with the quantity and circumstance preserved.

Sense relation: Noble disposition remains vulnerable to social suffering.

Uncertainty: The Terence biography’s poverty narrative is disputed within the supplied source comparison.

Context passages: DJR-053-46, DJR-053-48

Alignment conventions: A1.

Further local use

Printed “generous” (English; lemma).

Citation key: generous.

Here: Love is said to turn low-minded people noble, separately from turning misers into generous spenders.

Context: Burton allows some good qualities amid troublesome effects; this is not an unrestricted approval of love’s consequences.

Source: DJR-131-50; Edition page: 532; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it makes base fellows become generous

Modern rendering: it makes low-minded fellows noble

Word and construction: Base and generous are moral-spiritual opposites; the following financial contrast is distinct.

Sense relation: Nobility of spirit can be an acquired beneficial change, not only an inherited status.

Context passages: DJR-131-49, DJR-131-51, DJR-131-52

Alignment conventions: A1.

Further local use

Printed “generous” (English; lemma).

Citation key: generous.

Here: Violent men receive the flattering title of noble spirits.

Context: Burton reports a complaint about false honour, not his own certification of their nobility.

Source: DJR-010-03; Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: couragious and generous spirits

Modern rendering: courageous and noble spirits

Word and construction: The translated description remains the praise other people bestow in the critical narrative.

Sense relation: The same laudatory word can be misapplied by a society.

Context passages: DJR-010-01, DJR-010-02, DJR-010-04

Alignment conventions: A1.

Further local use

Printed “generosi animi” (Latin; phrase).

Citation key: generosus animus.

Here: Noble minds are often disturbed by shame, dishonour or committed error.

Context: The Latin attributed to Platter does not itself say despair; that is added by Burton’s separate English expansion.

Source; Context passages: DJR-040-29

Edition page: 99 [supplied]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: sæpe moventur generosi animi

Modern rendering: Noble minds are often disturbed

Word and construction: The subject is moved ahead of the verb in English: generosi animi supplies noble minds, sæpe often and moventur are disturbed.

Sense relation: The Latin supplies the noble-minded disposition but not the English expansion’s despair.

Context passages: DJR-040-30

Alignment conventions: A1.

Further local use

Printed “generous” (English; lemma).

Citation key: generous.

Here: Even nobility of mind gives no exemption from passing sorrow.

Context: Burton expressly speaks of transitory melancholy dispositions, distinguished from the enduring condition; the claim is not a diagnosis of every person.

Source; Context passages: DJR-023-03

Edition page: 11; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so patient, so generous, so godly

Modern rendering: patient, noble-minded, godly

Word and construction: Generous contributes noble-minded in a list whose repeated so is compressed by the modern sentence.

Sense relation: Noble-mindedness is no immunity to ordinary sorrow.

Context passages: DJR-023-02, DJR-023-04

Alignment conventions: A1.

Further local use

Printed “most generous spirits” (English; phrase).

Citation key: generous spirit.

Here: Rhazes is cited for special susceptibility among keen minds and noble spirits.

Context: This is an attributed historical susceptibility claim, followed by Burton’s broad statement of inclusion and a literary Stoic exception.

Source; Context passages: DJR-027-27

Edition page: 33; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most generous spirits

Modern rendering: noblest spirits

Word and construction: The superlative evaluation of spirit is retained.

Sense relation: The same noble disposition appears in a reported account of susceptibility.

Context passages: DJR-027-26, DJR-027-28

Alignment conventions: A1.

Further local use

Printed “a generous spirit, and a valiant” (English; phrase).

Citation key: generous spirit.

Here: Trincavellius says fear and sorrow often do not appear in such a person.

Context: The nonappearance is attributed to courage, without stating deliberate concealment. Burton then expressly agrees that fear and sorrow are not universal symptoms.

Source; Context passages: DJR-062-12

Edition page: 199; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a generous spirit, and a valiant

Modern rendering: a noble and valiant spirit

Word and construction: Generous means noble and valiant remains valiant; the coordinated adjectives share spirit in the modern phrase.

Sense relation: Noble courage belongs to a qualification of the symptom account, not an inevitable symptom pattern.

Context passages: DJR-062-11, DJR-062-13

Alignment conventions: A1.

Further local use

Printed “generous spirits” (English; phrase).

Citation key: generous spirit.

Here: True religion is said to foster courage and noble spirit under persecution.

Context: The preceding paragraph distinguishes true religion from superstition; Burton’s confidence claim is devotional rather than a guarantee of individual reactions.

Source; Context passages: DJR-152-26

Edition page: 639; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: begets generous spirits

Modern rendering: fosters noble spirits

Word and construction: Begets becomes fosters and generous noble, preserving true religion as the preceding subject.

Sense relation: Noble spirit is an effect attributed to true religion.

Context passages: DJR-152-25, DJR-152-27

Alignment conventions: A1.

Further local use

Printed “most generous spirits” (English; phrase).

Citation key: generous spirit.

Here: Religious terror is alleged to dismay even the noblest spirits.

Context: This is Burton’s polemical accusation against Catholics, not a neutral account of their teaching or universal conduct; the later financial generosity translates a different word.

Source; Context passages: DJR-164-36

Edition page: 698; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to daunt even the most generous spirits

Modern rendering: dismaying even the noblest spirits

Word and construction: The adversative force of even and the superlative are retained.

Sense relation: Noble spirit can be vulnerable to the religious terror alleged in the polemic.

Context passages: DJR-164-35, DJR-164-37

Alignment conventions: A1.

generous and base

BAL-0252-V007 · Generous

Printed “generous and base” (English; phrase).

Generous means noble-born; base means low-born in this rank contrast.

Here: People of different ranks dance together.

Context: Comus and Hymen personify revelry and marriage; permission is described in some cases, not as a universal rule.

Source: DJR-132-31; Edition page: 536; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: generous and base

Modern rendering: noble and low-born

Word and construction: The contrast concerns social rank, alongside age and wealth distinctions.

Context passages: DJR-132-30, DJR-132-32

Alignment conventions: A1.

Further local use

Printed “generosa ancilla” (Latin; phrase).

Citation key: generosa ancilla.

Here: Generosa means noble or well-born; ancilla a female servant or attendant.

Context: The author addresses his book, inviting it to welcome the woman; Burton explicitly says the words are a jest and warns against misunderstanding.

Source; Context passages: DJR-170-29

Edition page: unnumbered preliminary matter, scan p. 13; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 13

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: generosa ancilla

Modern rendering: a well-born attendant

Word and construction: The adjective and noun each retain their contribution; a is supplied by English grammar.

Sense relation: Nobility of birth or character applies to the attendant in the preliminary joke.

Context passages: DJR-170-28, DJR-170-30

Alignment conventions: A1.

generous courage

BAL-0252-V003 · Generous

Printed “generous courage” (English; phrase).

Generous means noble or magnanimous; courage is fortitude.

Here: The phrase occurs in praise attributed to Seneca of voluntary deaths.

Context: The praise belongs to one side of Burton’s debate; he subsequently rejects its doctrines and finally qualifies harsh judgment with pity and uncertainty about salvation.

Source: DJR-066-07; Edition page: 216; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their generous courage in so doing

Modern rendering: their noble courage in doing so

Word and construction: Noble preserves the attributed praise; in so doing points to the preceding voluntary-death examples.

Context passages: DJR-066-06, DJR-066-08, DJR-066-09, DJR-066-17, DJR-066-18, DJR-066-19, DJR-066-20, DJR-066-21, DJR-066-22

Alignment conventions: A1.

generous horse

BAL-0252-V005 · Generous

Printed “generous” (English; phrase).

Spirited or courageous.

Here: A trained horse becomes bolder rather than afraid at alarming sounds.

Context: Burton uses animal habituation as an analogy for gradual, gentle treatment, expressly rejecting abrupt change.

Source: DJR-084-12; Edition page: 295; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: much more generous at the hearing of such things, much more couragious then before

Modern rendering: more spirited and courageous on hearing them

Word and construction: The modern joins the two comparative descriptions and does not separately repeat much or then before.

Qualification: Corresponding wider construction: spirited gives generous; courageous gives couragious. The modernization compresses repeated comparative degree.

Context passages: DJR-084-11, DJR-084-13, DJR-084-14

Alignment conventions: A1.

generous lion

BAL-0252-V011 · Generous

Printed “generous Lion” (English; phrase).

A noble lion, exemplifying magnanimity.

Here: The lion supposedly spares a prostrate beast in the argument for gentleness.

Context: This is a moral and natural-history comparison used to recommend clemency; it does not establish a zoological rule or merely describe pedigree.

Source; Context passages: DJR-096-38

Edition page: 353; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A generous Lion will not hurt a beast that lies prostrate

Modern rendering: A noble lion will not hurt a prostrate beast

Word and construction: Generous becomes noble; the lion’s claimed restraint toward the prostrate animal is preserved.

Context passages: DJR-096-35, DJR-096-36, DJR-096-37, DJR-096-39, DJR-096-40

Alignment conventions: A1.

Further local use

Printed “mens generosa” (Latin; phrase).

Citation key: mens generosa.

Here: Mens means mind; generosa noble, here receptive to gentleness.

Context: The Ovid couplet supports clemency; Burton’s separate English verse follows and is not treated as its literal translation.

Source; Context passages: DJR-096-39

Edition page: 353; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Et faciles motus mens generosa capit

Modern rendering: A noble mind admits gentle impulses

Word and construction: Mens generosa contributes a noble mind, faciles motus gentle impulses and capit admits; the introductory Et is not separately represented.

Sense relation: The adjacent human noble mind shares the lion comparison’s clemency rather than mere social rank.

Context passages: DJR-096-37, DJR-096-38, DJR-096-40

Alignment conventions: A1.

generous mare

BAL-0252-V006 · Generous

Printed “generous Mare” (English; phrase).

A well-bred mare, of noble stock.

Here: The animal comparison illustrates selective mating altered by perceived loss of beauty.

Context: Burton applies a reported Plutarch anecdote to his criticism of delayed marriage; the analogy and social assumptions are historical.

Source: DJR-140-65; Edition page: 576; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that generous Mare in Plutarch

Modern rendering: that well-bred mare in Plutarch

Word and construction: Generous is well-bred, a stock/breeding judgment rather than a description of giving.

Uncertainty: The exact Plutarch passage and wording remain uncollated in the supplied edition.

Context passages: DJR-140-64, DJR-140-66

Alignment conventions: A1.

generous melancholy

BAL-0252-V009 · Generous

Printed “most generous melancholy” (English; phrase).

The noblest or most elevated kind of melancholy in the reported classification.

Here: Augustus is made the noble example, opposed to Catiline’s bad kind.

Context: Burton reports Melanchthon’s astrological explanation, with an inconsistent symbol sequence in the margin; neither is a modern diagnosis or established causal account.

Source: DJR-032-08; Edition page: 58; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The most generous melancholy

Modern rendering: The noblest melancholy

Word and construction: The superlative is preserved; the adjective evaluates the kind rather than describing generosity with money.

Uncertainty: The original marginal astrological symbols differ from the body; no reconciliation is imposed.

Context passages: DJR-032-07, DJR-032-09

Alignment conventions: A1.

generous wine

BAL-0252-V004 · Generous

Printed “generous wines” (English; phrase).

Excellent or full-bodied wine.

Here: The wines form part of an extravagant display appealing to the senses.

Context: Burton describes luxurious entertainments; this use evaluates wine quality, not human liberality or quantity.

Source: DJR-079-05; Edition page: 270; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: generous wines

Modern rendering: fine wines

Word and construction: Fine supplies the wine’s excellence; the broader historical sense may include fullness or strength.

Context passages: DJR-079-04, DJR-079-06

Alignment conventions: A1.

Further local use

Printed “Vinum imprimis generosum” (Latin; phrase).

Citation key: vinum generosum.

Here: Vinum means wine, generosum strong or full-bodied, imprimis especially or above all.

Context: The catalogue records supposed aphrodisiacs in Burton’s historical account of luxurious diet; the adjacent marginal couplet concerns failed aphrodisiacs and is misattributed to Ovid.

Source; Context passages: DJR-116-47

Edition page: 451; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Vinum imprimis generosum

Modern rendering: Above all, strong wine

Word and construction: Word order changes; imprimis gives above all, generosum strong and vinum wine.

Sense relation: Wine’s fullness or strength is explicit in this Latin application; no efficacy claim is endorsed.

Context passages: DJR-116-46, DJR-116-48

Alignment conventions: A1.

gentility and gentry

BAL-0259-V007 · Honour and nobility

Printed “gentility” (English; family).

Gentility means gentle or noble birth and standing; gentry can mean that status or its social body.

Here: Esteem for pedigree is linked with restrictions on marriage and the suppression of common people.

Context: Burton’s sweeping national comparisons are attributed historical claims, not a verified account of every named society.

Source; Context passages: DJR-088-20

Edition page: 314; Source layer: original body; Page label type: printed source label.

Source and modern wording: this gentility

Word and construction: The word remains and is explained through the nearby gentry/commonalty contrast.

Context passages: DJR-088-18, DJR-088-19, DJR-088-21, DJR-088-22, DJR-088-23, DJR-088-24, DJR-088-25

Alignment conventions: A1.

Further local use

Printed “Gentry” (English; lemma).

Citation key: gentry.

Here: Burton admits that some of the gentry are exceptionally learned before criticizing others.

Context: The subsequent second qualification at DJR-049-19 honours many deserving patrons, so his satire is not an unqualified condemnation of every gentleman.

Source; Context passages: DJR-049-15

Edition page: 140–141; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a sprinkling of our Gentry

Modern rendering: a sprinkling of our gentry

Word and construction: The group noun and limitation a sprinkling remain.

Context passages: DJR-049-13, DJR-049-14, DJR-049-16, DJR-049-17, DJR-049-18, DJR-049-19, DJR-049-20, DJR-049-21

Alignment conventions: A1.

Further local use

Printed “Gentility” (English; lemma).

Citation key: gentility.

Here: Burton now grants a positive relation between parentage and character, a qualification to the attack on pedigree.

Context: This concession leads into hostile class stereotypes, followed by correction on both sides at DJR-089-24–27.

Source; Context passages: DJR-089-13

Edition page: 318; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: So much in the mean time I do attribute to Gentility

Modern rendering: Meanwhile I grant this much to good birth

Word and construction: Gentility is unfolded as good birth; the limit this much remains.

Context passages: DJR-089-10, DJR-089-11, DJR-089-12, DJR-089-14, DJR-089-15, DJR-089-16, DJR-089-17, DJR-089-18, DJR-089-19, DJR-089-20, DJR-089-21, DJR-089-22, DJR-089-23, DJR-089-24, DJR-089-25, DJR-089-26, DJR-089-27

Alignment conventions: A1.

Further local use

Printed “badg of gentry” (English; lemma).

Citation key: gentry.

Here: Idleness is ironically called the distinguishing mark of that rank.

Context: Historical moral and medical argument against lack of useful occupation; the next paragraph also condemns excessive exercise.

Source; Context passages: DJR-037-19

Edition page: 85; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the badg of gentry

Modern rendering: the badge of gentility

Word and construction: Matched phrase; gentry becomes gentility while badg is normalized to badge.

Context passages: DJR-037-18, DJR-037-20

Alignment conventions: A1.

Further local use

Printed “badge of gentry” (English; lemma).

Citation key: gentry.

Here: Refusal of useful work is presented as a mark of rank, with some governing people explicitly excepted.

Context: Burton criticizes worklessness and excessive sport, not all recreation or every noble person.

Source; Context passages: DJR-078-06

Edition page: 266; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the badge of gentry is idleness

Modern rendering: the badge of gentility is idleness

Word and construction: Complete equation preserves its ironic claim; the some-few-governors exception is in the wider paragraph.

Context passages: DJR-078-05, DJR-078-07

Alignment conventions: A1.

gentleman

BAL-0259-V013 · Honour and nobility

Printed “gentleman” (English; lemma).

A man of gentle standing, applied here to someone whose good qualities warrant esteem regardless of birth.

Here: A gentleman throughout the world has portable personal worth; inherited rank without it is compared to a foreign coin nobody accepts.

Context: Burton’s consolatory distinction depends on the good qualities just enumerated; it is not a claim that every person possesses a legal title everywhere.

Source; Context passages: DJR-089-08

Edition page: 318; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: thou art a gentleman all the world over

Modern rendering: you are a gentleman throughout the world

Word and construction: The geographical scope remains within the moral comparison.

Context passages: DJR-089-04, DJR-089-05, DJR-089-06, DJR-089-07, DJR-089-09, DJR-089-10, DJR-089-11

Alignment conventions: A1.

Further local use

Printed “Gentleman” (English; lemma).

Citation key: gentleman.

Here: A gentleman is required to marry a gentleman’s daughter in Burton’s reported system.

Context: Burton calls these laws and customs too severe; he is reporting and opposing their rigidity.

Source; Context passages: DJR-140-23

Edition page: 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Gentleman, a Gentlemans

Modern rendering: a gentleman, a gentleman’s

Word and construction: The first Gentleman shares the preceding verb marry; only the possessive Gentlemans supplies daughter from the earlier clause. Neither fragment by itself states the whole rule.

Context passages: DJR-140-21, DJR-140-22, DJR-140-24

Alignment conventions: A1.

ghostly fathers

BAL-0242-V051 · Parents and children

Printed “ghostly fathers” (English; phrase).

Spiritual advisers or confessors.

Here: Ghostly means spiritual, and fathers is a religious title rather than biological paternity.

Context: Burton sarcastically accuses Catholic confessors of manipulating consciences and infers fewer cases of despair; neither the charge nor the comparative illness claim is established evidence.

Source; Context passages: DJR-165-19

Edition page: 701; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Their ghostly fathers

Modern rendering: Their spiritual fathers

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-165-14, DJR-165-15, DJR-165-16, DJR-165-17, DJR-165-18, DJR-165-20

gift

BAL-0230-V001 · Gifts and liberality

Printed “gifts” (English; lemma).

Benefits, abilities or resources bestowed on someone.

Here: Health, wealth, strength, intelligence, learning, skill and memory are treated as divine endowments which can be well used or misused. Good belongs to its separate adjective.

Context: Burton’s theological and moral account of self-harm through misused resources; the adjacent historical disease causation must not be treated as a modern explanation of illness.

Source; Context passages: DJR-021-40

Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those good gifts which God hath bestowed upon us

Modern rendering: God’s good gifts

Alignment scope: Relative-clause construction condensed to a possessive noun phrase

Word and construction: The relative clause which God hath bestowed upon us is condensed into the possessive God’s; those and upon us are not separately represented in the modern noun phrase.

Context passages: DJR-021-39, DJR-021-41, DJR-021-42, DJR-021-43

Further local use

Printed “gifts” (English; lemma).

Citation key: gift.

Here: Gifts include both wealth and skill. Differently reflects diversly, rather than implying that gifts themselves are uniformly material.

Context: Burton attributes this providential distribution to Theodoret; the continuation defends unequal but interdependent occupations. The precise cited wording remains uncollated.

Source; Context passages: DJR-093-09

Edition page: 336–337; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: God diversly distributed his gifts, wealth to one, skill to another

Modern rendering: God has distributed his gifts differently: wealth to one, skill to another

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-093-07, DJR-093-08, DJR-093-10, DJR-093-11

Further local use

Printed “gift” (English; lemma).

Citation key: gift.

Here: Gift denotes a capacity for continence, sexual self-restraint. The initial negation means not everyone, not nobody.

Context: Burton then reports Beza’s counsel to pray for it where means of marriage are unavailable. The Latin margin ends incompletely; the report is not a statement that everyone possesses this gift.

Source; Context passages: 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

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-141-51, DJR-141-53

gift

BAL-0230-V002 · Gifts and liberality

Printed “gifts” (English; lemma).

Abilities or endowments, satirically reinterpreted as payments.

Here: The candidate supposedly best endowed is actually the one who pays most. Greatest qualifies gifts; the joke depends on the turn from intellectual or spiritual capacity to money given to a patron.

Context: Burton attacks corrupt church patrons after explicitly honouring worthy patrons at DJR-049-19. He does not assert that every patron sells a living.

Source; Context passages: DJR-049-21

Edition page: 141; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: and him they present in conclusion, as a man of greatest gifts, that will give most

Modern rendering: and the man they finally nominate as having the greatest gifts is the one who will give most

Alignment scope: Complete nomination clause with object description recast as a modern subject and finite identification

Word and construction: The original him … as a man is recast as the man they finally nominate; in conclusion becomes finally. Greatest qualifies gifts, and that will give most becomes is the one who will give most, making the satirical identification explicit.

Context passages: DJR-049-19, DJR-049-20, DJR-049-22, DJR-049-23

gift

BAL-0230-V003 · Gifts and liberality

Printed “gift” (English; lemma).

A grant or act of bestowal.

Here: Gift is one means of assigning a dignity, alongside election and inheritance; it is an award rather than a personal aptitude.

Context: Burton’s projected commonwealth would reward merit and good service; these shall-statements describe his proposal, not an existing system.

Source; Context passages: DJR-016-20

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by election, or by gift

Modern rendering: by election or grant

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-016-19, DJR-016-21

gift

BAL-0230-V005 · Gifts and liberality

Printed “gifts” (English; lemma).

Things given as presents.

Here: Gifts are material offerings grouped with bribes and tokens after promises and oaths fail. Their erotic purpose comes from the scene, not from the noun alone.

Context: Burton describes lovers’ tactics conditionally, then moves from mythical gold to actual coins. The gold maxim is Ovidian despite the Catullus margin; these examples are literary rhetoric, not proof that payment obtains affection.

Source; Context passages: DJR-125-26

Edition page: 496; Source layer: original body; Page label type: printed source label.

Source and modern wording: bribes, tokens, gifts

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-125-25, DJR-125-27, DJR-125-28

Further local use

Printed “gifts” (English; lemma).

Citation key: gift.

Here: Gifts are presents offered by the Sultan of Sana’s wife to the traveller; fair qualifies promises.

Context: This is Varthema’s reported story as altered by Burton, not independent testimony. The continuation expressly says he did not consent. The waiting-maids are sent away in Burton but offered as alternatives in the compared travel account.

Source; Context passages: DJR-131-30

Edition page: 530; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: loaded him with fair promises and gifts

Modern rendering: loaded him with fine promises and gifts

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-131-29, DJR-131-31, DJR-131-32

Further local use

Printed “gifts” (English; lemma).

Citation key: gift.

Here: The presents supposedly stop when the formerly unmarried man marries. All is the argument’s sweeping quantifier, not an established social law.

Context: This belongs to the anti-marriage case following the wealthy, childless legacy-hunting scenario; Burton’s eventual DJR-143-34–36 conclusion recommends attempting marriage.

Source; Context passages: DJR-139-44

Edition page: 571; Source layer: original body; Page label type: printed source label.

Source and modern wording: All gifts and invitations cease

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-31, DJR-139-32, DJR-139-33, DJR-139-34, DJR-139-35, DJR-139-36, DJR-139-37, DJR-139-38, DJR-139-39, DJR-139-40, DJR-139-41, DJR-139-42, DJR-139-43, DJR-139-45, DJR-143-34, DJR-143-35, DJR-143-36

Give entertainment; receive visitors

BAL-0273-V003 · Entertain

Printed “gives entertainment” (English; phrase).

Receives people in the manner of a host.

Here: The man who imagines himself a grandee performs the reception of visitors.

Context: Burton’s conditional historical symptom account, linked to ambition and customary occupations; not an independently verified case or modern diagnosis.

Source; Context passages: DJR-061-03

Edition page: 194; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: gives entertainment

Modern rendering: receives visitors

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Receives renders gives entertainment; visitors makes the people received explicit from the assumed grandee’s conduct.

Translator-supplied words: visitors, the understood recipients in the enactment of lordly hospitality

Context passages: DJR-061-01, DJR-061-02, DJR-061-04, DJR-061-05

Further local use

Printed “gave entertainment” (English; phrase).

Citation key: Give entertainment; hospitality.

Received as guests in one’s house.

Here: Guaineri hosts the two men whose subsequent contrasting symptoms are attributed to wine.

Context: A reported medical anecdote; the next paragraph allows moderate wine for a different, cold temperament.

Source; Context passages: DJR-034-30

Edition page: 70; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to whom he gave entertainment in his house

Modern rendering: whom he entertained in his house

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The noun construction becomes entertained; in his house remains explicit. This does not assign the men paid employment.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-034-29, DJR-034-31

Further local use

Printed “entertainment” (English; phrase).

Citation key: Entertainment; reception.

A reception, including food and hospitality.

Here: Riches supposedly secure lavish food, ceremony and merriment wherever the rich man arrives.

Context: Burton’s satirical amplification of wealth’s influence; the Lucullus dining-room reference supports the banquet image.

Source; Context passages: DJR-052-29

Edition page: 155; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what preparation is made for his entertainment

Modern rendering: What preparations are made for his reception

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertainment supplies reception; following foods and performances describe its provision rather than narrowing it to amusement.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-052-28, DJR-052-30

Further local use

Printed “entertainment” (English; phrase).

Citation key: Entertainment; figurative welcome.

Welcome or hospitality.

Here: Personified Virtue finds a kindly welcome with her sister Poverty after rejection elsewhere.

Context: An expressly imagined poetic fable, not proof that poverty invariably produces virtue; the poet remains unidentified.

Source; Context passages: DJR-091-28

Edition page: 329; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: good entertainment

Modern rendering: a kindly welcome

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Good becomes kindly; entertainment welcome. The host and guest are allegorical sisters.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-091-27, DJR-091-29

Further local use

Printed “entertainment” (English; phrase).

Citation key: Entertainment; ceremonial reception.

Reception and hospitality provided for an arriving person.

Here: Isabella’s reception at Milan is reported as nearly ruining her father-in-law.

Context: Burton’s Giovio example against financially destructive status marriages; the sum and title remain historically uncollated.

Source; Context passages: DJR-141-45

Edition page: 579; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: her entertainment at Millan

Modern rendering: Her reception at Milan

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Entertainment supplies reception; the place is retained, not treated as a salary or stage performance.

Sense relation: Related reception or admission, with this object, construction and agency separately explained.

Context passages: DJR-141-44, DJR-141-46

Give in evidence

BAL-0279-V008 · Legal evidence

Printed “give in evidence” (English; phrase).

Present testimony or evidence in a judicial proceeding.

Here: Personified conscience supplies the witness and the entire prosecuting apparatus against the sinner.

Context: Burton’s description of distress uses legal roles metaphorically. The continuation distinguishes temporary pleasure from later accusation and says the devil magnifies sin as unforgivable to induce despair.

Source; Context passages: DJR-164-51

Edition page: 699; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A continual testor to give in evidence

Modern rendering: It is an unceasing witness giving evidence

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Testor supplies witness, continual unceasing and give in evidence giving evidence. It is supplies the explicit subject and verb linking this continuation to conscience.

Translator-supplied words: It is, making the continuation’s reference to conscience explicit

Context passages: DJR-164-49, DJR-164-50, DJR-164-52, DJR-164-53, DJR-164-54, DJR-164-55, DJR-164-56

glass

BAL-0225-V001 · Glass

Printed “glass” (English; lemma).

A mirror: an object giving a reflected image.

Here: The mirror is lowered at the spring oracle near Ceres’ temple; its reported purpose is divination about illness, not medical examination.

Context: Burton reports Pausanias and groups this oracle with another, concluding that ordinary people have been deceived about future events.

Source: DJR-055-08; Edition page: 166; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A glass let down by a thred

Modern rendering: a mirror was lowered on a thread

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Glass supplies mirror; the original participial description let down becomes the finite passive was lowered.

Alignment qualification: The modern construction supplies was to express the original elliptical participial description.

Context passages: DJR-055-07, DJR-055-09

Further local use

Printed “Speculum” (Latin; lemma).

Citation key: speculum.

Here: Speculum is mirror, the accusative object; tenui funiculo is on a thin cord, suspensum suspended, and demittunt they lower. The Latin note supplies the same divinatory object independently of Burton’s abbreviated English.

Context: Burton’s Pausanias margin, followed by a supplied editorial English translation within the note.

Source: DJR-055-08; Edition page: 166; Source layer: original marginal quotation.

Note; Modern note: N04087

Page label type: printed source label.

Source wording and original alignment: Speculum tenui suspensum funiculo demittunt

Modern rendering: They lower a mirror suspended on a thin cord

Alignment scope: Original Latin marginal sentence to its supplied English translation in the same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Further local use

Printed “glass” (English; lemma).

Citation key: glass.

Here: Mirror as the imagined medium for seeing a future husband’s image.

Context: Burton reports the desire conditionally: if it may be done by art. The magical practices are described, not verified.

Source: DJR-132-49; Edition page: 538; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in a glass

Modern rendering: in a mirror

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-132-48, DJR-132-50

glass

BAL-0225-V005 · Glass

Printed “glas” (English; lemma).

A mirror, here used as a comparison for the brain’s production of apparent images.

Here: Glas is the printed spelling of glass. Concave supplies the inward-curved shape; the comparison supports an attributed internal explanation, while Burton shifts between eyes and brain.

Context: Burton reports humoral and optical explanations from medical authorities; as they suppose distinguishes perceived external objects from his stated internal cause.

Source: DJR-064-18; Edition page: 209; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the brain as a concave glas reflects solid bodies

Modern rendering: the brain reflects solid bodies like a concave mirror

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-064-19, DJR-064-20

Further local use

Printed “concave glass” (English; phrase).

Citation key: concave glass.

Here: Concave glass means inward-curved mirror; its reflection is compared with a troubled brain presenting shapes. May and almost limit the causal assertion.

Context: Burton allows natural explanations, then explicitly allows bounded demonic agency and mixed remedies; this is his historical framework.

Source: DJR-169-01; Edition page: 720; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as a concave glass reflects solid bodies

Modern rendering: Just as a concave mirror reflects solid bodies

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-169-02, DJR-169-03, DJR-169-04

glass

BAL-0225-V006 · Glass

Printed “glass” (English; lemma).

The transparent material glass.

Here: Red qualifies the colour that affects what the observer sees. The modern phrase omits a piece of while retaining the material and colour; the analogy is used for historical humoral explanations.

Context: Burton compares tinted vision with an attributed account of vapours and humours, rather than reporting a modern physiological mechanism.

Source: DJR-064-19; Edition page: 209–210; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: through a piece of red glass

Modern rendering: through red glass

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Glass names the material; red gives its colour. Modern wording omits the count-unit a piece of.

Alignment qualification: Material phrase retained with the original count-unit a piece of omitted.

Context passages: DJR-064-18, DJR-064-20

Further local use

Printed “glass” (English; lemma).

Citation key: glass.

Here: Glass is material placed over the opening, as an alternative to paper, not the shaped mirrors named later in the paragraph.

Context: Burton’s dark-room arrangement is retained as described without a silently corrected apparatus.

Source: DJR-064-28; Edition page: 211; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a paper or glass

Modern rendering: paper or glass

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-064-27, DJR-064-29

Further local use

Printed “glass” (English; lemma).

Citation key: glass.

Here: The material’s transparency and lustre form part of the comparison for the heavenly city; cleer supplies clear.

Context: Burton paraphrases Revelation 21 with a faulty printed 27:11 citation; the next paragraph expressly denies that divine beauty is limited to the created objects used to express it.

Source: DJR-151-40; Edition page: 635; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cleer glass

Modern rendering: clear glass

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-151-38, DJR-151-39, DJR-151-41

Further local use

Printed “glass” (English; lemma).

Citation key: glass.

Here: Glass names window material, expressly negated by without. Unglazed packages without glass; great supplies large and opposite opposite one another.

Context: Burton’s regional account of ventilation; commonly qualifies Spain, while Venice is excepted in the following comparison. The editor does not generalize to all buildings.

Source: DJR-077-16; Edition page: 263; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: great opposite windows without glass

Modern rendering: large, unglazed windows opposite one another

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Without glass is recast as unglazed, retaining negation; the whole window construction is reordered.

Context passages: DJR-077-15, DJR-077-17

glass

BAL-0225-V007 · Glass

Printed “glasse” (English; lemma).

Glass as an imagined bodily substance, with implied brittleness.

Here: All means entirely; the people will not let others approach. The modern supplies believe and made of to make the reported belief and composition explicit.

Context: Burton’s symptom catalogue reports imagined transformations, not a claim that people literally become glass or a modern diagnostic category.

Source: DJR-058-30; Edition page: 181; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they are all glasse

Modern rendering: They believe they are made entirely of glass

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Glasse supplies glass as material; all supplies entirely. Believe and made of explicate the governed belief and imagined composition.

Alignment qualification: The modern clause supplies They believe and made of from the surrounding catalogue, rather than translating the bare original clause word for word.

Context passages: DJR-058-29, DJR-058-31

Further local use

Printed “glass” (English; lemma).

Citation key: glass.

Here: Glass is imagined bodily material; a pitcher specifies the fragile vessel imagined. This clause remains governed by another thinks.

Context: Burton credits Laurentius with vouching for a French case, within a varied catalogue; the report is not independently established.

Source: DJR-060-33; Edition page: 193; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he is all glass, a pitcher

Modern rendering: he is entirely glass, a pitcher

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-060-32, DJR-060-34

glass

BAL-0225-V008 · Glass

Printed “glass” (English; lemma).

A mirror; true specifies a faithful or unflattering reflection.

Here: The noun supplies mirror, not truthfulness by itself. Acco’s distress is attributed to unexpectedly seeing her actual appearance.

Context: A learned anecdote from Caelius Rhodiginus; Burton’s suggestion that she normally used flattering mirrors is explicitly belike, not an established fact.

Source: DJR-056-21; Edition page: 170; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a true glass

Modern rendering: a truthful mirror

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-056-20, DJR-056-22, DJR-056-23

Further local use

Printed “glasses” (English; lemma).

Citation key: glass.

Here: Glasses are mirrors; false and flattering describe the alleged distortion.

Context: Burton conjectures apparently/belike and adds a gendered generalization about gentlewomen; neither is adopted as fact.

Source: DJR-056-21; Edition page: 170; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: false flattering glasses

Modern rendering: false, flattering mirrors

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-056-20, DJR-056-22, DJR-056-23

Further local use

Printed “glass” (English; lemma).

Citation key: glass.

Here: The mirror displays the appearance Lais can no longer bear to see; it remains an ordinary reflective object in the epigrammatic story.

Context: Burton’s reported dedication; the Greek epigram is identified, but his Latin intermediary and printed E Cret. remain unresolved.

Source: DJR-056-22; Edition page: 170; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: gave up her glass to Venus

Modern rendering: gave her mirror to Venus

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-056-21, DJR-056-23

glass

BAL-0225-V009 · Glass

Printed “glass” (English; lemma).

A telescope, identified by its association with Galileo.

Here: The whole possessive expression names the instrument; like makes the kind of instrument explicit rather than claiming Burton possessed Galileo’s own object.

Context: Burton’s conditional aerial journey couples an actual class of optical instrument with Lucian’s satirical wings; it is not a report of flight.

Source: DJR-074-36; Edition page: 252; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Galilies glass

Modern rendering: a telescope like Galileo’s

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Glass supplies telescope in this context; Galilies is represented by like Galileo’s in the modern construction.

Context passages: DJR-074-35, DJR-075-01

Further local use

Printed “glasses” (English; lemma).

Citation key: glass.

Here: Galileo’s instruments disclose more stars; Burton presents the claim within a series of competing astronomical questions.

Context: Burton reports early astronomical claims and their disputed or speculative extension; the editor distinguishes observation from inference.

Source: DJR-075-03; Edition page: 252; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his glasses

Modern rendering: his telescopes

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-075-01, DJR-075-02, DJR-075-04

Further local use

Printed “glasses” (English; lemma).

Citation key: glass.

Here: The instruments are invoked for planetary companions. The surrounding argument for inhabitants goes beyond observation.

Context: Burton reports early astronomical claims and their disputed or speculative extension; the editor distinguishes observation from inference.

Source: DJR-075-17; Edition page: 254; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his glasses

Modern rendering: his telescopes

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-075-16, DJR-075-18, DJR-075-19

Further local use

Printed “glasses” (English; lemma).

Citation key: glass.

Here: The instruments support the reported lunar terrain; the identification of dark regions as seas and the broader inferences remain qualified by if we may believe Galileo.

Context: Burton reports early astronomical claims and their disputed or speculative extension; the editor distinguishes observation from inference.

Source: DJR-075-31; Edition page: 255–256; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their glasses

Modern rendering: their telescopes

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-075-30, DJR-075-32

Further local use

Printed “glass” (English; lemma).

Citation key: glass.

Here: A telescope eight feet long. Eight foot long describes the instrument’s length, not its magnification. This gloss supplies the modern explanation; no paired modern body phrase translates the margin.

Context: Burton himself states that he saw some Jovian satellites; the claim must be distinguished from the body’s uncorroborated statement about Kepler seeing companions of Mars and Venus.

Source: DJR-075-18; Edition page: 254; Source layer: original marginal quotation; Note: N05528; Page label type: printed source label.

Source wording and original alignment: a glass 8 foot long

Alignment scope: No paired body equivalent is asserted

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: The original English marginal assertion has no paired modern-body equivalent. The local gloss supplies telescope eight feet long; Editor N05529 discusses that witness separately.

Context passages: DJR-075-16, DJR-075-17, DJR-075-19

glass

BAL-0225-V015 · Glass

Printed “glasse” (English; lemma).

A vessel made of glass.

Here: The container allegedly holds Burgravius’s blood lamp. Glass does not mean a mirror here; vessel makes the container explicit.

Context: Burton reports the purported life-indicating lamp, then calls this and the next treatise vain and prodigious. The claim is not a medical recommendation.

Source: DJR-082-08; Edition page: 285; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: kept in a glasse

Modern rendering: kept in a glass vessel

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-082-06, DJR-082-07, DJR-082-09, DJR-082-10

Further local use

Printed “glasse” (English; lemma).

Citation key: glass.

Here: A drinking vessel or its contained quantity of water; the story says silence, not medicinal properties of water, changed the exchange.

Context: An unidentified anecdote, qualified by by report, used in Burton’s unequal demand that wives keep silent during husbands’ anger.

Source: DJR-150-61; Edition page: 630; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a glasse of water

Modern rendering: a glass of water

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-150-60, DJR-150-62

glass

BAL-0225-V017 · Glass

Printed “glass” (English; lemma).

A mirror, whose broken pieces multiply the reflected face.

Here: Praxiteles allegedly destroys a disliked reflection and thereby creates many such reflections; the object models injuries producing further enemies.

Context: Burton’s anecdote and its personal identification remain unverified. The continuation conditionally recommends patient restraint.

Source: DJR-097-18; Edition page: 356; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his glass

Modern rendering: his mirror

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-097-17, DJR-097-19

glass

BAL-0225-V019 · Glass

Printed “glass” (English; lemma).

A figurative mirror: a representation in which actions can be seen.

Here: Stories, true or invented, display former public and private actions for pleasurable inspection. The comparison is not limited to factual historiography.

Context: Burton recommends absorbing reading as recreation; the Plutarch locator remains unresolved.

Source: DJR-080-39; Edition page: 279; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in a glass

Modern rendering: in a mirror

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-080-38, DJR-080-40

Further local use

Printed “glass” (English; lemma).

Citation key: glass.

Here: Burton’s treatment of jealousy becomes a mirror in which an affected reader may recognize error, and an unaffected reader learn avoidance.

Context: Burton explains his literary and corrective purpose; the may construction expresses intended use, not a guaranteed cure.

Source: DJR-144-08; Edition page: 591; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as in a glass

Modern rendering: as in a mirror

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-144-07, DJR-144-09

Further local use

Printed “glass” (English; lemma).

Citation key: glass.

Here: Glass means mirror; rulers supply a visible example that subjects imitate. The shared representational metaphor now models conduct, rather than merely displaying recorded past actions.

Context: Burton’s political argument adapts an unattributed Shakespeare couplet spoken by Lucrece to Tarquin. The continuation extends the effect of rulers’ vices to most, not all, common people.

Source: DJR-013-21; Edition page: 49; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Princes are the glass

Modern rendering: rulers are the mirror

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-013-20, DJR-013-22

glass

BAL-0225-V020 · Glass

Printed “glass” (English; lemma).

A figurative mirror for self-examination.

Here: Scripture makes the reader’s infirmities visible; Gregory’s marginal speculum says a mirror in which we may look at ourselves.

Context: Burton attributes the image to Gregory; the patristic locator remains for fuller collation, and the surrounding medicinal claims are theological analogies.

Source: DJR-081-37; Edition page: 283; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a glass wherein we may see all our infirmities

Modern rendering: a mirror in which we may see all our infirmities

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-081-36, DJR-081-38

Further local use

Printed “speculum” (Latin; lemma).

Citation key: speculum.

Here: Speculum means mirror; quo supplies in which, nos ourselves, and intueri possimus we may look.

Context: Burton’s Gregory margin, supplied English translation within the same note.

Source: DJR-081-37; Edition page: 283; Source layer: original marginal quotation.

Note; Modern note: N06006

Page label type: printed source label.

Source wording and original alignment: speculum quo nos intueri possimus

Modern rendering: a mirror in which we may look at ourselves

Alignment scope: Original Latin margin to supplied English translation in the same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

glass

BAL-0225-V022 · Glass

Printed “glass” (English; lemma).

A figurative mirror or mental representation.

Here: Flattering modifies the mirror; removal and absence are proposed to weaken its effect. The next fair object will likely alter it, not certainly.

Context: Burton’s counsel changes place and objects of attention; the following Lucian example is a recast account, not a verified cure.

Source: DJR-136-09; Edition page: 554; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this flattering glass of love

Modern rendering: this flattering mirror of love

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-136-08, DJR-136-10

Further local use

Printed “glasse” (English; lemma).

Citation key: glass.

Here: A distorting mirror that makes everything appear fairer than it is, in Burton’s own marginal comparison for love. The modern explanation is supplied here.

Context: Burton’s already-English note accompanies his assertion that love and Cupid’s followers are blind.

Source: DJR-129-28; Edition page: 519; Source layer: original marginal quotation; Note: N10062; Page label type: printed source label.

Source wording and original alignment: a false glasse

Alignment scope: No paired body equivalent is asserted

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: No paired modern-body equivalent for this original English margin; the local gloss supplies distorting mirror, retaining false as the modifier.

Context passages: DJR-129-27, DJR-129-29

glass

BAL-0225-V023 · Glass

Printed “glass” (English; lemma).

A figurative medium of indirect spiritual representation.

Here: The scriptural figures permit some resemblance of divine beauty and love to be understood; mirror does not establish an exact visible likeness.

Context: Burton’s Christian interpretation of royal and bridal imagery; the subsequent negation says divine beauty exceeds the created comparisons.

Source: DJR-151-39; Edition page: 635; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that glass

Modern rendering: this mirror

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-151-38, DJR-151-40, DJR-151-41

glass

BAL-0225-V024 · Glass

Printed “glass” (English; lemma).

A mirror in a metaphor of distorted representation.

Here: Glass supplies mirror, false supplies distorting. Superstition is represented as a deceptive imitation of religion, beside ape, bastard and shadow.

Context: Burton’s sweeping religious polemic, not an endorsed accusation about the peoples he lists.

Source: DJR-152-31; Edition page: 640; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: false glass

Modern rendering: distorting mirror

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-152-30, DJR-152-32

glass-man

BAL-0225-V026 · Glass

Printed “Glass-mans” (English; lemma).

Glass-man: a worker or dealer in glass; the printed form is possessive.

Here: Glass-mans qualifies wife through her husband’s occupation. The modern selects glassworker, while the historical compound can also cover a dealer.

Context: Burton cites an uncollated Platter case in which the husband said he would marry again if she died. The conditional remarriage statement and Burton’s gendered susceptibility claim remain his report.

Source: DJR-056-06; Edition page: 169; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A Glass-mans wife

Modern rendering: A glassworker’s wife

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-056-05, DJR-056-07

glaze

BAL-0225-V025 · Glass

Printed “glased” (English; lemma).

Glazed: fitted with glass, particularly in windows.

Here: Glased supplies glazed; stately and Palaces remain stately and palaces. This derived participial form concerns a building fitted with glass, not a single reflective object.

Context: Burton gives Venice as an exception to his regional paper-window account. The description must not be extended to all buildings in the countries named.

Source: DJR-077-16; Edition page: 263; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: stately glased Palaces

Modern rendering: stately glazed palaces

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-077-15, DJR-077-17

glew or lime

BAL-0211-V011 · Bawd

Printed “glew or lime” (English; phrase).

Sticky glue or birdlime used figuratively for entrapment.

Here: The mind’s wings become unable to escape once caught by the procurers’ attractions.

Context: Continuation of Burton’s infernal trapping imagery, not a description of literal glue applied to a mind.

Source: DJR-125-66; Edition page: 499; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the glew or lime

Modern rendering: the glue or birdlime

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes sticky glue or birdlime used figuratively for entrapment.

Context passages: DJR-125-65

Gnatho

BAL-0281-V008 · Parasite

Printed “Gnathoes” (English; lemma).

Gnathos: flatterers named after the parasite Gnatho in Terence’s Eunuch.

Here: People display counterfeit virtue and affection to steal favour.

Context: Burton contrasts false appearances with genuine honourable love; the continuation says such dependants generally attach to great men and may gain offices, ruining themselves and others.

Source; Context passages: DJR-110-22

Edition page: 421; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their flattering Gnathoes

Modern rendering: their flattering Gnathos

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The pluralized character name is retained and regularized. Flattering states the conduct; the proper-name allusion supplies the social type.

Context passages: DJR-110-21, DJR-110-23, DJR-110-24, DJR-110-25, DJR-110-26

Further local use

Printed “Gnathoe’s” (English; lemma).

Citation key: Gnatho.

Gnathos, meaning flattering dependants; plural despite the printed apostrophe.

Here: Undeserving dependants are promoted while worthy people are neglected.

Context: Burton reports writers who explain this through attending spirits; he previously questions authority for angelic jurisdictions. It is a historical theory, not an established cause of patronage.

Source; Context passages: DJR-031-08

Edition page: 52; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: undeserving Gnathoe’s, and vicious parasites

Modern rendering: undeserving Gnathos and vicious parasites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Gnathoe’s becomes Gnathos, with the original plural sense; parasites remains a separate coordinated noun.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-031-04, DJR-031-05, DJR-031-06, DJR-031-07, DJR-031-09

go to law

BAL-0294-V029 · Law and justice

Printed “Go not to law without great cause” (English; phrase).

Resort to legal proceedings: go to law means litigate, while not without great cause limits permission to a serious reason.

Here: A practical warning against unnecessary litigation.

Context: The qualification leaves room for a sufficiently serious cause; it is not an absolute prohibition.

Source; Context passages: DJR-098-18

Edition page: 360; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Go not to law without great cause.

Modern rendering: Do not go to law without serious cause.

Word and construction: Great means serious, and without retains the condition.

Context passages: DJR-098-16, DJR-098-17, DJR-098-19, DJR-098-20

Alignment conventions: A1.

golden chain of created dependence

BAL-0200-V019 · Love

Printed “golden chain” (English; phrase).

A figurative bond connecting every creature with its Creator.

Here: After creation, redemption and providence, the chain makes creatures dependent upon God’s originating love and goodness, not upon their own beauty or merit.

Context: Burton invokes Homer’s image within his Christian account; God is the source of love and creatures its recipients.

Source; Context passages: DJR-109-22

Edition page: 416; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Homers golden chain, which reacheth down from Heaven to Earth, by which every creature is annexed, and depends on his Creator

Modern rendering: Homer’s golden chain, reaching down from heaven to earth, by which every creature is linked to and depends upon its Creator

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Golden chain supplies the bond; the relative clauses explicitly state downward reach, attachment and dependence.

Qualification: The Homeric allusion is interpreted by Burton; the edition does not establish the immediate allegorical intermediary.

Context passages: DJR-109-17, DJR-109-18, DJR-109-19, DJR-109-20, DJR-109-21, DJR-109-23, DJR-109-24

golden chain of inspired love

BAL-0200-V018 · Love

Printed “golden chain” (English; phrase).

A figurative bond descending from heaven and drawing the soul towards incorruptible beauty.

Here: The heavenly chain contrasts with sea-born, unstable lust and inspires divine rapture in souls made in God’s image.

Context: Burton attributes this division to Lucian; the wording mixes a classical image with Christian creation language.

Source: DJR-108-47; Edition page: 414; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that golden chain which was let down from heaven

Modern rendering: that golden chain let down from heaven

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Golden chain is the metaphorical bond; let down from heaven gives its direction and origin.

Uncertainty: The supplied edition leaves the exact Lucian passage and intermediary unresolved; the attribution is Burton’s.

Context passages: DJR-108-46, DJR-108-48, DJR-108-49

Good estate; bodily well-being

BAL-0274-V006 · Estate

Printed “good estate” (English; family).

A sound or favourable condition.

Here: Sorrow is said to undermine bodily well-being and its operations.

Context: Burton’s historical physiology of the passions, in which heart contraction and bodily effects accompany sorrow.

Source; Context passages: DJR-025-28

Edition page: 25; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: subverts the good estate of the Body

Modern rendering: undermines the body’s well-being

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Subverts supplies undermines; good estate supplies well-being; of the Body becomes the possessive body’s.

Context passages: DJR-025-27, DJR-025-29

Further local use

Printed “good estate” (English; family).

Citation key: Good estate; welfare.

Well-being or welfare.

Here: Care for welfare and health requires body and mind to share moderate exertion.

Context: Burton’s ox-and-camel fable, from Plutarch, warns that bodily exhaustion interrupts study as well as health.

Source; Context passages: DJR-082-22

Edition page: 286; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his own good estate, and health

Modern rendering: his own welfare and health

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Good estate supplies welfare; health remains a separate coordinated noun rather than being silently absorbed.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-082-21

gossip

BAL-0239-V001 · Gossip

Printed “Gossips” (English; lemma).

Familiar companions or associates, often women in social company.

Here: Gossips identifies the companions among whom factions arise. Their rivalry is described separately; the noun does not itself mean habitual spreaders of rumours.

Context: Burton extends rivalry across social ranks and into small groups; the following discussion expressly allows honorable emulation and condemns excess rather than every wish to excel.

Source: DJR-041-16; Edition page: 102; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: amongst Gossips

Modern rendering: among familiar companions

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Amongst supplies among; Gossips is explicated as familiar companions.

Context passages: DJR-041-15, DJR-041-17, DJR-041-18, DJR-041-19, DJR-041-20, DJR-041-21, DJR-041-22

gossip

BAL-0239-V002 · Gossip

Printed “Gossips” (English; lemma).

Familiar female companions or friends.

Here: The possessive phrase identifies a woman’s friend. Quarrelling and public disclosure of an undisclosed infirmity are acts performed by that friend, not the lexical definition of Gossips.

Context: Burton reports Ronsse’s case of a twenty-five-year-old woman becoming withdrawn and wasting after public reproach; the source remains uncollated and the infirmity unnamed.

Source: DJR-056-10; Edition page: 169–170; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: one of her Gossips

Modern rendering: one of her female friends

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-056-09, DJR-056-11

Further local use

Printed “gossips” (English; lemma).

Citation key: gossip.

Here: Philinna is one of the wife’s women friends. The wife deliberately speaks loudly enough for her husband to hear, so this is not necessarily a secret passed by a habitual rumour-monger.

Context: Burton reports the lawyer’s wife in Aristaenetus threatening another lover if neglect continues. The legal language is sexual wordplay; the threat is not an established completed act, and the Greek passage remains uncollated.

Source; Context passages: DJR-145-56

Edition page: 601; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: one of her gossips

Modern rendering: one of her women friends

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-145-50, DJR-145-51, DJR-145-52, DJR-145-53, DJR-145-54, DJR-145-55, DJR-145-57

Further local use

Printed “gossips” (English; lemma).

Citation key: gossip.

Here: The speaker’s woman friend is also called her neighbour. The relationship makes advice possible; gossips does not name the water, a rumour or a medicine.

Context: Burton cannot identify the woman’s location and calls her respectable by report. The story expressly attributes the effect to silence rather than water, within an unequal instruction that wives bear husbands’ anger.

Source: DJR-150-61; Edition page: 630; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: one of her gossips

Modern rendering: one of her women friends

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-150-60, DJR-150-62

gossip

BAL-0239-V003 · Gossip

Printed “gossipping” (English; lemma).

Social visiting, gathering or conversing with familiar company.

Here: The verbal noun can include social meetings and visits, not only malicious talk. Meaner sort identifies lower social rank; the modern supplies the definite article and recasts among as of.

Context: Burton mentions rather than develops these occupations after women’s household activities. His ensuing praise of prayer beads for occupation is immediately checked by his Protestant objection; the continuation calls for moderation of body and mind.

Source; Context passages: DJR-082-20

Edition page: 286; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: gossipping among the meaner sort

Modern rendering: the gossiping of the lower ranks

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Gossipping becomes the gossiping; among the meaner sort becomes of the lower ranks, a construction-level recasting with a supplied article.

Context passages: DJR-082-15, DJR-082-16, DJR-082-17, DJR-082-18, DJR-082-19, DJR-082-21

gossip

BAL-0239-V004 · Gossip

Printed “Gossip” (English; lemma).

A familiar female visitor or companion, here acting as a teller of tales.

Here: Prating supplies chattering. The context describes the visitor telling stories and praising possible lovers, and the margin feeding rumours: talk and possible sexual mediation are explicit local activities, not inferred from every occurrence of gossip.

Context: Burton attributes the observation to Augustine, but the identified source is Aelred’s rule for a recluse transmitted among Augustinian works. Burton generalizes an enclosed recluse into a young woman in a nunnery; these are attributed moral warnings, not verified accusations against nuns.

Source: DJR-125-61; Edition page: 499; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some prating Gossip

Modern rendering: some chattering gossip

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Some remains some, prating becomes chattering and Gossip remains gossip; the local gloss explains the retained noun.

Context passages: DJR-125-60, DJR-125-62

graft horns

BAL-0243-V004 · Wittal and cuckold

Printed “graft hornes” (English; phrase).

To make a husband a cuckold, expressed through the image of attaching horns.

Here: Graft is a horticultural verb transferred to cuckoldry; hornes is the older spelling of horns. The modern supplies you from the addressed husband and cuckold’s to explain the conventional image.

Context: The wife perhaps does this during absence: perhaps must survive. This belongs to an announced counter-parody of pro-marriage arguments, followed by Burton’s acceptance of marriage despite risk.

Source; Context passages: DJR-143-31

Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: graft hornes

Modern rendering: give you cuckold’s horns

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The metaphor is glossed, not translated component for component: graft becomes give, you is supplied from the address, and cuckold’s explains the horns.

Alignment qualification: Perhaps lies outside the selected phrase but governs the claim; no actual affair is established.

Context passages: DJR-143-29, DJR-143-30, DJR-143-32, DJR-143-33, DJR-143-34, DJR-143-35, DJR-143-36

Further local use

Printed “graft horns” (English; phrase).

Citation key: graft horns.

Here: The same transferred grafting image imagines cuckoldry as horns attached to a husband’s head.

Context: Burton’s English expands the preceding Latin warning and strengthens it with surely. The surrounding claims about old men and young wives are historical gendered rhetoric, not reliable predictions.

Source: DJR-145-27; Edition page: 598; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: graft horns on thy head

Modern rendering: graft horns onto your head

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-145-25, DJR-145-26, DJR-145-28, DJR-145-29

Greek galliard

BAL-0205-V008 · Dancing

Printed “Greek Galiard” (English; phrase).

A Greek dance described by analogy with a galliard, a dance familiar to Burton’s readers.

Here: Burton’s English names a galliard while his Latin margin names a Pyrrhic dance, associated with martial movements.

Context: Burton’s approving adaptation of Apuleius; the two descriptions are not identical.

Source; Context passages: DJR-124-52

Edition page: 493; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dancing a Greek Galiard

Modern rendering: danced a Greek galliard

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Galiard is modernized to galliard; the participial clause becomes a finite clause.

Context passages: DJR-124-51

Supporting source notes: N09597, N09598

green sickness

BAL-0217-V001 · Green sickness

Printed “green sickness” (English; lemma).

A historical disease-name associated here with young women’s weakness and wasting.

Here: The name marks the female side of the passage’s gendered account of impaired nourishment.

Context: Burton follows the physiological explanation attributed to Jason Pratensis with an inference qualified by often; he does not say every young woman is affected.

Source: DJR-126-30; Edition page: 503; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The green sickness therefore often happeneth to yong women

Modern rendering: Thus young women often develop the green sickness

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-126-29

Greeting kisses

BAL-0204-V015 · Kissing and embracing

Printed “kiss coming and going” (English; phrase).

Kiss on arrival and departure as a social greeting.

Here: Burton contrasts reported English freedom with suspicion elsewhere, expressly provided there is no indecency.

Context: Burton’s comparative account of customs, citing Aubanus and Erasmus; national generalizations and exact intermediaries are not independently established.

Source; Context passages: DJR-145-13

Edition page: 597; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to kiss coming and going

Modern rendering: kisses on arrival and departure

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The verbal phrase becomes a noun phrase after we allow.

Context passages: DJR-145-08, DJR-145-12, DJR-145-14, DJR-148-47, DJR-148-48, DJR-148-49

guardian

BAL-0242-V011 · Parents and children

Printed “guardians” (English; lemma).

People entrusted with supervising or protecting another person or their affairs.

Here: These guardians restrain adult spendthrifts’ expenditure; guardianship is not restricted to minors.

Context: Burton invokes ancient civil-law curatorship. The Digest parallel supports that claim, not the adjacent uncollated humiliating-debt ritual.

Source; Context passages: DJR-044-42

Edition page: 120; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: set guardians over such brain-sick prodigals

Modern rendering: appointed guardians over such deranged spendthrifts

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-044-41, DJR-045-01

Further local use

Printed “Gardians” (English; lemma).

Citation key: guardian.

Here: Gardians is the printed spelling of guardians, here among people withholding consent to marriage.

Context: The preceding sentence also says the parties themselves may not agree; consent cannot be reduced to a conflict between two willing lovers and their parents in every case.

Source; Context passages: DJR-140-16

Edition page: 574; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Parents, Tutors, Masters, Gardians, will not give consent

Modern rendering: Parents, tutors, masters and guardians will not consent

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-14, DJR-140-15, DJR-140-17, DJR-140-18, DJR-140-19, DJR-140-20

hamatis donis

BAL-0230-V016 · Gifts and liberality

Printed “hamatis donis” (Latin; phrase).

Entrapping gifts, literally hooked presents.

Here: Hamatis, hooked, qualifies ablative plural donis, gifts. With hooks in them expands the adjective’s image: the giver seeks a claim on the recipient’s estate.

Context: Burton’s apparent praise of bachelor privileges turns satirical. The next paragraph requires both childlessness and wealth; relatives and legacy hunters cultivate the man to become heirs. The Tertullian attribution remains unlocated.

Source; Context passages: DJR-139-33

Edition page: 570; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hamatis donis

Modern rendering: gifts with hooks in them

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-31, DJR-139-32, DJR-139-34, DJR-139-35, DJR-139-36, DJR-139-37, DJR-139-38, DJR-139-39, DJR-139-40, DJR-139-41, DJR-139-42, DJR-139-43, DJR-139-44, DJR-139-45, DJR-143-34, DJR-143-35, DJR-143-36

hate

BAL-0246-V007 · Envy, malice and hatred

Printed “hate” (English; lemma).

To reject or feel aversion towards an object represented as evil.

Here: Hatred is a primary movement opposed to love in this account of passions.

Context: The object is stipulated as evil; the later medical claim concerns passions when excessive, not every aversion indiscriminately.

Source: DJR-040-03; Edition page: 97 [PDF197]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: If evil, we absolutely hate it

Modern rendering: If it is evil, we simply hate it

Word and construction: If it is supplies the elliptical condition; absolutely is rendered simply, marking the unqualified movement towards the evil object.

Context passages: DJR-040-02, DJR-040-04

Alignment conventions: A1.

Further local use

Printed “hate” (English; lemma).

Citation key: hate.

Here: Burton directs his aversion at vices while withholding it from the persons who have them.

Context: This is the author’s defence of satire; the next paragraph asks offended readers to consider their own faults.

Source: DJR-019-24; Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I hate their vices, not their persons.

Modern rendering: I hate their vices, not the people themselves.

Word and construction: Hate retains aversion; the object restriction and explicit negation distinguish vices from their possessors.

Sense relation: The moral object is the vice, with the person expressly excluded.

Context passages: DJR-019-23, DJR-019-25

Alignment conventions: A1.

hatred

BAL-0246-V006 · Envy, malice and hatred

Printed “Hatred” (English; lemma).

Settled or inveterate anger, in this local classification.

Here: Hatred is distinguished from anger, which is defined immediately before as desire for revenge.

Context: Burton’s catalogue assigns local descriptions; later classifications use hatred more broadly.

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

Word and construction: The noun and its local definition retain equal scope.

Context passages: DJR-025-28, DJR-040-03

Alignment conventions: A1.

head tire

BAL-0213-V004 · Tires and weeds

Printed “head tire” (English; phrase).

Adornment or dress for the head.

Here: The Campanian visitor’s supposed concern for her headdress contrasts with Cornelia’s children as jewels.

Context: Burton inserts a speculative hostile portrait into a reported anecdote; the supplied note distinguishes Seneca’s original male target from Burton’s female application.

Source: DJR-121-44; Edition page: 477; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: her head tire

Modern rendering: her headdress

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes adornment or dress for the head.

Context passages: DJR-121-43, DJR-121-45

hereditary slavery

BAL-0241-V008 · Liberty and servitude

Printed “hereditary slaves” (English; family).

People whose enslaved status passes through descent.

Here: The modern version changes persons, slaves, into the institution slavery. Hereditary limits the rejection: the preceding paragraph retains lifelong penal slavery.

Context: Burton’s proposed polity rejects inherited bondage and punishment of kin for a father’s offence, while imposing severe punishments on offenders. This is his proposal, not present law or an unconditional abolitionist position.

Source; Context passages: DJR-017-03

Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I hate all hereditary slaves

Modern rendering: I detest all hereditary slavery

Alignment scope: Personal plural object rendered as an institutional abstract noun

Word and construction: The object changes from people in a hereditary condition to the abstract institution; I hate becomes I detest and all remains.

Context passages: DJR-017-01, DJR-017-02, DJR-017-04

heroical love

BAL-0200-V015 · Love

Printed “Heroicall Love” (English; phrase).

The historical category of erotic passion treated as a cause of melancholy.

Here: Burton attacks its honourable-sounding name and prefers burning lust for the disordered passion under examination.

Context: Burton makes this evaluative distinction in his own voice; the following concession admits honourable natural and married love.

Source: DJR-115-01; Edition page: 442; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Heroicall Love

Modern rendering: heroic love

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The adjective preserves the historically charged title on which Burton’s contrast depends.

Context passages: DJR-115-02, DJR-115-06, DJR-115-25

heroical love

BAL-0201-V005 · Heroical love

Printed “Heroicall Love” (English; family).

Erotic love treated as a frequent cause of melancholy.

Here: The narrator regards burning lust as a more fitting name for the disordered passion than the honourable title heroical.

Context: Burton’s direct assessment is immediately followed by a concession to honourable natural love.

Source: DJR-115-01; Edition page: 442; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Heroicall Love

Modern rendering: heroic love

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Heroic preserves the contested honorific sound of the original adjective.

Context passages: DJR-115-02, DJR-115-06, DJR-115-25

heroical love causing melancholy

BAL-0201-V004 · Heroical love

Printed “Heroicall love causing Melancholy” (English; phrase).

Erotic love considered as a cause of melancholy.

Here: The heading introduces the ancestry, power and reach of the passion that follows.

Context: This is Burton’s section heading, not a modern diagnostic label.

Source: DJR-113-01; Edition page: 433; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Heroicall love causing Melancholy

Modern rendering: Love melancholy

Alignment scope: Whole heading-subject alignment; the modern compound is more compressed than the original causal construction.

Word and construction: The modern title compresses the source’s causal phrase into the conventional subject-name; it does not render heroical as a separate word.

Translation layer: Heading-level compression: causing is implicit in the compound title, not separately translated.

Context passages: DJR-113-02

heroical melancholy

BAL-0201-V003 · Heroical love

Printed “Heroical” (English; family).

Heroic or noble: the adjective used in the historical name of erotic melancholy.

Here: The branch on love of women divides into heroic melancholy before marriage and jealousy after it.

Context: Burton’s synopsis organizes the work; the later prose uses commonly and usually for the temporal division.

Source: DJR-107-06; Edition page: unnumbered [403] (Third Partition synopsis); Source layer: original body; Page label type: unnumbered synopsis with supplied position.

Source label: Source page unnumbered [403]

Source wording and original alignment: Before marriage, as Heroical, Mel.

Modern rendering: Before marriage, as heroic melancholy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Heroical contributes heroic; the abbreviation Mel. supplies melancholy. The full phrase is aligned rather than assigning both words to the adjective alone.

Context passages: DJR-107-05, DJR-107-07, DJR-115-25, DJR-144-07

Hilaritatis dulce seminarium

BAL-0220-V021 · Seed

Printed “hilaritatis dulce seminarium” (Latin; phrase).

Hilaritatis means of cheerfulness; dulce sweet; seminarium a seedbed or nursery.

Here: Wine is pictured as a pleasant source from which cheerfulness grows, a positive use of the growth image.

Context: Burton’s praise is followed by an interpretation attributed to Oribasius and others that Helen’s nepenthe was simply wine; the edition distinguishes that interpretation from Homer’s drug mixed into wine.

Source: DJR-104-22; Edition page: 390; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hilaritatis dulce seminarium

Modern rendering: a sweet seedbed of cheerfulness

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-104-21, DJR-104-23

hold one’s peace

BAL-0296-V020 · War and peace

Printed “hold their peace” (English; phrase).

Remain silent; hold is maintain, and peace in this idiom means silence.

Here: Lawyers allegedly paid more for silence than others earn by speaking well.

Context: This belongs to the accusation against corrupt pettifoggers, with worthy lawyers explicitly excepted earlier.

Source; Context passages: DJR-013-29

Edition page: 50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: get more to hold their peace, then we can to say our best

Modern rendering: receive more for keeping quiet than we can for saying our best

Word and construction: Hold their peace supplies keeping quiet; the comparison of payments and the two groups remains.

Context passages: DJR-013-24, DJR-013-25, DJR-013-26, DJR-013-27, DJR-013-28, DJR-013-30, DJR-013-31, DJR-013-32, DJR-013-33, DJR-013-34

Alignment conventions: A1.

homely

BAL-0226-V001 · Homely

Printed “homely” (English; lemma).

Plain, unpolished or commonplace.

Here: Homely characterizes literary manner in the hostile description of Seneca. Shallow is a separate judgment of intellectual depth.

Context: Burton assembles criticism of Seneca to show that even an admired writer cannot satisfy everyone.

Source: DJR-005-18; Edition page: 11; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an homely shallow writer

Modern rendering: a plain, shallow writer

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-005-17, DJR-005-19

homely

BAL-0226-V002 · Homely

Printed “homely attired” (English; lemma).

Dressed plainly or poorly.

Here: Homely describes unostentatious clothing that causes Philopoemen to be mistaken for someone who should chop wood. The note corrects Burton’s orator to general.

Context: Burton’s poverty argument exposes judgment by appearances through reported anecdotes.

Source: DJR-053-49; Edition page: 161; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: homely attired

Modern rendering: plainly dressed

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-053-47, DJR-053-48, DJR-053-50

Further local use

Printed “homely” (English; lemma).

Citation key: homely.

Here: Homely is adverbial: plainly. The first-person poor speaker challenges the inference that plain dress deserves contempt.

Context: Burton stages a consolatory reply in the poor person’s voice, rather than giving autobiographical wardrobe evidence.

Source: DJR-090-43; Edition page: 325; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: am clad homely

Modern rendering: dress plainly

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-090-42, DJR-090-44

homely

BAL-0226-V003 · Homely

Printed “homely outside” (English; lemma).

Plain or shabby outward appearance.

Here: Outside means outward presentation; Terence is initially placed low at Caecilius’s table. The source’s later recognition of talent is compressed away by Burton.

Context: A reported example of status judged through dress, beside Philopoemen and Dante.

Source: DJR-053-49; Edition page: 161; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: homely outside

Modern rendering: shabby appearance

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-053-47, DJR-053-48, DJR-053-50

homely

BAL-0226-V004 · Homely

Printed “homely stuffe” (English; lemma).

Plain, inexpensive equipment or household objects.

Here: Stuffe is material or equipment here, specifically wooden and earthenware utensils; homely marks their modest character.

Context: Consolation contrasts a poor person’s supposed safety with the rich person’s fear of poison.

Source: DJR-090-20; Edition page: 323; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: homely stuffe

Modern rendering: humble utensils

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-090-19, DJR-090-21

homely

BAL-0226-V005 · Homely

Printed “homely” (English; lemma).

Plain or familiar in literary manner.

Here: The familiar material is associated with theatre, street and tavern stories, and Burton requests a charitable reading.

Context: Burton acknowledges mixed matter and asks the reader not to misconstrue the comic subject.

Source: DJR-108-21; Edition page: 411; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some things more homely, light, or comicall

Modern rendering: some homelier, lighter or comic material

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-108-20, DJR-108-22

homely

BAL-0226-V006 · Homely

Printed “homeliness” (English; lemma).

Plainness or lack of elaborate ornament.

Here: The noun contrasts habitual nakedness with elaborate European dress. Equal natural beauty is expressly allowed; barbarian is the European speaker’s designation.

Context: Burton quotes Léry’s comparative argument and uses it to support his claim about art’s power to provoke desire.

Source: DJR-120-26; Edition page: 469; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that Barbarian homeliness

Modern rendering: that barbarian simplicity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-120-25, DJR-120-27

homely

BAL-0226-V007 · Homely

Printed “homely” (English; lemma).

Familiar or intimate.

Here: Too marks excess. Homely here describes erotic familiarity, not a kiss’s plain appearance; earlier Burton expressly permits several kinds of proper kisses.

Context: Burton condemns the specific erotic excess under discussion; ensuing theological claims are conditional and some misstate their cited sources.

Source; Context passages: DJR-123-47

Edition page: 487; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: too homely kisses

Modern rendering: kisses too familiar

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-123-44, DJR-123-45, DJR-123-46, DJR-123-48, DJR-123-49, DJR-123-50, DJR-123-51

Further local use

Printed “homely embracings” (English; lemma).

Citation key: homely.

Here: Homely means familiar or intimate and embracings means embraces. The anti-dance catalogue is later limited by Burton’s explicit acceptance of moderate, sober and timely dancing.

Context: A report beginning with an unnamed critic’s condemnation, extended by Burton; the later objection and reply must qualify any generalization.

Source: DJR-124-32; Edition page: 491; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: homely embracings

Modern rendering: familiar embraces

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-124-31, DJR-124-33, DJR-124-46, DJR-124-47, DJR-124-48, DJR-124-49, DJR-124-50, DJR-124-51, DJR-124-52

Honest disport

BAL-0205-V006 · Dancing

Printed “honest disport” (English; phrase).

Morally permissible amusement or pastime.

Here: Burton explicitly rejects the charge that he condemns dancing absolutely and permits it when timely, moderate and sober.

Context: Burton’s reply to the imagined reader’s objection at the preceding unit.

Source; Context passages: DJR-124-47

Edition page: 493; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an honest disport, a lawful recreation

Modern rendering: an innocent amusement and a lawful recreation

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Honest means innocent or morally allowable, disport amusement; the conjunction renders the relation between the apposed descriptions.

Context passages: DJR-124-46, DJR-124-48, DJR-124-49, DJR-124-50, DJR-124-51

honest emulation

BAL-0249-V003 · Emulation

Printed “Honest emulation” (English; phrase).

Honest means honourable; emulation means rivalry: honourable rivalry.

Here: Useful competition stimulates intelligence and courage in study and every calling.

Context: Burton expressly says it is not to be disliked, then allows restrained ambition and rejects excessive striving.

Source; Context passages: DJR-041-19

Edition page: 103; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Honest emulation

Modern rendering: Honourable rivalry

Word and construction: Honourable preserves moral approval; honest is not confined to truthfulness.

Context passages: DJR-041-18, DJR-041-20, DJR-041-21

Alignment conventions: A1.

Further local use

Printed “emulation” (English; lemma).

Citation key: emulation.

Here: A hypothetical army of lovers would be restrained by shame and urged toward good conduct by rivalry.

Context: Burton abridges Phaedrus’s speech in Plato’s Symposium; the army remains conditional, not an observed military fact.

Source: DJR-131-55; Edition page: 532; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: emulation incite them to do that which is good and honest

Modern rendering: rivalry would urge them to do what is good and honourable

Word and construction: Would preserves the consequence of if it were possible; good and honest describes the conduct encouraged.

Sense relation: The later erotic discussion also permits honourable rivalry.

Context passages: DJR-131-54, DJR-131-56

Alignment conventions: A1.

honor

BAL-0259-V018 · Honour and nobility

Printed “honos” (Latin; lemma).

Latin honor, with alternative nominative honos, means honour or esteem.

Here: Honour encourages the arts when distinctions reward merit and service.

Context: Burton’s positive proposal assigns both hereditary and earned dignities; this is not the appetite for honour treated under Ambition.

Source; Context passages: DJR-016-20

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: honos alit artes

Modern rendering: honour nourishes the arts

Word and construction: Honos is the subject, alit nourishes, artes the arts.

Context passages: DJR-016-18, DJR-016-19, DJR-016-21, DJR-016-22

Alignment conventions: A1.

Further local use

Printed “honores” (Latin; lemma).

Citation key: honor.

Here: Law, personified by Justinian, gives honours while academic philosophy walks.

Context: The disputed Buchanan attachment does not establish that he wrote this couplet.

Source; Context passages: DJR-047-25

Edition page: 133; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dat Iustinianus honores

Modern rendering: Justinian gives honours

Word and construction: The subject and object remain; the English changes Latin word order.

Context passages: DJR-047-23, DJR-047-24, DJR-047-26, DJR-047-27

Alignment conventions: A1.

Further local use

Printed “in honore” (Latin; phrase).

Citation key: in honore.

Here: Words currently in favour illustrate the changing use of remedies and formulations.

Context: Burton quotes a fragment of Horace whose governing verb is omitted; the wider analogy is historical pharmacology, not prescribing guidance.

Source; Context passages: DJR-101-16

Edition page: 374; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quæ nunc sunt in honore vocabula si volet usus

Modern rendering: the words now held in honour, if usage so wills

Word and construction: Quæ/vocabula are the words, nunc now, in honore in honour; the condition si volet usus is retained.

Context passages: DJR-101-15, DJR-101-17

Alignment conventions: A1.

Further local use

Printed “honor est in honorante” (Latin; phrase).

Citation key: honor est in honorante.

Here: The maxim locates honour in the bestower; Burton then separately says honours come from God.

Context: Burton explicitly permits seeking and possessing wealth and honour, while limiting the happiness they confer. His theological addition is not the literal content of the Latin maxim.

Source; Context passages: DJR-089-34

Edition page: 320; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: honor est in honorante

Modern rendering: honour lies in the one who confers it

Word and construction: Complete Latin maxim; modern it refers to honour and is supplied in unfolding the participle honorante.

Context passages: DJR-089-33, DJR-089-35

Alignment conventions: A1.

honor

BAL-0259-V019 · Honour and nobility

Printed “honor” (Latin; lemma).

Glory or an object conferring distinction; in the rose verse an aesthetic praise.

Here: The rose is the glory of flowers, paired with decus, ornament.

Context: A literary song attributed conjecturally to Anacreon; Burton’s English adaptation is separately rendered and differs in order and detail.

Source; Context passages: DJR-123-11

Edition page: 484; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Rosa honor decusque florum

Modern rendering: The rose is the glory and ornament of flowers

Word and construction: Rosa rose, honor glory, decus ornament, -que and, florum of flowers; is and articles are supplied.

Context passages: DJR-123-10, DJR-123-12

Alignment conventions: A1.

Further local use

Printed “honores” (Latin; lemma).

Citation key: honor.

Here: Splendour or attractive radiance, bestowed on Aeneas’s eyes by Venus; this is aesthetic enhancement, not public honours.

Context: Virgilian enhancement of appearance, not a conferral of public office or title.

Source; Context passages: DJR-132-10

Edition page: 534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lætos oculis afflarat honores

Modern rendering: joyful splendour in his eyes

Alignment scope: wider-context construction; verb translated earlier in the modern sentence

Word and construction: Honores is splendour, lætos joyful and oculis in his eyes, with his supplied from Aeneas. Afflarat is had breathed earlier in the modern sentence.

Alignment scope: Wider-context alignment: the original fragment includes afflarat, whose modern had breathed occurs before the other coordinated gifts; the quoted modern unit retrieves only lætos oculis honores.

Context passages: DJR-132-09, DJR-132-11

honor

BAL-0259-V025 · Honour and nobility

Printed “honores” (Latin; lemma).

Latin honores here means bounty or produce, the yield of cultivated land.

Here: The farm’s produce is offered to a rich man before the household god in a satire on courting wealth.

Context: Horace’s legacy-hunting satire is the quoted source; Burton’s following English couplet is a separate adaptation.

Source; Context passages: DJR-052-31

Edition page: 155; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quoscunque feret cultus tibi fundus honores

Modern rendering: whatever bounty your cultivated farm will yield you

Word and construction: Honores is bounty, cultus fundus cultivated farm, feret will yield, tibi to you and quoscunque whatever. Modern your supplies ownership of the farm from context; tibi itself is the recipient, not a possessive.

Context passages: DJR-052-30, DJR-052-32

Alignment conventions: A1.

honour

BAL-0259-V001 · Honour and nobility

Printed “honour” (English; lemma).

Public esteem or a reputation for worthy conduct.

Here: False honour is the admiration attached to cruel military conduct under the names of courage and nobility.

Context: Burton invokes Heuterus’s complaint; the opening explicitly exempts necessary soldiering from condemnation.

Source; Context passages: DJR-010-03

Edition page: 32; Source layer: original body; Page label type: printed source label.

Source and modern wording: false honour

Word and construction: The adjective marks the judgement as false, not a recommendation to admire the described conduct.

Context passages: DJR-010-01, DJR-010-02, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11, DJR-010-12, DJR-010-13

Alignment conventions: A1.

Further local use

Printed “honour” (English; lemma).

Citation key: honour.

Here: Honour and applause are sought with a reputation for valour, but Burton says this fame quickly disappears.

Context: The casualty-to-remembrance comparison is rhetorical, not a verified count.

Source; Context passages: DJR-010-05

Edition page: 32–33; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a name of valour, honour and applause

Modern rendering: a reputation for courage, honour, and applause

Word and construction: Name becomes reputation; honour and applause remain distinct rewards.

Context passages: DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11, DJR-010-12, DJR-010-13

Alignment conventions: A1.

Further local use

Printed “honour” (English; lemma).

Citation key: honour.

Here: A faithful woman is said to preserve her honour and reputation without coercive guarding.

Context: The conditional if she is faithful matters; these are conventional exemplars within a polemic against confinement, not a proof about all women.

Source; Context passages: DJR-149-05

Edition page: 619; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: her honour, good name, credit

Modern rendering: her honour, good name and reputation

Word and construction: Honour and good name remain, credit becomes reputation; all belong to the woman, not her husband.

Context passages: DJR-149-01, DJR-149-02, DJR-149-03, DJR-149-04, DJR-149-06, DJR-149-07, DJR-149-08

Alignment conventions: A1.

honour

BAL-0259-V004 · Honour and nobility

Printed “honour” (English; lemma).

To esteem, respect or give distinction to someone.

Here: Bale is quoted valuing Schalichius’s authorship and learning above his titles.

Context: The first-person comparison is the cited praise, adopted by Burton, not a legal authentication of the claimed titles.

Source; Context passages: DJR-089-02

Edition page: 317; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: honour thee more that thou art a writer

Modern rendering: I honour you more for being a writer

Word and construction: Modern I supplies the continuing first-person subject from I more esteem earlier in the sentence; thee becomes you.

Context passages: DJR-089-01, DJR-089-03, DJR-089-04

Alignment conventions: A1.

Further local use

Printed “honour” (English; lemma).

Citation key: honour.

Here: Burton expressly respects true gentry and nobility and does not disparage the deserving.

Context: A corrective to the preceding attack: worthy gentlemen should not take offence, and upstarts should not triumph over them.

Source; Context passages: DJR-089-10

Edition page: 318; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I do much respect and honour true Gentry and Nobility

Modern rendering: I greatly respect and honour true gentry and nobility

Word and construction: The two verbs remain distinct; do much becomes greatly.

Context passages: DJR-089-07, DJR-089-08, DJR-089-09, DJR-089-11, DJR-089-12, DJR-089-13, DJR-089-14, DJR-089-15, DJR-089-16, DJR-089-17, DJR-089-18, DJR-089-19,

DJR-089-20, DJR-089-21, DJR-089-22, DJR-089-23, DJR-089-24, DJR-089-25, DJR-089-26, DJR-089-27

Alignment conventions: A1.

Further local use

Printed “honours” (English; lemma).

Citation key: honour.

Here: True religion honours God, contrasted with superstition.

Context: Burton’s religious distinction; his Latin adapts Seneca’s plural gods into singular God, so it is not quoted as unaltered Seneca.

Source; Context passages: DJR-152-25

Edition page: 639; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: true Religion honours God

Modern rendering: true religion honours God

Word and construction: The subject and object are explicit and retained.

Context passages: DJR-152-24, DJR-152-26

Alignment conventions: A1.

Honour as title

BAL-0259-V003 · Honour and nobility

Printed “Honor” (English; family).

An honorific title or form of address for a socially elevated man.

Here: His insolent Honour stands for the powerful patron beneath whom a scholar is made dependent.

Context: The title is sarcastically coupled with Worship; neither denotes an act of religious worship here.

Source; Context passages: DJR-047-24

Edition page: 133; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his insolent Worship, or Honor

Modern rendering: his insolent Worship or Honour

Word and construction: The title and possessive remain, with modernized spelling; the person is referred to through the form of address.

Context passages: DJR-047-23, DJR-047-25, DJR-047-26, DJR-047-27

Alignment conventions: A1.

Honour personified

BAL-0259-V027 · Honour and nobility

Printed “Honor” (English; family).

Honour personified as a deity, a divine figure representing public esteem or distinction.

Here: It appears among mental affections reported to have had temples.

Context: Burton’s polemical comparison of ancient gods and later religious practices; the catalogue’s authorities remain uncollated.

Source; Context passages: DJR-068-26

Edition page: 224; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Vertue, Honor, Liberty

Modern rendering: Virtue, Honour, Liberty

Word and construction: The three personified names align; Honor is normalized to Honour.

Context passages: DJR-068-25, DJR-068-27

Alignment conventions: A1.

Further local use

Printed “honour” (English; family).

Citation key: Honour personified.

Here: The temple route becomes an analogy for virtue and present suffering preceding reward.

Context: In Burton’s religious consolation, through hell means extreme suffering in this life; the analogy does not introduce a new afterlife doctrine.

Source; Context passages: DJR-168-34

Edition page: 718; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as the old Romans put vertues Temple in the way to that of honour

Modern rendering: just as the ancient Romans placed the temple of Virtue on the way to the temple of Honour

Word and construction: That supplies the repeated temple in the original; the modern makes it explicit. Virtue and Honour retain their respective temples and order.

Context passages: DJR-168-33, DJR-168-35

Alignment conventions: A1.

honourable

BAL-0259-V005 · Honour and nobility

Printed “honorable” (English; lemma).

Worthy of esteem or respect.

Here: Soldiering can be a noble and honourable profession in the world as it is.

Context: Burton explicitly limits his indictment to unjust wars; the commendation is not extended to cruelty called virtue.

Source; Context passages: DJR-010-01

Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a most noble and honorable profession (as the world is)

Modern rendering: a most noble and honourable profession, given the state of the world

Word and construction: Both adjectives and most remain; the parenthesis qualifies the judgement.

Context passages: DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11, DJR-010-12, DJR-010-13

Alignment conventions: A1.

Further local use

Printed “HONORATISSIMO” (Latin; lemma).

Citation key: honoratus.

Here: Berkeley is honoured for personal virtue no less than the splendour of lineage.

Context: Formal dedication, preserving Burton’s printed titles without deciding their legal history.

Source; Context passages: 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: HONORATISSIMO DOMINO

Modern rendering: To the most honourable lord

Word and construction: Dative case gives to; domino means lord and honoratissimo the superlative epithet.

Alignment conventions: A1.

honours

BAL-0259-V002 · Honour and nobility

Printed “honours” (English; lemma).

Ranks, titles or public distinctions conferred upon a person.

Here: Hereditary honours may be forfeited if their holder dissipates the supporting patrimony.

Context: A rule in Burton’s imagined commonwealth, not a statement of present law; the adjoining proposal admits earned distinctions and rejects excluding qualified commoners.

Source; Context passages: DJR-016-19

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source and modern wording: shall forfeit his honours

Word and construction: The threatened forfeiture and possessive remain.

Context passages: DJR-016-18, DJR-016-20, DJR-016-21, DJR-016-22

Alignment conventions: A1.

Further local use

Printed “honors” (English; lemma).

Citation key: honours.

Here: Excluding qualified commoners from honours is the restriction Burton attacks.

Context: This denunciation coexists with his retention of hereditary orders and a monarchy.

Source; Context passages: DJR-016-21

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: exclude Plebeians from honors

Modern rendering: exclude commoners from honours

Word and construction: Plebeians becomes commoners; the older spelling honors is normalized.

Context passages: DJR-016-18, DJR-016-19, DJR-016-20, DJR-016-22

Alignment conventions: A1.

Further local use

Printed “honours” (English; lemma).

Citation key: honours.

Here: Candidates must have sufficient learning and character, tested by appointed examiners.

Context: This belongs to the proposed constitution; cited foreign models are Burton’s comparisons, not independently verified institutional descriptions.

Source; Context passages: DJR-016-33

Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: magistracies, honours, offices

Modern rendering: magistracies, honours, or offices

Word and construction: Or supplies list coordination; the three nouns remain distinct.

Context passages: DJR-016-32, DJR-016-34

Alignment conventions: A1.

Further local use

Printed “honors” (English; lemma).

Citation key: honours.

Here: Those called and fit by birth, standing, means and education should not refuse through laziness or fear.

Context: Burton approves qualified willingness to undertake honours but immediately condemns excessive ambition.

Source; Context passages: DJR-041-21

Edition page: 103; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: places, honors, offices

Modern rendering: positions, honours and offices

Word and construction: The coordinated objects align, with modernized honors and supplied and.

Context passages: DJR-041-19, DJR-041-20, DJR-041-22

Alignment conventions: A1.

horn mad

BAL-0243-V006 · Wittal and cuckold

Printed “horn mad” (English; phrase).

Extremely mad, with a pun here on the horns of knowingly tolerated cuckoldry.

Here: Horn mad combines an intensifying expression with the ensuing explanation that husbands let others sleep with their wives and knowingly overlook it.

Context: This is Burton’s broad satirical use of madness for folly and vice, not a clinical classification. The cited Proverbs/Martial references remain unreconciled.

Source: DJR-018-32; Edition page: 74; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: horn mad some of them

Modern rendering: Some are mad enough to wear cuckolds’ horns

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The short original predicate is expanded into a finite explanatory clause; are and enough to wear cuckolds’ horns make the pun explicit rather than reproducing a literal component translation.

Context passages: DJR-018-31, DJR-018-33

hornbook

BAL-0243-V014 · Wittal and cuckold

Printed “horne-book” (English; lemma).

An elementary learning aid or primer.

Here: The phrase imagines a scholar reduced from grammar studies to elementary lessons; the marriage context may also invite a cuckold’s-horns pun, but that secondary force is not certain.

Context: Some question whether scholars should marry; Burton immediately reports Beroaldo’s recantation and praise of his wife. The hostile view cannot be isolated as his conclusion.

Source; Context passages: DJR-142-45

Edition page: 584; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: from his grammer to his horne-book

Modern rendering: from his grammar to his hornbook

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-44, DJR-142-46, DJR-142-47, DJR-142-48, DJR-142-49, DJR-142-50

Hortus

BAL-0217-V004 · Green sickness

Printed “horto meo” (Latin; lemma).

Horto is the ablative of hortus, garden; meo means my.

Here: Pratensis’s first-person garden supplies the comparison for wasting from inadequate nourishment.

Context: The phrase is in Burton’s marginal quotation of Pratensis; it is not independently Burton’s autobiographical assertion.

Source: DJR-126-30; Edition page: 503; Source layer: original marginal quotation; Note: N09764; Page label type: printed source label.

Source wording and original alignment: herbæ in horto meo hoc mense Maio zeriscæ, ob imbrium defectum

Modern rendering: herbs in my garden do this May for lack of rain

Alignment scope: Corresponding garden-simile portions across the original marginal quotation and paired modern body; the modern paraphrase does not translate every Latin word separately

Word and construction: The indexed horto meo contributes in my garden within the larger simile.

Alignment qualification: This aligns the garden portion of Burton’s Latin note with the corresponding English paraphrase in the paired modern body. The printed zeriscæ is unusual; the edition interprets it contextually rather than claiming independent collation.

Humane authors

BAL-0277-V003 · Humane learning

Printed “humane authors” (English; phrase).

Secular writers, distinguished from religious writers.

Here: Ambitious compilers raid both religious and secular texts without becoming better scholars.

Context: Burton’s criticism of book-making; the following we explicitly includes him in the borrowing he mocks.

Source; Context passages: DJR-004-04

Edition page: 6–7; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: divine, humane authors

Modern rendering: religious and secular authors

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Divine contributes religious; humane secular; authors is shared, and English supplies and in the coordination.

Context passages: DJR-004-03, DJR-004-05

Further local use

Printed “humane Authors” (English; phrase).

Citation key: Humane authors.

Secular writers.

Here: Non-scriptural writers supply moral counsels after the biblical precepts, including self-knowledge and contentment.

Context: Burton recommends observing the counsels as a means of peace of mind; secular does not here mean morally useless or hostile to religion.

Source; Context passages: DJR-098-12

Edition page: 360; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Out of humane Authors

Modern rendering: From secular writers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Humane contributes secular; Authors writers; Out of becomes From.

Sense relation: A further local application of the same educational family, with its own argumentative force.

Context passages: DJR-098-09, DJR-098-10, DJR-098-11, DJR-098-13, DJR-098-14

Humane learning

BAL-0277-V005 · Humane learning

Printed “humane learning” (English; phrase).

Secular or humanistic learning.

Here: Wealthy people neglect learning as supposedly beneath their station and suitable only for dependent professionals.

Context: Burton reports and attacks their reasoning; his national generalization is his own, and the later worthy-patron exception prevents making it universal.

Source; Context passages: DJR-048-34

Edition page: 138–139; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all humane learning

Modern rendering: all human learning

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Humane learning becomes human learning in the supplied column; this is a field of cultivation, not merely information about biological humanity.

Context passages: DJR-048-33, DJR-048-35, DJR-049-18, DJR-049-19, DJR-049-20

Further local use

Printed “humane learning” (English; phrase).

Citation key: Humane learning.

Secular learning, as distinguished from exclusively scriptural teaching.

Here: Some religious rigorists are accused of rejecting universities and all human learning.

Context: Burton’s polemic against some people within his own religious camp; the devil’s sewer is the reported hostile valuation, not his recommendation.

Source; Context passages: DJR-160-16

Edition page: 676; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all humane learning

Modern rendering: any human learning

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Learning remains learning; humane becomes human. Any replaces all under the modern negative construction.

Sense relation: A further local application of the same educational family, with its own argumentative force.

Context passages: DJR-160-14, DJR-160-15, DJR-160-17, DJR-160-18

Further local use

Printed “humane learning” (English; phrase).

Citation key: Humane learning.

Secular learning.

Here: An English margin condemns those who allow only Scripture and reject secular authors and disciplines.

Context: Burton attributes this refusal to ignorance and excessive zeal, then says such men deserve pity rather than refutation.

Source; Context passages: DJR-160-49

Edition page: 680; Source layer: original marginal quotation.

Note; Modern note: N12654

Page label type: printed source label.

Source and modern wording: they oppose all humane learning

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The English wording is retained in the supplied note; its definition comes from the author’s contrast with allowing only Scripture. It is not a separate main-column translation.

Modern container: note

Sense relation: A further local application of the same educational family, with its own argumentative force.

Context passages: DJR-160-48, DJR-160-50, DJR-160-51

Humanitas; civil cultivation

BAL-0277-V008 · Humane learning

Printed “humanitatis” (Latin; family).

Civilization, civil life or humane culture; genitive singular here dependent on cultu.

Here: The cultivation of civil life is praised alongside military achievement in the account of England after the Normans.

Context: Burton’s Latin margin attributed to Camden; the original omits minus in the wider comparison, which the supplied translation restores from Camden.

Source; Context passages: DJR-014-07

Edition page: 52; Source layer: original marginal quotation.

Note; Modern note: N00899

Page label type: printed source label.

Source wording and original alignment: humanitatis cultu

Modern rendering: through the cultivation of civil life

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Humanitatis supplies of civil life; cultu is ablative singular, cultivation, expressing the means rendered through. The supplied no less belongs to the wider comparison, outside this selected unit.

Modern container: note

Context passages: DJR-014-06, DJR-014-08

Humanitas; human condition

BAL-0277-V010 · Humane learning

Printed “humanitatem” (Latin; family).

Humanity or the human condition; accusative singular of humanitas, object of transcendere.

Here: Calisto feels as though erotic delight carries him beyond mortal humanity.

Context: Burton quotes Calisto in Celestina and frames the speech as overconfidence, following the conditional possibility of an encouraging look, kiss or message. First-person seeming belongs to the quoted character, not an assertion of actual transcendence. The ensuing examples turn from elation to distress at DJR-127-73. The precise Latin excerpt and intermediary remain uncollated under N09905.

Source; Context passages: DJR-127-64

Edition page: 511; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: humanitatem transcendere videor

Modern rendering: I seem to transcend humanity

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Humanitatem supplies humanity, transcendere to transcend, and first-person videor I seem. The human condition is the object surpassed in the boast, not humanistic education or kindness.

Context passages: DJR-127-61, DJR-127-62, DJR-127-63, DJR-127-65, DJR-127-66, DJR-127-67, DJR-127-68, DJR-127-69, DJR-127-70, DJR-127-71, DJR-127-72, DJR-127-73

Supporting source notes: N09904, N09905

Humanitas; humane cultivation

BAL-0277-V006 · Humane learning

Printed “humanitate” (Latin; family).

Humane cultivation and literary learning, in the ablative after cum.

Here: Literature is coupled with humane cultivation in Lipsius’s asserted teaching, as wisdom is with practical judgment.

Context: Burton’s mocking account of Lipsius’s self-praise; the exact letter and intended Ammonius remain unlocated.

Source; Context passages: DJR-019-08

Edition page: 75; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cum humanitate literas & sapientiam cum prudentia

Modern rendering: literature together with humane learning, and wisdom with practical judgement

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Literas contributes literature; cum humanitate together with humane learning; sapientiam wisdom; cum prudentia with practical judgement. The two with-phrases do not make all the learning the meaning of humanitate alone.

Context passages: DJR-019-07, DJR-019-09

humanitatis cultus

BAL-0293-V023 · Civil and barbarous

Printed “humanitatis cultu” (Latin; phrase).

Cultivation of civil life: humanitas here means humane or civilized culture, and cultus cultivation.

Here: Camden’s praise of England’s cultivated nonmilitary accomplishments.

Context: Burton’s printed margin omits minus from non minus; the modern supplies no less from the comparison supported by Camden and Burton’s English body.

Source; Context passages: DJR-014-07

Edition page: 52; Source layer: original marginal quotation.

Note; Modern note: N00899

Page label type: printed source label.

Source wording and original alignment: humanitatis cultu

Modern rendering: the cultivation of civil life

Word and construction: Humanitatis supplies of civil life and cultu cultivation in the ablative; the wider through renders the manner or means.

Modern container: note

Context passages: DJR-014-06, DJR-014-08, DJR-014-09, DJR-014-10

Alignment conventions: A1.

Humanity; humane conduct

BAL-0277-V007 · Humane learning

Printed “humanity” (English; family).

Considerate or humane conduct.

Here: Mocking someone for a fault violates humanity even when the fault is real.

Context: Burton limits sociable wit by harmlessness, then expressly exempts general satire against vice from the condemnation of personal abuse.

Source; Context passages: DJR-051-49

Edition page: 151; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no good manners or humanity

Modern rendering: neither good manners nor humanity

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Humanity is retained in its ethical sense; the negative coordination is made explicit as neither … nor.

Context passages: DJR-051-48, DJR-051-50

Humanity; secular learning

BAL-0277-V001 · Humane learning

Printed “humanity” (English; family).

Secular learning, especially language and literature, distinguished here from theology.

Here: Burton says other subjects in both fields would have been more familiar to him if he had sought literary display.

Context: Burton answers the objection that a clergyman has intruded into medicine; the continuation retains theology’s primacy while defending the usefulness of his medical subject.

Source; Context passages: DJR-006-10

Edition page: 14; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: humanity and divinity

Modern rendering: secular learning and theology

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Humanity contributes secular learning; divinity theology; and coordinates the two fields.

Context passages: DJR-006-07, DJR-006-08, DJR-006-09, DJR-006-11, DJR-006-12, DJR-006-13, DJR-006-14, DJR-006-15, DJR-006-16, DJR-006-17, DJR-006-18, DJR-006-19, DJR-006-20, DJR-006-21

Further local use

Printed “humanity” (English; family).

Citation key: Humanity; secular learning.

Humanistic learning.

Here: Secular learning is rhetorically asked to defend itself after scholastic theology has been censured.

Context: Burton’s satirical question, within an attack that also exposes satirists themselves to criticism.

Source; Context passages: DJR-017-47

Edition page: 70; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what shall become of humanity?

Modern rendering: what will become of humanistic learning?

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Humanity names the field, personified by the ensuing she and her followers.

Sense relation: A further local application of the same educational family, with its own argumentative force.

Context passages: DJR-017-41, DJR-017-42, DJR-017-43, DJR-017-44, DJR-017-45, DJR-017-46, DJR-017-48

Further local use

Printed “Humanity” (English; family).

Citation key: Humanity; classical learning.

Classical literary learning.

Here: Classical learning is one field in which needless and inappropriate inquiry can exhaust people.

Context: Burton’s sweeping satire of unprofitable studies, which includes disciplines central to his own book.

Source; Context passages: DJR-055-17

Edition page: 166; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Religion, Humanity, Magick, Philosophy, policie

Modern rendering: religion, classical learning, magic, philosophy, politics

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Humanity contributes classical learning; the other listed terms retain their distinct fields.

Sense relation: A further local application of the same educational family, with its own argumentative force.

Context passages: DJR-055-18, DJR-055-19, DJR-055-20, DJR-055-21, DJR-055-22, DJR-055-23

Further local use

Printed “humanity” (English; family).

Citation key: Humanity; humane learning.

Humane learning or the humanities.

Here: Greece is called the former mother of learning and the humanities in a consolation based on historical change.

Context: Burton’s contrast of past and present fortunes; the sweeping claims about contemporary Greece and cities are not independently established.

Source; Context passages: DJR-091-02

Edition page: 326; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mother of sciences and humanity

Modern rendering: mother of learning and the humanities

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sciences contributes learning here; humanity becomes the humanities; mother is personification.

Sense relation: A further local application of the same educational family, with its own argumentative force.

Context passages: DJR-091-01, DJR-091-03

hymen

BAL-0234-V051 · Marriage

Printed “Hymen” (English anatomical term derived from Greek; lemma).

The hymen, a membrane at the genital opening.

Here: This anatomical noun is distinct from the wedding deity. Burton describes the membrane as the subject of an alleged test of virginity, then cites writers who reject it and bleeding as sufficient proof.

Context: The following paragraph reports opposing authorities defending the test. This is a historical dispute with uncollated medical references, not a validated test or an instruction to examine anyone.

Source; Context passages: DJR-147-37

Edition page: 612; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: called Hymen

Modern rendering: called the hymen

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-147-34, DJR-147-35, DJR-147-36, DJR-147-38, DJR-147-39, DJR-147-40, DJR-147-41

Further local use

Printed “hymenis” (Latin; lemma).

Citation key: hymen.

Here: Hymenis is genitive singular of hymen, of the hymen; diruptiones means tears or ruptures, rendered with in to describe their location.

Context: The original margin belongs to the argument against treating the membrane as sufficient proof. The continuation records disagreement without validating either historical testing practice.

Source; Context passages: DJR-147-37

Edition page: 612; Source layer: original marginal quotation.

Note; Modern note: N11658

Page label type: printed source label.

Source wording and original alignment: Diruptiones hymenis

Modern rendering: Tears in the hymen

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-147-34, DJR-147-35, DJR-147-36, DJR-147-38, DJR-147-39, DJR-147-40, DJR-147-41

Hymen / Hymenaeus

BAL-0234-V033 · Marriage

Printed “Hymen” (Latin invocation of a Greek-named deity; family).

The wedding god invoked in a marriage song.

Here: Hymen and Hymenæe name/address the deity; ades is the imperative come or be present. This is the wedding invocation, not anatomical terminology.

Context: Burton recalls Catullus, then repurposes a Virgilian memorial-rites line as a wedding blessing.

Source; Context passages: DJR-143-54

Edition page: 589; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Hymen O Hymenæe, Hymen ades o Hymenæe

Modern rendering: Hymen, O Hymenaeus! Come, Hymen, O Hymenaeus

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-53, DJR-143-55

Hæredipeta

BAL-0281-V011 · Parasite

Printed “Hæredipetæ” (Latin; lemma).

Hunters of inheritances or legacies; nominative plural of the Latin noun used in the English sentence.

Here: People flatter a wealthy childless person to become his heir or executor.

Context: Burton uses the ancient social label in the satirical bachelor argument, whose wealth and childlessness conditions are explicit.

Source; Context passages: DJR-139-36

Edition page: 570–571; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those Hæredipetæ

Modern rendering: those legacy hunters

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Those is retained; Hæredipetæ supplies legacy hunters, a compound referring to people seeking an inheritance.

Context passages: DJR-139-33, DJR-139-34, DJR-139-35, DJR-139-37, DJR-139-38, DJR-139-39, DJR-139-40

Idem calamo quod in mente

BAL-0282-V003 · Parrhesia

Printed “idem calamo quod in mente” (Latin; phrase).

The same in the pen as in the mind: an elliptical claim of agreement between writing and thought.

Here: Burton presents his writing as the direct expression of his mind.

Context: The claim belongs to an elaborately quoted authorial defence of plainness, not independent evidence that every satirical statement is his settled judgment.

Source; Context passages: DJR-005-26

Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: idem calamo quod in mente

Modern rendering: the same in my pen as in my mind

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idem is the same, quod introduces the comparison; calamo is the ablative of pen and in mente means in the mind. Both occurrences of my are supplied from Burton’s first-person context, not separate Latin possessives.

Context passages: DJR-005-25, DJR-005-27, DJR-005-28, DJR-005-29

Idiot; acquired cultivation

BAL-0278-V010 · Idiot

Printed “Idiot” (English; family).

An ignorant or foolish person, here a simpleton before the acquisition of accomplishments.

Here: Cymon learns manners, singing, dancing and instrumental music after falling in love.

Context: Burton condenses Boccaccio and adaptations into an example of love’s civilizing power. Cymon’s father already has high status; the edition warns that the compressed exploits include abduction and killings in the full tale.

Source; Context passages: DJR-131-67

Edition page: 533–534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: from an Idiot and a clown

Modern rendering: from a simpleton and a boor

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiot contributes simpleton and clown boor, with from marking the initial condition; the acquired graces should not be read as an unqualified moral transformation.

Context passages: DJR-131-50, DJR-131-51, DJR-131-52, DJR-131-64, DJR-131-65, DJR-131-66

Supporting source notes: N10297, N10299

Idiot; alleged intellectual limitation

BAL-0278-V013 · Idiot

Printed “ideots” (English; family).

An older disparaging label for people represented as intellectually limited.

Here: Burton’s English account says children are weaklings and often idiots and fools under Lemnius’s reproductive explanation.

Context: Lemnius’s attributed claim blames listless and inattentive fulfilment of the marital debt, following Cardan’s distinct theory of spirits diverted by study. Many times means often, not always. The Latin says offspring fall short of parents’ excellence; the

English adds weaklings and explicit ideots and fooles. Paul’s reciprocal marital-duty allusion does not supply this medical causal claim. The theory is obsolete, not established inheritance science or a modern diagnosis.

Source; Context passages: DJR-033-14

Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ideots and fooles

Modern rendering: idiots and fools

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The two plural nouns are modernized and retained separately; and coordinates them. Their claimed frequency comes from the preceding many times, rendered often, outside this noun phrase.

Context passages: DJR-033-10, DJR-033-11, DJR-033-12, DJR-033-13, DJR-033-15, DJR-033-16

Supporting source notes: N02317, N02318

Idiot; damaged by mockery

BAL-0278-V009 · Idiot

Printed “Idiot” (English; family).

A simpleton, here an alleged result of destructive social treatment.

Here: The scoffers are said to worsen a gentle person’s condition by exploiting his peculiarities.

Context: Burton condemns the tormentors and recommends escape from their company, with friends acting if the sufferer cannot recognize the danger. The historical language moves from folly to madness without defining a modern diagnosis.

Source; Context passages: DJR-084-15

Edition page: 292 [296]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: a very Idiot

Modern rendering: an utter simpleton

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Very intensifies as utter; Idiot becomes simpleton. The separate or stark mad is not folded into the noun’s definition.

Context passages: DJR-084-14, DJR-084-16, DJR-084-17, DJR-084-18

Idiot; disparaging judgment

BAL-0278-V002 · Idiot

Printed “idiot” (English; family).

A person disparaged as ignorant or foolish.

Here: The hypothetical critic calls a writer an idiot whenever the book fails to match his personal taste.

Context: Burton reports the hostile critic’s language and exposes the worthlessness of such dismissive judgment; he does not endorse the label.

Source; Context passages: DJR-005-12

Edition page: 10; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an idiot, an asse

Modern rendering: an idiot, an ass

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Both separate insults are retained; the preceding Latin ill-read drudge is another item, not the lexical equivalent of idiot.

Context passages: DJR-005-10, DJR-005-11, DJR-005-13, DJR-005-14

Further local use

Printed “idiots” (English; family).

Citation key: Idiot; inverted worldly judgment.

People treated as fools.

Here: Conscientious people are called fools because they cannot or will not use dishonest means of advancement.

Context: Burton’s irony condemns the worldly assessors. The next paragraph says the Holy Spirit calls those worldly people, not their conscientious targets, fools.

Source; Context passages: DJR-007-14

Edition page: 19; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: idiots, asses

Modern rendering: idiots and asses

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The list is coordinated in modern English; the labels are reported social judgments.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-007-13, DJR-007-15

Further local use

Printed “idiots” (English; family).

Citation key: Idiot; dogmatic judgment.

People dismissed as foolish for disagreeing.

Here: The dogmatist denies sense to everyone who does not share his opinion.

Context: Burton’s satire includes the speaker and reader in its account of reciprocal ridicule; the continuation turns the accusation back on the mocker.

Source; Context passages: DJR-011-22

Edition page: 40; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: idiots and asses

Modern rendering: an idiot and an ass

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The plural labels become singular after the modern everyone construction.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-011-21, DJR-011-23, DJR-011-24, DJR-011-25, DJR-011-26

Further local use

Printed “idiots” (English; family).

Citation key: Idiot; sectarian self-esteem.

People condemned as foolish by a self-satisfied group.

Here: The supposedly wise speaker and followers dismiss outsiders while ignoring their own errors.

Context: Burton uses competing national and sectarian claims as examples of reciprocal prejudice; their superiority is not established.

Source; Context passages: DJR-011-24

Edition page: 40; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: meer idiots and asses

Modern rendering: mere idiots and asses

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Meer supplies mere; the two nouns retain their separate insulting force.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-011-21, DJR-011-22, DJR-011-23, DJR-011-25, DJR-011-26

Idiot; hostile account of Socrates

BAL-0278-V003 · Idiot

Printed “idiot” (English; family).

A person disparaged as ignorant or foolish.

Here: Socrates is called an uneducated idiot within a hostile catalogue assembled from other writers.

Context: Burton’s polemical account invokes Theodoret, Aristophanes and others; the exact cited bases remain uncertain. Its allegations and the impossible teacher relationship with Aristotle are not accepted as biography.

Source; Context passages: DJR-007-21

Edition page: 20–21; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an illiterate idiot

Modern rendering: an uneducated idiot

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Illiterate supplies uneducated, while idiot is retained. The adjacent marginal ignorant of all branches of learning differs from the body’s enemy of the arts.

Context passages: DJR-007-20, DJR-007-22

Supporting source notes: N00405, N00406, N00408, N00409

Idiot; professional ignorance

BAL-0278-V004 · Idiot

Printed “idiots” (English; family).

Ignoramuses, people alleged to lack knowledge.

Here: Galen and Hippocrates are called ignorant in medicine and philosophy by a rival medical authority.

Context: Burton reports Paracelsus’s judgment within a sequence of contradictory assessments of celebrated thinkers.

Source; Context passages: DJR-012-28

Edition page: 45; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: meer idiots

Modern rendering: utter ignoramuses

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Meer supplies utter and idiots ignoramuses; the following infants in medicine and philosophy is a separate comparison.

Context passages: DJR-012-26, DJR-012-27, DJR-012-29

Further local use

Printed “Idiots” (English; family).

Citation key: Idiot; professional ignorance.

Ignorant men.

Here: The alleged lack of medical skill extends to Galen, Hippocrates and their academic followers.

Context: Paracelsus attributes their cures chiefly to patients’ confidence rather than skill. Burton later distinguishes medical abuse from use and honours the profession; this is no modern clinical claim about placebo effects.

Source; Context passages: DJR-099-10

Edition page: 363; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Idiots and Infants

Modern rendering: ignorant men and mere children

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiots supplies ignorant men; Infants supplies the separate metaphor mere children.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-099-08, DJR-099-09, DJR-099-11, DJR-099-12, DJR-099-13, DJR-099-14, DJR-099-15, DJR-099-16, DJR-099-17, DJR-099-18, DJR-099-22, DJR-099-23, DJR-099-24

Further local use

Printed “idiots” (English; family).

Citation key: Idiot; professional ignorance.

Ignoramuses.

Here: Paracelsus insults opponents of mineral remedies and denies them the name of physicians.

Context: The attack is one side of a dispute. Burton expressly calls both blanket rejection and extravagant chemical claims extreme, then describes a middle position.

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: infants, idiots, Sophisters

Modern rendering: children, ignoramuses, sophists

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Infants, idiots and Sophisters contribute children, ignoramuses and sophists respectively; the disputed treatment claims belong to the enclosing argument.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-100-38, DJR-100-40, DJR-100-41, DJR-100-42, DJR-100-43, DJR-100-44

Idiot; public or practical incompetence

BAL-0278-V005 · Idiot

Printed “idiots” (English; family).

Ignoramuses, here unfit administrators.

Here: Ignorance is one alleged cause of bad government, alongside vice, partiality and rashness.

Context: Burton’s political diagnosis links unfit heads with the suffering of the whole body; the ensuing accusations against particular governments are his historical polemic.

Source; Context passages: DJR-013-10

Edition page: 47; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fools, idiots, children

Modern rendering: fools, ignoramuses, children

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiots supplies ignoramuses, with fools and children remaining separate items.

Context passages: DJR-013-11, DJR-013-12

Further local use

Printed “idiots” (English; family).

Citation key: Idiot; practical ignorance.

Ignorant people.

Here: Private landholders are said often to lack skill in improving their property, or to prefer private to public benefit.

Context: Burton uses the complaint to justify supervisors in his imagined commonwealth, while rejecting complete equality and retaining hereditary rank.

Source; Context passages: DJR-016-18

Edition page: 62–63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: idiots, ill husbands

Modern rendering: ignorant, poor managers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiots becomes the adjective ignorant; ill husbands separately becomes poor managers.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-016-17, DJR-016-19

Further local use

Printed “idiots” (English; family).

Citation key: Idiot; worth versus rank.

Fools, here contrasted with capable people of humble birth.

Here: The unworthy noble is called wise only because he is rich, although allegedly unfit for service.

Context: Burton contrasts personal merit with inherited distinction. The later ending grants merit and faults across ranks, prefers hereditary nobles only if capable, and denies that low birth is itself such a disgrace.

Source; Context passages: DJR-089-04

Edition page: 317; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: otherwise idiots, illiterate

Modern rendering: otherwise fools, illiterate

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiots contributes fools; illiterate is retained as a separate predicate.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-089-03, DJR-089-05, DJR-089-06, DJR-089-07, DJR-089-08, DJR-089-09, DJR-089-10, DJR-089-11, DJR-089-12, DJR-089-13, DJR-089-14, DJR-089-15, DJR-089-16, DJR-089-17, DJR-089-18, DJR-089-19, DJR-089-20, DJR-089-21, DJR-089-22, DJR-089-23, DJR-089-24, DJR-089-25, DJR-089-26, DJR-089-27

Idiot; religious ignorance

BAL-0278-V011 · Idiot

Printed “Idiots” (English; family).

Simpletons or unlearned people, used as a religious insult.

Here: The supposed followers are grouped under Burton’s banner of superstition.

Context: Burton’s confessional polemic includes attacks on other communities and on presumption among some of his own. His classification is not adopted as a description of Muslims, Jews or other named groups.

Source; Context passages: DJR-152-20

Edition page: 638; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rude Idiots

Modern rendering: ignorant simpletons

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Rude contributes ignorant; Idiots supplies simpletons. Their presumed susceptibility to being misled belongs to the context.

Context passages: DJR-152-18, DJR-152-19, DJR-152-21

Further local use

Printed “Idiots” (English; family).

Citation key: Idiot; neglect of religion.

Unlearned people, here disparaged as simpletons.

Here: The charge is neglect of the means of salvation, followed by a stronger accusation against calculating hypocrites.

Context: Burton distinguishes these ignorant people from the opportunistic statesmen whom he condemns above all others; political labels remain polemical.

Source; Context passages: DJR-163-04

Edition page: 691; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rude Idiots

Modern rendering: uneducated simpletons

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Rude becomes uneducated; Idiots becomes simpletons. The following ignorant persons is a separate coordinated group.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-163-03, DJR-163-05, DJR-163-06, DJR-163-07

Idiot; scholar under ridicule

BAL-0278-V007 · Idiot

Printed “Idiots” (English; family).

People called fools by the world despite their pursuit of knowledge.

Here: The label belongs to society’s insulting reward for scholars’ costly labour.

Context: Burton also reports actual loss of mental health through overwork, but immediately distinguishes scholars who keep their senses and are still mocked for their conduct. He partly concedes narrow scholarship’s defects while the Themistocles margin provides a counterexample of practical capacity.

Source; Context passages: DJR-046-32

Edition page: 129; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Idiots, Asses

Modern rendering: idiots and asses

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The two labels remain separate insults, now linked by and; their occurrence does not diagnose each scholar.

Context passages: DJR-046-31, DJR-046-33, DJR-046-34, DJR-046-35

Supporting source notes: N03395, N03396, N03401

Idiot; unlearned person

BAL-0278-V001 · Idiot

Printed “idiots” (English; family).

Unlearned people.

Here: The term disparages the ignorance from which Burton says contempt for scholarship arises.

Context: Burton turns the judgment back on those who condemn learning, citing Junius and a marginal proverb about ignorance as an art’s enemy. His insults do not establish a precise degree of intellectual capacity.

Source; Context passages: DJR-048-29

Edition page: 138; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: idiots

Modern rendering: unlearned

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The plural noun is recast adjectivally among the predicates applied to they. The surrounding adjectives, rather than unlearned alone, preserve the passage’s hostility.

Uncertainty: The exact Junius passage remains unlocated; the proverb’s note is attached by subject because its body marker is unclear.

Context passages: DJR-048-28, DJR-048-30, DJR-048-31

Supporting source notes: N03530, N03531

Further local use

Printed “Idiots” (English; family).

Citation key: Idiot; unlearned person.

Unlearned people.

Here: The isolated minister allegedly loses cultivated company in his village appointment.

Context: Burton’s socially prejudiced grievance expressly allows that the parishioners may be peaceable and honest; the next paragraph turns responsibility back on university men.

Source; Context passages: DJR-049-39

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Idiots and Clownes

Modern rendering: unlearned people and country boors

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiots contributes unlearned people; Clownes contributes country boors. The two valuations are distinct.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-050-01

Idiot; unworthy patron

BAL-0278-V006 · Idiot

Printed “Idiot” (English; family).

A fool, here a person whose alleged lack of learning and merit is concealed by flattering praise.

Here: Poor scholars praise an unworthy patron’s supposed virtues to secure support.

Context: Burton criticizes the dependence that makes scholars flatter and argues that patrons themselves owe education and lasting fame to scholars.

Source; Context passages: DJR-047-21

Edition page: 132; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an illiterate unworthy Idiot

Modern rendering: an unlearned, unworthy fool

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Illiterate supplies unlearned, unworthy remains, and Idiot becomes fool; the noun alone does not supply every accusation.

Context passages: DJR-047-20, DJR-047-22

Further local use

Printed “idiot” (English; family).

Citation key: Idiot; nobility without merit.

A fool alleged to lack learning.

Here: The label joins Agrippa’s attack on merely outward or documentary nobility.

Context: Burton reports the hostile conclusion with in some likelihood, and later exempts honour earned and sustained by exceptional worth.

Source; Context passages: DJR-088-34

Edition page: 316; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an illiterate idiot

Modern rendering: an ignorant idiot

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Illiterate becomes ignorant; idiot remains the insulting noun.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-088-35, DJR-088-36, DJR-088-37, DJR-088-38

Further local use

Printed “Idiots” (English; family).

Citation key: Idiot; ignorant professional.

Fools alleged to lack professional and literary skill.

Here: Some lawyers and physicians are attacked as grasping, quarrelsome and unlearned.

Context: Burton limits this accusation to some of both professions and follows with verses attributed to Janus Dousa.

Source; Context passages: DJR-047-39

Edition page: 134; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: litigious Idiots

Modern rendering: litigious fools

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiots supplies fools; litigious supplies the separate accusation of quarrelsomeness.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-047-38, DJR-047-40, DJR-047-41

Idiota; bibliographical title

BAL-0278-V012 · Idiot

Printed “Idiotæ” (Latin; lemma).

Of the unlearned person or idiot, as a genitive in a cited title.

Here: The title supplies an authority for invective against illicit love; its idiot can denote an unlearned person rather than a diagnosed condition.

Context: Burton’s original marginal citation; the work, authorship and exact passage remain unresolved. The surrounding sexual invective is attributed historical rhetoric.

Source; Context passages: DJR-136-35

Edition page: 557; Source layer: original marginal quotation.

Note; Modern note: N10706

Page label type: printed source label.

Source wording and original alignment: Contemplatione Idiotæ

Modern rendering: In the Contemplation of the Idiot

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Contemplatione is ablative, rendered in the Contemplation; Idiotæ is genitive singular, of the Idiot. This is the supplied note translation, not the modern body.

Modern container: note

Uncertainty: The title’s unlearned-person sense is possible and supported by the companion citation; no author or exact source identity is asserted.

Context passages: DJR-136-34, DJR-136-36

Further local use

Printed “Idiot.” (Latin abbreviated title; lemma).

Citation key: Idiota; bibliographical title.

Abbreviated title component referring to an unlearned person.

Here: The cited work supports the maxim about the labour, fear and sorrow attending wealth.

Context: Burton’s original marginal title citation, whose authorship and exact chapter remain uncollated.

Source; Context passages: DJR-090-31

Edition page: 324; Source layer: original marginal quotation.

Note; Modern note: N06691

Page label type: printed source label.

Source wording and original alignment: Contempl. Idiot.

Modern rendering: The Contemplation of the Unlearned Man

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Both title words are abbreviated; the supplied note expands them as The Contemplation of the Unlearned Man. The title is evidence of usage, not proof of its author’s capacity.

Modern container: note

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-090-30, DJR-090-32

Idiota; unlearned degree candidate

BAL-0278-V008 · Idiot

Printed “Idiotæ” (Latin; lemma).

Ignoramuses or unlearned men.

Here: The plural names inadequately learned candidates allegedly admitted to degrees indiscriminately.

Context: Burton turns responsibility for the universities’ troubles back on their own members; mere time served and memorized definitions do not establish learning. He explicitly exempts good scholars and clergy at DJR-050-09.

Source; Context passages: DJR-050-02

Edition page: 143 [sequence]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: Idiotæ, nugatores, otiatores

Modern rendering: ignoramuses, triflers, idlers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiotæ supplies ignoramuses; nugatores and otiatores contribute triflers and idlers respectively.

Grammar: Idiotæ is nominative plural in the list describing the candidates; it is not the genitive singular of the later book title.

Context passages: DJR-050-01, DJR-050-03, DJR-050-04, DJR-050-05, DJR-050-06, DJR-050-07, DJR-050-08, DJR-050-09, DJR-050-10

Further local use

Printed “Idiotæ” (Latin; lemma).

Citation key: Idiota; unlearned intruder.

Ignoramuses.

Here: The same educational accusation now targets unprepared entrants into theology.

Context: Burton’s polemical catalogue attacks allegedly unqualified clergy, followed by an explicit exception for the many learned and virtuous members of Church and universities.

Source; Context passages: DJR-050-07

Edition page: 144 [sequence]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: tot passim Idiotæ

Modern rendering: such crowds of ignoramuses

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Idiotæ supplies ignoramuses; tot passim is collectively recast as such crowds of, not part of the noun’s literal definition.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-050-01, DJR-050-02, DJR-050-03, DJR-050-04, DJR-050-05, DJR-050-06, DJR-050-08, DJR-050-09, DJR-050-10

Further local use

Printed “idiotis” (Latin; lemma).

Citation key: Idiota; ignorant charlatan.

Unlearned persons, here rendered adjectivally as ignorant.

Here: The allegation concerns men said to pollute theology and pursue appointments through servility.

Context: Burton resumes the attack after expressly excluding good scholars and clergy; the ensuing profit-seeking is his polemical charge.

Source; Context passages: DJR-050-10

Edition page: 144 [sequence]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: ab his idiotis circumforaneis

Modern rendering: these ignorant charlatans

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The original passive-agent phrase is recast as the English subject: his contributes these, idiotis ignorant, circumforaneis charlatans. Ab marks agency, expressed by the active English construction.

Grammar: Idiotis is ablative plural after ab within the passive construction sacram pollui Theologiam; its modern equivalent is adjectival in an active clause.

Sense relation: Same locally defined family with its own agency, construction and qualification.

Context passages: DJR-050-09, DJR-050-11, DJR-050-12, DJR-050-13

ignobilis

BAL-0259-V024 · Honour and nobility

Printed “ignobiles” (Latin; lemma).

Latin ignobilis can mean undistinguished, lacking renown or importance; ignobiles is plural.

Here: The adjective describes cities as undistinguished in the argument about English idleness and weak urban development.

Context: Attributed to Polydore; Burton expands the description into a hostile catalogue. It does not describe the cities as illegitimate by birth or morally wicked.

Source; Context passages: DJR-014-11

Edition page: 53; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Civitates ignobiles

Modern rendering: undistinguished cities

Word and construction: Civitates means cities; ignobiles supplies undistinguished.

Context passages: DJR-014-10, DJR-014-12

Alignment conventions: A1.

Ilishi

BAL-0201-V007 · Heroical love

Printed “Ilishi” (Latinized medical designation; lemma).

The printed Avicennian designation for lovesickness.

Here: A man continually dwells on the beloved woman’s beauty, bearing and manners; Savonarola adds the eager desire to obtain or enjoy her.

Context: Burton reports Avicenna’s definition and separately labels Savonarola’s addition, then compares hunters and misers to illustrate persistent concern.

Source: DJR-115-49; Edition page: 446; Source layer: original body; Page label type: printed source label.

Source and modern wording: Ilishi

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern column retains the transmitted name unchanged.

Uncertainty: The Latin Avicennian form and cited editions remain uncollated. The spelling is not silently changed to Elishi.

Attestation page note: The typed body locator is 446. The adjoining marginal notes identify the printed leaf as 446 [misprinted 246].

Context passages: DJR-115-48, DJR-115-50, DJR-115-51

Imagined beauty

BAL-0202-V008 · Beauty

Printed “fain a kind of beauty to themselves” (English; phrase).

Imagine or fashion a beauty for oneself.

Here: Reading or hearing praise can produce an imagined beloved before any personal sight; Burton’s priority of sight is expressly qualified.

Context: Burton explains examples attributed to Lucian and Castiglione, after the literary Callisthenes example.

Source; Context passages: DJR-117-06

Edition page: 452; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fain a kind of beauty to themselves

Modern rendering: imagine a kind of beauty for themselves

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fain is understood as feign or imagine in this construction; it is not the adjective willing.

Context passages: DJR-117-04, DJR-117-05, DJR-117-07, DJR-117-08

immortale odium

BAL-0246-V018 · Envy, malice and hatred

Printed “Immortale odium” (Latin; phrase).

Immortale means undying; odium means hatred. The phrase means undying hatred.

Here: The verse describes enduring hostility between communities that reject one another’s gods.

Context: Burton quotes Juvenal within a polemic distinguishing true religious love from superstition’s internal solidarity and external hostility.

Source; Context passages: DJR-157-06

Edition page: 660; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Immortale odium, & nunquam sanabile vulnus

Modern rendering: Undying hatred, a wound that can never be healed

Word and construction: The indexed phrase supplies undying hatred; the following phrase supplies the unhealable-wound comparison.

Context passages: DJR-157-01, DJR-157-02, DJR-157-03, DJR-157-04, DJR-157-05, DJR-157-07

Alignment conventions: A1.

Further local use

Printed “Immortal hate” (English; phrase).

Citation key: immortal hate.

Here: The English verse describes the same enduring religious hostility.

Context: This is Burton’s separate English adaptation, not the edition’s direct translation of Juvenal’s Latin.

Source: DJR-157-07; Edition page: 660; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Immortal hate it breeds, a wound past cure

Modern rendering: It breeds undying hate, a wound beyond all cure

Word and construction: Immortal becomes undying; the separate English couplet retains the breeding of hatred and wound image.

Sense relation: Burton’s own English adaptation restates the enduring-hatred image separately.

Context passages: DJR-157-01, DJR-157-02, DJR-157-03, DJR-157-04, DJR-157-05, DJR-157-06

Alignment conventions: A1.

impaired imagination

BAL-0201-V012 · Heroical love

Printed “imaginatio læsa” (Latin; phrase).

An impaired imagination or image-forming faculty.

Here: The phrase summarizes the brain-based account after competing anatomical claims; the continuation qualifies joint disorder of imagination and reason by violence or long duration.

Context: Burton prefers the brain as principal seat at 115-60; the conditional 115-63 specifies both faculties affected, first one and then the other.

Source; Context passages: DJR-115-62

Edition page: 447; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: imaginatio læsa

Modern rendering: an impaired imagination

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Imaginatio is imagination; læsa means injured or impaired. It does not simply mean immoral thinking.

Context passages: DJR-115-55, DJR-115-56, DJR-115-57, DJR-115-58, DJR-115-59, DJR-115-60, DJR-115-61, DJR-115-63, DJR-115-64

importune

BAL-0231-V022 · Occasion and opportunity

Printed “importune” (Latin; lemma).

At an unsuitable time; Latin adverb importune.

Here: Aut supplies or; importune the unsuitable timing. Utatur means uses, but the supplied translation shares uses them from the preceding coordination rather than repeating it in this selected modern unit.

Context: The Struthius margin describes bath misuse alongside excessive duration and frequency. Burton’s next paragraph explicitly allows that the same bath may benefit one person and harm another within his humoral account.

Source: DJR-036-20; Edition page: 80; Source layer: original marginal quotation.

Note; Modern note: N02592

Page label type: printed source label.

Source wording and original alignment: aut importune utatur

Modern rendering: or at an unsuitable time

Alignment scope: Coordinated Latin clause with its predicate shared from the preceding English branch

Word and construction: The Latin repeats a verb in this coordinated branch; the English shares uses them from the preceding branch. Only the disjunction and timing are separately expressed here.

Alignment qualification: Construction-level alignment with a shared English predicate, not an equal standalone clause.

Modern container: note

Context passages: DJR-036-19, DJR-036-21, DJR-036-22, DJR-036-23

importunely

BAL-0231-V021 · Occasion and opportunity

Printed “importunely” (English; lemma).

At an unsuitable or inconvenient time.

Here: Importunely supplies at an unsuitable time, distinct from unadvisedly without judgement and immoderately to excess. It does not mean persistent solicitation here.

Context: Burton’s bloodletting argument contrasts neglect when he thinks it indicated with harmful misuse; the neighboring bath discussion also varies judgment by presumed humoral constitution. These historical treatments are not present-day instructions.

Source: DJR-036-22; Edition page: 80; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: unadvisedly, importunely, immoderately used

Modern rendering: used without judgement, at an unsuitable time or to excess

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The three adverbs are rendered as three distinct phrases, with the participle moved to the start; or makes the alternatives explicit.

Context passages: DJR-036-19, DJR-036-20, DJR-036-21, DJR-036-23

importunity

BAL-0231-V016 · Occasion and opportunity

Printed “Importunity” (English; lemma).

Persistent urging or solicitation.

Here: Importunity supplies persistence, distinct from opportunity, the favourable circumstances of time and place. Their similar sound does not make them synonyms.

Context: The subsection heading joins persistent pursuit with the conditions and devices of courtship. This describes Burton’s subject, not a recommendation to override another person’s wishes.

Source: DJR-122-16; Edition page: 480; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Importunity and opportunity of time, place

Modern rendering: Persistence and opportunity of time and place

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-122-17, DJR-122-18, DJR-122-19

Further local use

Printed “importunity” (English; lemma).

Citation key: importunity.

Here: Importunity again means persistence; opportunity means access. The modern changes this to such while preserving both contributions.

Context: Burton discusses servants, households and constrained choice, with as it were qualifying necessity. The allegations and romance example remain attributed, not universal observations.

Source: DJR-122-18; Edition page: 480; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this opportunity and importunity

Modern rendering: such opportunity and persistence

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-122-16, DJR-122-17, DJR-122-19

Further local use

Printed “importunate” (English; lemma).

Citation key: importunate.

Here: Importunate is the adjective insistent, describing kings pressing Elisha, not a favourable opportunity or unsuitable timing.

Context: Burton’s biblical example connects music with prophetic inspiration; it is a reported religious narrative, not an experimentally established cure.

Source: DJR-085-16; Edition page: 300; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: importunate kings

Modern rendering: insistent kings

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-085-15, DJR-085-17

Further local use

Printed “importune” (English; lemma).

Citation key: importune.

Here: Importune is a verb meaning press or urge persistently; it is not the Latin timing adverb importune. The pressure here comes from friends urging marriage.

Context: The reply that it is never the right time belongs to the hostile case against marriage, not Burton’s final conclusion. The nearby proverb leaves the philosopher unnamed.

Source: DJR-139-24; Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: importune thee to marry

Modern rendering: press you to marry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-23, DJR-139-25, DJR-143-34, DJR-143-35, DJR-143-36

Further local use

Printed “importunitate” (Latin; lemma).

Citation key: importunitas.

Here: Importunitate is the ablative singular of importunitas, the means of being overcome; eorum supplies their and victus overcome. The abstract noun supplies insistence, not the entire participial construction.

Context: Burton borrows a defence of renewed writing through Barth’s Celestina translation. The exact adaptation and the sixth-time claim remain within this attributed passage, not independently verified autobiography.

Source: DJR-108-13; Edition page: 410; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: eorum importunitate victus

Modern rendering: Overcome by their insistence

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The full participial construction is aligned: by expresses the ablative relation; eorum their, importunitate insistence, victus overcome.

Context passages: DJR-108-12, DJR-108-14, DJR-108-15

importunus

BAL-0231-V023 · Occasion and opportunity

Printed “importunus” (Latin; lemma).

Troublesome or unseasonable; Latin masculine singular adjective.

Here: Importunus modifies sudor, sweating. The modern first renders the Latin troublesome sweating, then retains Burton’s separate English unseasonable sweat; the two formulations are not silently merged.

Context: The phrase belongs to an attributed historical symptom catalogue. The preceding paragraph explicitly denies that fear and sorrow are universal symptoms; this is not a modern definition of hypochondria.

Source: DJR-062-13; Edition page: 199; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: importunus sudor

Modern rendering: troublesome sweating

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The Latin adjective supplies troublesome and its noun sweating; Burton’s following English gloss has its own separate modern rendering.

Context passages: DJR-062-12, DJR-062-14, DJR-062-15

Further local use

Printed “importuno” (Latin; lemma).

Citation key: importunus.

Here: Importuno is ablative masculine singular agreeing with sudore, sweating; cum supplies along with, totius corporis of the whole body, rendered over the whole body. It describes troublesome sweating rather than persistent pleading.

Context: The marginal symptom catalogue is a historical account; the broader body text says sweating upon all occasions, which is not the literal content of this shorter Latin construction.

Source: DJR-062-14; Edition page: 199–200; Source layer: original marginal quotation.

Note; Modern note: N04666

Page label type: printed source label.

Source wording and original alignment: cum sudore totius corporis importuno

Modern rendering: along with troublesome sweating over the whole body

Alignment scope: Original marginal wording aligned with its supplied editorial note translation

Word and construction: The entire prepositional phrase is aligned; over the whole body idiomatically renders the genitive totius corporis.

Modern container: note

Context passages: DJR-062-12, DJR-062-13, DJR-062-15

impotency

BAL-0210-V005 · Impotent

Printed “Impotency” (English; lemma).

Inability to fulfil sexual duties within marriage.

Here: A husband’s awareness of incapacity becomes a proposed cause of jealous suspicion.

Context: Burton develops a historical and gendered account of suspicion; it does not establish that the wife is unfaithful.

Source: DJR-145-22; Edition page: 598; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Impotency first, when a man is not able of himself to perform those dues which he ought unto his wife

Modern rendering: First, impotence: when a man cannot perform the duties he owes his wife

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Impotency names sexual incapacity; the following when-clause supplies Burton’s marital explanation.

Context passages: DJR-145-23, DJR-145-24, DJR-145-25, DJR-145-26, DJR-145-27, DJR-145-28

impotency

BAL-0210-V006 · Impotent

Printed “Impotency” (English; lemma).

Inability or incapacity, here to exercise understanding properly.

Here: Fracastorius’s definition distinguishes enduring incapacity at an appropriate age from passing intoxication or drug effects.

Context: Burton reports a definition of madness; the Latin margin specifies intellectual operation.

Source: DJR-022-22; Edition page: 9; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a confirmed Impotency

Modern rendering: an established incapacity

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Impotency contributes incapacity; confirmed contributes established. The Latin margin N01494 specifies inability to exercise the understanding properly.

Context passages: DJR-022-21

Supporting source notes: N01494

impotens

BAL-0210-V001 · Impotent

Printed “impotentem” (Latin; lemma).

Unable to govern or restrain itself.

Here: The adjective characterizes desire as uncontrolled, paired with insane.

Context: Burton attributes the Latin formulation to Seneca; the precise underlying wording remains uncollated.

Source: DJR-018-16; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: impotentem & insanam libidinem

Modern rendering: ungovernable and insane desire

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Impotentem contributes ungovernable, insanam insane, and libidinem desire; the full phrase is not the definition of the adjective.

Context passages: DJR-018-15

impotent

BAL-0210-V002 · Impotent

Printed “impotent” (English; lemma).

Uncontrolled or lacking self-command.

Here: Burton restates the Latin in English while announcing the later treatment of love melancholy.

Context: The author’s English restatement follows his reported Senecan Latin; the two remain separate.

Source: DJR-018-16; Edition page: 72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an impotent and raging lust

Modern rendering: an uncontrolled and raging lust

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Impotent contributes uncontrolled; raging and lust retain their own contributions.

Context passages: DJR-018-15

Further local use

Printed “impotency” (English; lemma).

Here: Vives’s lover is to be recalled home, as from travel, by diversions.

Context: Burton reports Vives after questioning a more extreme remedy; his sequel warns that the same entertainment may help or worsen different lovers.

Source: DJR-134-35; Edition page: 547; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: through impotency, impatience

Modern rendering: through lack of self-control and impatience

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Impotency is lack of self-control; impatience remains a separate term.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-134-34, DJR-134-36, DJR-134-37

Further local use

Printed “impotently” (English; lemma).

Here: The man’s intense attachment is unreciprocated in the linked-loves example.

Context: Burton illustrates discordant affections, not inability to love or sexual incapacity.

Source: DJR-140-24; Edition page: 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he loves her most impotently

Modern rendering: he loves her uncontrollably

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes without self-control.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

impotent

BAL-0210-V003 · Impotent

Printed “impotent” (English; lemma).

Unable or incapable, here of supporting oneself by work.

Here: The proposed commonwealth provides institutional maintenance for those described as unable to work and unmarried.

Context: Burton proposes a social scheme; the next paragraph separately provides for married infirm people and compels work from the able.

Source: DJR-016-40; Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If they be impotent

Modern rendering: If they are unable to work

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes physically unable or incapable, here of supporting oneself by work.

Context passages: DJR-016-39, DJR-016-41, DJR-016-42

Further local use

Printed “impotent” (English; lemma).

Here: The destitute object that advice to use resources does not help those who have none.

Context: Burton voices an objection from people in real deprivation; this is not his dismissal of them.

Source: DJR-092-01; Edition page: 331; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: impotent, and unable to help our selves

Modern rendering: powerless and unable to help ourselves

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes powerless or incapable of helping oneself.

Sense relation: A related application of inability to help oneself: the destitute speaker’s powerlessness includes lack of resources and is not restricted to bodily disability.

Context passages: DJR-092-02

impotent

BAL-0210-V004 · Impotent

Printed “impotent” (English; lemma).

Lacking physical strength or capacity.

Here: The subjects cannot sustain sexual exertion without harm even though they may desire it intensely.

Context: Burton’s historical humoral qualification of the preceding account of stronger bodies.

Source: DJR-072-11; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: others impotent, of a cold and dry constitution

Modern rendering: Others, lacking the strength and having a cold and dry constitution

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Impotent contributes lacking the strength; the following phrase specifies constitution.

Context passages: DJR-072-10

impotent

BAL-0210-V008 · Impotent

Printed “impotent” (English; lemma).

Powerless or ineffective.

Here: Desperation can turn a powerless military group into conquerors.

Context: Burton grants a limited favourable case for desperate courage before restricting his subject to religious despair.

Source: DJR-163-30; Edition page: 693; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a forlorn impotent Company

Modern rendering: an abandoned, powerless company

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes powerless or ineffective.

Context passages: DJR-163-29, DJR-163-31, DJR-163-37

impotentia gubernandi

BAL-0210-V007 · Impotent

Printed “Impotentia gubernandi” (Latin; phrase).

Inability to govern.

Here: The political-body catalogue connects incapacity to unfit or unskilled magistrates.

Context: Burton lists public grievances and their administrative causes.

Source: DJR-013-10; Edition page: 47; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Impotentia gubernandi

Modern rendering: Inability to govern

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes inability to govern.

impotentia gubernandi

BAL-0290-V007 · Commonwealth

Printed “Impotentia gubernandi” (Latin; phrase).

Inability to govern: impotentia means inability or lack of power; gubernandi means of governing.

Here: Incapacity for public administration, one of the disorders attributed to unfit magistrates.

Context: Burton’s catalogue ranges from incompetence and negligence to deliberate oppression; these causes are not all identical.

Source; Context passages: DJR-013-10

Edition page: 47; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Impotentia gubernandi

Modern rendering: Inability to govern

Word and construction: The two components are rendered as inability plus the infinitive to govern.

Context passages: DJR-013-09, DJR-013-11

Alignment conventions: A1.

Impropriation

BAL-0267-V002 · Church patronage

Printed “impropriations” (English; phrase).

Church revenues appropriated to lay ownership.

Here: This concerns income, whereas the adjacent patronage provision concerns nomination to office.

Context: Burton prohibits impropriations in his imagined commonwealth while providing collective patronage.

Source; Context passages: DJR-016-27

Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: impropriations

Modern rendering: church revenues appropriated to lay ownership

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The expanded modern phrase explains the institutional arrangement.

Context passages: DJR-016-26, DJR-016-28

In esse and posse

BAL-0280-V005 · Living and preferment

Printed “in esse and posse” (Latin; phrase).

In actuality and in possibility.

Here: The phrase distinguishes appointments presently held from possible future appointments affected by the threatened forfeiture.

Context: The terms occur inside the Howson complaint; Burton’s following English both present and to come explains them separately.

Source; Context passages: DJR-048-03

Edition page: 135; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in esse and posse

Modern rendering: actual and possible

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: In esse supplies actual and posse possible in the modern adjectival rendering; the Latin construction presents being and being possible, not two names for church offices. The following English restatement is not part of this selected Latin unit.

Context passages: DJR-048-01, DJR-048-02, DJR-048-04, DJR-048-05, DJR-048-06

in her smock

BAL-0238-V011 · Dowry and jointure

Printed “in her smock” (English; phrase).

With no dowry or possessions beyond her shift or basic clothing.

Here: Smock means shift; the phrase imagines marrying a woman without property beyond her clothing. Good huswife describes skill in household management, not marriage status before the match.

Context: The hypothetical preference occurs in an anti-marriage argument about the burdens of wealthy wives, later countered by praise of good wives.

Source: DJR-139-20; Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: thou hadst better have taken a good huswife maid in her smock

Modern rendering: you would have done better to take a maiden who was a good housekeeper, with nothing but her shift

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete comparative recommendation is aligned; in her smock becomes the explanatory with nothing but her shift, and good huswife maid is expanded into a maiden who was a good housekeeper.

Context passages: DJR-139-18, DJR-139-19, DJR-139-21, DJR-142-53, DJR-142-54, DJR-142-55

in politicis

BAL-0291-V013 · Policy

Printed “in politicis” (Latin; phrase).

In political affairs: in marks the sphere, and politicis denotes matters of government.

Here: One sphere in which some princes allegedly depend on practitioners of magic.

Context: Burton reports Boissard’s account and extends it polemically to modern rulers; the comparison does not authenticate their supposed magical advice.

Source; Context passages: DJR-031-39

Edition page: 55; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in politicis, in sacris, in consiliis

Modern rendering: in politics, religion or counsel

Word and construction: In politicis supplies in politics; the separate phrases supply religion and counsel. The complete sentence denies undertaking anything without the advisers’ judgment.

Context passages: DJR-031-37, DJR-031-38, DJR-031-40

Alignment conventions: A1.

in procinctu

BAL-0296-V017 · War and peace

Printed “in procinctu” (Latin; phrase).

In battle readiness: in means in and procinctu is the ablative of procinctus, equipment or readiness for battle.

Here: Soldiers equipped and prepared for action.

Context: The defensive forces are to be ready at short notice; this phrase describes their preparation, not a battle already occurring.

Source; Context passages: DJR-017-16

Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in procinctu

Modern rendering: equipped for action

Word and construction: The modern renders the whole readiness construction idiomatically, not procinctu alone as action.

Context passages: DJR-017-11, DJR-017-12, DJR-017-13, DJR-017-14, DJR-017-15, DJR-017-17, DJR-017-18, DJR-017-19

Alignment conventions: A1.

in someone’s gift

BAL-0230-V004 · Gifts and liberality

Printed “gift” (English; phrase).

The authority or right to bestow an appointment.

Here: The idiom in someone’s gift identifies the person entitled to appoint, here the bishop. It does not mean that the chaplain already owns the post.

Context: The imaginary Moronia tale lists rival claimants and awards the post freely to an unconnected scholar; DJR-096-24 explicitly withdraws the ending as pure fiction, never true or likely. This is not an authenticated appointment.

Source; Context passages: DJR-096-18

Edition page: 351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in whose gift it was

Modern rendering: who had the right to appoint to it

Alignment scope: Idiomatic possessive relative construction expanded to an explanatory relative clause

Word and construction: The original possessive relative construction is expanded into a relative clause explicitly stating the right to appoint; right to appoint expresses the idiom’s whole sense.

Context passages: DJR-096-17, DJR-096-19, DJR-096-20, DJR-096-21, DJR-096-22, DJR-096-23, DJR-096-24, DJR-096-25

Further local use

Printed “gift” (English; phrase).

Citation key: in someone’s gift.

Here: In his lordship’s gift again means within the bishop’s power to award. Next belongs to the vacancy rather than the definition of gift.

Context: This is the seventh applicant’s claim based on prior promises, before the bishop’s different final choice.

Source; Context passages: DJR-096-19

Edition page: 351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the next place in his Lordships gift

Modern rendering: the next vacancy in his lordship’s gift

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-096-17, DJR-096-18, DJR-096-20, DJR-096-21, DJR-096-22, DJR-096-23, DJR-096-24, DJR-096-25

inamoured

BAL-0200-V016 · Love

Printed “perfectly inamoured” (English; family).

Completely filled with love.

Here: In this theological future, perfected love of God accompanies full enjoyment of beauty and happiness.

Context: Burton contrasts the present glimpse with the future vision of God promised in the cited scriptures.

Source: DJR-151-45; Edition page: 635; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: perfectly inamoured

Modern rendering: perfectly in love

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Perfectly retains complete degree; inamoured supplies being in love, here with God.

Qualification: The original prints seem him; the modern text reads see him in the surrounding biblical phrase. The record does not silently correct the original attestation.

Context passages: DJR-151-44, DJR-152-01

incestus

BAL-0236-V021 · Adultery

Printed “Incestos” (Latin; lemma).

Unchaste or sexually impure.

Here: Incestos is the accusative plural adjective agreeing with amores, loves. It need not mean sexual relations between close kin.

Context: Burton adapts Horace’s singular verb to plural in an attack on girls’ dance training. His final judgment at DJR-124-60 expressly allows sober, modest dancing at the proper time.

Source; Context passages: DJR-124-35

Edition page: 491–492; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Incestos amores

Modern rendering: unchaste loves

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-124-33, DJR-124-34, DJR-124-36, DJR-124-37, DJR-124-58, DJR-124-59, DJR-124-60

Incitamentum libidinis

BAL-0205-V004 · Dancing

Printed “Incitamentum libidinis” (Latin; phrase).

An incitement to lust: incitamentum means stimulus or inducement; libidinis is the dependent genitive of libido, lust or desire.

Here: A name for dancing’s supposed power to intensify sexual passion, opening a long accusation subsequently answered.

Context: Attributed here to Petrarch; the adjacent devil-circle and returning-women maxims have unresolved exact attributions.

Source; Context passages: DJR-124-31

Edition page: 491; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Incitamentum libidinis

Modern rendering: an incitement to lust

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Equal-scope Latin noun and dependent genitive; an is required by ordinary English syntax.

Uncertainty: The precise Petrarch passage and the adjoining maxims remain unresolved in the supplied edition.

Context passages: DJR-124-32, DJR-124-46, DJR-124-47, DJR-124-48, DJR-124-49, DJR-124-50, DJR-124-51, DJR-124-52, DJR-124-53, DJR-124-54, DJR-124-55, DJR-124-56, DJR-124-57, DJR-124-58, DJR-124-59, DJR-124-60

incontinency

BAL-0236-V025 · Adultery

Printed “incontinency” (English; lemma).

Lack of sexual restraint; sexual misconduct.

Here: The noun states the charge. The narrative says he did not yield, parallels Bellerophon’s false accusation, and subsequently clears him.

Context: The Combabus story is literary, transmitted under Lucian’s name; its alleged misconduct must not be converted into an established offence or its self-injury offered as a remedy.

Source; Context passages: 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, (as that Bellerophon was in like case, falsely traduced by Sthenobia, to King Prætus her husband, cum non posset ad coitum inducere) and that by her

Modern rendering: she herself accused him to Seleucus of sexual misconduct—just as Bellerophon, in a similar case, was falsely denounced by Sthenoboea to her husband King Proetus “when she could not induce him to have intercourse.”

Alignment scope: Complete accusation and comparison recast from passive to active, with reordered agent

Word and construction: The original and that by her becomes the modern subject she herself; him is supplied from the continuing subject of the original passive. The Bellerophon comparison and its quoted Latin circumstantial clause are inside both selected spans.

Context passages: DJR-149-43, DJR-149-44, DJR-149-45, DJR-149-46, DJR-149-47, DJR-149-49

Indenture

BAL-0279-V007 · Legal evidence

Printed “Indenture” (English; lemma).

A binding written agreement, used here as a metaphor for friendship’s strength.

Here: Friendship is called the surest contract among ties that bind people.

Context: Burton praises friendship and invokes Spenser’s preference for virtuous minds over family and erotic ties, then immediately qualifies all these loves at DJR-111-33: they are worth little unless proceeding from a true Christian illuminated soul and practised for God’s sake. No actual executed agreement is described.

Source; Context passages: DJR-111-30

Edition page: 427; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the surest Indenture

Modern rendering: the surest contract

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Indenture contributes contract and surest its superlative security; the document’s binding force supplies the metaphor.

Context passages: DJR-111-29, DJR-111-31, DJR-111-32, DJR-111-33

Further local use

Printed “indented” (English; lemma).

Citation key: Indent; contract by indenture.

Contracted by indenture or entered a binding agreement; past-tense verb.

Here: The Poles make an agreement with Henry of Anjou requiring him to bring one hundred families of craftspeople into Poland.

Context: Burton’s historical report in an argument for industry and trade. The Poles and Henry are the contracting parties; the craftspeople are the people to be brought under the agreement, not its stated parties. No original legal instrument is produced or independently verified.

Source; Context passages: DJR-014-30

Edition page: 55; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: indented with Henry Duke of Anjou

Modern rendering: made a contract with Henry, duke of Anjou

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Indented supplies made a contract; with Henry identifies the other party and Duke of Anjou his title. The required hundred families occur in the following clause, outside this exact phrase.

Sense relation: A further local use with its own exact construction and argumentative setting.

Context passages: DJR-014-28, DJR-014-29, DJR-014-31, DJR-014-32

indifferent

BAL-0253-V001 · Indifferent

Printed “indifferent” (English; lemma).

Middling; occupying a middle rank.

Here: The speaker’s party awards itself wisdom, puts some outsiders in a middle class and dismisses the rest as fools.

Context: Burton satirizes competing claims to superiority and turns the judgment back on the person who laughs at others.

Source; Context passages: DJR-011-24

Edition page: 40; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: others indifferent

Modern rendering: others are middling

Word and construction: Indifferent becomes middling; are supplies the elliptical verb. The classification concerns rank, not lack of interest.

Context passages: DJR-011-23, DJR-011-25

Alignment conventions: A1.

Further local use

Printed “indifferent” (English; lemma).

Citation key: indifferent.

Here: Some gentlemen of middling attainment are excepted from the attack on the unlearned majority.

Context: Burton distinguishes the few learned gentlemen, the middle group and the hunting-and-gaming majority; he does not condemn every gentleman without exception.

Source; Context passages: DJR-049-17

Edition page: 141; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some again excepted, that are indifferent

Modern rendering: again excepting some of middling attainment

Word and construction: Indifferent is middling in attainment, specified from the learning context; the parenthetical exception is preserved.

Sense relation: The same intermediate evaluation applies to gentlemen’s learning.

Context passages: DJR-049-16, DJR-049-18

Alignment conventions: A1.

Further local use

Printed “indifferent” (English; lemma).

Citation key: indifferent.

Here: Burton allows an intermediate quality among the materials of his book.

Context: His separate English summary follows a deliberately altered Martial line in which more material is good; the English does not repeat that numerical claim.

Source; Context passages: DJR-108-21

Edition page: 411; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Some is good, some bad, some is indifferent.

Modern rendering: Some is good, some bad, some neither.

Word and construction: Neither makes the intermediate position explicit between good and bad, preserving the three-way evaluation.

Sense relation: The intermediate quality applies to writing rather than groups of people.

Context passages: DJR-108-20, DJR-108-22

Alignment conventions: A1.

Further local use

Printed “indifferent” (English; lemma).

Citation key: indifferent.

Here: A reported hierarchy distinguishes intermediate beings from good and evil ones.

Context: Burton recounts a supposed ancient classification, then approves Zanchi’s rejection of the further celestial speculation; it is not his unqualified cosmology.

Source; Context passages: DJR-029-39

Edition page: 45; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some bad, some indifferent

Modern rendering: some evil; some neither

Word and construction: Indifferent becomes neither, with good supplied by the earlier absolutely good class; the following between gods and humans is a separate description.

Sense relation: An intermediate moral valuation appears within an attributed classification of spirits.

Context passages: DJR-029-38, DJR-029-40

Alignment conventions: A1.

Further local use

Printed “indifferent” (English; lemma).

Citation key: indifferent.

Here: The term falls between good and bad in a catalogue of varied religious and moral positions.

Context: Burton rejects the preceding objections as cavils; the list separately names neutralists and lukewarm believers, so indifferent need not absorb every later label.

Source; Context passages: DJR-162-34

Edition page: 689; Source layer: original body; Page label type: printed source label.

Source and modern wording: good, bad, indifferent

Word and construction: The word remains unchanged; its position in the first three-member sequence supplies the intermediate evaluation.

Sense relation: The good/bad/intermediate sequence recurs in a religiously polemical catalogue.

Context passages: DJR-162-33, DJR-162-35

Alignment conventions: A1.

indifferent

BAL-0253-V003 · Indifferent

Printed “indifferent” (English; lemma).

Neutral; taking neither opposing side.

Here: Jupiter is placed between the gods who favour Troy and those hostile to it.

Context: Burton uses mythic divided allegiances to illustrate a reported account of supernatural patrons; the preceding passage expressly questions Trithemius’s authority.

Source; Context passages: DJR-031-05

Edition page: 51; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Jupiter indifferent

Modern rendering: Jupiter neutral

Word and construction: Indifferent becomes neutral, with Jupiter as the unchanged subject.

Context passages: DJR-031-04, DJR-031-06

Alignment conventions: A1.

indifferent

BAL-0253-V005 · Indifferent

Printed “indifferent” (English; lemma).

Neither better nor worse; unchanged in moral standing.

Here: Most of the dancers are said to return without improvement or deterioration, between those called unchaste and the denial that any are better.

Context: The attributed anti-dancing maxim is milder in Burton’s English than the original Latin margin; later Burton explicitly permits moderate, sober dancing at a suitable time.

Source; Context passages: DJR-124-31

Edition page: 491; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most indifferent, none better

Modern rendering: most no better or worse, and none improved

Word and construction: Indifferent becomes no better or worse; none better separately becomes none improved. The modern and is connective, not an extra category.

Context passages: DJR-124-30, DJR-124-32, DJR-124-33, DJR-124-45, DJR-124-46, DJR-124-47

Alignment conventions: A1.

indifferent

BAL-0253-V008 · Indifferent

Printed “indifferent” (English; lemma).

Shared without distinction or exclusive possession.

Here: The Nicolaitans are alleged to permit the sharing of wives.

Context: Burton attributes the account to Augustine and condemns it as heresy; the supplied note identifies an alternative early account defending Nicholas’s continence. This is a contested polemical tradition.

Source; Context passages: DJR-149-39

Edition page: 622; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: would have women indifferent

Modern rendering: would have women shared without distinction

Word and construction: Would have preserves the reported proposal; indifferent becomes shared without distinction, not emotionally unconcerned.

Context passages: DJR-149-37, DJR-149-38, DJR-149-40, DJR-149-41, DJR-149-42

Alignment conventions: A1.

Further local use

Printed “indifferens” (Latin; lemma).

Citation key: indifferens.

Here: Indiscriminate use of women is the practice attributed to the sect.

Context: The original margin says Nicholas is said to have permitted access; its reported status is not changed into authenticated biography.

Source: DJR-149-39; Edition page: 622; Source layer: original marginal quotation.

Note; Modern note: N11817

Page label type: printed source label.

Source wording and original alignment: usus indifferens fœminarum

Modern rendering: the indiscriminate use of women

Word and construction: Indifferens supplies indiscriminate, usus use and fœminarum of women.

Modern container: note

Sense relation: The Latin adjective specifies the same lack of exclusive distinction in the attributed practice.

Context passages: DJR-149-38, DJR-149-40

Alignment conventions: A1.

indifferent arbitrators

BAL-0253-V009 · Indifferent

Printed “indifferent arbitrators” (English; phrase).

Impartial arbitrators: arbitrators hear and settle a dispute, and indifferent means not favouring either party.

Here: Neutral friends and arbitrators hear a marital dispute, which is commonly settled.

Context: Burton’s Roman-temple example follows gentle treatment and mediation; the next passage says such help is available in his own time if used. The supplied note supports reconciliation at Viriplaca’s temple but not the white-stag detail.

Source; Context passages: DJR-151-06

Edition page: 631; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: before some indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed

Modern rendering: The dispute between husband and wife was heard before impartial arbitrators and friends, and usually settled

Word and construction: Indifferent becomes impartial; commonly is usually, not invariably; the hearing and settlement are both retained.

Context passages: DJR-151-05, DJR-151-07

Alignment conventions: A1.

indifferent between

BAL-0253-V007 · Indifferent

Printed “indifferent betwixt two suiters” (English; phrase).

Standing equally between two competing claimants.

Here: Both suitors are described as having a prospect of winning the woman.

Context: Burton’s river-and-shared-land analogy uses possessive language about the woman; the word does not establish her emotional indifference or consent.

Source; Context passages: DJR-144-47

Edition page: 595; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so is a woman indifferent betwixt two suiters, both likely to enjoy her

Modern rendering: so a woman stands impartially between two suitors, each with a prospect of possessing her

Word and construction: Indifferent betwixt becomes stands impartially between; the two prospects remain, without converting likely into certainty.

Context passages: DJR-144-46, DJR-144-48

Alignment conventions: A1.

indifferently

BAL-0253-V004 · Indifferent

Printed “indifferently” (English; lemma).

With comparative unconcern or equanimity.

Here: People can bear ordinary grief yet be broken by public reproach.

Context: Burton’s English differs from the original Latin margin, which says that they are softer in bearing pain; neither version is silently harmonized.

Source; Context passages: DJR-040-30

Edition page: 99 [supplied]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: bear grief indifferently

Modern rendering: bear grief with indifference

Word and construction: The adverb is expanded to with indifference, preserving the contrast with their vulnerability to disgrace.

Source discrepancy: N02876 has in dolore sunt molliores, translated are softer in bearing pain, rather than the body’s claim to bear grief indifferently.

Context passages: DJR-040-29, DJR-040-31

Alignment conventions: A1.

individual

BAL-0240-V001 · Inseparable and individual

Printed “individuall” (English; lemma).

Indivisible or inseparable; not parted from a companion.

Here: Individuall describes sorrow’s attachment to melancholy by comparison with the paired physician saints. It does not mean separate or independent. The modern regularizes the saints’ names and number in the same comparison.

Context: Burton’s strong language of continual sorrow must be read with the preceding explicit exceptions and the next paragraph’s alternation of laughter and sadness; no modern diagnosis is inferred.

Source: DJR-059-01; Edition page: 183; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as individuall as Saint Cosmus and Damian

Modern rendering: as inseparable as Saints Cosmas and Damian

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-027-12, DJR-058-23, DJR-058-24, DJR-058-25, DJR-058-26, DJR-058-27, DJR-058-50, DJR-058-51, DJR-059-02, DJR-059-03

individuum

BAL-0240-V004 · Inseparable and individual

Printed “individuum” (Latin noun in English syntax; lemma).

An individual being or particular instance: Latin individuum used as a noun in an English sentence.

Here: Individuum names the particular affected being; every particular becomes every single. Unlike individuall in the saints comparison, it does distinguish individual instances.

Context: Burton attributes the claim of stellar causes reaching each individual to Porta, after distinguishing universal astral causes from parental and lifestyle causes. These are historical astrological claims.

Source: DJR-032-14; Edition page: 58; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: every particular individuum

Modern rendering: every single individual

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-032-13, DJR-032-15

individuum

BAL-0240-V005 · Inseparable and individual

Printed “individuo” (Latin; lemma).

In the individual or particular instance: ablative singular of Latin individuum.

Here: Non supplies not. The contrast is with idem specie, the same in kind: recurrence of forms does not require return of the identical persons. English supplies in the to express the contrast’s construction.

Context: Burton reports the cyclic theory as their doctrines and attributes the distinction to Vanini, then reproduces Vanini’s stated Christian rejection. The sincerity of that disclaimer is not settled by the passage.

Source; Context passages: DJR-162-26

Edition page: 688; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: non individuo

Modern rendering: not in the individual

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Non supplies not; the ablative individuo is rendered in the individual. The corresponding same-in-kind clause is context, not part of this shorter exact alignment.

Context passages: DJR-162-21, DJR-162-22, DJR-162-23, DJR-162-24, DJR-162-25, DJR-162-27, DJR-162-28, DJR-162-29, DJR-162-30, DJR-162-31, DJR-162-32

indivisibilis

BAL-0240-V013 · Inseparable and individual

Printed “indivisibile” (Latin; lemma).

Indivisible: not capable of being divided; Latin neuter singular adjective agreeing with punctum, point.

Here: The phrase names the apparently undivided point to which the earth would shrink when seen from the firmament in the reported astronomical argument. Punctum supplies point, indivisibile indivisible; English supplies an.

Context: Burton reports the moving-earth theory and its opponents’ objections. The claim is conditional on the distant viewpoint, not a statement that the earth is physically indivisible. The next paragraph grants the doctrine provisionally; exact historical interlocutor wording remains uncollated.

Source: DJR-075-15; Edition page: 254; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: punctum indivisibile

Modern rendering: an indivisible point

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The Latin noun-adjective phrase is rendered as an adjective-noun phrase with supplied an. The surrounding would still appear is essential to the claim’s conditional, visual scope.

Context passages: DJR-075-14, DJR-075-16

indotatus

BAL-0238-V004 · Dowry and jointure

Printed “indotatus” (Latin; lemma).

Without a dowry or marriage endowment: Latin indotatus, masculine singular.

Here: Applied to the scholar, the adjective transfers a marriage disadvantage to lack of money for advancement. Burton immediately explains that he has no money.

Context: The patron praises but refuses to prefer him; even conditional reception into service entails the Jacob-like waiting period.

Source: DJR-049-28; Edition page: 142 [printed 128]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: indotatus

Modern rendering: without a dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-049-24, DJR-049-25, DJR-049-26, DJR-049-27, DJR-049-29

Further local use

Printed “indotata” (Latin; lemma).

Citation key: indotatus.

Here: Indotata is feminine singular, without a dowry; quod supplies because. The modern supplies she had to complete the elliptical Latin clause.

Context: Burton adds lack of money to the Psyche story; Apuleius does not give this as the cause of her lack of suitors. Burton uses the altered story for the treatment of learning.

Source: DJR-049-25; Edition page: 142 [printed 128]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: quod indotata

Modern rendering: because she had no dowry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Elliptical quod indotata becomes because she had no dowry; subject and finite verb are supplied from Psyche’s context.

Alignment qualification: Clause-level completion, not a direct word-level equation of indotata with the entire causal clause.

Context passages: DJR-049-24, DJR-049-26, DJR-049-27, DJR-049-28, DJR-049-29

Further local use

Printed “Indotatas” (Latin; lemma).

Citation key: indotatus.

Here: Accusative feminine plural of indotatus, agreeing with the poorer men’s daughters: without marriage portions.

Context: Burton endorses an adapted recommendation spoken by Megadorus in Plautus; his separate English adds piety, which is absent from the Latin lines.

Source: DJR-141-23; Edition page: unnumbered PDF689; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Indotatas

Modern rendering: without dowries

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-141-22, DJR-141-24, DJR-141-25

Further local use

Printed “indotatam” (Latin; lemma).

Citation key: indotatus.

Here: Accusative feminine singular of indotatus, describing the poor wife in the marginal quotation.

Context: Burton extracts the initial compassionate marriage from Aristaenetus as a favorable example; that letter continues with the husband’s complaints of domination and extravagance.

Source: DJR-141-26; Edition page: unnumbered PDF689; Source layer: original marginal quotation.

Note; Modern note: N11119

Page label type: printed source label.

Source wording and original alignment: indotatam

Modern rendering: without a dowry

Alignment scope: Original marginal wording aligned with the supplied editorial translation in the same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-141-25, DJR-141-27

inescate

BAL-0211-V014 · Bawd

Printed “inescate” (English; lemma).

To catch or attract with bait.

Here: The verb continues the procurement subsection’s snares-and-bait imagery.

Context: Burton’s allegation about disguised Jesuits; he expressly qualifies the wardrobe story with if we may believe certain reports.

Source: DJR-125-75; Edition page: 500; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to inescate and beguile yong women

Modern rendering: to bait and deceive young women

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Inescate contributes bait; beguile contributes deceive. Young women is their shared object.

Context passages: DJR-125-74, DJR-125-76

infamia and bona fama

BAL-0250-V009 · Fame and reputation

Printed “per infamiam & bonam famam” (Latin; phrase).

Infamia is ill repute; bona fama is good repute, bona meaning good.

Here: The Christian soldier advances through both kinds of report towards immortality.

Context: Burton attributes this counsel to Jerome; the precise passage remains uncollated.

Source: DJR-097-24; Edition page: 356; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: per infamiam & bonam famam grassari ad immortalitatem

Modern rendering: advance through ill repute and good repute towards immortality

Word and construction: The Latin gives bad then good repute; Burton’s following English reverses their order and is translated separately.

Qualification: Burton’s march on through good and bad reports to immortality separately becomes march on through good and bad reports towards immortality, retaining his reverse order.

Context passages: DJR-097-20, DJR-097-23, DJR-097-25

Alignment conventions: A1.

infamo

BAL-0250-V016 · Fame and reputation

Printed “infamet” (Latin; lemma).

Let it bring into disgrace or discredit.

Here: Restraint and steadfastness are to expose the discreditable character of other people’s wrongdoing.

Context: The original margin attributes the exhortation to Cicero addressing Dolabella; the means is conduct, not necessarily defamatory speech or false accusation.

Source; Context passages: DJR-097-24

Edition page: 356; Source layer: original marginal quotation.

Note; Modern note: N07298

Page label type: printed source label.

Source wording and original alignment: tua moderatio, constantia, eorum infamet injuriam

Modern rendering: let your restraint and steadfastness bring their wrongdoing into disgrace

Word and construction: Infamet supplies let … bring into disgrace; tua assigns the virtues to the addressee, eorum the wrongdoing to others.

Modern container: note

Context passages: DJR-097-23, DJR-097-25

Alignment conventions: A1.

infamous obloquies

BAL-0250-V017 · Fame and reputation

Printed “infamous obloquies” (English; phrase).

Infamous means disgraceful or discrediting; obloquies means accusations or abusive reproaches.

Here: Disgraceful accusations accompany the rich man’s ill memory, contrasted with Lazarus’s enduring good memory.

Context: Burton’s moral contrast distinguishes funeral magnificence from innocence; the phrase does not itself establish that the accusations are false.

Source; Context passages: DJR-090-30

Edition page: 324; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: infamous obloquies

Modern rendering: disgraceful accusations

Word and construction: Infamous becomes disgraceful and obloquies accusations; neither unit automatically supplies false.

Context passages: DJR-090-29, DJR-090-31

Alignment conventions: A1.

infamy

BAL-0250-V007 · Fame and reputation

Printed “infamy” (English; lemma).

Bad public reputation or disgrace.

Here: The sought-after fame turns into dishonour and abuse.

Context: Burton voices the counterjudgment of wise observers against self-inflating writers.

Source; Context passages: DJR-045-36

Edition page: 123 [printed 113]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: they seek fame and immortality, but reap dishonor and infamy

Modern rendering: They seek fame and immortality, but reap dishonour and infamy.

Word and construction: The contrast separates intended renown from adverse public reception.

Context passages: DJR-045-33, DJR-045-34, DJR-045-35, DJR-045-37, DJR-045-38, DJR-045-39, DJR-045-40, DJR-045-41, DJR-045-42, DJR-045-43

Alignment conventions: A1.

ingeniorum cos

BAL-0249-V004 · Emulation

Printed “ingeniorum cos” (Latin; phrase).

Ingeniorum means of intellects or talents; cos is a whetstone.

Here: Rivalry sharpens intelligence as a stone sharpens a blade.

Context: Burton reports the expression anonymously, then supplies his own English repetition.

Source: DJR-041-19; Edition page: 103; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ingeniorum cos

Modern rendering: the whetstone of intelligence

Word and construction: The Latin phrase has its own translated unit, followed by Burton’s the whetstone of wit; neither wit nor intelligence is restricted to joking.

Context passages: DJR-041-18, DJR-041-20, DJR-041-21

Alignment conventions: A1.

injustice

BAL-0294-V026 · Law and justice

Printed “injustice” (English; lemma).

Wrong or unfair dealing.

Here: Deceit accompanied by a cultivated appearance of honesty.

Context: Burton applies a Ciceronian judgment transmitted through John of Salisbury to predatory practitioners.

Source; Context passages: DJR-013-29

Edition page: 50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: of all injustice

Modern rendering: Of all injustice

Word and construction: The phrase is retained as the class within which deceptive pretence is judged especially harmful.

Context passages: DJR-013-24, DJR-013-25, DJR-013-26, DJR-013-27, DJR-013-28, DJR-013-30, DJR-013-31, DJR-013-32, DJR-013-33, DJR-013-34, DJR-013-35, DJR-013-36, DJR-013-37, DJR-013-38, DJR-013-39, DJR-013-40, DJR-013-41, DJR-013-42

Alignment conventions: A1.

Further local use

Printed “injustitiæ” (Latin; lemma).

Citation key: injustitia.

Here: Of injustice or wrongdoing; the genitive singular of injustitia.

Context: The Latin marginal quotation condemns those who try to appear good when deceiving most.

Source; Context passages: DJR-013-29

Edition page: 50; Source layer: original marginal quotation.

Note; Modern note: N00866

Page label type: printed source label.

Source wording and original alignment: Totius injustitiæ

Modern rendering: Of all injustice

Word and construction: Totius supplies all, injustitiæ of injustice in the shared genitive construction.

Modern container: note

Context passages: DJR-013-24, DJR-013-25, DJR-013-26, DJR-013-27, DJR-013-28, DJR-013-30, DJR-013-31, DJR-013-32, DJR-013-33, DJR-013-34, DJR-013-35, DJR-013-36, DJR-013-37, DJR-013-38, DJR-013-39, DJR-013-40, DJR-013-41, DJR-013-42

Alignment conventions: A1.

Further local use

Printed “injustitia” (Latin; lemma).

Citation key: injustitia.

Here: Injustice, unfair treatment.

Context: More’s condensed marginal argument contrasts idle luxury with workers abandoned to poverty after useful labour.

Source; Context passages: DJR-016-42

Edition page: 65; Source layer: original marginal quotation.

Note; Modern note: N01076

Page label type: printed source label.

Source wording and original alignment: Quæ hæc injustitia

Modern rendering: What injustice is this

Word and construction: The question retains its force; hæc supplies this and injustitia the wrong being challenged.

Modern container: note

Context passages: DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-43

Alignment conventions: A1.

innuptus

BAL-0235-V007 · Celibacy and vows

Printed “Innuptæ” (Latin; lemma).

Unmarried.

Here: Innuptæ qualifies puellæ, girls; amictæ means dressed, and viridibus pannis in green garments.

Context: The funeral anecdote attributed to Scardeone remains uncollated. Burton’s body virgins is rendered maidens; the margin specifies unmarried girls rather than a test of sexual history.

Source; Context passages: DJR-094-42

Edition page: 344; Source layer: original marginal quotation.

Note; Modern note: N07055

Page label type: printed source label.

Source wording and original alignment: 12. Innuptæ puellæ amictæ viridibus pannis

Modern rendering: Twelve unmarried girls dressed in green garments

Alignment scope: Original marginal quotation aligned to its separately supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-094-41, DJR-094-43

inopia

BAL-0258-V006 · Poverty and riches

Printed “inopiâ” (Latin; lemma).

Latin inopia means want or lack of resources; inopiâ is the ablative form.

Here: In the construction ab inopiâ, poverty is the cause blocking the road to excellence; ability exists but cannot secure a hearing.

Context: Burton’s conclusion concerns exclusion despite good abilities and worthwhile works, not absence of ability among poor people.

Source; Context passages: DJR-053-40

Edition page: 160; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ab inopiâ ad virtutem obsepta est via

Modern rendering: Poverty blocks the road to excellence.

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-053-39, DJR-053-41, DJR-053-42, DJR-053-43

Alignment conventions: A1.

Further local use

Printed “inopiam” (Latin; lemma).

Citation key: inopia.

Here: Want or deprivation, the object of patiantur, suffer; nullam means none.

Context: The Bernard margin criticizes those who praise poverty only on condition they suffer no lack; the exact sermon is unlocated.

Source; Context passages: DJR-092-05

Edition page: 332; Source layer: original marginal quotation.

Note; Modern note: N06835

Page label type: printed source label.

Source wording and original alignment: sic commendant ut nullam patiantur inopiam

Modern rendering: they praise poverty on condition that they suffer no want

Word and construction: Modern poverty is the supplied object of praise from the previous clause and the surrounding topic; nullam preserves the no-want condition.

Modern container: note

Context passages: DJR-092-01, DJR-092-02, DJR-092-03, DJR-092-04

Alignment conventions: A1.

inseparable

BAL-0240-V002 · Inseparable and individual

Printed “inseparable” (English; lemma).

Not separable or normally found apart from the thing accompanied.

Here: The adjective describes fear and sorrow as companions of melancholy, but most and not all expressly limit the claim. The modern supplies though to make the exception’s relation explicit.

Context: Burton accepts Hercules de Saxonia’s exception: some cases are pleasant, laughing or bold and without fear or grief. These are his historical categories.

Source: DJR-027-12; Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: inseparable companions of most Melancholy, not all

Modern rendering: inseparable companions of most melancholy, though not all

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The whole qualified phrase is aligned; though is supplied before the retained not all. Inseparable does not cancel that restriction.

Context passages: DJR-027-11, DJR-027-13

Further local use

Printed “unseparable” (English; family).

Citation key: inseparable / unseparable.

Here: Unseparable is the alternative negative-prefix form, here attaching sorrow to melancholy. The original indefinite article is omitted in the modern possessive construction melancholy’s inseparable companion.

Context: Burton’s broad attack on the possibility of freedom from passion precedes the later medical exceptions. It is an argumentative generalization, not an exceptionless diagnostic law.

Source: DJR-012-14; Edition page: 43; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an unseparable companion

Modern rendering: inseparable companion

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: An unseparable companion is recast inside melancholy’s inseparable companion; the original indefinite article is not separately retained.

Context passages: DJR-012-13, DJR-012-15

Further local use

Printed “inseparable” (English; lemma).

Citation key: inseparable.

Here: Sorrow accompanies melancholy as both cause and symptom; the following mother-and-daughter image makes the relation reciprocal.

Context: Burton elaborates the circular model around a prolonged-fear/sorrow aphorism; the elaborate metaphor is his exposition, not a verbatim Hippocratic statement.

Source: DJR-040-07; Edition page: 96 repeated [PDF198]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Locator qualification: This source group includes repeated printed 96–97 and supplied 98 –99; see SUPPLIED_OPENING and SOURCE_DJR_040.

Source and modern wording: An inseparable companion

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-040-06, DJR-040-08, DJR-027-12

Further local use

Printed “inseparable” (English; lemma).

Citation key: inseparable.

Here: Inseparable expresses close accompaniment, qualified twice by almost and in some measure. The modern reorders those qualifications without deleting them.

Context: The claim concerns scholars in a historical medical account of continual study and night work, with Lemnius, Rhazes and Ficino cited; it is not a universal modern claim about students.

Source: DJR-046-17; Edition page: 127; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: almost in some measure an inseparable companion

Modern rendering: to some degree, almost an inseparable companion

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-046-16, DJR-046-18

Further local use

Printed “inseparable” (English; lemma).

Citation key: inseparable.

Here: Poetry and beggary are imagined as inseparable companions or twins. Their association is a literary image of scholarly poverty.

Context: Burton moves through astrological and mythological explanations to a Marlowe couplet; this does not establish that every scholar is poor.

Source: DJR-046-23; Edition page: 128; Source layer: original body; Page label type: printed source label.

Source and modern wording: inseparable companions

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-046-22, DJR-046-24

Further local use

Printed “inseparable” (English; lemma).

Citation key: inseparable.

Here: Fear and sorrow are described as constant signs if they persist long, but this paragraph’s universal claim is challenged in the next one.

Context: Burton first reports the inherited medical aphorism, then endorses exceptions and concludes usually rather than always at DJR-058-27. The speaker/argument changes must remain visible.

Source: DJR-058-23; Edition page: 180–181; Source layer: original body; Page label type: printed source label.

Source and modern wording: inseparable companions

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-058-22, DJR-058-24, DJR-058-25, DJR-058-26, DJR-058-27

Further local use

Printed “inseparable” (English; lemma).

Citation key: inseparable.

Here: The English adjective introduces the same sorrow-and-melancholy relation elaborated by individuall and the saints comparison.

Context: Burton’s broad description remains in tension with the earlier exceptions and the subsequent changing moods; it is not flattened into an exceptionless rule.

Source: DJR-059-01; Edition page: 183; Source layer: original body; Page label type: printed source label.

Source and modern wording: inseparable companion

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-058-50, DJR-058-51, DJR-059-02, DJR-059-03, DJR-058-24, DJR-058-27

Further local use

Printed “inseparable” (English; lemma).

Citation key: inseparable.

Here: Blindness of judgment accompanies erotic infatuation; this is a figurative sign, not a claim that lovers lose physical sight.

Context: Burton’s proverbial Cupid imagery and false-mirror margin describe distorted evaluation. The neighboring frog/Diana proverb reinforces exaggeration.

Source: DJR-129-28; Edition page: 519; Source layer: original body; Page label type: printed source label.

Source and modern wording: an inseparable companion

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-129-27, DJR-129-29

inseparable

BAL-0240-V006 · Inseparable and individual

Printed “inseparable” (English; lemma).

Unable to be separated from something with which it necessarily occurs.

Here: The power of appetite is connected to sensation: where sensation exists, Burton says, pleasure and pain also exist. Sense here is sensation, not good judgment.

Context: The statement belongs to Burton’s historical account of faculties, immediately distinguishing kinds of appetite; it is not a modern experimental conclusion.

Source: DJR-025-26; Edition page: 24; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: inseparable from sense

Modern rendering: inseparable from sensation

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-025-25, DJR-025-27

inseparable

BAL-0240-V007 · Inseparable and individual

Printed “inseparable” (English; lemma).

Not separable or readily found apart from an accompanying condition.

Here: Inseparable modifies accident, here accompaniment rather than mishap. Almost limits the connection between old age and natural melancholy.

Context: Burton contrasts a natural humoral disposition with acquired disease and reports differing age ranges; these are historical medical classifications, not a modern account of ageing.

Source: DJR-027-26; Edition page: 33; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: almost an inseparable accident

Modern rendering: an almost inseparable accompaniment

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-027-25, DJR-027-27

Further local use

Printed “inseparable” (English; lemma).

Citation key: inseparable.

Here: Inseparable means not detachable from the condition described; necessary is a separate reinforcing modifier, and accident means condition rather than mishap.

Context: Burton attributes the stronger universal assertion about old age to Rhazes, with a compressed Psalm reference; the following example concerns an abrupt change from active employment.

Source: DJR-032-28; Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a necessary and inseparable accident

Modern rendering: a necessary and inseparable condition

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-032-27, DJR-032-29, DJR-027-26

Further local use

Printed “inseparabile” (Latin; lemma).

Citation key: inseparabilis.

Here: Inseparabile is a neuter singular adjective agreeing with accidens, condition; necessarium necessary, decrepitis for the old or frail. The note supplies the English article and recasts the dative as of.

Context: The marginal Latin states the attributed Rhazes claim; its generalization is kept historical, alongside the less absolute almost at DJR-027-26.

Source: DJR-032-28; Edition page: 60; Source layer: original marginal quotation.

Note; Modern note: N02257

Page label type: printed source label.

Source wording and original alignment: Necessarium accidens decrepitis, et inseparabile

Modern rendering: A necessary and inseparable condition of the decrepit

Alignment scope: Original marginal Latin aligned with its supplied editorial note translation

Word and construction: The complete marginal construction is aligned; inseparabile supplies inseparable only, not the separate necessity or age qualification.

Modern container: note

Context passages: DJR-032-27, DJR-032-29, DJR-027-26

inseparable

BAL-0240-V009 · Inseparable and individual

Printed “inseparable” (English; lemma).

Unable to be detached or separated.

Here: The adjective in is as inseparable is recast as an adverb modifying clings in the modern sentence. The shadow analogy represents an internal cause carried with the sufferer.

Context: Burton answers an objection that fear needs a real cause, argues that the sufferer has an internal one, and says commands to stop are inadequate without addressing causes. His humoral account remains historical.

Source: DJR-063-26; Edition page: 206; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sticks as close, and is as inseparable as a shadow to a bodie

Modern rendering: clings as closely and inseparably as a shadow to a body

Alignment scope: Equal-scope coordinated predicate, with adjective-to-adverb recasting

Word and construction: Sticks as close, and is as inseparable becomes clings as closely and inseparably: the separate adjectival predicate is recast as an adverb coordinated under clings; the shadow comparison is retained.

Alignment qualification: The entire coordinated predicate is aligned; the indexed adjective does not by itself supply clings or the distinct closely comparison.

Context passages: DJR-063-24, DJR-063-25, DJR-064-01

inseparable

BAL-0240-V010 · Inseparable and individual

Printed “inseparable” (English; lemma).

Not readily parted; forming a close bond.

Here: Inseparable qualifies the link formed by shared character or interests. The modern condenses the noun phrase into the adverb inseparably; most remains most.

Context: Burton first explains attachment through similarity, then adds circumstantial ties that can unite people with different characters, including marriage connection. The initial account is not exhaustive.

Source: DJR-110-10; Edition page: 420; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ties most men in an inseparable link

Modern rendering: binds most people inseparably

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Ties … in an inseparable link becomes binds … inseparably; the link noun is absorbed into the verbal/adverbial construction.

Context passages: DJR-110-09, DJR-110-11, DJR-110-12

inseparable

BAL-0240-V011 · Inseparable and individual

Printed “inseparable” (English; lemma).

Continuing or remaining attached to its object; enduring.

Here: Inseparable describes the persistence of hatred against suspected rivals. Never leaves supplies that predicate rather than calling the people themselves inseparable.

Context: Burton’s gendered generalization is conditional on inability or unwillingness to carry out violence. The Tacitus margin generalizes a particular princely case and is not a verbatim sentence from Annals 12.22.

Source: DJR-147-24; Edition page: 610; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The hatred of a jealous woman is inseparable against such as she suspects

Modern rendering: A jealous woman’s hatred never leaves those she suspects

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete English sentence is recast, with is inseparable against becoming never leaves; the possessive and relative constructions are also reorganized.

Context passages: DJR-147-22, DJR-147-23, DJR-147-25

Further local use

Printed “inseparabile” (Latin; lemma).

Citation key: inseparabilis.

Here: Odium means hatred, inseparabile enduring or inseparable, a neuter singular adjective; English supplies an.

Context: The marginal formulation concerns a jealous princess and suspected women, whereas the body generalizes to a jealous woman. The Tacitean comparison does not establish the maxim as a literal quotation.

Source: DJR-147-24; Edition page: 610; Source layer: original marginal quotation.

Note; Modern note: N11637

Page label type: printed source label.

Source wording and original alignment: odium inseparabile

Modern rendering: an enduring hatred

Alignment scope: Original marginal Latin aligned with its supplied editorial note translation

Word and construction: The noun-adjective phrase becomes an adjective-noun phrase with supplied indefinite article.

Modern container: note

Context passages: DJR-147-22, DJR-147-23, DJR-147-25

inseparable / unseparable

BAL-0240-V008 · Inseparable and individual

Printed “unseparable” (English; family).

Not found apart from an accompanying condition.

Here: Unseparable links the cold and moist brain to folly, Burton’s historical category of impaired understanding. It does not describe social companions.

Context: Burton distinguishes what he takes to be natural melancholy from the acquired condition discussed next. The body adds moisture to a Latin margin that mentions coldness alone.

Source: DJR-057-19; Edition page: 175; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an unseparable companion of folly

Modern rendering: an inseparable companion of folly

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-057-18, DJR-057-20

Further local use

Printed “inseparabilis” (Latin; lemma).

Citation key: inseparabilis.

Here: Inseparabilis means inseparable, agreeing with frigiditas, coldness; cerebri of the brain, a from, fatuitate intellectual incapacity. English supplies is.

Context: Burton’s marginal Latin accompanies his attribution to Galen and Avicenna; it mentions coldness but not the moisture added in his English body.

Source: DJR-057-19; Edition page: 175; Source layer: original marginal quotation.

Note; Modern note: N04263

Page label type: printed source label.

Source wording and original alignment: A fatuitate inseparabilis cerebri frigiditas

Modern rendering: Coldness of the brain is inseparable from intellectual incapacity

Alignment scope: Original marginal Latin aligned with its supplied editorial note translation

Word and construction: The complete verbless Latin statement is recast with English is; from belongs to A, not to inseparabilis.

Modern container: note

Context passages: DJR-057-18, DJR-057-20

inseparably

BAL-0240-V012 · Inseparable and individual

Printed “inseparably” (English; lemma).

In a way that cannot be divided or severed.

Here: The adverb strengthens the union of Christian brethren; allied means joined in fellowship here, not specifically marriage kinship.

Context: Burton says are or should be at least, marking an ethical ideal, then immediately contrasts actual religious discord. His historical biblical/persecution examples retain their stated limits.

Source: DJR-157-04; Edition page: 660; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: inseparably allied

Modern rendering: inseparably joined

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-157-03, DJR-157-05, DJR-157-06

insult

BAL-0294-V017 · Law and justice

Printed “insult” (English; lemma).

Domineer or lord it over another person.

Here: The conduct that mutual affection, law and authority are meant to prevent among ranks.

Context: The imagined harmony does not abolish kings, nobles or commoners; the negative never governs the conduct.

Source; Context passages: DJR-016-37

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: insult or incroach one upon another

Modern rendering: lord it over one another, or encroach on one another

Word and construction: Insult supplies lord it over; the shared reciprocal complement is repeated in the modern.

Context passages: DJR-016-28, DJR-016-29, DJR-016-30, DJR-016-31, DJR-016-32, DJR-016-33, DJR-016-34, DJR-016-35, DJR-016-36, DJR-016-38, DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-42, DJR-016-43

Alignment conventions: A1.

insult

BAL-0294-V018 · Law and justice

Printed “insulting” (English; lemma).

Exult or triumph arrogantly.

Here: Philip’s pride after victory is corrected by the observation that his shadow has not grown.

Context: Burton applies the reported rebuke to writers imagining lasting fame; the claim is a moral comparison.

Source; Context passages: DJR-045-37

Edition page: 123 [printed 113]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: insulting after a victory

Modern rendering: exulting after a victory

Word and construction: Insulting supplies exulting; after retains the temporal relation.

Context passages: DJR-045-35, DJR-045-36, DJR-045-38, DJR-045-39

Alignment conventions: A1.

Further local use

Printed “Insult” (English; lemma).

Citation key: insult.

Here: Exult or triumph over others.

Context: An admonition in the collection of counsels for a settled life.

Source; Context passages: DJR-098-17

Edition page: 360; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Insult not.

Modern rendering: Do not exult over others.

Word and construction: Insult supplies exult; over others makes the contextual target explicit, while not preserves prohibition.

Context passages: DJR-098-16, DJR-098-18, DJR-098-19, DJR-098-20

Alignment conventions: A1.

intellectivus amor

BAL-0200-V012 · Love

Printed “Intellectivus amor” (Latin; phrase).

Intellectual love, love characterized by intellect.

Here: The Latin designation restates rational love within the threefold division.

Context: Burton uses it while moving from human rational love into discussion of divine and angelic love.

Source: DJR-109-15; Edition page: 416; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Intellectivus amor

Modern rendering: intellectual love

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Intellectivus contributes intellectual; amor contributes love.

Context passages: DJR-109-25

inverecundus

BAL-0257-V017 · Shame

Printed “inverecundi” (Latin; lemma).

Shameless; masculine plural.

Here: Some sufferers display the opposite of bashfulness.

Context: Fracastorius is cited for this alternative. Pertinaces means obstinate; Burton’s separate English peevish means ill-tempered, so the two pairs are not exact duplicates.

Source; Context passages: DJR-059-38

Edition page: 187–188; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: inverecundi & pertinaces

Modern rendering: shameless and obstinate

Word and construction: Inverecundi gives shameless, pertinaces obstinate and & and.

Context passages: DJR-059-37, DJR-059-39, DJR-059-40

Alignment conventions: A1.

Further local use

Printed “impudent” (English; lemma).

Citation key: impudent.

Here: Burton contrasts hardened offenders with people wounded by disgrace.

Context: The catalogue explicitly presents proved or convicted offenders, then quotes the comic pimp Ballio treating abuse as praise.

Source; Context passages: DJR-040-35

Edition page: 100 [PDF200]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: base, impudent, brazen-faced rogues

Modern rendering: base, shameless, brazen-faced rogues

Word and construction: Impudent becomes shameless; its surrounding descriptions remain.

Sense relation: English impudent supplies the same absence of shame in a different moral setting.

Context passages: DJR-040-34, DJR-040-36, DJR-040-37

Alignment conventions: A1.

Further local use

Printed “Impudice” (Latin; lemma).

Citation key: impudicus.

Here: Pseudolus calls Ballio shameless and Ballio agrees.

Context: The dramatic exchange is a comic illustration of indifference to censure; the words are not Burton’s personal confession.

Source; Context passages: DJR-040-35

Edition page: 100 [PDF200]; Source layer: original marginal quotation.

Note; Modern note: N02892

Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: Impudice

Modern rendering: Shameless

Word and construction: The vocative insult becomes an English exclamation.

Modern container: note

Sense relation: A related Latin adjective names the same moral lack of shame.

Context passages: DJR-040-34, DJR-040-36, DJR-040-37

Alignment conventions: A1.

invidia

BAL-0246-V013 · Envy, malice and hatred

Printed “invidiam” (Latin; lemma).

Odium or resentment aroused by an undertaking.

Here: A builder seeks to remove the public resentment or scandal caused by his castles through religious foundations.

Context: Burton uses the bishop as an analogy for his own promise of divinity; his body says six castles, while his original margin says two castles and two monasteries.

Source: DJR-006-23; Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ad invidiam operis eluendam

Modern rendering: to wash away the odium of his work

Alignment scope: phrase with his supplied from the bishop context

Word and construction: Invidiam supplies odium; operis means of the work, with his supplied from the bishop context; the surrounding construction makes removing that odium the purpose.

Context passages: DJR-006-22, DJR-006-24

Further local use

Printed “envy” (English; lemma).

Citation key: envy.

Here: The resentment is occasioned by the building.

Context: Burton’s separate English restatement retains the public objection to the work.

Source: DJR-006-23; Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to take away the envy of his work

Modern rendering: to remove the resentment his buildings caused

Word and construction: Envy is resentment; his work is made explicit as the buildings.

Sense relation: The separate English restatement uses envy for the public resentment named invidiam.

Context passages: DJR-006-22, DJR-006-24

Alignment conventions: A1.

Further local use

Printed “invidiam” (Latin; lemma).

Citation key: invidia.

Here: Religious houses are said to remove the odium of building castles.

Context: The original marginal quotation gives two castles and two monasteries, differing from the body’s six; the discrepancy is left unresolved.

Source: DJR-006-23; Edition page: 16; Source layer: original marginal quotation.

Note; Modern note: N00347

Page label type: printed source label.

Source wording and original alignment: ad tollendam structionis invidiam

Modern rendering: to remove the odium of the building

Word and construction: Invidiam supplies odium; structionis specifies building and ad tollendam the purpose of removing it.

Modern container: note

Sense relation: The margin repeats the same resentment sense but has its own divergent numerical account.

Alignment conventions: A1.

Inward beauty

BAL-0202-V007 · Beauty

Printed “a beauty from vertue” (English; phrase).

Beauty arising from moral excellence.

Here: The passage first distinguishes beauty arising from God and from creatures, then names bodily, spiritual and moral beauty. Virtue’s beauty is perceived by the mind’s eyes.

Context: Burton reports several objects of love and an Augustinian example of the martyrs, followed by a Ciceronian counterfactual about bodily sight.

Source; Context passages: DJR-108-40

Edition page: 413; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a beauty of the body, a beauty of the soul, a beauty from vertue

Modern rendering: beauty of the body, beauty of the soul and beauty arising from virtue

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The three corresponding constructions preserve their different grounds; virtue contributes moral excellence.

Context passages: DJR-108-39, DJR-108-41, DJR-110-39, DJR-110-40, DJR-110-41, DJR-110-42, DJR-110-43

issue

BAL-0242-V041 · Parents and children

Printed “issue” (English; lemma).

Offspring or children, collectively.

Here: Fair and happy supply the favourable qualities; issue itself names the offspring.

Context: The praise belongs to the pro-marriage list; its subsequent attack on barrenness and celibacy is attributed historical argument, not a present-day judgement.

Source; Context passages: DJR-143-28

Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a faire and happy issue

Modern rendering: beautiful, fortunate children

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-27

Further local use

Printed “prole” (Latin; lemma).

Citation key: proles.

Here: Prole is ablative singular of proles, offspring; pulchra agrees with it, parens means parent, and sis is the wish may you be/become.

Context: The Latin wish differs in grammatical mood from Burton’s separate English declaration Thou art made a father.

Source; Context passages: DJR-143-24

Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Pulchra sis prole parens

Modern rendering: May you become a parent of fine children

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-25, DJR-143-26, DJR-143-27, DJR-143-28

jointure

BAL-0238-V002 · Dowry and jointure

Printed “joynters” (English; lemma).

Property or income settled for a wife, especially for her widowhood.

Here: The spelling joynters denotes jointures. They are listed separately from dowries and alongside debts, legacies and annuities, as charges on household resources.

Context: Burton describes financial pressure aggravated by reluctance to live according to diminished means; the term is explained historically rather than as legal advice.

Source: DJR-017-32; Edition page: 69; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: joynters

Modern rendering: jointures

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-017-31, DJR-017-33

Judging beauty

BAL-0202-V014 · Beauty

Printed “Amantes de forma judicare non possunt” (Latin; phrase).

Lovers cannot judge beauty: amantes is the subject; de forma specifies the matter judged; non possunt denies ability.

Here: After separation, the lover supposedly recognizes a prior distortion of judgment; the maxim serves a cure argument.

Context: Attributed to Fabius and endorsed in Burton’s interpretation of a Petrarch anecdote, not a neutral psychological law.

Source; Context passages: DJR-135-44

Edition page: 553; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Amantes de forma judicare non possunt

Modern rendering: lovers cannot judge beauty

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The whole clause is matched; forma contributes beauty within de forma.

Uncertainty: The precise Fabius work and Petrarch anecdote source remain unlocated.

Context passages: DJR-135-43, DJR-135-45, DJR-136-45, DJR-136-46, DJR-136-47, DJR-136-48

judicially conferring

B3C-0042-V001 · Judicial and judicious · BAL-0042

Printed “judicially conferring” (English; phrase).

Judiciously comparing: judicially means with sound judgment, conferring comparing.

Here: Burton says the complainants fail to compare conditions or weigh their present circumstances properly.

Context: The phrase is under the preceding negation; the social judgment is Burton’s consolatory argument, not an editorial conclusion.

Source: DJR-090-56; Edition page: 326; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: judicially conferring one condition with another

Modern rendering: judiciously comparing one condition with another

Continuation id: B3C-0042

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: Judicially contributes judiciously; conferring comparing; the objects remain unchanged.

Context passages: DJR-090-55, DJR-091-01

justice

BAL-0294-V002 · Law and justice

Printed “Justice” (English; lemma).

Fair and right administration of public judgment.

Here: The quality absent despite the proliferation of legal practitioners and courts.

Context: Burton condemns guilty judges and selective punishment; he subsequently expressly honours good laws and worthy lawyers.

Source; Context passages: DJR-010-16

Edition page: 34; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so many tribunals, so little Justice

Modern rendering: so many courts, so little justice

Word and construction: Tribunals supplies courts; Justice is retained as the standard against which their conduct is judged.

Context passages: DJR-010-15, DJR-010-17, DJR-010-18, DJR-010-19, DJR-010-20, DJR-010-21, DJR-010-22, DJR-013-24, DJR-013-25, DJR-013-26, DJR-013-27, DJR-013-28, DJR-013-29, DJR-013-30, DJR-013-31, DJR-013-32, DJR-013-33, DJR-013-34, DJR-013-35, DJR-013-36, DJR-013-37, DJR-013-38, DJR-013-39, DJR-013-40, DJR-013-41, DJR-013-42

Alignment conventions: A1.

Further local use

Printed “justice” (English; lemma).

Citation key: justice.

Here: Impartial administration of law.

Context: In the imagined commonwealth officials are to prevent predatory conduct and partiality.

Source; Context passages: DJR-016-36

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: justice equally done

Modern rendering: justice impartially administered

Word and construction: Equally means impartially in this construction; justice is not identical with an equal distribution of all offices or rank.

Context passages: DJR-016-28, DJR-016-29, DJR-016-30, DJR-016-31, DJR-016-32, DJR-016-33, DJR-016-34, DJR-016-35, DJR-016-37, DJR-016-38, DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-42, DJR-016-43

Alignment conventions: A1.

Further local use

Printed “country Justice” (English; phrase).

Citation key: country justice.

Here: Local magisterial duties: country means local or provincial, and justice the administration of law.

Context: Burton disparages minimally educated patrons by saying an ordinary yeoman could perform these duties with equal common sense.

Source; Context passages: DJR-048-31

Edition page: 138; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to do country Justice

Modern rendering: administer local justice

Word and construction: Do supplies administer, country local and Justice the legal duties.

Context passages: DJR-048-29, DJR-048-30, DJR-048-32, DJR-048-33

Alignment conventions: A1.

Further local use

Printed “Justice” (English; lemma).

Citation key: justice.

Here: A judicial decision or administration of judgment.

Context: Burton reports his author’s rhetorical praise of acquittal obtained through beauty; this exemplum does not establish impartiality or a general historical immunity.

Source; Context passages: DJR-117-45

Edition page: 456; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: O noble piece of Justice, mine author exclaims

Modern rendering: O noble piece of justice, my author exclaims

Word and construction: The wording and explicit attribution are retained. Noble is the quoted praise, not an independently certified assessment.

Context passages: DJR-117-43, DJR-117-44, DJR-117-46, DJR-117-47

Alignment conventions: A1.

justice

BAL-0294-V024 · Law and justice

Printed “justice” (English; lemma).

Moral rightness or righteousness, regarded as a virtue.

Here: An inward beauty perceptible in martyrs despite bodily suffering.

Context: Burton attributes the argument to Augustine; his printed Psalm 84 is corrected by the supplied note to Psalm 64.8 in Augustine’s numbering, commonly 65 in English.

Source; Context passages: DJR-110-38

Edition page: 423; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a peculiar beauty of justice, and inward beauty

Modern rendering: a special beauty of justice, an inward beauty

Word and construction: Justice is retained in its moral sense; peculiar means special, and the second phrase explains inward beauty.

Context passages: DJR-110-36, DJR-110-37, DJR-110-39, DJR-110-40

Alignment conventions: A1.

Further local use

Printed “Justice” (English; lemma).

Citation key: justice.

Here: The virtue of right dealing, personified as a departing figure.

Context: Burton combines Astraea’s departure with an iron-age indictment of vanished charity and proliferating lawsuits.

Source; Context passages: DJR-112-29

Edition page: 431; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Justice fled with her assistants

Modern rendering: Justice has fled with her attendants

Word and construction: The personification and companions are retained; assistants becomes attendants.

Context passages: DJR-112-27, DJR-112-28, DJR-112-30, DJR-112-31, DJR-112-32, DJR-112-33

Alignment conventions: A1.

justice

BAL-0294-V032 · Law and justice

Printed “Justice” (English; lemma).

Divine righteousness and the just judgment or punishment of sin.

Here: The theological account assigns disease to divine punishment and satisfaction of justice.

Context: This is Burton’s historical religious explanation, not a medical finding; the later despair reply joins justice to mercy and rejects the sufferer’s inference of abandonment.

Source; Context passages: DJR-028-05

Edition page: 37; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: satisfaction of his Justice

Modern rendering: satisfy his justice

Word and construction: Satisfaction is recast as satisfy, while his Justice remains the divine attribute.

Context passages: DJR-028-03, DJR-028-04, DJR-028-06, DJR-028-07, DJR-028-08, DJR-028-09, DJR-028-10, DJR-028-11, DJR-028-12, DJR-028-13, DJR-028-14, DJR-028-15,

DJR-028-16, DJR-168-23, DJR-168-24, DJR-168-25, DJR-168-26, DJR-168-27, DJR-168-28, DJR-168-29, DJR-168-30, DJR-168-31, DJR-168-32, DJR-168-33

Alignment conventions: A1.

Further local use

Printed “justice” (English; lemma).

Citation key: justice.

Here: Divine judgment carried out through created agents.

Context: Burton’s account makes natural forces instruments of God; their agency is subordinate, not independent.

Source; Context passages: DJR-028-14

Edition page: 38; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: executioners of his justice

Modern rendering: agents carrying out his justice

Word and construction: Executioners is expanded as agents carrying out; justice names the divine judgment they execute.

Context passages: DJR-028-03, DJR-028-04, DJR-028-05, DJR-028-06, DJR-028-07, DJR-028-08, DJR-028-09, DJR-028-10, DJR-028-11, DJR-028-12, DJR-028-13, DJR-028-15, DJR-028-16

Alignment conventions: A1.

Further local use

Printed “justice” (English; lemma).

Citation key: justice.

Here: God’s righteous judgment, paired with mercy.

Context: Burton answers people who think themselves damned by arguing that affliction can lead to repentance, healing and salvation; the following passages promise compassionate support rather than abandonment.

Source; Context passages: DJR-168-25

Edition page: 717; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Gods mercy and his justice

Modern rendering: God’s mercy and justice

Word and construction: The two attributes remain coordinated; the possessive is shared in English.

Context passages: DJR-168-23, DJR-168-24, DJR-168-26, DJR-168-27, DJR-168-28, DJR-168-29, DJR-168-30, DJR-168-31, DJR-168-32, DJR-168-33

Alignment conventions: A1.

justitia

BAL-0294-V025 · Law and justice

Printed “justitiæ” (Latin; lemma).

Justice or righteousness; justitiæ is the genitive singular, of justice.

Here: The virtue whose inward beauty Augustine’s quoted margin describes.

Context: The margin adds bodily deformity to the martyrs’ suffering, a clause not repeated in Burton’s English paraphrase.

Source; Context passages: DJR-110-38

Edition page: 423; Source layer: original marginal quotation.

Note; Modern note: N08389

Page label type: printed source label.

Source wording and original alignment: pulchritudo justitiæ

Modern rendering: beauty of justice

Word and construction: Pulchritudo supplies beauty, justitiæ of justice.

Modern container: note

Context passages: DJR-110-36, DJR-110-37, DJR-110-39, DJR-110-40

Alignment conventions: A1.

Further local use

Printed “Justitiæ” (Latin; lemma).

Citation key: justitia.

Here: Of Justice, with the virtue personified; the genitive singular of justitia.

Context: Horace’s personified Faith is called Justice’s sister, and Truth appears alongside them in Burton’s lament.

Source; Context passages: DJR-112-30

Edition page: 431; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Justitiæ soror

Modern rendering: Justice’s sister

Word and construction: Justitiæ supplies Justice’s and soror sister; the genitive does not make Justice the grammatical sister named by the line.

Context passages: DJR-112-27, DJR-112-28, DJR-112-29, DJR-112-31, DJR-112-32, DJR-112-33

Alignment conventions: A1.

Kiss of charity

BAL-0204-V011 · Kissing and embracing

Printed “osculum charitatis” (Latin; phrase).

A kiss of charity or Christian fellowship: osculum is kiss; charitatis is the genitive of charity.

Here: One explicit example of virtuous kissing, alongside friendly, modest, dutiful and ceremonial forms.

Context: Burton’s direct concession, I deny not, limits the surrounding denunciation of lascivious acts.

Source; Context passages: DJR-123-45

Edition page: 486–487; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: osculum charitatis

Modern rendering: the kiss of charity

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The whole Latin phrase is matched; the is supplied in English.

Context passages: DJR-123-43, DJR-123-44, DJR-123-46, DJR-123-47, DJR-123-48, DJR-123-49

Kissing and mortal sin

BAL-0204-V013 · Kissing and embracing

Printed “contactus & osculum sit mortale peccatum” (Latin; phrase).

Touching and kissing are a mortal sin, as the proposition is compressed here: contactus means touch, osculum kiss, mortale peccatum mortal sin.

Here: Burton invokes severe theological propositions conditionally to intensify a question about immodest acts, then returns to his stated purpose of tracing lust.

Context: A conditional appeal attributed to Thomas, alongside Ledesma, Jerome and Durandus; not an adequately qualified statement of Aquinas’s teaching.

Source; Context passages: DJR-123-48

Edition page: 487; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: contactus & osculum sit mortale peccatum

Modern rendering: touching and kissing are a mortal sin

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern wording renders the compressed proposition; the surrounding if supplies its argumentative condition.

Qualification: The supplied note states that Aquinas II–II 154.4 denies that kisses and touches are mortal sins in themselves and distinguishes intention. The Ledesma and Durandus claims remain unverified; Jerome quotes the over-ardent-husband saying from Xystus.

Context passages: DJR-123-45, DJR-123-47, DJR-123-49

Kissing as homage

BAL-0204-V001 · Kissing and embracing

Printed “kiss his toe” (English; phrase).

Touch the lips to another person’s toe as a gesture of reverence or submission.

Here: A prince’s bodily deference sharpens Burton’s hostile contrast between professed papal humility and worldly power.

Context: An imagined encounter in Democritus Junior’s anti-papal satire, not an authenticated account of each listed humiliation.

Source; Context passages: DJR-009-10

Edition page: 28; Source layer: original body; Page label type: printed source label.

Source and modern wording: kiss his toe

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The same phrase preserves the gesture and its object.

Context passages: DJR-009-11

Kissing as prelude

BAL-0204-V008 · Kissing and embracing

Printed “proœmium aut anticœnium” (Latin; phrase).

A prelude or appetizer: proœmium is an introduction; anticœnium a preliminary dish before the meal; aut means or.

Here: Two metaphors present kissing as preparation for further sexual desire, alongside assault, fire and infection.

Context: Burton assembles reported comparisons, including Xenophon and Apuleius; the subsequent concession distinguishes permissible kisses.

Source; Context passages: DJR-123-27

Edition page: 485–486; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: proœmium aut anticœnium

Modern rendering: a prelude or appetizer

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Each noun contributes its own comparison; the article a is supplied.

Uncertainty: The edition leaves the exact Xenophon and Apuleius passages uncollated.

Context passages: DJR-123-28, DJR-123-29, DJR-123-45, DJR-123-46, DJR-123-47, DJR-123-48, DJR-123-49

Kissing goes by favour

BAL-0204-V020 · Kissing and embracing

Printed “Kissing goes by favour” (English; phrase).

Kisses are bestowed according to personal preference; proverbially, benefits go to those favoured.

Here: The margin transfers the choice of whom to kiss to the award of honours and offices through connections or influence rather than always through merit.

Context: Burton’s consolation for a rejected candidate; not always limits the accusation, and the preceding argument says equal candidates cannot both win.

Source; Context passages: DJR-096-04

Edition page: 350; Source layer: original marginal quotation.

Note; Modern note: N07166

Page label type: printed source label.

Source and modern wording: Kissing goes by favour

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The supplied note retains the English proverb. Its following explanation, favours are bestowed through personal preference, is editorial gloss, not further original wording or a body translation.

Modern container: note

Context passages: DJR-096-03, DJR-096-05, DJR-096-06

knight melancholy

BAL-0201-V001 · Heroical love

Printed “Knight melancholy” (English; phrase).

A historical name for love melancholy.

Here: The phrase belongs to the erotic category reserved for separate treatment in the Third Partition.

Context: Burton reports a common designation; the ambiguous this last is clarified by the surrounding names and announced division.

Source: DJR-027-52; Edition page: 35–36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Knight melancholy

Modern rendering: knight’s melancholy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern possessive makes the historical designation easier to read without establishing its derivation.

Uncertainty: The precise source history of the designation remains unverified in this edition.

Context passages: DJR-027-51, DJR-027-53

knowing or loving God

BAL-0200-V022 · Love

Printed “Deo cognoscendo an amando” (Latin; phrase).

In knowing God or in loving him: alternative proposed completions of human happiness.

Here: The marginal note asks which activity fulfils happiness; the body combines seeing, desire and loving in full fruition rather than separately settling the alternatives.

Context: The marginal question is attributed to Leone Ebreo; its opening Dubitatur says it is disputed, not decided.

Source: DJR-151-45; Edition page: 635; Source layer: original marginal quotation.

Note; Modern note: N12018

Page label type: printed source label.

Source wording and original alignment: Dubitatur an humana felicitas Deo cognoscendo an amando terminetur

Modern rendering: it is disputed whether human happiness finds its fulfilment in knowing God or in loving him

Alignment scope: Equal-scope complete marginal question and its supplied English translation.

Word and construction: Cognoscendo names knowing; amando names loving; Deo supplies God as the object shared by both alternatives.

Modern container: note

Grammar: Indirect question with two alternatives in an ablative gerundive construction: cognoscendo and amando agree with Deo, literally God as known or loved, idiomatically knowing or loving God; the second alternative shares Deo.

Context passages: DJR-151-44, DJR-152-01

Lapse of appointment

BAL-0267-V006 · Church patronage

Printed “precedent Lapse” (English; phrase).

An earlier lapse of the right of nomination, potentially transferring that right after failure to appoint in time.

Here: The new incumbent fears a prior lapse that may threaten the validity of his own appointment.

Context: Burton’s catalogue of the continuing insecurities of clergy after obtaining a living.

Source; Context passages: DJR-049-38

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: precedent Lapse

Modern rendering: prior lapse of the right of appointment

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Precedent contributes prior; the modern text expands Lapse by specifying the institutional right affected.

Qualification: The passage gives no statutory deadline or complete procedure; this is historical terminology, not present legal advice.

Context passages: DJR-049-35, DJR-049-36, DJR-049-37, DJR-049-39

largitio

BAL-0230-V023 · Gifts and liberality

Printed “largitiones” (Latin; lemma).

Gifts or distributions, especially liberal giving.

Here: Largitiones is nominative plural gifts or distributions; crebræ supplies frequent, fiant the injunction let them be, and & and. The modern shares Let from the preceding quoted clause.

Context: Haedus’s uncollated words are embedded in Burton’s description of the lover’s expenditure on the beloved and her entourage. The context makes giving strategic without making every largitio a bribe.

Source; Context passages: DJR-125-27

Edition page: 496; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: & crebræ fiant largitiones

Modern rendering: and gifts be frequent

Alignment scope: Coordinated Latin injunction rendered with Let shared from the preceding modern clause

Word and construction: Largitiones supplies gifts and crebræ frequent; fiant is rendered be with Let carried over from the preceding modern clause, so the selected fragment shares its governing imperative frame.

Context passages: DJR-125-25, DJR-125-26, DJR-125-28

law

BAL-0294-V001 · Law and justice

Printed “Laws” (English; lemma).

A binding rule, or collectively the rules and institutions governing a community.

Here: Enacted rules are contrasted with the disorders they fail to prevent.

Context: Burton’s satirical question distinguishes the quantity of laws and courts from their just administration.

Source; Context passages: DJR-010-16

Edition page: 34; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so many Laws, yet never more disorders

Modern rendering: so many laws, yet more disorder than ever

Word and construction: Laws is retained; the comparative paradox is preserved in the full clause.

Context passages: DJR-010-15, DJR-010-17, DJR-010-18, DJR-010-19, DJR-010-20, DJR-010-21, DJR-010-22

Alignment conventions: A1.

Further local use

Printed “lawes” (English; lemma).

Citation key: law.

Here: Public rules governing the imagined monarchy.

Context: Burton proposes few, intelligible laws, strictly observed; the design does not promise absence of coercion.

Source; Context passages: DJR-016-21

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: few lawes, but those severely kept

Modern rendering: There shall be few laws, but they shall be strictly observed

Word and construction: Lawes is modernized as laws; the modern supplies There shall be from the prospective constitution.

Context passages: DJR-016-18, DJR-016-19, DJR-016-20, DJR-016-22, DJR-017-01, DJR-017-02, DJR-017-03, DJR-017-04

Alignment conventions: A1.

law

BAL-0294-V033 · Law and justice

Printed “law” (English; lemma).

A religious dispensation or system of belief and observance.

Here: Burton’s hostile description of Islam calls its religion a law.

Context: The polemical charge and conflation of Quranic material with later or European reports are Burton’s, not neutral descriptions of Muslims.

Source; Context passages: DJR-159-10

Edition page: 670; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their superstitious law

Modern rendering: Their superstitious law

Word and construction: Law names the religious system; superstitious is Burton’s adverse evaluation, not part of the noun’s definition.

Context passages: DJR-159-08, DJR-159-09, DJR-159-11, DJR-159-12

Alignment conventions: A1.

Further local use

Printed “lex” (Latin; lemma).

Citation key: lex.

Here: A religious dispensation or system; lex is nominative singular.

Context: The astrological theory reported through Vanini makes religious systems rise and fall with celestial influences. Burton criticizes that theory and also reproduces Vanini’s stated Christian rejection without resolving its sincerity.

Source; Context passages: DJR-162-25

Edition page: 688; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cum cessat influxus, cessat lex

Modern rendering: when the influence ceases, the religious law ceases

Word and construction: Cum supplies when, influxus influence, cessat ceases and lex law; religious is supplied to make the local sense explicit.

Context passages: DJR-162-21, DJR-162-22, DJR-162-23, DJR-162-24, DJR-162-26, DJR-162-27, DJR-162-28, DJR-162-29

Alignment conventions: A1.

Further local use

Printed “lege” (Latin; lemma).

Citation key: lex.

Here: Religious system or dispensation; lege is the ablative singular of lex.

Context: The reported astrological argument contrasts Jupiter’s former prestige with later contempt.

Source; Context passages: DJR-162-25

Edition page: 688; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in Gentili lege

Modern rendering: in pagan religion

Word and construction: In supplies in, Gentili pagan and lege religion; the judgment belongs inside the reported theory.

Context passages: DJR-162-21, DJR-162-22, DJR-162-23, DJR-162-24, DJR-162-26, DJR-162-27, DJR-162-28, DJR-162-29

Alignment conventions: A1.

law of love

BAL-0294-V028 · Law and justice

Printed “law of love” (English; phrase).

A rule attributed to love: law means governing principle, and of love specifies the passion whose conduct it governs.

Here: The lover adopts the beloved’s desires and refusals.

Context: Emilia’s reported speech in Castiglione supplies the rule; the surrounding examples include ruin and coercive pursuit, rather than a recommendation to obey every desire.

Source; Context passages: DJR-129-06

Edition page: 517–518; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the law of love, to will and nill the same

Modern rendering: love’s law is to desire and reject the same things

Word and construction: Will and nill mean desire and refuse; the modern supplies things for the substantival same.

Context passages: DJR-129-01, DJR-129-02, DJR-129-03, DJR-129-04, DJR-129-05, DJR-129-07

Alignment conventions: A1.

Further local use

Printed “lex” (Latin; lemma).

Citation key: lex.

Here: A law or governing rule; lex is nominative singular, amoris means of love.

Context: The Latin marginal version gives the same requirement to share the beloved’s desires and refusals.

Source; Context passages: DJR-129-06

Edition page: 517–518; Source layer: original marginal quotation.

Note; Modern note: N10036

Page label type: printed source label.

Source wording and original alignment: Ea enim amoris lex est idem velle & nolle

Modern rendering: For this is love’s law: to desire and reject the same things

Word and construction: Enim supplies For, Ea this, amoris love’s and lex law; idem is the same, with things supplied in English.

Modern container: note

Context passages: DJR-129-01, DJR-129-02, DJR-129-03, DJR-129-04, DJR-129-05, DJR-129-07

Alignment conventions: A1.

Further local use

Printed “legem” (Latin; lemma).

Citation key: lex.

Here: A law or binding rule; legem is the accusative singular of lex.

Context: Burton’s altered Boethian question represents the lover’s resistance to restraint; Boethius’s lovers become love in Burton.

Source; Context passages: DJR-129-01

Edition page: 517; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Amori quis legem det?

Modern rendering: Who can lay down a law for love?

Word and construction: Amori supplies for love, quis who, legem a law and det the subjunctive give, rendered can lay down.

Context passages: DJR-129-02, DJR-129-03, DJR-129-04, DJR-129-05, DJR-129-06, DJR-129-07

Alignment conventions: A1.

law of nature

BAL-0294-V020 · Law and justice

Printed “law of nature” (English; phrase).

A moral rule understood to be inherent in human nature: law supplies binding principle, nature its claimed source.

Here: The duty to keep a promise, including one made to an enemy.

Context: In Burton’s Regulus example the condition is return or pay the stipulated ransom; conscience applies the general principle to that case.

Source; Context passages: DJR-026-33

Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by the law of nature

Modern rendering: as the law of nature requires

Word and construction: The modern expands by as a requirement, preserving its normative force.

Context passages: DJR-026-30, DJR-026-31, DJR-026-32, DJR-026-34

Alignment conventions: A1.

law of nature

BAL-0294-V021 · Law and justice

Printed “law of nature” (English; phrase).

A general necessity or condition of mortal life, understood as natural.

Here: Everyone is subject to interruption, opposition and changing fortune.

Context: The consolation contrasts human difficulty with uninterrupted heavenly spheres in older cosmology; it is not a modern physical law.

Source; Context passages: DJR-087-09

Edition page: 309; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no mortall man is free from this law of nature

Modern rendering: no mortal is exempt from this law of nature

Word and construction: Free from becomes exempt from, preserving the universal negative.

Context passages: DJR-087-07, DJR-087-08, DJR-087-10, DJR-087-11

Alignment conventions: A1.

law of nature

BAL-0294-V034 · Law and justice

Printed “Law of nature” (English; phrase).

A principle governing natural bodily processes: law means operative rule, and nature the physical order.

Here: The historical medical argument explains the heart and other parts suffering together with the affected brain.

Context: Burton reports the disagreement over the principal affected organ, then gives priority to the brain while allowing sympathetic effects in other parts; this is not a statement of modern physiology.

Source; Context passages: DJR-027-16

Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by the Law of nature

Modern rendering: By nature’s law

Word and construction: The phrase is reordered without changing its natural-process sense.

Context passages: DJR-027-14, DJR-027-15, DJR-027-17, DJR-027-18

Alignment conventions: A1.

lawful and unlawful

BAL-0294-V023 · Law and justice

Printed “Lawfull, some again Unlawfull” (English; family).

Permitted and forbidden respectively; lawful is admissible under a governing moral or legal rule, and unlawful its negative.

Here: Burton classifies historical cures by religious permission before distinguishing whether magic works from whether it ought to be used.

Context: He reports arguments for magical treatment and then rejects their permission; the next chapter recommends prayer together with ordinary medical means.

Source; Context passages: DJR-067-35

Edition page: 216; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some be Lawfull, some again Unlawfull

Modern rendering: Some of these cures are lawful, others unlawful

Word and construction: Lawfull and Unlawfull supply the two opposed predicates; of these cures makes the original these cures context explicit.

Context passages: DJR-067-33, DJR-067-34, 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-067-52,

DJR-067-53, DJR-068-01, DJR-068-02, DJR-068-03, DJR-068-04, DJR-068-05, DJR-068-06, DJR-068-07, DJR-068-08

Alignment conventions: A1.

Further local use

Printed “lawfully” (English; lemma).

Citation key: lawfully.

Here: Permissibly or acceptably.

Context: Vega considers prepared white hellebore permissible in a historical dispute; surrounding cautions and subsequent reports of harm remain essential.

Source; Context passages: DJR-101-39

Edition page: 377; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it may be lawfully given

Modern rendering: its administration permissible

Alignment scope: corresponding clause content, recast from reported that-clause to object and predicate

Word and construction: The modern recasts the passive giving as administration and lawfully as the predicate permissible within likewise considers; this is medical permission in the reported argument, not modern regulatory approval.

Context passages: DJR-101-37, DJR-101-38, DJR-101-40, DJR-101-41

Further local use

Printed “lawful” (English; lemma).

Citation key: lawful.

Here: Permitted or admissible.

Context: Burton expressly defends dancing only when practised at a suitable time, moderately and soberly, replying to an objection that he condemns it altogether.

Source; Context passages: DJR-124-47

Edition page: 493; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a lawful recreation, if it be opportune, moderately and soberly used

Modern rendering: a lawful recreation when practised at a suitable time, moderately and soberly

Word and construction: Lawful is retained as lawful and means permitted; the complete unit retains all three conditions.

Context passages: DJR-124-45, DJR-124-46, DJR-124-48, DJR-124-49

Alignment conventions: A1.

Further local use

Printed “lawfull” (English; lemma).

Citation key: lawful.

Here: Permitted, rather than forbidden by legitimate religious obligation.

Context: Burton attacks excessive scruples that deprive people of good recreations; his generalization about other religions remains polemical.

Source; Context passages: DJR-160-44

Edition page: 679; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many good and lawfull things

Modern rendering: many good and lawful things

Word and construction: Lawfull is modernized as lawful, while good remains a separate qualification.

Context passages: DJR-160-42, DJR-160-43, DJR-160-45, DJR-160-46, DJR-160-47, DJR-160-48, DJR-160-49, DJR-160-50

Alignment conventions: A1.

Further local use

Printed “lawfully” (English; lemma).

Citation key: lawfully.

Here: Permissibly, in accordance with the governing rule.

Context: The person must make good use of things permitted; Burton calls refusal of such enjoyment superstitious rather than temperate.

Source; Context passages: DJR-160-46

Edition page: 679; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such things as are lawfully permitted

Modern rendering: things lawfully permitted

Word and construction: Lawfully supplies the manner of permission; the modern condenses the relative clause.

Context passages: DJR-160-42, DJR-160-43, DJR-160-44, DJR-160-45, DJR-160-47, DJR-160-48, DJR-160-49, DJR-160-50

Alignment conventions: A1.

laws of arms

BAL-0296-V009 · War and peace

Printed “laws of arms” (English; phrase).

Rules governing warfare; arms denotes armed conflict in the phrase.

Here: Rules and treaties violated for advantage.

Context: Burton describes their breach, not a licence to ignore them. The original lacks the governing verb that the modern supplies.

Source; Context passages: DJR-009-24

Edition page: 31; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: leagues and laws of arms

Modern rendering: Treaties and the laws of war are broken

Alignment scope: original noun phrase with contextual predicate supplied

Word and construction: Leagues means treaties and laws of arms laws of war; are broken is supplied from the surrounding denunciation.

Translator-supplied words: are broken

Context passages: DJR-009-17, DJR-009-18, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-25, DJR-009-26, DJR-009-27, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

lawyer

BAL-0294-V006 · Law and justice

Printed “Lawyers” (English; lemma).

A practitioner of law.

Here: Worthy practitioners are praised as guides and authoritative advisers to the commonwealth.

Context: The explicit love and honour limits the preceding attack on predatory legal business.

Source; Context passages: DJR-013-26

Edition page: 49–50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all good laws, and worthy Lawyers

Modern rendering: all good laws and worthy lawyers

Word and construction: Both coordinated objects retain their scope; worthy qualifies Lawyers, while good qualifies laws.

Context passages: DJR-013-24, DJR-013-25, DJR-013-27, DJR-013-28, DJR-013-29, DJR-013-30, DJR-013-31, DJR-013-32, DJR-013-33, DJR-013-34, DJR-013-35, DJR-013-36, DJR-013-37, DJR-013-38, DJR-013-39, DJR-013-40, DJR-013-41, DJR-013-42

Alignment conventions: A1.

leave revenge to the Lord

BAL-0256-V009 · Revenge

Printed “leave revenge unto the Lord” (English; phrase).

Reserve retribution to God; leave means entrust or refrain from taking it oneself, revenge retaliatory punishment, unto to.

Here: The patient sufferer is told not to exact private revenge.

Context: Burton follows recognition that injury is hard to bear with the divine first-person claim to vengeance and repayment, then a comparison with God’s punishment of oppressors.

Source; Context passages: DJR-096-47

Edition page: 354; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: leave revenge unto the Lord

Modern rendering: leave vengeance to the Lord

Word and construction: Revenge becomes vengeance, unto to; leave and the divine recipient remain.

Context passages: DJR-096-42, DJR-096-43, DJR-096-44, DJR-096-45, DJR-096-46, DJR-096-48, DJR-096-49

Alignment conventions: A1.

Further local use

Printed “Vengeance” (English; lemma).

Citation key: vengeance.

Here: God claims vengeance and promises repayment in the quoted scriptural voice.

Context: The speaker of mine and I is the Lord, not Burton or the reader; the source is Romans 12:19 in the supplied note.

Source; Context passages: DJR-096-47

Edition page: 354; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Vengeance is mine and I will repay

Modern rendering: Vengeance is mine, and I will repay

Word and construction: The identity wording retains possession and future repayment.

Sense relation: The noun explicitly names what the preceding command reserves to God.

Context passages: DJR-096-46, DJR-096-48, DJR-096-49

Alignment conventions: A1.

Lecture; endowed teaching

BAL-0275-V002 · Exhibition

Printed “Lecture” (English; family).

A continuing teaching provision or endowed teaching post.

Here: A lectureship stands beside a college and library among works for which support is sought.

Context: Burton’s hypothetical appeal for maintenance or enlargement of institutions advancing learning.

Source; Context passages: DJR-081-20

Edition page: 281–282; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: College, Lecture, Library

Modern rendering: college, lectureship, library

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Lecture contributes lectureship; College and Library remain separate supported institutions.

Context passages: DJR-081-18, DJR-081-19, DJR-081-21, DJR-081-22, DJR-081-23, DJR-081-24, DJR-081-25, DJR-081-26

Lecture; learned address

BAL-0275-V003 · Exhibition

Printed “lecture” (English; family).

A spoken exposition or instructional address.

Here: The Regius Professor’s lecture supplies authority for the mutual help of medicine and theology.

Context: Burton’s report of a lecture by Thomas Clayton at the 1621 academic exercises, as identified in the margin; its precise wording is uncollated.

Source; Context passages: DJR-006-20

Edition page: 16; Source layer: original body; Page label type: printed source label.

Source and modern wording: a learned lecture

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Lecture retains its ordinary spoken-teaching sense; learned describes its scholarly character.

Context passages: DJR-006-19, DJR-006-21

Further local use

Printed “Lecture” (English; family).

Citation key: Lecture; learned address.

A spoken scholarly exposition.

Here: Burton reports learning a historical medical claim from the Reader in natural philosophy.

Context: Burton’s recollection of a lecture attributed in the margin to Master D. Lapworth; the reported therapy is not present medical advice.

Source; Context passages: DJR-104-04

Edition page: 388; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a learned Lecture

Modern rendering: a scholarly lecture

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Lecture remains lecture; learned becomes scholarly.

Sense relation: A further locally explained application of the same provision or teaching family.

Context passages: DJR-104-03, DJR-104-05

Further local use

Printed “lectures” (English; family).

Citation key: Lecture; religious address.

Religious instructional addresses.

Here: Sensitive consciences attending religious addresses may misunderstand alarming preaching and fall into distress.

Context: Burton’s explanation of despair; he says these hearers may have least cause for alarm and calls the criticized religious books otherwise good.

Source; Context passages: DJR-164-41

Edition page: 698; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: frequent lectures

Modern rendering: frequent religious lectures

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Lectures names addresses; religious is an explanatory specification supplied from the sermons and devout hearers in context.

Translator-supplied words: religious, specifying the contextual kind of lectures

Sense relation: A further locally explained application of the same provision or teaching family.

Context passages: DJR-164-40, DJR-164-42

Lecture; subject of instruction

BAL-0275-V007 · Exhibition

Printed “Lecture” (English; family).

A lesson or subject taught, used here in a play on love as instruction.

Here: Abelard’s teaching of Heloise becomes a lesson in love, with more kisses than learned statements.

Context: Burton’s condensation of Abelard’s retrospective account, illustrating opportunity; the wolf-and-lamb image makes the teacher’s conduct visible.

Source; Context passages: 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 scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Read means delivered instruction; Lecture is recast as subject, while lectured carries the action. The comparison is not a count of endowed posts.

Context passages: DJR-122-31, DJR-122-33

Lecturer

BAL-0275-V004 · Exhibition

Printed “Lecturer” (English; lemma).

A person paid to deliver instruction, here potentially a preacher.

Here: Becoming a lecturer or curate is one poorly rewarded and insecure avenue open to the qualified scholar.

Context: Burton’s satire of scholarly employment, imagining small wages and continued dependence on patron or parish approval.

Source; Context passages: DJR-047-12

Edition page: 131; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: turn Lecturer or Curat

Modern rendering: becoming a lecturer or curate

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Turn becomes becoming; Lecturer and Curat name distinct posts. The modern articles are supplied.

Context passages: DJR-047-11, DJR-047-13, DJR-047-14

Further local use

Printed “Lecturers” (English; lemma).

Citation key: Lecturer.

Religious teachers or preachers.

Here: Patrons maintain dependent preachers and dictate what they must say.

Context: Burton’s expanded English gloss of the preceding Chrysostom quotation; a hostile account of domination, not a neutral account of every lecturer.

Source; Context passages: DJR-049-32

Edition page: 142 [printed 128]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: these Lecturers

Modern rendering: these lecturers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The noun is retained; the context identifies religious teaching rather than a modern university job category.

Sense relation: A further locally explained application of the same provision or teaching family.

Context passages: DJR-049-31, DJR-049-33

lex talionis

BAL-0256-V006 · Revenge

Printed “lex talionis” (Latin; phrase).

The law of retaliation: lex means law or principle; talionis means of retaliation or equivalent requital.

Here: Mutual literary censure is presented as reciprocal repayment.

Context: The author admits his faults, invokes precedents and invites the reader’s criticism; mutual indulgence becomes mutual retaliation in the self-defensive performance.

Source; Context passages: DJR-005-07

Edition page: 9; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lex talionis

Modern rendering: the law of retaliation

Word and construction: The modern phrase translates both noun components and supplies the article.

Context passages: DJR-005-06, DJR-005-08

Alignment conventions: A1.

Further local use

Printed “lex Talionis” (Latin; phrase).

Citation key: lex talionis.

Here: The animal stories are generalized into a tendency to retaliate.

Context: Burton immediately tells the reader to do no wrong and patiently endure wrongs received; description of the impulse is not permission to act on it.

Source; Context passages: DJR-097-09

Edition page: 355; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lex Talionis

Modern rendering: the law of retaliation

Word and construction: The same phrase is translated directly, with the original capitalization retained in the form.

Sense relation: The reciprocal principle is described and then countered by a call to restraint.

Context passages: DJR-097-01, DJR-097-02, DJR-097-03, DJR-097-04, DJR-097-05, DJR-097-06, DJR-097-07, DJR-097-08, DJR-097-10

Alignment conventions: A1.

Further local use

Printed “legem talionis” (Latin; phrase).

Citation key: lex talionis.

Here: Men formerly unfaithful expect like treatment from others.

Context: The context presents suspicion as projection of their own behaviour; the future they shall have is Burton’s moralizing formulation, not evidence of a specific wife’s act.

Source; Context passages: DJR-146-02

Edition page: 602; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: legem talionis, like for like

Modern rendering: the law of retaliation,” like for like

Word and construction: Legem talionis supplies the quoted law of retaliation; the following like for like is Burton’s own English gloss, retained separately.

Sense relation: Reciprocal requital explains the suspicion of people conscious of their own wrongdoing.

Context passages: DJR-146-01, DJR-146-03

Alignment conventions: A1.

lex talionis

BAL-0294-V031 · Law and justice

Printed “lex talionis” (Latin; phrase).

The law or principle of equivalent retaliation: lex means law, and talionis of like requital.

Here: Burton calls reciprocal literary criticism a law of retaliation.

Context: He allows that he has judged others and may judge his critic, then qualifies his excessive self-condemnation in the next paragraph.

Source; Context passages: DJR-005-07

Edition page: 9; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lex talionis

Modern rendering: the law of retaliation

Word and construction: Lex supplies law, talionis of retaliation; the construction is applied to criticism rather than a court sentence.

Context passages: DJR-005-05, DJR-005-06, DJR-005-08

Alignment conventions: A1.

Further local use

Printed “lex Talionis” (Latin; phrase).

Citation key: lex talionis.

Here: The principle of retaliation or equivalent requital.

Context: After describing revenge in animals, Burton urges the reader to do no wrong and patiently endure wrongs received; description of the impulse is followed by restraint.

Source; Context passages: DJR-097-09

Edition page: 355; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: lex Talionis

Modern rendering: the law of retaliation

Word and construction: The Latin phrase receives the same English rendering, but the practical exhortation interrupts retaliation rather than recommending it.

Context passages: DJR-097-07, DJR-097-08, DJR-097-10, DJR-097-11

Alignment conventions: A1.

liber

BAL-0241-V041 · Liberty and servitude

Printed “liberum” (Latin; lemma).

Free or unattached, here unencumbered by marriage and children.

Here: Liberum is the adjective free in the infinitive esse, to be. Liberos is the noun children, object of procreare, beget: the similar forms make a pun, not interchangeable senses. Lepidissimum and multo lepidius supply most delightful and much more delightful.

Context: Burton adapts an exchange between Plautus’s Palaestrio and Periplectomenus for the anti-marriage case. His later conclusion recommends attempting marriage.

Source; Context passages: DJR-139-21

Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: procreare liberos lepidissimum, Hercle verò liberum esse, id multo est lepidius

Modern rendering: To beget children is most delightful; But, by Hercules, to be free is much more delightful

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-17, DJR-139-18, DJR-139-19, DJR-139-20, DJR-139-22, DJR-143-34, DJR-143-35, DJR-143-36

liberal

BAL-0230-V008 · Gifts and liberality

Printed “liberal” (English; lemma).

Generous or free in giving.

Here: Liberal is the financial generosity into which love is said to turn a miser. The preceding generous describes nobility of spirit, and magnificent adds lavishness.

Context: This is the qualified favourable side of love after its harms: many times, not invariably, fools become wise, and DJR-131-51 leaves harm versus good difficult to decide. Burton cites Cardano as drawing on Plutarch.

Source; Context passages: DJR-131-50

Edition page: 532; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: covetous, liberal and magnificent

Modern rendering: the covetous generous and lavish

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The original compressed change from covetous to liberal and magnificent is made explicit by the surrounding modern makes construction; the adds a substantive noun-like use of covetous.

Context passages: DJR-131-48, DJR-131-49, DJR-131-51, DJR-131-52

Further local use

Printed “liberall” (English; lemma).

Citation key: liberal.

Here: Liberall is the spelling of liberal in the same generous-giving sense; withall supplies too.

Context: In common opinion, Burton says, wealth plus generosity secures honour regardless of character. The passage satirizes this valuation rather than approving its stereotypes or its rule.

Source; Context passages: DJR-052-22

Edition page: 154; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rich (and liberall withall)

Modern rendering: rich—and generous too

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-052-21, DJR-052-23

Further local use

Printed “liberal” (English; lemma).

Citation key: liberal.

Here: Both adjectives concern lavish giving to the woman and her whole entourage. Very is rendered most; it does not establish a separate superlative form of liberal.

Context: Burton states a would-be successful lover’s supposed requirements, citing the uncollated Haedus passage. The gifts’ instrumental purpose does not make liberality here synonymous with charity.

Source; Context passages: DJR-125-27

Edition page: 496; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: very bountiful and liberal

Modern rendering: most generous and liberal

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-125-25, DJR-125-26, DJR-125-28

Further local use

Printed “liberal” (English; lemma).

Citation key: liberal.

Here: Liberal means generous or free-handed; too supplies the excess. The next clause includes both freedom of movement and a lavish allowance.

Context: Burton’s gendered warning balances his preceding criticism of deprivation; neither accusation establishes a general causal law about wives’ conduct.

Source; Context passages: DJR-150-55

Edition page: 629; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some are too liberal

Modern rendering: some are too generous

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-150-54, DJR-150-56

Further local use

Printed “liberaliorem” (Latin; lemma).

Citation key: liberalis.

Here: Liberaliorem is the accusative singular comparative of Latin liberalis, more generous, in the marginal claim that the royal Phoebus makes people so by a glance.

Context: Hyperbolic praise of James VI and I, retained after his death and followed by praise of his successor; the Phoebus wording remains unlocated.

Source; Context passages: DJR-049-09

Edition page: 140; Source layer: original marginal quotation.

Note; Modern note: N03570

Page label type: printed source label.

Source wording and original alignment: liberaliorem

Modern rendering: more generous

Alignment scope: Original marginal phrase aligned with the supplied editorial translation of that same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-049-08, DJR-049-10

liberal sciences

BAL-0230-V012 · Gifts and liberality

Printed “liberal sciences” (English; phrase).

Learned studies intended to cultivate the mind.

Here: Liberal describes the cultivated or learned character of these disciplines. This use does not name political affiliation, free tuition or giving money.

Context: Burton attacks the neglect of learning by wealthy people in a satirical catalogue; the accompanying Aristotle attribution remains uncollated.

Source; Context passages: DJR-018-20

Edition page: 72–73; Source layer: original body; Page label type: printed source label.

Source and modern wording: liberal sciences

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-018-19, DJR-018-21

Further local use

Printed “liberales disciplinas” (Latin; phrase).

Citation key: liberales disciplinae.

Here: The Latin accusative plural phrase means liberal studies: liberales qualifies disciplinas.

Context: An original margin celebrates Democritus’s range of learning. Nearby stories of extraordinary knowledge and self-blinding remain explicitly reported traditions.

Source; Context passages: DJR-001-08

Edition page: 2; Source layer: original marginal quotation.

Note; Modern note: N00093

Page label type: printed source label.

Source wording and original alignment: liberales disciplinas

Modern rendering: liberal studies

Alignment scope: Original marginal phrase aligned with the supplied editorial translation of that same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-001-07, DJR-001-09

Further local use

Printed “liberal science” (English; family).

Citation key: liberal sciences.

Here: The dignified learned-discipline expression is transferred ironically to organized procuring.

Context: Burton attributes this label to Lucian without a located passage and attacks the supposedly elaborate skills of bawds; the classification is satirical, not an endorsed curriculum.

Source; Context passages: DJR-125-57

Edition page: 498; Source layer: original body; Page label type: printed source label.

Source and modern wording: a liberal science

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-125-56, DJR-125-58

Further local use

Printed “liberall science” (English; family).

Citation key: liberal sciences.

Here: The phrase denotes a learned discipline understood as disinterested rather than merely mercenary; liberall is the spelling with double l.

Context: Burton reports Canonhiero’s attack on medicine and law, then at DJR-099-22–25 rejects wholesale condemnation, distinguishes use from abuse, and honours medicine while urging moderation. The sixteen-argument source remains uncollated.

Source; Context passages: DJR-099-06

Edition page: 363; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a liberall science

Modern rendering: a liberal science

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-099-05, DJR-099-07, DJR-099-22, DJR-099-23, DJR-099-24, DJR-099-25

liberal wit

BAL-0230-V013 · Gifts and liberality

Printed “liberal wit” (English; phrase).

A cultivated, generous intellect.

Here: Wit means intellect; liberal qualifies its cultivation and generosity. Perhaps modifies small, retaining the modest uncertainty.

Context: In Burton’s English report, Giovio offers biography as the memorial he can afford for Leo X. The exact source remains uncollated; the Latin margin’s memorial-of-a-mind construction differs from Burton’s English.

Source; Context passages: DJR-111-08

Edition page: 425; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a small perhaps, but a liberal wit

Modern rendering: an intellect, small perhaps but generous

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-111-07, DJR-111-09

Further local use

Printed “liberalis ingenii” (Latin; phrase).

Citation key: liberalis ingenii.

Here: Liberalis ingenii is genitive singular, of a generous mind, dependent on monumento, memorial, in the full margin.

Context: Giovio’s reported literary memorial is compared with monuments too expensive for his means; the supplied note translation preserves the Latin construction separately from the English body.

Source; Context passages: DJR-111-08

Edition page: 425; Source layer: original marginal quotation.

Note; Modern note: N08428

Page label type: printed source label.

Source wording and original alignment: liberalis ingenii

Modern rendering: of a generous mind

Alignment scope: Original marginal phrase aligned with the supplied editorial translation of that same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-111-07, DJR-111-09

liberality

BAL-0230-V007 · Gifts and liberality

Printed “liberality” (English; lemma).

Generosity in giving.

Here: The noun phrase with extend becomes the adverb-and-verb generously give. The recipients are people in need; compassion and virtue are expressly acknowledged motives.

Context: Burton allows many sincere benefactors even while maintaining that much ostensible charity involves hypocrisy. The qualification must accompany his preceding attack on charitable reputation-seeking.

Source; Context passages: DJR-112-21

Edition page: 431; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: extend their liberality

Modern rendering: generously give

Alignment scope: Verb with noun object recast as adverb plus verb

Word and construction: Extend supplies the act of giving; liberality becomes generously. The possessive their is absorbed into the personal subject of the modern clause.

Context passages: DJR-112-18, DJR-112-19, DJR-112-20, DJR-112-22, DJR-112-23

Further local use

Printed “liberality” (English; lemma).

Citation key: liberality.

Here: Liberality means generosity; bounty is its coordinated companion.

Context: Burton here stresses power over beneficiaries rather than the sincere charitable motive acknowledged at DJR-112-21.

Source; Context passages: DJR-109-33

Edition page: 417; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bounty and liberality

Modern rendering: bounty and generosity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-109-31, DJR-109-32, DJR-109-34, DJR-109-35, DJR-109-36, DJR-109-37, DJR-109-38, DJR-109-39, DJR-109-40, DJR-109-41, DJR-109-42, DJR-109-43

liberally

BAL-0230-V009 · Gifts and liberality

Printed “liberally” (English; lemma).

Freely or readily.

Here: Liberally qualifies an intellectual concession; grants here means concedes, not awards money.

Context: Burton reports Chrysippus’s concession that the sage can lose virtue under particular bodily conditions, after rejecting an invulnerable sage. The historical humoral account is not a present diagnosis.

Source; Context passages: DJR-019-03

Edition page: 75; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: liberally grants

Modern rendering: freely concedes

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-019-02, DJR-019-04

Further local use

Printed “liberally” (English; lemma).

Citation key: liberally.

Here: Liberally means freely in permitting; admitted means allowed and stewes brothels.

Context: Burton reports policy arguments attributed to some nations and some thinkers, not a demonstrated medical necessity or a current legal rule. The following Cairo number remains an unverified reported figure.

Source; Context passages: DJR-142-30

Edition page: 583; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: liberally admitted polygamy and stewes

Modern rendering: freely permitted polygamy and brothels

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-29, DJR-142-31

liberally

BAL-0230-V010 · Gifts and liberality

Printed “liberally” (English; lemma).

Freely or plentifully in quantity.

Here: Eating liberally concerns the amount or freedom of eating, without a donor or recipient.

Context: Burton says perhaps Hippocrates means these people; the source concerns harm from lapses under a restricted regimen, not an unconditional recommendation to overeat.

Source; Context passages: DJR-035-36

Edition page: 75; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: feed liberally

Modern rendering: eat freely

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-035-35, DJR-035-37

Further local use

Printed “liberall” (English; lemma).

Citation key: liberal.

Here: Liberall means ample or plentiful in amount; supper specifies the meal. This is the adjectival counterpart of eating liberally, not a moral claim about a donor.

Context: Burton initially prefers a larger supper, while acknowledging different patients and a dispute between Crato and Cardano; he then gives custom and individual experience priority. This is historical regimen, not dietary advice.

Source; Context passages: DJR-071-20

Edition page: 236; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a liberall supper

Modern rendering: a generous supper

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-071-19, DJR-071-21, DJR-071-22

liberally

BAL-0230-V011 · Gifts and liberality

Printed “liberally” (English; lemma).

Generously or genteelly, in upbringing.

Here: Liberally marks an upbringing appropriate to comfortable or elevated circumstances; brought up supplies the upbringing itself.

Context: Burton describes distress after loss of rank-appropriate means, then voices a contemptuous class comparison at DJR-053-17. His hierarchy is not a neutral judgement about poorer people’s minds.

Source; Context passages: DJR-053-16

Edition page: 158; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: liberally brought up

Modern rendering: generously brought up

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-053-15, DJR-053-17

liberi

BAL-0241-V044 · Liberty and servitude

Printed “liberos” (Latin; lemma).

Children or offspring.

Here: Liberos is accusative plural children, object of procreare, beget. It plays against liberum, free, in the next line; the noun is not an inflection meaning emancipated people here.

Context: Burton adapts Plautus’s dialogue into the anti-marriage argument, which his eventual recommendation qualifies.

Source; Context passages: DJR-139-21

Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: procreare liberos lepidissimum

Modern rendering: To beget children is most delightful

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Lepidissimum supplies most delightful; English is is supplied to complete the nominal Latin statement.

Context passages: DJR-139-17, DJR-139-18, DJR-139-19, DJR-139-20, DJR-139-22, DJR-143-34, DJR-143-35, DJR-143-36

liberi

BAL-0242-V023 · Parents and children

Printed “liberorum” (Latin; lemma).

Children or offspring.

Here: Liberorum is genitive plural of liberi, giving children’s or of children; the modern possessive their lies outside the selected word and comes from the parental relationship.

Context: The grammatical offspring are the people whose foundations parents build; the following speaker credits their work before blaming himself.

Source; Context passages: DJR-037-36

Edition page: 87; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: liberorum

Modern rendering: children’s

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-037-34, DJR-037-35, DJR-037-37, DJR-038-01

Further local use

Printed “liberi” (Latin; lemma).

Citation key: liberi.

Here: Liberi is nominative plural, children; perpetuo adds for ever, while your is supplied from the addressed person’s family and friends.

Context: The original note quotes Epictetus on the folly of wishing loved ones immortal; Burton’s surrounding consolation must be read with the earlier permission to grieve.

Source; Context passages: DJR-095-14

Edition page: 346; Source layer: original marginal quotation.

Note; Modern note: N07101

Page label type: printed source label.

Source wording and original alignment: uxor, amici, liberi perpetuo vivant

Modern rendering: your wife, friends and children live for ever

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The whole coordinated clause is translated in the note; your is a supplied possessive.

Modern container: note

Context passages: DJR-094-32, DJR-094-33, DJR-094-34, DJR-094-35, DJR-094-36, DJR-094-37, DJR-094-38, DJR-094-39, DJR-094-40, DJR-095-09, DJR-095-10, DJR-095-11, DJR-095-12, DJR-095-13, DJR-095-15, DJR-095-16, DJR-095-17, DJR-095-18, DJR-095-19, DJR-095-20, DJR-095-21, DJR-095-22, DJR-095-23, DJR-095-24, DJR-095-25, DJR-095-26, DJR-095-27, DJR-095-28, DJR-095-29, DJR-095-30

libertas

BAL-0241-V007 · Liberty and servitude

Printed “libertas” (Latin; lemma).

Civic freedom under government.

Here: Libertas is the subject liberty; nunquam never, gratior more welcome, and sub Rege pio under a just or dutiful king. The comparative does not mean freedom from all government.

Context: Burton quotes Claudian in favour of monarchy for his imagined commonwealth, alongside access to honours for worthy commoners and strictly enforced intelligible laws.

Source; Context passages: DJR-016-21

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nunquam libertas gratior extat, Quam sub Rege pio

Modern rendering: Never is liberty more welcome Than under a just king

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-016-19, DJR-016-20, DJR-016-22

libertas

BAL-0241-V020 · Liberty and servitude

Printed “libertatem” (Latin; lemma).

Release from constraint or suffering.

Here: Libertatem is accusative after ad, towards freedom; viam is path and veram true. Burton’s separate following English uses allowable, which is not a lexical translation of veram. In this reported ancient argument the release is claimed through death, a position Burton later rejects.

Context: Burton reports ancient philosophical defences of voluntary death, then expressly rejects them at DJR-066-17 and concludes with caution about judging sufferers and hope in divine mercy. This is a reported controversial argument, not his final endorsement or advice.

Source; Context passages: DJR-066-04

Edition page: 216; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quamcunque, veram esse viam ad libertatem

Modern rendering: Any path is a true path to freedom

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-066-01, DJR-066-02, DJR-066-03, DJR-066-05, DJR-066-06, DJR-066-07, DJR-066-08, DJR-066-09, DJR-066-10, DJR-066-11, DJR-066-12, DJR-066-13, DJR-066-14, DJR-066-15, DJR-066-16, DJR-066-17, DJR-066-18, DJR-066-19, DJR-066-20, DJR-066-21, DJR-066-22

Libertas

BAL-0241-V033 · Liberty and servitude

Printed “Libertas” (Latin divine name; lemma).

The personified divine figure of Liberty.

Here: The Latin abstract noun is used as a divine name, and the modern edition retains it while supplying its transparent English meaning.

Context: Burton’s catalogue of ancient gods belongs to his polemic against worship of personified powers; its categories and historical sources are uneven.

Source; Context passages: DJR-157-39

Edition page: 664; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Libertas

Modern rendering: Libertas, Liberty

Alignment scope: Original divine name retained with an added explanatory English gloss

Word and construction: The modern text repeats the name Libertas and appends the supplied gloss Liberty; only the name is printed in the original.

Context passages: DJR-157-38, DJR-157-40

Further local use

Printed “Liberty” (English personified name; lemma).

Citation key: Liberty.

Here: Liberty is the English name of the personified power among alleged ancient divinities.

Context: The catalogue compares pagan powers and Catholic patron saints in Burton’s religious polemic. Exact source passages and the claimed cult practices remain uncollated.

Source; Context passages: DJR-068-26

Edition page: 224; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Honor, Liberty, Contumely

Modern rendering: Honour, Liberty, Insult

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-068-25, DJR-068-27

libertine

BAL-0241-V032 · Liberty and servitude

Printed “Libertines” (English; lemma).

People accused of rejecting religious or moral restraint.

Here: Libertines is a polemical classification within religious deficiency, not a reference to freed slaves or a precise neutral denomination.

Context: Burton groups very different people under his own confessional and moral judgement; the accusations are not adopted as facts about those groups.

Source; Context passages: DJR-152-21

Edition page: 638; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Epicures, Libertines, Atheists

Modern rendering: pleasure-seekers, libertines, atheists

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-152-20, DJR-152-22

Further local use

Printed “Libertines” (English; lemma).

Citation key: libertine.

Here: Libertines again names people accused of doctrinal and moral error in Burton’s list; the adjoining political schemers are another category.

Context: The passage treats both insufficient belief and excessive despair as religious deficiency. Its broad classification does not establish a uniform group identity.

Source; Context passages: DJR-161-29

Edition page: 683; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sadduces, Herodians, Libertines, polititians

Modern rendering: Sadducees, Herodians, Libertines, political schemers

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-161-28

libertinus

BAL-0241-V014 · Liberty and servitude

Printed “libertino” (Latin; lemma).

Pertaining to a person freed from slavery.

Here: Libertino modifies patre, father, both ablative singular; natus means born. The phrase means born of a father who had been freed, not born of an irreligious libertine.

Context: Burton’s compressed low-birth catalogue echoes Horace, Satires 1.6; it should not be taken to prove this exact paternal status for every name in his list.

Source; Context passages: DJR-088-41

Edition page: 316–317; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: libertino patre natus

Modern rendering: born of a freedman father

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-088-40, DJR-088-42

liberty

BAL-0241-V002 · Liberty and servitude

Printed “liberty” (English; lemma).

Freedom or latitude to speak.

Here: Liberty is paired with freedom of speech; a little more supplies degree. The assumed name offers room for frank speech.

Context: Burton proposes this as one possible explanation of his persona, then gives the Hippocratic story as another. The alternatives must not be turned into one exclusive motive.

Source; Context passages: DJR-002-12

Edition page: 4; Source layer: original body; Page label type: printed source label.

Source and modern wording: a little more liberty and freedom of speech

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-002-11, DJR-002-13

liberty

BAL-0241-V003 · Liberty and servitude

Printed “liberty” (English; lemma).

Discretion or latitude in handling material.

Here: Liberty here permits paraphrase, selection and adaptation instead of word-for-word translation; more supplies greater degree.

Context: Burton describes his own authorial practice and acknowledges that he selects what suits his purpose.

Source; Context passages: DJR-006-05

Edition page: 13; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I use more liberty

Modern rendering: I take greater freedom

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-006-04, DJR-006-06

Further local use

Printed “liberty” (English; lemma).

Citation key: liberty.

Here: Poetic liberty is latitude to invent; the claim supports Burton’s imagined commonwealth and his asserted freedom to rule it.

Context: The abbreviated Horace quotation concerns painters’ and poets’ licence. Democritus’s lawgiving is qualified as some say.

Source; Context passages: DJR-015-37

Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what liberty Poets ever had

Modern rendering: the freedom poets have always enjoyed

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The original exclamatory what-clause becomes a definite noun phrase with a relative clause; ever is always.

Context passages: DJR-015-35, DJR-015-36, DJR-015-38

liberty

BAL-0241-V004 · Liberty and servitude

Printed “liberty” (English; lemma).

Permission or authorization to act.

Here: Liberty is permission to write, expressly contrasted with ability.

Context: Burton attributes this observation about France to Scaliger; the exact letter remains unresolved. DJR-004-14 calls for princely regulation, so the sentence is not an unconditional defence of unrestricted publishing.

Source; Context passages: DJR-004-08

Edition page: 7; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: every man hath liberty to write

Modern rendering: everyone has permission to write

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-004-07, DJR-004-09, DJR-004-10, DJR-004-11, DJR-004-12, DJR-004-13, DJR-004-14, DJR-004-15

Further local use

Printed “liberty” (English; lemma).

Citation key: liberty.

Here: Liberty again denotes the freedom to publish, now the object of proposed restraint.

Context: Burton invokes Gesner’s desired reform through decrees and overseers, and then includes his own volume in the excessive production of books.

Source; Context passages: DJR-004-14

Edition page: 7–8; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to restrain this liberty

Modern rendering: to curb this freedom

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-004-07, DJR-004-08, DJR-004-09, DJR-004-10, DJR-004-11, DJR-004-12, DJR-004-13, DJR-004-15

Further local use

Printed “liberty” (English; lemma).

Citation key: liberty.

Here: Temporary permission for servants to speak and act freely is the Saturnalian analogy; had liberty becomes were free.

Context: This is the satirist’s literary excuse. His defiant assertion DJR-019-30–31 is followed by fear and recantation DJR-019-32–33, not a verified claim to immunity.

Source; Context passages: DJR-019-29

Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: servants in old Rome had liberty to say and do what them list

Modern rendering: servants in ancient Rome were free to say and do whatever they pleased

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Had liberty is recast as were free; the complete clause preserves the servants, speech, action and unrestricted object.

Context passages: DJR-019-28, DJR-019-30, DJR-019-31, DJR-019-32, DJR-019-33

Further local use

Printed “libertati” (Latin; lemma).

Citation key: libertas.

Here: Libertati is dative singular of libertas: no danger exists for freedom. The modern clause makes freedom its subject.

Context: The quoted phrase introduces the Saturnalian analogy rather than establishing an actual protected season for this publication.

Source; Context passages: DJR-019-29

Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nullum libertati periculum est

Modern rendering: freedom is in no danger

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Nullum supplies no, periculum danger, est is; the dative libertati becomes the modern subject in the idiomatic recasting.

Context passages: DJR-019-28, DJR-019-30, DJR-019-31, DJR-019-32, DJR-019-33

liberty

BAL-0241-V005 · Liberty and servitude

Printed “liberty” (English; lemma).

Moral self-government or command of one’s own actions.

Here: The quoted paradox defines liberty through self-rule. The following question asks who actually possesses it, rather than assigning it to all legally free people.

Context: Burton attributes the paradox to Cicero; the continuation invokes the wise person’s mastery, then questions whether such a person can be found. The Horatian speaker is the slave Davus addressing his master.

Source; Context passages: DJR-012-20

Edition page: 44; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: liberty is a power to live according to his own Laws, as we wil our selves

Modern rendering: Freedom is the power to live by our own laws, as we ourselves wish

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-012-18, DJR-012-19, DJR-012-21, DJR-012-22, DJR-012-23, DJR-012-24, DJR-012-25, DJR-012-26

Further local use

Printed “free” (English; lemma).

Citation key: free.

Here: Free and slaves form the moral contrast: the wise govern themselves, while fools are subject to their passions. Neither word here fixes legal status.

Context: Cicero’s Stoic paradox is followed by Burton’s question about the existence of its ideal sage.

Source; Context passages: DJR-012-20

Edition page: 44; Source layer: original body; Page label type: printed source label.

Source and modern wording: wise men are free, but fools are slaves

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-012-18, DJR-012-19, DJR-012-21, DJR-012-22, DJR-012-23, DJR-012-24, DJR-012-25, DJR-012-26

Further local use

Printed “liberi” (Latin; lemma).

Citation key: liber.

Here: Liberi is nominative plural free; servi is slaves; sapientes the wise, stulti fools, libertas liberty and potestas power. The nominal clauses omit a form of are.

Context: The original margin condenses Cicero, Stoic Paradoxes 5.33–34; its etcetera does not supply an additional definition.

Source; Context passages: DJR-012-20

Edition page: 44; Source layer: original marginal quotation.

Note; Modern note: N00773

Page label type: printed source label.

Source wording and original alignment: Sapientes liberi, stulti servi, libertas est potestas

Modern rendering: The wise are free, fools slaves; liberty is the power

Alignment scope: Original marginal wording aligned with the supplied editorial translation of that note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-012-18, DJR-012-19, DJR-012-21, DJR-012-22, DJR-012-23, DJR-012-24, DJR-012-25, DJR-012-26

liberty

BAL-0241-V009 · Liberty and servitude

Printed “liberty” (English; lemma).

Freedom from another’s restraint or command.

Here: Liberty concerns movement and control of one’s life; its loss may distress even someone supplied with comfortable housing and food. Servitude and imprisonment name related but not identical conditions.

Context: Burton adds these causes to his historical account of melancholy, expressly saying to some persons. The continuation distinguishes comfortable restriction from slavery and an actual prison.

Source; Context passages: DJR-052-02

Edition page: 152; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: loss of liberty, servitude, or imprisonment

Modern rendering: loss of liberty, servitude or imprisonment

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-052-01, DJR-052-03, DJR-052-04, DJR-052-05, DJR-052-06, DJR-052-07, DJR-052-08, DJR-052-09, DJR-052-10, DJR-052-11, DJR-052-12, DJR-052-13, DJR-052-14, DJR-052-15, DJR-052-16

liberty

BAL-0241-V021 · Liberty and servitude

Printed “liberty” (English; lemma).

Personal independence from another’s demands.

Here: Liberty here is freedom from the attendance and reciprocal services expected by patrons. The passage treats excessive attachment to it as costly.

Context: Burton reports Erasmus’s confession and implicates himself, then warns against the opposite extreme of shameless solicitation. The exact Erasmus borrowing remains unresolved.

Source; Context passages: DJR-049-02

Edition page: 140; Source layer: original body; Page label type: printed source label.

Source and modern wording: love of liberty

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-049-01, DJR-049-03

Further local use

Printed “libertatis” (Latin; lemma).

Citation key: libertas.

Here: Libertatis is genitive singular of liberty, dependent on amor, love; immodicus supplies excessive.

Context: The confession is attributed to Erasmus and interrupted by Burton before its continuation about poverty. It is not a blanket condemnation of independence.

Source; Context passages: DJR-049-02

Edition page: 140; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: immodicus amor libertatis

Modern rendering: an excessive love of liberty

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-049-01, DJR-049-03

Further local use

Printed “libertas” (Latin; lemma).

Citation key: libertas.

Here: Libertas is freedom, personified as leaving when the dowry arrives; dos is dowry, intrat enters and exit goes out.

Context: This is the anti-marriage complaint about dependence on a wealthy wife, not a legal rule of dowry. The preceding declamation is Seneca the Elder’s, and the eventual recommendation is qualifiedly pro-marriage.

Source; Context passages: DJR-139-18

Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dos intrat, libertas exit

Modern rendering: The dowry comes in, freedom goes out

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: The same personal independence from another’s demands is here imagined as lost through financial dependence on a spouse.

Context passages: DJR-139-17, DJR-139-19, DJR-143-34, DJR-143-35, DJR-143-36

liberty

BAL-0241-V022 · Liberty and servitude

Printed “liberty” (English; lemma).

Licence or latitude to act without restraint.

Here: Liberty glosses the freedom afforded by greatness. The following impunity of sin adds immunity from punishment, claimed by the powerful rather than established as a right.

Context: The conditional combination of youth, rank and claimed impunity explains Burton’s accusation of increased vice; it does not prove every great person corrupt.

Source; Context passages: DJR-116-29

Edition page: 449; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: liberty I mean

Modern rendering: by which I mean freedom

Alignment scope: Parenthetical gloss recast with an explicit relative connector

Word and construction: The parenthetical liberty I mean becomes by which I mean freedom; by which explicitly connects the gloss to the preceding high rank.

Context passages: DJR-116-27, DJR-116-28, DJR-116-30

liberty

BAL-0241-V029 · Liberty and servitude

Printed “liberty” (English; lemma).

Permission for movement and social activity.

Here: Liberty is the freedom husbands are urged to allow wives; with discretion supplies reasonable and the time-and-place qualification limits it.

Context: Burton’s advice balances criticism of confinement with warnings against too much latitude. Its demand for wives’ obedience and silence remains patriarchal rather than an unqualified equal-rights argument.

Source; Context passages: DJR-150-53

Edition page: 629; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: liberty with discretion, as time and place requires

Modern rendering: reasonable freedom as time and place require

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-149-01, DJR-149-02, DJR-149-03, DJR-149-04, DJR-149-05, DJR-150-54, DJR-150-55, DJR-150-59, DJR-150-60, DJR-150-61

Further local use

Printed “free liberty” (English; lemma).

Citation key: liberty.

Here: Liberty denotes freedom of action, with trespass specifically doing wrong. The comparative claim is that less coercion yields fewer offences, not that wrongdoing becomes lawful.

Context: Burton agrees with Aeneas Sylvius’s argument against locking wives away; the gender generalization is an attributed claim, not a verified causal law.

Source; Context passages: DJR-149-02

Edition page: 619; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: free liberty to trespass

Modern rendering: complete freedom to transgress

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-149-01, DJR-149-03, DJR-149-04, DJR-149-05

Further local use

Printed “liberty” (English; lemma).

Citation key: liberty.

Here: Liberty concerns going out; in good sort adds the proper measure or manner.

Context: Burton rejects the anonymous philosopher’s three-outings rule as too strict, but immediately insists on decorum and wives’ obedient silence when husbands are angry.

Source; Context passages: DJR-150-60

Edition page: 629–630; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Let them have their liberty in good sort

Modern rendering: Let them have a proper measure of freedom

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-150-59, DJR-150-61

liberty

BAL-0241-V031 · Liberty and servitude

Printed “libertie” (English; lemma).

Permission to follow a religious practice.

Here: Libertie is the spelling of liberty; the clause advocates freedom for each province’s worship within the argument being surveyed.

Context: Burton assembles arguments for toleration, including a selective Pliny account. His own ensuing middle course retains excommunication, laws, fines, book-burning and prohibition of assemblies; it is not unrestricted toleration.

Source; Context passages: DJR-161-09

Edition page: 681; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Let every Province enjoy their libertie in this behalf

Modern rendering: Let every province enjoy its liberty in this matter

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-161-01, DJR-161-02, DJR-161-03, DJR-161-04, DJR-161-05, DJR-161-06, DJR-161-07, DJR-161-08, DJR-161-10, DJR-161-11, DJR-161-12, DJR-161-13, DJR-161-14, DJR-161-15, DJR-161-16, DJR-161-17, DJR-161-18, DJR-161-19, DJR-161-20, DJR-161-21, DJR-161-22, DJR-161-23, DJR-161-24, DJR-161-25, DJR-161-26, DJR-161-27, DJR-161-28, DJR-161-29

Further local use

Printed “free” (English; lemma).

Citation key: free.

Here: Free denotes permission for a city’s religious observance.

Context: Burton turns Cicero’s Pro Flacco statement has its religion, est, into the permission let it have, sit. This is his adapted argument, not an exact Ciceronian toleration declaration.

Source; Context passages: DJR-161-06

Edition page: 681; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: every city should be free in this behalf

Modern rendering: every city should be free in this respect

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-161-01, DJR-161-02, DJR-161-03, DJR-161-04, DJR-161-05, DJR-161-07, DJR-161-08, DJR-161-09, DJR-161-10, DJR-161-11, DJR-161-12, DJR-161-13, DJR-161-14, DJR-161-15, DJR-161-16, DJR-161-17, DJR-161-18, DJR-161-19, DJR-161-20, DJR-161-21, DJR-161-22, DJR-161-23, DJR-161-24, DJR-161-25, DJR-161-26, DJR-161-27, DJR-161-28, DJR-161-29

liberty

BAL-0241-V034 · Liberty and servitude

Printed “liberty” (English; lemma).

Spiritual deliverance or the source of it.

Here: Liberty is predicated of Christ as the believer’s deliverance from sin, death and the devil. The modern explicitly names Christ to disambiguate he.

Context: Burton exhorts a troubled believer to reject Satan’s accusation of rejection; the next he who accuses refers to Satan, not Christ. This is Christian consolation, not a general political liberty.

Source; Context passages: DJR-167-45

Edition page: 713–714; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he is thy liberty

Modern rendering: Christ is your freedom

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Christ explicitly supplies the antecedent of he; thy becomes your and liberty freedom.

Context passages: DJR-167-43, DJR-167-44, DJR-167-46, DJR-167-47, DJR-167-48

liberty

BAL-0241-V043 · Liberty and servitude

Printed “liberty” (English; lemma).

Freedom of choice or volitional agency.

Here: Liberty distinguishes will from sensitive appetite. Againe is represented by also within the complete alignment.

Context: Burton says the will remains free in some ordinary operations despite corruption after the Fall; DJR-026-38 explicitly limits spiritual freedom unless regenerated. Will and nill treats that theological and psychological argument fully.

Source; Context passages: DJR-026-37

Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Againe, they differ in liberty

Modern rendering: They also differ in freedom

Alignment scope: Equal-scope complete clause with the connective Againe rendered as also

Word and construction: Liberty supplies freedom; modern also corresponds to Againe, not to liberty itself.

Context passages: DJR-026-35, DJR-026-36, DJR-026-38, DJR-026-39

liberty of the prison

BAL-0241-V030 · Liberty and servitude

Printed “liberty of the prison” (English; phrase).

Limited freedom within imprisonment.

Here: The jailer releases the prisoner from restraints and permits movement within the prison; he does not discharge him from captivity.

Context: The Aristaenetus attribution concerns a story found in a later translation rather than established in the Greek text. The alleged cuckolding supplies an ingratitude example, not proof that humane treatment causes sexual betrayal.

Source; Context passages: DJR-151-03

Edition page: 630; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he let him loose, to enjoy the liberty of the prison

Modern rendering: he released him from his restraints and allowed him the freedom of the prison

Alignment scope: Complete finite clause with purpose infinitive recast as coordinated finite predicates

Word and construction: Liberty of the prison supplies freedom of the prison; the modern released him from his restraints explicates let him loose, and allowed him recasts the purpose infinitive to enjoy as a coordinated finite predicate. The whole construction preserves restricted movement within captivity.

Context passages: DJR-151-02, DJR-151-04

Liberty; freedom in writing

BAL-0282-V009 · Parrhesia

Printed “liberty” (English; family).

Licence or freedom to discuss a subject openly.

Here: Burton extends the freedom of his earlier discussion to love and lust.

Context: He claims to censure lust, deter others and teach remedies, rather than teach erotic practice. This is his defence of the writing’s purpose, following anticipated accusations of frivolity and wantonness; the original margin preserves the explicit teaching of remedies.

Source; Context passages: DJR-108-16

Edition page: 410; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I will treat of this with like liberty as of the rest

Modern rendering: I will treat this subject as freely as the rest

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: With like liberty becomes as freely, retaining the comparison as of the rest/as the rest; this is made explicit as this subject. Liberty names the authorial freedom, not a legal entitlement.

Context passages: DJR-108-12, DJR-108-13, DJR-108-14, DJR-108-15

libri mentis liberi

BAL-0242-V048 · Parents and children

Printed “libri mentis liberi” (Latin; phrase).

Books conceived as intellectual offspring.

Here: Libri means books, mentis of the mind, and liberi children; the supplied copula are completes the verbless Latin. The similar sounds of libri and liberi make the pun.

Context: Burton says he lacks marital experience and calls his writings his children, then says he will dissemble with a poet. The surrounding anti-marriage performance is not his only argument about marriage.

Source; Context passages: DJR-138-17

Edition page: 565; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: libri mentis liberi

Modern rendering: books are the mind’s children

Alignment scope: Verbless Latin proposition with a supplied English copula

Word and construction: The original is a verbless nominal construction; are is supplied, while mentis becomes the possessive mind’s.

Context passages: DJR-138-14, DJR-138-15, DJR-138-16, DJR-138-18, DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-27, DJR-143-28

Further local use

Printed “libros ego liberos genui” (Latin; family).

Citation key: books as children.

Here: Libros means books, liberos children, ego I, and genui I begot/have begotten. As makes the predicative relation of books to children explicit.

Context: The margin names Synesius and Lipsius but supplies no book number for the latter; exact typographical Greek collation remains open.

Source; Context passages: DJR-138-17

Edition page: 565; Source layer: original marginal quotation.

Note; Modern note: N10836

Page label type: printed source label.

Source wording and original alignment: libros ego liberos genui

Modern rendering: I have begotten books as children

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-138-14, DJR-138-15, DJR-138-16, DJR-138-18

limiter

BAL-0211-V013 · Bawd

Printed “limiter” (English; lemma).

A friar licensed to beg within a particular district.

Here: The friar replaces the elf as a sexual danger in the compressed Chaucer quotation.

Context: Burton quotes the Wife of Bath’s Tale; the supernatural comparison is satirical.

Source: DJR-125-72; Edition page: 500; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the limiter himself

Modern rendering: the begging friar himself

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a friar licensed to beg within a particular district.

Context passages: DJR-125-73

Liver and blood-making

BAL-0217-V003 · Green sickness

Printed “Liver” (English; family).

The bodily organ to which this historical physiology assigns conversion of nourishment into blood.

Here: The failure of blood-making supplies the proposed intermediate cause of weakness and wasting.

Context: Jason Pratensis is named as the authority; Burton presents this as his explanation of symptoms, not a present-day physiological account.

Source: DJR-126-30; Edition page: 503; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Liver doth not perform his part, nor turns the aliment into blood as it ought

Modern rendering: the liver fails to do its work and does not turn food into blood as it should

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Living

BAL-0280-V003 · Living and preferment

Printed “Living” (English; lemma).

An endowed church office together with its income.

Here: A dependent household chaplain may obtain a living while surrendering half its income.

Context: Burton’s satirical example, associated with Barclay’s Euphormio, says may perchance after some seven years. A small rectory may be tied to a marriage; offending the patrons instead brings expulsion.

Source; Context passages: DJR-047-15

Edition page: 131; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Living to the halves

Modern rendering: a living with only half its income

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Living retains the endowed office; to the halves is expanded into with only half its income. Only and its express the disadvantage and the living’s income implicit in the idiom.

Context passages: DJR-047-16, DJR-047-17

Supporting source notes: N03439, N03440

Further local use

Printed “livings” (English; lemma).

Citation key: Living.

Ecclesiastical offices with their incomes.

Here: Collective bodies are to control nomination to these offices in Burton’s proposed commonwealth.

Context: Burton’s imagined arrangements, not an account of existing law; candidates come from universities and are examined. The next paragraph admits that ideal professional virtue is impossible to secure.

Source; Context passages: DJR-016-27

Edition page: 64; Source layer: original body; Page label type: printed source label.

Source and modern wording: church livings

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The phrase is retained; church determines the institutional sense of livings.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-016-26, DJR-016-28

Living

BAL-0280-V009 · Living and preferment

Printed “living” (English; lemma).

Income or means of support.

Here: A lord’s having only a knight’s income illustrates deprivation relative to social station.

Context: Burton’s hierarchy measures distress by birth and former prosperity; the next paragraph’s claim that lowborn people feel poverty less is his class prejudice, not a factual assessment. The following account of Terence’s destitution is disputed by its biographical source.

Source; Context passages: DJR-053-16

Edition page: 158; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Knights living

Modern rendering: a knight’s income

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Living means income without implying a church office; Knights supplies knight’s, while a is retained.

Context passages: DJR-053-15, DJR-053-17, DJR-053-18

Living to the halves

BAL-0267-V014 · Church patronage

Printed “to the halves” (English; phrase).

With only half the income retained.

Here: The dependent chaplain may receive a living on terms that surrender half its revenue, or a rectory tied to a marriage chosen through the household.

Context: Burton’s satirical example invokes Euphormio; may perchance marks the uncertain reward after years of service.

Source; Context passages: DJR-047-15

Edition page: 131; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Living to the halves

Modern rendering: a living with only half its income

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: To the halves supplies the condition with only half its income; Living supplies the endowed office.

Uncertainty: The precise Barclay episode remains uncollated; the marriage example includes Burton’s disparagement of a woman’s sexual reputation.

Context passages: DJR-047-12, DJR-047-13, DJR-047-14, DJR-047-16, DJR-047-17

livor

BAL-0246-V009 · Envy, malice and hatred

Printed “livor” (Latin loanword; lemma).

Envious spite or malice.

Here: Livor appears as a destructive branch growing from envy together with faction, hatred and rivalry.

Context: Burton adapts Cyprian’s image; the root/branch relation does not make all members interchangeable.

Source: DJR-041-13; Edition page: 102; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: faction, hatred, livor, emulation

Modern rendering: faction, hatred, spite and rivalry

Word and construction: Livor is rendered spite; emulation is separately rivalry.

Context passages: DJR-041-12, DJR-041-14, DJR-041-19

Alignment conventions: A1.

Further local use

Printed “livor” (Latin; lemma).

Citation key: livor.

Here: Envy is personified as feeding on the living and coming to rest after death.

Context: Burton joins an Ovidian line to an adapted line of Statius; the verse describes the cessation of hostility, qualifying a universal reading of earlier never-ceasing rhetoric.

Source: DJR-110-13; Edition page: 420; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Pascitur in vivis livor, post fata quiescit

Modern rendering: Envy feeds on the living; after death it rests.

Word and construction: Livor supplies envy; the rest of the line supplies feeding, its living objects and the limit after death.

Sense relation: The same envious disposition is rendered envy rather than spite, and its temporal limit matters here.

Context passages: DJR-110-11, DJR-110-12, DJR-110-14

Alignment conventions: A1.

lodestone

BAL-0215-V001 · Lodestone and adamant

Printed “Loadstone” (English; lemma).

A naturally magnetic stone.

Here: Magnetic attraction supplies the comparison for the nutritive faculty drawing food into the stomach.

Context: Burton’s scholastic physiology uses a physical analogy, then distinguishes retention and digestion.

Source: DJR-024-26; Edition page: 20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as a Loadstone doth Iron

Modern rendering: as a lodestone draws iron

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a naturally magnetic stone.

Context passages: DJR-024-25, DJR-024-27

Further local use

Printed “load-stone” (English; lemma).

Here: The stone’s attraction is classified as natural love among inanimate things.

Context: Burton’s historical natural philosophy extends love to metals, elements and stones; the interpretation of physical motion as love remains attributed.

Source: DJR-109-06; Edition page: 415; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a load-stone to draw iron to it

Modern rendering: a lodestone draw iron to itself

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a naturally magnetic stone.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-109-07

Further local use

Printed “Loadstones” (English; lemma).

Here: A supposed polar rock is offered as a possible explanation of the compass needle’s direction.

Context: Burton’s playful imaginary journey asks whether the report is true; the next paragraph gathers competing explanations rather than deciding among them.

Source: DJR-072-14; Edition page: 241; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a great rock of Loadstones

Modern rendering: a great rock of lodestone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes naturally magnetic stones.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-072-13, DJR-072-15

Further local use

Printed “loadstone” (English; lemma).

Here: Reported powers include rejuvenation by swallowing pieces and melancholy from carrying the stone.

Context: Burton recounts opposed opinions from Cabeo and leaves experience to decide; no medicinal efficacy is established.

Source: DJR-100-32; Edition page: 371; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the vertues of a loadstone

Modern rendering: the powers of a lodestone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a naturally magnetic stone.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-100-31, DJR-100-33

Further local use

Printed “loadstone” (English; lemma).

Here: Iron drawn to a magnetized object illustrates unequal reciprocity between Phaedrus and Lysias.

Context: Burton follows Ficino but changes the direction of the concluding attraction; the supplied note records the discrepancy.

Source: DJR-120-11; Edition page: 468; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: touched with a loadstone

Modern rendering: touched by a magnet

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a magnet or naturally magnetic stone.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-120-10, DJR-120-12

lodestone

BAL-0215-V002 · Lodestone and adamant

Printed “Lodestone” (English; lemma).

A power of attraction, figuratively likened to a magnet.

Here: Industry rather than fertile soil is said to draw commerce and maintain the Low Countries’ prosperity.

Context: Burton’s comparative economic argument follows Guicciardini; Low Countries and United Provinces are not geographically identical.

Source: DJR-014-17; Edition page: 53–54; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their chiefest Lodestone

Modern rendering: the chief magnet

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a power of attraction, figuratively likened to a magnet.

Context passages: DJR-014-16, DJR-014-18, DJR-014-19

Further local use

Printed “Load-stone” (English; lemma).

Here: Industry draws benefits and through cultivation improves barren land.

Context: Burton generalizes the preceding comparison; the marginal Dio example concerns enrichment and dung, not an established economic law.

Source: DJR-014-20; Edition page: 54; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Industry is a Load-stone

Modern rendering: Industry is a magnet

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a figurative power of attraction.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Further local use

Printed “Loadstone” (English; lemma).

Here: Material advantage and generosity command affections in the account of interested attachment.

Context: Burton’s exaggerated patronage rhetoric, followed by a poetic claim about gifts.

Source: DJR-109-33; Edition page: 417; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: No Loadstone so attractive as that of profit

Modern rendering: No lodestone attracts like profit

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a figurative power of attraction.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-109-32, DJR-109-34

Further local use

Printed “loadstone” (English; lemma).

Here: Eloquence, intelligence and integrity draw favourable attention and affection.

Context: Burton’s account of personal graces, with Christ and the orator offered as examples.

Source: DJR-110-27; Edition page: 422; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a most forcible loadstone

Modern rendering: a powerful lodestone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes an attractive power.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Further local use

Printed “loadstone” (English; lemma).

Here: Virtue attracts and unites people present, while its radiance endures across generations.

Context: Burton contrasts enduring character with fading youthful beauty; several attributions remain uncollated.

Source: DJR-110-50; Edition page: 424; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a most attractive loadstone

Modern rendering: a most powerful lodestone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes an attractive power.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Further local use

Printed “loadstone” (English; lemma).

Here: Repentance draws divine mercy within an accumulation of healing and protective images.

Context: Burton’s devotional exhortation in the remedy for despair, not a physical account of acting upon God.

Source: DJR-166-44; Edition page: 708; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an attractive loadstone to draw Gods mercy and graces unto us

Modern rendering: an attracting lodestone to draw God’s mercy and graces to us

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes an attractive power.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-166-43, DJR-166-45

lodestone

BAL-0215-V007 · Lodestone and adamant

Printed “loadstone” (English; lemma).

A power of attraction, figuratively likened to a magnet.

Here: The figurative magnet explains inborn affinity after the example of a young man encountering women for the first time.

Context: Burton asserts the analogy but then qualifies the claim as true of natural and chaste love, distinguishing the passion under discussion.

Source: DJR-120-13; Edition page: 468; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some secret loadstone in a beautiful woman

Modern rendering: some hidden lodestone in a beautiful woman

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Loadstone contributes figurative magnetic attraction; secret supplies hidden.

Context passages: DJR-120-12, DJR-120-14, DJR-120-15

Further local use

Printed “loadstone” (English; lemma).

Here: Beauty is the magnet of love within a catalogue of its supposed powers and social value.

Context: Burton’s rhetorical praise of beauty, drawing on named classical and legal writers.

Source: DJR-117-28; Edition page: 454; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: loves loadstone

Modern rendering: love’s lodestone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a figurative power of attraction.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Further local use

Printed “loadstone” (English; lemma).

Here: Beauty’s mere reputation is said to draw people on long and dangerous journeys.

Context: Burton illustrates the claim with Psyche, Helen and other literary figures; Penia remains unidentified.

Source: DJR-118-25; Edition page: 458; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such an attractive power this loadstone hath

Modern rendering: such is this magnet’s power of attraction

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a figurative power of attraction.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Further local use

Printed “loadstone” (English; lemma).

Here: Natural beauty is intensified by dress, movement, ornaments and circumstances.

Context: Burton’s comparison of natural and artificial enticements; Bacon’s margin ranks features, colour and movement separately.

Source: DJR-120-21; Edition page: 469; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Natural beauty is a stronger loadstone of it self

Modern rendering: Natural beauty is itself a stronger lodestone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a figurative power of attraction.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-120-22

lodestone of love

BAL-0215-V008 · Lodestone and adamant

Printed “Loadstone of Love” (English; phrase).

Love imagined as a magnetic power affecting a person.

Here: Being touched by love makes the lover acquire music, poetry and cultivated accomplishments.

Context: Burton invokes Erasmus and follows with Mercury’s preparations for Philology; the force has socially productive as well as disruptive effects.

Source: DJR-132-24; Edition page: 535; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: truly touched with this Loadstone of Love

Modern rendering: truly felt the attraction of this magnet of love

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes love imagined as a magnetic power affecting a person.

Context passages: DJR-132-23, DJR-132-25

Further local use

Printed “Load-stone of Love” (English; phrase).

Here: The touched lover alternates between compliant and hostile actions, with sorrow predominant.

Context: Burton attributes the fitful behaviour to Lucian; the ensuing verse is Catullus despite the margin’s Ovid attribution.

Source: DJR-127-51; Edition page: 510; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: throughly touched with this Load-stone of Love

Modern rendering: thoroughly touched by love’s lodestone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes love imagined as a magnetic power affecting a person.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-127-50, DJR-127-52

looking-glass

BAL-0225-V021 · Glass

Printed “looking-glass” (English; lemma).

A mirror, metaphorically a person reflecting another’s feelings.

Here: The wife is asked to adapt her expression and feeling to her husband’s. The literal optical object supplies an analogy for unequal emotional duties.

Context: Burton attributes the prescription to Plutarch and frames it as mutual love; this does not remove the asymmetry of who must mirror whom.

Source: DJR-115-20; Edition page: 443–444; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as a looking-glass

Modern rendering: like a mirror

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-115-19, DJR-115-21

love

BAL-0200-V001 · Love

Printed “Love” (English; lemma).

Affection directed towards something taken as good; its relation to desire is disputed in Burton’s reported definitions.

Here: The opening definition treats desire as the wider term, then distinguishes wishing for an absent good from enjoying a present one.

Context: Burton reports differing formulations in Leone Ebreo’s dialogues rather than establishing one invariant definition.

Source: DJR-108-28; Edition page: 411–412; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Desire wisheth, Love enjoyes

Modern rendering: Desire wishes; love enjoys

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Love supplies the enjoying member of the contrast; desire supplies the wishing member.

Context passages: DJR-108-27, DJR-108-29, DJR-108-30, DJR-108-31

love and apparent good

BAL-0200-V003 · Love

Printed “seems to be good” (English; phrase).

Appears desirable or beneficial to the one who desires it.

Here: Burton’s qualification allows a mistaken appearance of goodness to explain attraction.

Context: Burton adds apparent good to the ethical maxim that all things seek good; he does not declare every desired act morally good.

Source: DJR-108-32; Edition page: 412; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: or at least that which to them seems to be good

Modern rendering: or at least what seems good to them

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The complete qualifying clause, including at least and the perceiver, is aligned.

Context passages: DJR-108-33, DJR-108-34, DJR-108-35

love as union

BAL-0200-V002 · Love

Printed “Love is an affection” (English; phrase).

An affection that establishes or maintains union with its object.

Here: Scaliger’s alternative is intended to explain why love can remain after appetite has been satisfied.

Context: Burton reports Scaliger’s objection to the preceding definitions, with partial agreement attributed to Leone Ebreo.

Source: DJR-108-31; Edition page: 412; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Love is an affection by which we are either united to the thing we love, or perpetuate our union

Modern rendering: an affection by which we are either united with what we love or maintain our union with it

Alignment scope: Definition-level alignment: the modern quoted predicate omits the repeated subject and copula, which its reporting frame supplies.

Word and construction: The original’s introductory Love is is implicit in the modern reporting construction; the modern quoted predicate states the same definition.

Qualification: The body names Augustine for the preceding account of delight, while its margin names Godefridus. This record follows Burton’s report of Scaliger, not a collation of Scaliger’s own work.

Context passages: DJR-108-28, DJR-108-30

love of angels

BAL-0200-V021 · Love

Printed “The love of Angels and living souls” (English; phrase).

Mutual affection among angels and living souls, extending to believers still on earth.

Here: Prayer and solicitude for human welfare exemplify the protective direction of this love.

Context: Burton describes celestial beings as active well-wishers and ministers of salvation; the claim belongs to his reported Christian cosmology.

Source: DJR-109-23; Edition page: 416; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The love of Angels and living souls, is mutuall amongst themselves

Modern rendering: Angels and living souls love one another

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern sentence changes the nominal construction to a verb while preserving the reciprocal agents.

Context passages: DJR-109-22, DJR-109-24

love presupposes knowledge

BAL-0200-V017 · Love

Printed “love presupposeth knowledge, faith, hope” (English; phrase).

Love assumes knowledge, faith and hope and, in this account, unites the lover to God.

Here: The sentence links love of God to keeping the commandments and to accompanying virtues.

Context: Burton combines Johannine quotations with a claim attributed to Leone Ebreo; the next unit spells out duties to neighbours.

Source: DJR-152-11; Edition page: 637; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: love presupposeth knowledge, faith, hope

Modern rendering: love presupposes knowledge, faith and hope

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The subject love and all three prerequisites are retained; and is supplied as English list coordination.

Context passages: DJR-152-10, DJR-152-12

lovers’ varied mental symptoms

BAL-0201-V015 · Heroical love

Printed “Symptomes of the mind in Lovers” (English; phrase).

Mental signs and experiences attributed to lovers.

Here: The range is almost infinite: occasional joy coexists with a predominance of distress in Burton’s account.

Context: Burton retains sometimes and most part, rather than making misery every lover’s unvarying state.

Source: DJR-127-36; Edition page: 509; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Symptomes of the mind in Lovers, are almost infinite

Modern rendering: lovers’ mental symptoms are almost endless

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Symptoms denotes the attributed mental manifestations; almost qualifies the claim of endless variety.

Context passages: DJR-127-35, DJR-127-37

lover’s pulse

BAL-0201-V014 · Heroical love

Printed “pulsus amatorius” (Latin; phrase).

A lover’s pulse, a supposed pulse characteristic of erotic attachment.

Here: Vallés denies such a diagnostic pulse, while Avicenna and Gordon confirm reports of irregular rapid pulse when the beloved passes.

Context: The passage expressly disputes the inference, setting named deniers against named supporters and case reports.

Source: DJR-126-50; Edition page: 505; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pulsus amatorius

Modern rendering: lover’s pulse

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Pulsus is pulse; amatorius describes its supposed relation to a lover. The quoted noun phrase is the object of Vallés’s denial.

Qualification: The case stories and pulse claims are historical reports, not evidence that a person’s attachment can reliably be diagnosed by pulse.

Context passages: DJR-126-49, DJR-126-51, DJR-126-52

love’s good and harmful changes

BAL-0201-V016 · Heroical love

Printed “whether love do mortal men more harm then good” (English; phrase).

Whether love causes humans more harm than benefit.

Here: The reported uncertainty follows a list of favourable changes, including courage, generosity, courtesy and energy.

Context: Burton attributes the assessment to Plutarch while retaining both the harms and the potentially improving effects of the passion.

Source: DJR-131-51; Edition page: 532; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: whether love do mortal men more harm then good

Modern rendering: whether love does mortals more harm than good

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The comparative question concerns relative harm and benefit, not a denial of either.

Context passages: DJR-131-50, DJR-131-52

lust

BAL-0209-V001 · Lust and lusty

Printed “lust” (English; lemma).

Appetite or desire, not confined to sex.

Here: Repeated worldly pleasures become tedious without satisfying desire.

Context: Burton expands the preceding Senecan passage and invokes Marcus Aurelius and Solomon as witnesses to weariness with pleasure.

Source: DJR-052-07; Edition page: 152; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their lust could never be satisfied

Modern rendering: their desires could never be satisfied

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes appetite or desire, not confined to sex.

Context passages: DJR-052-06, DJR-052-08

lust

BAL-0209-V003 · Lust and lusty

Printed “lust” (English; lemma).

Pleasure or delight.

Here: Troilus is with Criseyde in pleasurable peace, in the couplet Burton places among romance unions.

Context: Chaucer’s lovers are quoted within Burton’s marriage conclusion; the supplied note identifies the end of book 3, not the conclusion of the entire poem, and does not make them married.

Source: DJR-143-51; Edition page: 589; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in lust and in quiet

Modern rendering: in pleasure and at peace

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Lust supplies pleasure; quiet supplies peace. The two nouns remain separate.

Context passages: DJR-143-50, DJR-143-52

lust after

BAL-0209-V002 · Lust and lusty

Printed “lust after” (English; phrase).

Desire or crave something strongly.

Here: The object is money, explicitly named before the relative clause.

Context: Burton quotes 1 Timothy within his account of covetousness.

Source: DJR-043-35; Edition page: 114; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they that lust after it

Modern rendering: those who crave it

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Lust after supplies crave; it refers back to money.

Context passages: DJR-043-34, DJR-043-36

lusty

BAL-0209-V004 · Lust and lusty

Printed “lusty” (English; lemma).

Bodily vigorous or robust.

Here: Vigour and fullness of blood are the stated exception to Montalto’s restriction on sexual activity.

Context: Burton reports a conditional medical opinion, immediately distinguishing another author’s prohibition for labourers; it is historical regimen, not current advice.

Source: DJR-072-06; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: very lusty

Modern rendering: very vigorous

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes bodily vigorous or robust.

Context passages: DJR-072-05, DJR-072-07

Further local use

Printed “lustie” (English; lemma).

Here: Physical capacity is placed within a difficult-to-determine middle course between extremes.

Context: Burton reports humoral differences and literary examples of exceptional capacity, then contrasts those unable to sustain the exertion.

Source: DJR-072-10; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: strong and lustie

Modern rendering: strong, vigorous

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes vigorous or robust.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-072-11

Further local use

Printed “lusty” (English; lemma).

Here: Love’s effects are said to be most evident among the young and vigorous, richly fed, noble and idle.

Context: Burton first says all ranks and conditions are affected; most evident does not mean exclusively confined to these people.

Source: DJR-115-47; Edition page: 445; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: yong and lusty

Modern rendering: young and vigorous

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes vigorous.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-115-48

Further local use

Printed “lusty” (English; lemma).

Here: A hostile argument against marriage turns vigour into a prediction of excessive desire.

Context: Burton’s dissuasive conditional catalogue makes the sexual accusation with lascivious, not with lusty alone.

Source: DJR-139-13; Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if lusty, too lascivious

Modern rendering: if vigorous, too lustful

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Lusty contributes vigorous; too lascivious supplies the added accusation too lustful.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Maculae; cosmic dancing

BAL-0205-V009 · Dancing

Printed “Maculæ” (Latin; phrase).

Spots; plural of Latin macula.

Here: The spots enter Burton’s playful cosmic dance alongside planets; his identification as thirty-three Bourbonian planets remains unresolved.

Context: Burton reports competing astronomical descriptions with some say and attributes the sun-as-lyre-player phrase to Fromundus.

Source; Context passages: DJR-124-53

Edition page: 493; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those thirty three Maculæ or Burbonian planet

Modern rendering: those thirty-three spots or Bourbonian planets

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Maculæ contributes spots; Bourbonian planets is the alternative description and the modern text pluralizes Burton’s printed planet.

Uncertainty: The thirty-three bodies and exact Fromundus passage, and the two Austrian bodies at Saturn in the continuation, remain unresolved; this is historical cosmological imagery.

Context passages: DJR-124-54

magnetic

BAL-0215-V006 · Lodestone and adamant

Printed “magnetique” (English; lemma).

Having the attractive quality of a magnet.

Here: The phrase describes the hidden force ascribed to a woman’s attraction.

Context: Burton restates an attributed Fonseca claim after the invocation of Venus; it belongs to the historical argument about love.

Source: DJR-115-10; Edition page: 443; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a magnetique vertue

Modern rendering: a magnetic force

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Magnetique contributes magnetic; vertue supplies effective force or power.

magnetic

BAL-0215-V015 · Lodestone and adamant

Printed “magneticall” (English; lemma).

Operating by a supposed sympathetic or magnetic influence, including influence at a distance.

Here: Supposed sympathetic action is invoked for remedies against imposed love; it does not require a physical lodestone.

Context: Burton reports Cardano’s examples after saying magical remedies are not permitted, then calls the ensuing prescriptions absurd; the claims remain historical, not present medical advice.

Source: DJR-139-50; Edition page: 572; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: magneticall medicines

Modern rendering: sympathetic remedies

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Magneticall supplies sympathetic, naming the supposed manner of action; medicines supplies remedies.

Context passages: DJR-139-49, DJR-139-51, DJR-139-52, DJR-139-53, DJR-139-54

Further local use

Printed “magnetically” (English; lemma).

Here: Fresh wounds are said to heal through weapon salve acting by sympathy, rather than through direct application of a lodestone.

Context: Crollius and Goclenius defend the claim, Libavius opposes it and many dispute it. Burton next explains such cures through imagination and belief; the margin’s credulity differs from the body’s incredulity.

Source: DJR-039-27; Edition page: 95–96; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: magnetically cured

Modern rendering: healed magnetically

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Magnetically describes the supposed mode of healing; cured supplies healed.

Sense relation: The adverb expresses the same supposed sympathetic mode of action in a disputed medical application.

Context passages: DJR-039-26, DJR-039-28, DJR-039-29, DJR-039-30

Further local use

Printed “magnetical” (English; lemma).

Here: Purported communication by magnetic influence is listed beside concealed writing and ciphers.

Context: Burton explicitly attributes its rejection as fabulous and false to Cabeus; Nuntius Animatus remains an unidentified title, not a proven apparatus.

Source: DJR-125-59; Edition page: 498; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: magnetical telling of their minds

Modern rendering: magnetic communication of their thoughts

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Magnetical supplies magnetic, the alleged mode of transmission; telling of their minds supplies communication of their thoughts.

Sense relation: A related application of alleged magnetic influence to communication rather than healing or erotic attraction; the local rejection is essential.

Context passages: DJR-125-58, DJR-125-60

make an end of miseries

BAL-0254-V006 · Make away

Printed “made an end of her miseries” (English; phrase).

Brought her sufferings to an end, here in an account ending with her death.

Here: The phrase concerns Joan of Spain after an unhappy life.

Context: It does not establish that she killed herself: the original Latin margin says she spent the rest of her time in distress, while the body gives a stronger causal story about both royal deaths.

Source: DJR-148-11; Edition page: 614; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: made an end of her miseries

Modern rendering: brought her miseries to an end

Word and construction: The metaphor of ending is retained; no self-killing verb or reflexive object is supplied.

Uncertainty: Burton’s causal account is stronger than N11705; the manner of her death cannot be inferred from this expression.

Context passages: DJR-148-10, DJR-148-12

Alignment conventions: A1.

make away oneself

BAL-0254-V001 · Make away

Printed “make away themselves” (English; phrase).

To kill oneself; make away means cause death, and themselves makes the people both agents and victims.

Here: Burton describes self-killing as an extreme result of anguish associated with want.

Context: The passage describes the distress of poverty; the following imperative verse is a historical expression of despair, not the edition’s instruction.

Source; Context passages: DJR-053-33

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to make away themselves

Modern rendering: to kill themselves

Word and construction: The obsolete expression is made direct; themselves preserves the reflexive object.

Context passages: DJR-053-30, DJR-053-31, DJR-053-32, DJR-053-34, DJR-053-35, DJR-053-36, DJR-053-37, DJR-053-38, DJR-053-39

Alignment conventions: A1.

Further local use

Printed “make away himself” (English; phrase).

Citation key: make away oneself.

Here: The phrase names the action whose lawfulness and judgment the philosophers debate.

Context: Whether makes this a question; the subsequent attributions must be read with Burton’s rejection and plea for mitigated judgment at the end.

Source; Context passages: DJR-066-03

Edition page: 216; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to make away himself

Modern rendering: to kill himself

Word and construction: The direct equivalent preserves the reflexive object within the larger question of lawfulness.

Sense relation: The same action becomes the subject of a reported ethical debate.

Context passages: DJR-066-01, DJR-066-02, DJR-066-04, DJR-066-05, DJR-066-06, DJR-066-07, DJR-066-08, DJR-066-09, DJR-066-10, DJR-066-11, DJR-066-12, DJR-066-13, DJR-066-14, DJR-066-15, DJR-066-16, DJR-066-17, DJR-066-18, DJR-066-19, DJR-066-20, DJR-066-21, DJR-066-22

Alignment conventions: A1.

Further local use

Printed “make thy self away” (English; phrase).

Citation key: make oneself away.

Here: The phrase occurs in Burton’s expanded English verse about despair under poverty.

Context: The command belongs to the quoted historical voice, after Latin attributed to Theognis; it is not a counsel of this article.

Source: DJR-053-35; Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Goe make thy self away

Modern rendering: Go and put an end to yourself.

Word and construction: The modern euphemism means kill yourself in this verse; Go and preserves the imperative force as an attributed utterance.

Sense relation: The inverted object placement and second-person reflexive express the same self-killing sense.

Context passages: DJR-053-33, DJR-053-34, DJR-053-36

Alignment conventions: A1.

Further local use

Printed “make away himself” (English; phrase).

Citation key: make away oneself.

Here: A patient is reported determined to kill himself because of unfounded fear of punishment.

Context: He believes he has killed a man and cannot be dissuaded for three years; the passage does not establish either the alleged murder or a completed suicide.

Source; Context passages: DJR-058-35

Edition page: 182; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: would needs make away himself

Modern rendering: determined to take his own life

Word and construction: Would needs supplies determination; the phrase describes intent rather than an accomplished act.

Sense relation: The same action is contemplated under an unfounded belief, not narrated as completed.

Context passages: DJR-058-34, DJR-058-36

Alignment conventions: A1.

Further local use

Printed “make away themselves” (English; phrase).

Citation key: make away oneself.

Here: The account describes recurrent temptation.

Context: The next paragraphs allow renewed pleasure in life and then renewed distress, so neither the temptation nor its relief is made permanent.

Source: DJR-059-10; Edition page: 184; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: often tempted, I say, to make away themselves

Modern rendering: often tempted, I say, to do away with themselves

Word and construction: Often and tempted retain frequency and non-completion; do away with is another euphemism for self-killing.

Sense relation: The same sense appears as fluctuating temptation.

Context passages: DJR-059-11, DJR-059-12, DJR-059-13

Alignment conventions: A1.

Further local use

Printed “make away himself” (English; phrase).

Citation key: make away oneself.

Here: Porphyry’s intention is interrupted by Plotinus’s consolation in Burton’s retelling.

Context: The supplied comparison says Plotinus visited and advised departure from Rome; Burton instead gives a chance meeting and immediate comfort, followed by counsel to treat sufferers gently.

Source; Context passages: DJR-084-27

Edition page: 297; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he was going to make away himself

Modern rendering: he was about to take his own life

Word and construction: Was going to becomes was about to, preserving intention before the intervening help.

Sense relation: The reported intended action is averted, rather than completed.

Context passages: DJR-084-26, DJR-084-28

Alignment conventions: A1.

Further local use

Printed “made away themselves” (English; phrase).

Citation key: make away oneself.

Here: Two brothers’ deaths lead first to a punitive burial decision and then its revocation.

Context: Burton attributes the case to Foreest; further inquiry into suffering and loss of reason changes the judgment, and the next paragraph leaves the souls’ fate to God.

Source; Context passages: DJR-066-21

Edition page: 454; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: two melancholy brethren, that made away themselves

Modern rendering: two melancholy brothers who killed themselves

Word and construction: Made away becomes killed in the completed past; the reflexive preserves agency and object.

Sense relation: The same completed action is followed by reconsideration and pity, not an unqualified punitive conclusion.

Context passages: DJR-066-20, DJR-066-22

Alignment conventions: A1.

Further local use

Printed “make away themselves” (English; phrase).

Citation key: make away oneself.

Here: Self-killing is the stated exception to the claim that melancholy seldom causes death.

Context: Burton invokes medical authorities and calls the occurrence frequent, even among people afraid of death; this historical prognosis supplies no statistical risk estimate.

Source; Context passages: DJR-065-13

Edition page: 213; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they make away themselves

Modern rendering: they kill themselves

Word and construction: The reflexive agent and object are retained within the preceding exception to seldom-fatal illness.

Sense relation: The same action is the exception in a severe historical prognosis, not a predicted outcome for every sufferer.

Context passages: DJR-065-12, DJR-065-14, DJR-065-15, DJR-065-16

Alignment conventions: A1.

Further local use

Printed “make away her self” (English; phrase).

Citation key: make away oneself.

Here: Joessa’s reported resolve is conditional on the lover’s refusal and is intended to move him.

Context: The story is Lucian’s literary dialogue, used by Burton in a generalization about feigned passions; the supplied comparison identifies Lysias as the addressee, whereas Burton calls him Pythius. No completed death is reported.

Source; Context passages: DJR-125-45

Edition page: 497; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if he would not have her, she was resolv’d to make away her self

Modern rendering: if he would not have her she was determined to kill herself

Word and construction: If retains the condition, resolved becomes determined, and make away her self kill herself; intention is not completion.

Sense relation: A conditional threat in an attributed literary manipulation differs from the historical case descriptions.

Context passages: DJR-125-43, DJR-125-44, DJR-125-46, DJR-125-47

Alignment conventions: A1.

Further local use

Printed “make away himself” (English; phrase).

Citation key: make away oneself.

Here: Platter’s patient avoids church and the Rhine because he fears acting on temptation.

Context: Fear of the act and avoidance are not resolved intent. The paragraph immediately qualifies the catalogue by variable symptom severity and different responses to help.

Source: DJR-165-46; Edition page: 704; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for fear to make away himself

Modern rendering: for fear of killing himself

Word and construction: For fear retains the feared prospect; make away himself becomes killing himself, not a completed act.

Sense relation: The same act is feared and avoided, rather than resolved upon or completed.

Context passages: DJR-165-45, DJR-166-01

Alignment conventions: A1.

make away oneself and others

BAL-0254-V004 · Make away

Printed “make away themselves and multitudes of others” (English; phrase).

Bring about one’s own death and the deaths of many others.

Here: Pride and hoped-for military fame prompt reckless action causing collective destruction.

Context: Burton condemns rash false honour while expressly defending necessary soldiering; this need not denote a separate deliberate act of suicide.

Source; Context passages: DJR-010-06

Edition page: 33; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to make away themselves and multitudes of others

Modern rendering: to destroy themselves and multitudes of others

Word and construction: Destroy preserves the double object and allows the wider war-caused ruin rather than prescribing a particular mechanism.

Context passages: DJR-010-01, DJR-010-02, DJR-010-05, DJR-010-07

Alignment conventions: A1.

Further local use

Printed “make away themselves and others” (English; phrase).

Citation key: make away oneself and others.

Here: Burton attributes self-killing and homicide under jealous madness to Vives.

Context: The preceding prognosis says generally and unless relieved; the nearby examples combine literary stories, transmitted historical allegations and medical case reports, not a modern prediction for all jealous people.

Source; Context passages: DJR-148-05

Edition page: 613; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they make away themselves and others

Modern rendering: they often kill themselves and others

Alignment scope: phrase with often supplied from preceding many times

Word and construction: The two objects remain; often comes from the preceding many times in the wider original sentence.

Sense relation: The double-object phrase appears in the jealousy prognosis, with a different reported causal setting.

Context passages: DJR-148-03, DJR-148-04, DJR-148-06, DJR-148-07, DJR-148-08, DJR-148-09, DJR-148-10, DJR-148-11, DJR-148-12

make conscience

B3C-0053-V003 · Scruple · BAL-0053

Printed “mad’st any conscience” (English; phrase).

Regard conduct as morally binding or worthy of scruple.

Here: The imagined accusation says the sufferer never had moral scruple about the enumerated offences.

Context: The accusation is staged in the sufferer’s voice; Burton’s ensuing reply distinguishes unwanted thoughts and rejected assent from settled, final rejection.

Source: DJR-167-18; Edition page: 711; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mad’st any conscience

Modern rendering: had any scruple

Continuation id: B3C-0053

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: Made conscience is rendered had scruple; any remains. Never is outside these exact aligned units but governs them in both sentences.

Context passages: DJR-167-15, DJR-167-16, DJR-167-17, DJR-167-19, DJR-167-26, DJR-167-27, DJR-167-28, DJR-167-29, DJR-167-30, DJR-167-31, DJR-167-32, DJR-167-33, DJR-167-34, DJR-167-35, DJR-167-36, DJR-167-37, DJR-167-38

make property away

BAL-0254-V005 · Make away

Printed “make all away” (English; phrase).

Dispose of or transfer all the property.

Here: A rich widow is said to give her property to children of her previous marriage.

Context: The accusation belongs to accumulated anti-marriage arguments addressed to the lovesick; the nearby halter is an image of entrapment, not a reported death.

Source; Context passages: DJR-139-13

Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: she will make all away before hand, to her other children

Modern rendering: she will hand everything over beforehand to her other children

Word and construction: Make all away becomes hand everything over; the recipient and prior timing show a property transfer rather than killing.

Context passages: DJR-139-11, DJR-139-12, DJR-139-14, DJR-139-15, DJR-139-16

Alignment conventions: A1.

make someone away

BAL-0254-V003 · Make away

Printed “make him away” (English; phrase).

To kill another person or have that person killed.

Here: A useful retainer is killed once his services no longer benefit his master.

Context: Burton uses the Bayezid and Ahmed Pasha story within his satire of interested friendship; the original Giovio margin specifies an order to kill, and its exact source is uncollated.

Source; Context passages: DJR-010-25

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: make him away

Modern rendering: they kill him

Word and construction: They is supplied from the preceding agents; him remains the retainer and is not reflexive.

Context passages: DJR-010-24, DJR-010-26

Alignment conventions: A1.

Further local use

Printed “make them away” (English; phrase).

Citation key: make someone away.

Here: The alleged victims compel other people to kill them.

Context: Burton repeats hostile accounts of Circumcellions and Donatists before condemning the approving doctrines; the immediate killers are others, not the grammatical victims.

Source; Context passages: DJR-066-17

Edition page: 454; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: compelled others to make them away

Modern rendering: compelled others to kill them

Word and construction: Others remains the agent of killing; them refers to those who compel the act.

Sense relation: The non-reflexive construction identifies external killers even though the victims allegedly procure their deaths.

Context passages: DJR-066-15, DJR-066-16, DJR-066-18, DJR-066-19, DJR-066-20, DJR-066-21, DJR-066-22

Alignment conventions: A1.

Further local use

Printed “made away by Ferdegunde his Queene” (English; phrase).

Citation key: make someone away.

Here: Chilperic is the victim and Fredegund the person said to arrange his death.

Context: The narrated murder is attributed to Paolo Emili; the text does not say the queen personally performs the killing.

Source; Context passages: DJR-148-08

Edition page: 614; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: made away by Ferdegunde his Queene

Modern rendering: killed through the agency of his queen, Fredegund

Word and construction: The passive preserves the victim, and through the agency makes the queen’s arranging role explicit.

Sense relation: The passive construction keeps homicide distinct from self-killing and preserves indirect agency.

Context passages: DJR-148-03, DJR-148-04, DJR-148-05, DJR-148-06, DJR-148-07, DJR-148-09, DJR-148-10, DJR-148-11, DJR-148-12

Alignment conventions: A1.

Further local use

Printed “make him away” (English; phrase).

Citation key: make someone away.

Here: The queen immediately arranges the king’s killing after realizing he has heard her disclosure.

Context: This is the attributed story’s arranging action, not direct evidence establishing the historical incident.

Source: DJR-148-08; Edition page: 614; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: she instantly took order to make him away

Modern rendering: she immediately arranged to have him killed

Word and construction: Took order becomes arranged; him is the husband, and have him killed preserves indirect agency.

Sense relation: The active construction states the arrangement that explains the preceding passive.

Context passages: DJR-148-06, DJR-148-07, DJR-148-09

Alignment conventions: A1.

Further local use

Printed “made away by her jealous husband” (English; phrase).

Citation key: make someone away.

Here: Justina is the victim of her husband’s violence.

Context: Burton’s warning about marriage uses a story and epitaph attributed to Camerarius; neither the story nor the broad medical claim is independently authenticated here.

Source; Context passages: DJR-150-50

Edition page: 628; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: made away by her jealous husband

Modern rendering: killed by her jealous husband

Word and construction: The passive identifies her husband as killer; the phrase does not mean that she kills herself.

Sense relation: Another passive makes the victim and killer explicit.

Context passages: DJR-150-49, DJR-150-51, DJR-150-52

Alignment conventions: A1.

Make suit

BAL-0203-V013 · Courtship and wooing

Printed “make sute” (English; phrase).

Initiate an amorous request or advance.

Here: Women are described as confined to a passive role by modesty, despite having desires they wish to express.

Context: Burton’s account of social impediments; may not concerns permission, not absence of desire.

Source; Context passages: DJR-140-21

Edition page: 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they may not make sute

Modern rendering: they may not make advances

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Make sute is an idiom for initiating the request; may not retains the restriction.

Context passages: DJR-140-16, DJR-140-17, DJR-140-18, DJR-140-19, DJR-140-20

malice

BAL-0246-V008 · Envy, malice and hatred

Printed “malice” (English; lemma).

Hostile ill will, especially a disposition to devise injury.

Here: Malice and deadly hatred make the injured party imagine harm to an adversary and his family.

Context: Burton’s generalizing we satirizes the retaliatory response when material interests are touched; malice and hatred are coordinated, not declared identical.

Source: DJR-109-47; Edition page: 419; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: what malice, deadly hatred can invent, that shall be done

Modern rendering: Whatever malice and deadly hatred can devise will be done

Word and construction: Malice retains its sense of hostile intention; deadly hatred is the accompanying disposition, not its translation.

Context passages: DJR-109-46, DJR-109-48, DJR-109-49, DJR-109-50

Alignment conventions: A1.

Further local use

Printed “owes him malice” (English; phrase).

Citation key: owe malice.

Here: The sufferer imagines that others bear him hostility.

Context: He thinks governs this account: the symptoms passage does not establish that the supposed persecutors actually intend harm.

Source: DJR-058-41; Edition page: 182; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: owes him malice

Modern rendering: bears him malice

Word and construction: Owes becomes bears, clarifying the idiom; the enclosing he thinks retains the status of a belief.

Sense relation: The same hostile-intention sense is an attributed fear rather than an established fact about others.

Context passages: DJR-058-40, DJR-058-42

Alignment conventions: A1.

malice

BAL-0246-V015 · Envy, malice and hatred

Printed “malice” (English; lemma).

Harmful quality or harmfulness.

Here: The word describes the malign quality of a melancholic humour rather than a hostile intention.

Context: The proposition belongs to Burton’s historical bloodletting discussion: the quality of blood is said to moderate the humour’s harmfulness.

Source: DJR-106-15; Edition page: 398; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the malice of melancholy

Modern rendering: the harmfulness of melancholy

Word and construction: Malice becomes harmfulness; melancholy names the bodily humour in this medical argument.

Context passages: DJR-106-14, DJR-106-16

Alignment conventions: A1.

Further local use

Printed “malitia” (Latin; lemma).

Citation key: malitia.

Here: A humour’s harmfulness is said to be moderated by good blood.

Context: This is an attributed historical medical explanation, not an instruction for present treatment.

Source: DJR-106-15; Edition page: 398; Source layer: original marginal quotation.

Note; Modern note: N08033

Page label type: printed source label.

Source wording and original alignment: Succi melancholici malitia à sanguinis bonitate corrigitur.

Modern rendering: The harmfulness of the melancholic humour is moderated by the goodness of the blood.

Word and construction: Malitia supplies harmfulness; succi melancholici specifies the humour, and the passive clause preserves blood’s goodness as the moderating agency.

Modern container: note

Sense relation: The margin explicitly names the bodily humour whose harmful quality the English calls malice.

Alignment conventions: A1.

malice

BAL-0246-V016 · Envy, malice and hatred

Printed “malice” (English; lemma).

Wickedness or moral evil.

Here: Human wrongdoing is bounded in a consolation contrasting it with limitless divine mercy.

Context: Burton quotes Chrysostom and then expressly warns that this comfort is not an invitation to security and negligence.

Source: DJR-166-32; Edition page: 707; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Thy malice may be measured, but Gods mercy cannot be defined

Modern rendering: Your wickedness may be measured, but God’s mercy cannot be bounded

Word and construction: Malice becomes wickedness; defined means bounded, and the contrast preserves finite wrongdoing against unbounded mercy.

Context passages: DJR-166-31, DJR-166-33

Alignment conventions: A1.

Further local use

Printed “malitia” (Latin; lemma).

Citation key: malitia.

Here: The sinner’s wickedness has a measure.

Context: The original marginal wording supports the quoted consolation, with the following warning against negligent presumption.

Source: DJR-166-32; Edition page: 707; Source layer: original marginal quotation.

Note; Modern note: N13090

Page label type: printed source label.

Source wording and original alignment: Tua quidem malitia mensuram habet

Modern rendering: your wickedness indeed has a measure

Word and construction: Malitia is wickedness; tua assigns it to the person addressed, and mensuram habet gives it a limit.

Modern container: note

Sense relation: The Latin margin uses malitia for human moral evil.

Context passages: DJR-166-33

Alignment conventions: A1.

Further local use

Printed “malitia” (Latin; lemma).

Citation key: malitia.

Here: Perfect goodness is described as overcoming all wickedness.

Context: The argument occurs in a consolatory theological analogy, followed by an exhortation to patience rather than a promise of immediate bodily cure.

Source: DJR-166-40; Edition page: 708; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Non est perfecta bonitas à qua non omnis malitia vincitur

Modern rendering: Goodness is not perfect unless it overcomes all wickedness

Word and construction: Malitia is wickedness; the negative construction makes overcoming it a condition of perfect goodness.

Sense relation: The same moral-evil sense stands in a later argument about divine goodness.

Context passages: DJR-166-39, DJR-166-41

Alignment conventions: A1.

Further local use

Printed “malice” (English; lemma).

Citation key: malice.

Here: All malice is the object that perfect goodness must be able to overcome.

Context: Burton’s separate English reformulation follows the Latin maxim.

Source: DJR-166-40; Edition page: 708; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his goodness is not absolute and perfect, if it be not able to overcome all malice

Modern rendering: his goodness is not complete and perfect if it cannot overcome all wickedness

Word and construction: Malice becomes wickedness; both negatives and the conditional ability to overcome remain.

Sense relation: The English restatement independently uses malice for wickedness.

Context passages: DJR-166-39, DJR-166-41

Alignment conventions: A1.

mancipate

BAL-0241-V039 · Liberty and servitude

Printed “mancipate” (English; lemma).

To put into bondage or enslavement.

Here: Mancipate is a verb, glossed by sell; voluntarily is a separate qualification, and hunger and poverty constrain the reported choice.

Context: Burton explicitly begins if we may give credit to Münster. The Lithuanian report remains uncollated, and the neighbouring accounts of death in distress are reports rather than present advice.

Source; Context passages: DJR-053-38

Edition page: 160; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they voluntarily mancipate, and sell themselves, their wives and children to rich men

Modern rendering: people voluntarily enslave themselves, selling themselves, their wives and children to the rich

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-053-37, DJR-053-39

manhood

BAL-0296-V014 · War and peace

Printed “manhood” (English; lemma).

Courage or valour.

Here: The commendatory name given to public violence that would be punished as private murder.

Context: Burton exposes a change of name and social reward, supported by the Cyprian margin; he does not simply endorse the classification as courage.

Source; Context passages: DJR-010-11

Edition page: 33–34; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if the same fact be done in publike in wars, it is called manhood

Modern rendering: becomes courage when done publicly in war

Alignment scope: contextual clause within the complete private/public contrast

Word and construction: Manhood supplies courage; becomes compresses is called within the fuller modern contrast about the same act, whose antecedent stands earlier.

Context passages: DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10

manum de tabella

BAL-0292-V017 · Utopia

Printed “Manum de tabella” (Latin; phrase).

Hand away from the picture: manum is hand, de means away from and tabella a picture or painted panel; a proverbial command to stop.

Here: Burton ends the imagined constitution as a writer putting down work at a picture.

Context: He says a full continuation would require a volume and that his present limits will not allow further wandering.

Source; Context passages: DJR-017-18

Edition page: 67–68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Manum de tabella

Modern rendering: Take your hand from the picture

Word and construction: Take is the supplied imperative implicit in the Latin command, and your supplies the addressed person’s possessive.

Context passages: DJR-017-13, DJR-017-14, DJR-017-15, DJR-017-16, DJR-017-17, DJR-017-19, DJR-017-20

Alignment conventions: A1.

manure

BAL-0295-V001 · Manure

Printed “well manured” (English; lemma).

Cultivate or improve land; well means successfully or thoroughly.

Here: A well-cultivated country among England’s claimed blessings.

Context: Burton’s praise retains its Jacobean setting, including James and the 1603 union of crowns, and is immediately qualified by abuses requiring reform.

Source; Context passages: DJR-014-09

Edition page: 52–53; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: well manured

Modern rendering: a well-cultivated country

Alignment scope: original descriptive fragment rendered with a contextual noun supplied

Word and construction: Manured supplies cultivated and well remains well; a and country are supplied from the national context, not separate words in the original fragment.

Translator-supplied words: a

Translator-supplied words: country

Context passages: DJR-014-07, DJR-014-08, DJR-014-10, DJR-014-11

Further local use

Printed “manure” (English; lemma).

Citation key: manure.

Here: Cultivate or improve the land.

Context: Burton proposes secure long leases, a known rent and a known lease premium as incentives for tenants; fine means a lease payment, not a punitive charge.

Source; Context passages: DJR-016-16

Edition page: 62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: manure, plant trees, drean, fence

Modern rendering: to cultivate it, plant trees, drain it, fence it

Word and construction: Manure supplies cultivate; it is supplied from the preceding lands, as it is again for drain and fence. The list distinguishes cultivation from its other improvement activities.

Context passages: DJR-016-14, DJR-016-15, DJR-016-17, DJR-016-18, DJR-016-19

Alignment conventions: A1.

Further local use

Printed “manured” (English; lemma).

Citation key: manure.

Here: Cultivated or improved for productive use.

Context: The imagined supervisors determine suitable uses of land and its division between lords and tenants; Burton subsequently rejects complete equality.

Source; Context passages: DJR-016-17

Edition page: 62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: how to be manured, tilled, rectified

Modern rendering: how it should be cultivated, tilled, and improved

Word and construction: Manured supplies cultivated, tilled remains tilled, and rectified supplies improved; it is supplied from the preceding land.

Context passages: DJR-016-14, DJR-016-15, DJR-016-16, DJR-016-18, DJR-016-19

Alignment conventions: A1.

Further local use

Printed “manured” (English; lemma).

Citation key: manure.

Here: Cultivated or improved by human skill.

Context: Burton declares the Arabian wilderness incapable of cultivation because of waterlessness, rocks and sand, contrasting it with watered Damascus; the absolute geographical generalization is his.

Source; Context passages: DJR-074-16

Edition page: 250; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by no art can be manured

Modern rendering: no skill can cultivate

Word and construction: Art supplies skill; the passive be manured becomes active cultivate, preserving the negative no and the claimed incapacity.

Context passages: DJR-074-14, DJR-074-15, DJR-074-17, DJR-074-18

Alignment conventions: A1.

Further local use

Printed “manured” (English; lemma).

Citation key: manure.

Here: Cultivated, worked or improved.

Context: Burton includes cultivated grounds among unhealthy sites in a compressed account attributed to Varro. The supplied comparison distinguishes the original speakers and the narrower warnings about riverside orientation and marshes.

Source; Context passages: DJR-077-06

Edition page: 261; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: marish and manured grounds

Modern rendering: marshy and cultivated land

Word and construction: Manured supplies cultivated, marish marshy, and grounds land; nothing in this phrase restricts cultivation to the addition of dung.

Context passages: DJR-077-04, DJR-077-05, DJR-077-07, DJR-077-08

Alignment conventions: A1.

manure

BAL-0295-V002 · Manure

Printed “manure” (English; lemma).

Cultivation or improvement of land, used as a noun.

Here: The intensive working of land that Burton says follows industry and makes barren soil fertile.

Context: His economic claim praises industry; the following sheep example adds dung-fertilisation as a particular means rather than defining all manure narrowly.

Source; Context passages: DJR-014-20

Edition page: 54; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: much manure

Modern rendering: intensive cultivation

Word and construction: Manure supplies cultivation; much is rendered intensive in this account of extensive effort.

Context passages: DJR-014-18, DJR-014-19, DJR-014-21, DJR-014-22

Alignment conventions: A1.

manure

BAL-0295-V003 · Manure

Printed “manured” (English; lemma).

Tend or cultivate, extended figuratively to a plant’s continued life in literature.

Here: Poets preserve the oak of Marius in verse after the physical tree has died.

Context: Burton’s literary-survival image occurs in the account of patronage and desire for fame; he imputes that motive to Cosimo while expressly conceding that sincere charity also exists.

Source; Context passages: DJR-112-24

Edition page: 431; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: set and manured by those ever-living wits

Modern rendering: planted and tended by those ever-living minds

Word and construction: Set supplies planted, manured tended and wits minds or writers; the plant, not the writers themselves, is what is tended.

Context passages: DJR-112-21, DJR-112-22, DJR-112-23, DJR-112-25, DJR-112-26

Alignment conventions: A1.

Man’s estate; adulthood

BAL-0274-V004 · Estate

Printed “mans estate” (English; family).

The condition or stage of adult life.

Here: Children reach adulthood after their parents’ expenditure on education, then are allegedly neglected.

Context: Democritus’s speech in Burton’s retelling criticizes reversal of parental affection.

Source; Context passages: DJR-008-12

Edition page: 24; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: when they grow to mans estate

Modern rendering: when they reach adulthood

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Mans estate supplies adulthood; grow to becomes reach. The phrase denotes maturation, not inheritance of a man’s property.

Context passages: DJR-008-11, DJR-008-13

Mare liberum

BAL-0241-V040 · Liberty and servitude

Printed “Mare liberum” (Latin title; phrase).

The sea understood as open to navigation and commerce.

Here: Mare is sea and liberum its neuter singular adjective, free. The marginal reference identifies Grotius’s book; the phrase is a title invoked in a commercial dispute.

Context: Burton’s Tush rejects complacency about Dutch fishing and English dependency; invoking the title is not an endorsement of all Grotius’s argument.

Source; Context passages: DJR-014-38

Edition page: 56; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Mare liberum

Modern rendering: the free sea

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-014-37, DJR-014-39

maritus

BAL-0234-V015 · Marriage

Printed “maritus” (Latin; lemma).

A husband.

Here: Maritus supplies husband, fidus faithful; conjux means wife in this coordination and chara supplies dear. Domi gives at home with the predicate, rather than modifying either spouse.

Context: Burton quotes a concordant household ideal. The following devotion examples include legendary and uncollated reports.

Source; Context passages: DJR-142-63

Edition page: 585; Source layer: original body; Page label type: printed source label.

Source wording: chara domi conjux, fidusque maritus

Original wording: Quam cum chara domi conjux, fidusque maritus Unanimes degunt

Modern rendering: Than when a dear wife and faithful husband Live together at home in harmony

Alignment scope: Complete comparative subordinate clause with the locative redistributed

Word and construction: Maritus supplies husband and fidus faithful; conjux supplies wife and chara dear; domi becomes at home after live, and unanimes supplies in harmony. Quam cum gives than when.

Context passages: DJR-142-59, DJR-142-60, DJR-142-61, DJR-142-62, DJR-142-64, DJR-142-65, DJR-143-01, DJR-143-02, DJR-143-03

marriage

BAL-0234-V001 · Marriage

Printed “marriage” (English; lemma).

The marital relationship or state of life.

Here: Unfortunate supplies the unhappiness; marriage itself names the relationship, which the same sentence calls honourable and potentially happy.

Context: Burton ranks unhappy marriage among causes of melancholy, conditional upon disagreement or unsuitable matching. The continuation makes distress reciprocal between husbands and wives.

Source; Context passages: DJR-055-36

Edition page: 168; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: unfortunate marriage

Modern rendering: an unhappy marriage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-055-34, DJR-055-35, DJR-055-37, DJR-055-38, DJR-055-39, DJR-055-40, DJR-055-41, DJR-055-42, DJR-055-43, DJR-055-44, DJR-055-45, DJR-056-01, DJR-056-02

Further local use

Printed “marriage” (English; lemma).

Citation key: marriage.

Here: The thing refers back to marriage; the modern resolves that reference explicitly. Burton distinguishes the institution from the partners’ conduct.

Context: The denial occurs inside his supposedly sober anti-marriage argument. Happiness is conditional on spouses being temperate, wise and virtuous.

Source; Context passages: DJR-138-44

Edition page: 566–567; Source layer: original body; Page label type: printed source label.

Source wording: In sober sadness, marriage is a bondage, a thralldom, an yoke, an hinderance to all good enterprises, (he hath married a wife and cannot come) a stop to all preferments, a rock on which many are saved, many impinge and are cast away: not that the thing is evill in it self or troublesome, but full of all contentment and happiness, one of the three things which please God, when a man and his wife agree together, an honorable and happy estate, who knows it not? If they be sober, wise, honest, as the Poet infers,

Original wording: not that the thing is evill in it self or troublesome

Modern rendering: Not that marriage itself is evil or troublesome

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Marriage replaces the anaphoric the thing; not negates the claim of inherent evil or trouble. The modern is a clarified clause rather than a word-for-word rendering.

Context passages: DJR-138-38, DJR-138-39, DJR-138-40, DJR-138-41, DJR-138-42, DJR-138-43, DJR-138-45, DJR-138-46, DJR-138-47, DJR-138-48, DJR-138-49, DJR-138-50, DJR-138-51, DJR-138-52, DJR-138-53, DJR-138-54, DJR-138-55, DJR-138-56, DJR-138-57, DJR-138-58, DJR-138-59, DJR-138-60, DJR-138-61, DJR-138-62, DJR-138-63

Further local use

Printed “marriage” (English; lemma).

Citation key: marriage.

Here: Marriage is presented as the last available remedy in the historical argument about love melancholy. Last, best and cure are claims made about it, not part of its lexical definition.

Context: The ensuing clause requires both lovers’ desires, cleared obstacles and absence of another remedy. The preceding treatment has considered unwilling lovers, parents, poverty and religious vows.

Source; Context passages: DJR-143-48

Edition page: 588–589; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this of marriage, is the last and best refuge, and cure of Heroicall love

Modern rendering: marriage is the last and best refuge and cure for love melancholy

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: This of marriage is compressed to marriage; Heroicall love is the historical lovesickness rendered love melancholy.

Context passages: DJR-140-01, DJR-140-02, DJR-140-03, DJR-140-04, DJR-140-05, DJR-140-06, DJR-140-07, DJR-140-08, DJR-140-09, DJR-140-10, DJR-140-11, DJR-140-12, DJR-140-13, DJR-140-14, DJR-140-15, DJR-140-16, DJR-140-70, DJR-140-71, DJR-140-72, DJR-140-73, DJR-140-74, DJR-140-75, DJR-140-76, DJR-140-77, DJR-140-78, DJR-140-79, DJR-140-80, DJR-140-81, DJR-140-82, DJR-140-83, DJR-140-84, DJR-140-85, DJR-140-86, DJR-140-87, DJR-140-88, DJR-140-89, DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-141-13, DJR-141-14, DJR-141-15, DJR-141-16, DJR-141-17, DJR-141-18, DJR-141-19, DJR-141-20, DJR-141-21, DJR-141-22, DJR-141-23, DJR-141-24, DJR-141-25,

DJR-141-26, DJR-141-27, DJR-141-28, DJR-141-29, DJR-141-30, DJR-141-31, DJR-141-32, DJR-141-33, DJR-141-34, DJR-141-35, DJR-141-36, DJR-141-37, DJR-141-38, DJR-141-39, DJR-141-40, DJR-141-41, DJR-141-42, DJR-141-43, DJR-141-44, DJR-141-45, DJR-141-46, DJR-141-47, DJR-141-48, DJR-141-49, DJR-141-50, DJR-141-51, DJR-141-52, DJR-141-53, DJR-142-01, DJR-142-02, DJR-142-03, DJR-142-04, DJR-142-05, DJR-142-06, DJR-142-07, DJR-142-08, DJR-142-09, DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-14, DJR-142-15, DJR-142-16, DJR-142-17, DJR-142-18, DJR-142-19, DJR-142-20, DJR-142-21, DJR-142-22, DJR-142-23, DJR-142-24, DJR-142-25, DJR-142-26, DJR-142-27, DJR-142-28, DJR-142-29, DJR-142-30, DJR-142-31, DJR-142-32, DJR-142-33, DJR-142-34, DJR-142-35, DJR-142-36, DJR-142-37, DJR-142-38, DJR-142-39, DJR-142-40, DJR-142-41, DJR-142-42, DJR-142-43, DJR-142-44, DJR-142-45, DJR-142-46, DJR-142-47, DJR-142-48, DJR-142-49, DJR-142-50, DJR-142-51, DJR-142-52, DJR-142-53, DJR-142-54, DJR-142-55, DJR-142-56, DJR-142-57, DJR-142-58, DJR-142-59, DJR-142-60, DJR-142-61, DJR-142-62, DJR-142-63, DJR-142-64, DJR-142-65, DJR-143-01, DJR-143-02, DJR-143-03, DJR-143-04, DJR-143-05, DJR-143-06, DJR-143-07, DJR-143-08, DJR-143-09, DJR-143-10, DJR-143-11, DJR-143-12, DJR-143-13, DJR-143-14, DJR-143-15, DJR-143-16, DJR-143-17, DJR-143-18, DJR-143-19, DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-27, DJR-143-28, DJR-143-29, DJR-143-30, DJR-143-31, DJR-143-32, DJR-143-33, DJR-143-34, DJR-143-35, DJR-143-36, DJR-143-37, DJR-143-38, DJR-143-39, DJR-143-40, DJR-143-41, DJR-143-42, DJR-143-43, DJR-143-44, DJR-143-45, DJR-143-46, DJR-143-47, DJR-143-49, DJR-143-50, DJR-143-51, DJR-143-52, DJR-143-53, DJR-143-54, DJR-143-55, DJR-143-56, DJR-143-57, DJR-143-58, DJR-143-59, DJR-143-60, DJR-143-61, DJR-143-62, DJR-143-63, DJR-143-64, DJR-143-65, DJR-143-66, DJR-143-67, DJR-143-68, DJR-143-69, DJR-143-70, DJR-143-71, DJR-143-72, DJR-143-73, DJR-143-74, DJR-143-75

Further local use

Printed “Marriage” (English; lemma).

Citation key: marriage.

Here: Marriage remains a legitimate good; detains concerns hindrance to devotion through disordered attachment.

Context: Gwalther’s reported warning condemns blind attachment, expressly not marriage itself; food, wealth and friendship receive the same qualification.

Source; Context passages: DJR-152-03

Edition page: 636; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Marriage, saith Gualter, detains many; a thing in it self laudable, good and necessary

Modern rendering: Marriage, says Gwalther, holds many back: a thing praiseworthy, good and necessary in itself

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-152-02, DJR-152-04

Further local use

Printed “marriage” (English; lemma).

Citation key: marriage.

Here: Marriage is the proposed union; the original or any other respect is moved beside poverty as a second subject in the modern.

Context: In Burton’s imagined polity the removal of financial barriers accompanies compulsory marriage and exclusions based on disability and supposed hereditary disease. It is not a general affirmation of free marital choice.

Source; Context passages: DJR-017-06

Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: poverty shall hinder no man from marriage, or any other respect

Modern rendering: poverty or any other consideration shall prevent no one from marrying

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The modern makes the coordinated subjects explicit and recasts from marriage as from marrying; the complete clause gives equal scope despite reordered syntax.

Context passages: DJR-017-03, DJR-017-04, DJR-017-05, DJR-017-07

Further local use

Printed “nuptiæ” (Latin; lemma).

Citation key: nuptiae.

Here: Nuptiæ means marriage; copulatio means union or coupling and cum ea with her. Si nihil aliud supplies the restriction if nothing else.

Context: The Savonarola margin preserves the last-resort condition behind the body’s confident description of a cure; the following Avicenna account adds promise and law.

Source; Context passages: DJR-140-08

Edition page: 574; Source layer: original marginal quotation.

Note; Modern note: N10992

Page label type: printed source label.

Source wording and original alignment: Si nihil aliud, nuptiæ & copulatio cum ea

Modern rendering: If nothing else, marriage and union with her

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-140-01, DJR-140-02, DJR-140-03, DJR-140-04, DJR-140-05, DJR-140-06, DJR-140-07, DJR-140-09, DJR-140-10, DJR-140-11, DJR-140-12, DJR-140-13, DJR-140-14, DJR-140-15, DJR-140-16

marriage rites

BAL-0234-V030 · Marriage

Printed “marriage rites” (English; phrase).

The obligations or pledged observances of marriage.

Here: Here rites concerns what spouses fail to observe, rendered vows; it differs from the wedding-night euphemism at 114-04.

Context: Burton attacks unfaithful or discordant partners conditionally; the ensuing pun does not define all marriages as quarrels.

Source; Context passages: DJR-138-61

Edition page: 568; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so unobservant of marriage rites

Modern rendering: so heedless of marriage vows

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-138-44, DJR-138-45, DJR-138-46, DJR-138-47, DJR-138-48, DJR-138-49, DJR-138-50, DJR-138-51, DJR-138-52, DJR-138-53, DJR-138-54, DJR-138-55, DJR-138-56, DJR-138-57, DJR-138-58, DJR-138-59, DJR-138-60, DJR-138-62, DJR-138-63

marry

BAL-0234-V002 · Marriage

Printed “marry” (English; lemma).

Arrange another person’s marriage.

Here: Marry is causative here: the father is being asked to provide for his son’s marriage, not to become his spouse.

Context: Burton condemns the father’s financial obstruction; the adjacent daughter is likewise denied marriage for money or household service.

Source; Context passages: DJR-140-77

Edition page: unnumbered verso after 576; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: will not marry his son

Modern rendering: will not arrange his son’s marriage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-75, DJR-140-76, DJR-140-78, DJR-140-79, DJR-140-80, DJR-140-81, DJR-140-82, DJR-140-83, DJR-140-84, DJR-140-85, DJR-140-86, DJR-140-87, DJR-140-88, DJR-140-89, DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10

marry

BAL-0234-V035 · Marriage

Printed “marry” (English; lemma).

Mate or reproduce, personified as marriage.

Here: The subject is trees; marry transfers human marital language to their reported generation.

Context: Burton invokes Ammianus and other authorities about palms and vines. Their exact passages or Latin intermediaries have not all been collated, and the preceding male/female palm account has a noted discrepancy.

Source; Context passages: DJR-113-29

Edition page: 436; Source layer: original body; Page label type: printed source label.

Source and modern wording: that they marry one another

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-113-28, DJR-113-30

Further local use

Printed “nubunt” (Latin; lemma).

Citation key: nubo.

Here: Nubunt, from nubo, transfers marrying to birds; vere is in spring and alites birds.

Context: The spring lyric supplies a poetic analogy encouraging human lovers, not an assertion that animals undergo a human legal ceremony.

Source; Context passages: DJR-143-44

Edition page: 588; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: vere nubunt alites

Modern rendering: in spring birds mate

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-43, DJR-143-45

match

BAL-0234-V003 · Marriage

Printed “matches” (English; lemma).

Marriages or proposed marital pairings.

Here: Matches names unions; by-respects supplies the ulterior motives that may undermine them.

Context: The preceding repudiation story has disputed reasons and a source-note condemnation; this general warning is not verification of that story.

Source; Context passages: DJR-137-12

Edition page: 559; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Many such matches are made for by-respects

Modern rendering: Many such marriages are made for ulterior considerations

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-137-08, DJR-137-09, DJR-137-10, DJR-137-11

Further local use

Printed “match” (English; lemma).

Citation key: match.

Here: Match is the agreed marital pairing; the conditional requires everyone concerned to be content. Banes names the public banns.

Context: Burton brings the argument to a comic-romance close. The subsequent fictional couples are not all evidence of legally completed marriages.

Source; Context passages: DJR-143-50

Edition page: 589; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If all parties be pleased, aske their Banes, ’tis a match.

Modern rendering: If everyone is content, publish their marriage banns: it is a match.

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-48, DJR-143-49, DJR-143-51, DJR-143-52, DJR-143-53, DJR-143-54

mater

BAL-0242-V028 · Parents and children

Printed “matrem” (Latin; lemma).

A mother; matrem is accusative singular of mater.

Here: The question rejects forbidding maternal tears. Her is supplied from the familial connection; nati, of the child, specifies whose funeral.

Context: Burton cites Ovid and immediately defends natural grief; later severe consolations do not erase this earlier qualification.

Source; Context passages: DJR-094-35

Edition page: 343; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quis matrem nisi mentis inops in funere nati Flere vetat?

Modern rendering: Who but someone out of his mind forbids a mother To weep at her child’s funeral?

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-094-32, DJR-094-33, DJR-094-34, DJR-094-36, DJR-094-37, DJR-094-38, DJR-094-39, DJR-094-40, DJR-095-09, DJR-095-10, DJR-095-11, DJR-095-12, DJR-095-13, DJR-095-14, DJR-095-15, DJR-095-16, DJR-095-17, DJR-095-18, DJR-095-19, DJR-095-20, DJR-095-21, DJR-095-22, DJR-095-23, DJR-095-24, DJR-095-25, DJR-095-26, DJR-095-27, DJR-095-28, DJR-095-29, DJR-095-30

Further local use

Printed “mothers” (English; lemma).

Citation key: mother.

Here: Mothers are female parents; the repeated some prevents the comparison from becoming a preference for every nurse over every mother.

Context: Burton qualifies his earlier defence of maternal nursing and criticizes the queen’s extreme jealousy. These are historical nursing claims, not present-day advice.

Source; Context passages: DJR-050-35

Edition page: 147 [sequence; printed 143]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: Some nurses are much to be preferred to some mothers.

Modern rendering: some nurses are greatly to be preferred to some mothers.

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-050-32, DJR-050-33, DJR-050-34, DJR-050-36, DJR-050-37

Mathematical beauty

BAL-0202-V019 · Beauty

Printed “pulchritudo” (Latin; phrase).

Beauty; Latin feminine nominative singular, the subject of est.

Here: Mathematics is praised for a beauty superior to the show of wealth; Burton adds his own pleasure in surveying, maps, models and sundials.

Context: Attributed to Plutarch, with Burton’s separate English restatement; the later requirement for moderate bodily and mental exercise prevents making all study universally healthful.

Source; Context passages: DJR-081-08

Edition page: 280; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Talis est Mathematum pulchritudo

Modern rendering: Such is the beauty of mathematics

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Pulchritudo supplies beauty; Mathematum is the genitive plural supplying of mathematics; talis est supplies such is. Burton’s following excellency of these studies is his own restatement, not the modern translation of pulchritudo.

Context passages: DJR-081-09, DJR-081-10, DJR-082-21, DJR-082-22

Supporting source notes: N05951

matrimonium / concubium

BAL-0234-V047 · Marriage

Printed “non matrimonium, sed concubium dici debet” (Latin; family).

It should be called sexual intercourse rather than marriage.

Here: Matrimonium means marriage; concubium sexual lying together; non … sed makes the contrast, and dici debet gives should be called. The English reverses the order of the contrasted nouns.

Context: Burton attributes this condemnation to Augustine after an Ambrose claim, without a located exact source. The immediate exception at 150-19 explicitly permits old-age marriage for companionship, mutual help and comfort.

Source; Context passages: DJR-150-18

Edition page: 625–626; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: non matrimonium, sed concubium dici debet

Modern rendering: should be called sexual intercourse, not matrimony

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-150-16, DJR-150-17, DJR-150-19, DJR-150-20, DJR-150-21, DJR-150-22, DJR-150-23, DJR-150-24

matrimony

BAL-0234-V010 · Marriage

Printed “matrimony” (English; lemma).

Marriage or the married state.

Here: Matrimony names marriage; matter of money is a reductive pun, not the definition.

Context: This objection is voiced by the crowd Burton calls Epicurean, not authenticated as Epicurus’s teaching or Burton’s final judgement.

Source; Context passages: DJR-142-39

Edition page: 583; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: whats matrimony but a matter of money?

Modern rendering: What is matrimony but a matter of money?

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-34, DJR-142-35, DJR-142-36, DJR-142-37, DJR-142-38, DJR-142-40, DJR-142-41, DJR-142-42, DJR-142-43, DJR-142-44, DJR-142-45, DJR-142-46,

DJR-142-47, DJR-142-48, DJR-142-49, DJR-142-50, DJR-142-51, DJR-142-52, DJR-142-53, DJR-142-54

Further local use

Printed “Matrimonium” (Latin; lemma).

Citation key: matrimonium.

Here: Matrimonium means marriage, humano generi to the human race, immortalitatem immortality, and tribuit bestows. The immortality is continuation through offspring.

Context: Burton attributes this pro-marriage claim to Nevizzano; the attached Tacitus bulwark citation remains unlocated.

Source; Context passages: DJR-143-10

Edition page: 586; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Matrimonium humano generi immortalitatem tribuit

Modern rendering: Marriage bestows immortality on the human race

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-04, DJR-143-05, DJR-143-06, DJR-143-07, DJR-143-08, DJR-143-09, DJR-143-11, DJR-143-12

Matrix

BAL-0218-V001 · Matrix and mother

Printed “Matrix or Wombe” (English; lemma).

Matrix and womb name the same reproductive organ in this anatomical list.

Here: The organ is one of the bodily parts that disordered humours were thought capable of making a source of melancholy.

Context: Burton begins with almost no part, then quotes Arculanus’s more categorical statement; the causal condition is that the part is disordered.

Source: DJR-057-02; Edition page: 174; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Matrix or Wombe

Modern rendering: matrix or womb

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-057-03

Further local use

Printed “womb” (English; lemma).

Citation key: Womb.

Here: The womb is one alleged site of putrefied blood in the explanation attributed to Vega.

Context: Burton reports Vega’s claimed experience and Arculanus’s related retention theory; the reported mechanism is historical.

Source: DJR-057-11; Edition page: 175; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: putrefied bloud in those Seed-veins and womb

Modern rendering: putrefied blood in the seminal vessels and womb

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-057-10, DJR-057-12

Further local use

Printed “utero” (Latin; lemma).

Citation key: Uterus.

Here: Utero is the ablative of uterus after in, naming the womb beside the seminal vessels.

Context: The phrase is Burton’s Latin marginal support for the reported reproductive-matter explanation.

Source: DJR-057-11; Edition page: 175; Source layer: original marginal quotation.

Note; Modern note: N04253

Page label type: printed source label.

Source wording and original alignment: in vasis seminariis & utero

Modern rendering: in the seminal vessels and womb

Alignment scope: Equal-scope Latin phrase and supplied English translation in the same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Further local use

Printed “womb” (English; lemma).

Citation key: Womb.

Here: The womb is the target organ of one group in the historical herbal catalogue.

Context: Burton reports organ-specific powers ascribed to plants; this organ label does not establish their efficacy.

Source: DJR-100-06; Edition page: 368; Source layer: original body; Page label type: printed source label.

Source and modern wording: For the womb

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-100-05, DJR-100-07

Matrix

BAL-0218-V007 · Matrix and mother

Printed “matrix” (Latin; lemma).

Matrix means womb.

Here: The womb is linked to the brain in a proposed mechanism by which maternal imagination marks a foetus.

Context: The Latin note quotes Weyer; the historical causal claim must not be treated as evidence that a mother’s thoughts cause bodily differences in her child.

Source: DJR-039-17; Edition page: 94; Source layer: original marginal quotation.

Note; Modern note: N02777

Page label type: printed source label.

Source wording and original alignment: per nervos, quibus matrix cerebro conjuncta est

Modern rendering: along the nerves joining womb and brain

Alignment scope: Corresponding phrase in the original Latin quotation and its supplied English translation within the same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-039-16, DJR-039-18

Matrix

BAL-0218-V008 · Matrix and mother

Printed “matrice” (Latin; lemma).

Matrice is an inflected form of matrix, womb.

Here: The supposedly moving womb is an example adduced in the dispute about whether smells nourish.

Context: Burton’s marginal report of Ficino’s argument supplies this example; the body marks nourishment by smell as a disputed question.

Source: DJR-105-16; Edition page: 393; Source layer: original marginal quotation.

Note; Modern note: N07949

Page label type: printed source label.

Source wording and original alignment: Instat in matrice, quòd sursum & deorsum ad odoris sensum præcipitatur

Modern rendering: He gives the instance of the womb, which rushes upward and downward on sensing a smell

Alignment scope: Equal-scope Latin sentence and supplied English translation within the same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-105-17

Mean estate; moderate condition

BAL-0274-V015 · Estate

Printed “mean estate” (English; family).

A moderate or humble condition: mean means moderate or lowly, and estate condition.

Here: Contentment makes little wealth sufficient and valuable to its possessor.

Context: Burton’s consolatory argument begins if thou couldst be content and continues with enough and no desire for more. The later opposing voice at DJR-092-05 challenges praise offered from security and demands practical relief.

Source; Context passages: DJR-091-30

Edition page: 329; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a mean estate

Modern rendering: a moderate condition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Mean supplies moderate and estate condition; neither component alone defines the full phrase. The article a is retained.

Context passages: DJR-091-29, DJR-091-31, DJR-091-32, DJR-091-33, DJR-091-34, DJR-092-04, DJR-092-05, DJR-092-06, DJR-092-07

Further local use

Printed “mean estate” (English; family).

Citation key: Mean estate; humble condition praised from security.

A humble condition: mean means humble or lowly and estate condition.

Here: The objection challenges those who praise such a condition only while they themselves never go without.

Context: The adverse speaker invokes a Bernard-attributed passage whose exact sermon is unresolved, then asks admirers of poverty to relieve others. The surrounding Latin/English fasting contradiction remains in the source rather than silently resolved.

Source; Context passages: DJR-092-05

Edition page: 332; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a mean estate

Modern rendering: a humble condition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Mean supplies humble; estate condition, with a retained. This is the same family in a contrary argumentative voice, not an unqualified endorsement of want.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-092-04, DJR-092-06, DJR-092-07

Mentior

BAL-0272-V013 · Counterfeit

Printed “mentitus sum” (Latin; lemma).

I have feigned or simulated: first-person singular perfect of the deponent verb mentior, with active meaning.

Here: Cardan describes inwardly simulating pleasure through repeated thought when action was impossible or shameful.

Context: Cardan’s quoted self-description, defended by Burton as candid and useful to learners; it is not Burton’s own confession. The subsequent Gregory-attributed comparison concerns inward fantasy despite outward chastity, and its precise source remains unresolved. The astrological explanations remain historical claims.

Source; Context passages: DJR-116-06

Edition page: 447; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quam facto implere non licuit, aut fecisse potentem puduit, cogitatione assiduâ mentitus sum voluptatem

Modern rendering: the pleasure I was unable to fulfil in action, or was ashamed to act on when I could, I have counterfeited through constant thought

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Mentitus sum supplies I have counterfeited: mentitus is the masculine participle referring to the quoted male speaker, and sum completes the finite perfect. Voluptatem is the accusative object pleasure; cogitatione assiduâ is the ablative means through constant thought. The preceding relative clause describes the alternatives of inability to fulfil and shame at acting when able.

Context passages: DJR-116-05, DJR-116-07, DJR-116-08, DJR-116-09

meretrix

BAL-0212-V005 · Quean and slut

Printed “meretrix” (Latin; lemma).

A prostitute or whore, here a deliberately stigmatized alternative to imperial wife.

Here: The Latin gives the stronger term that the separate English restatement renders through quean.

Context: Reported Heloise declaration, retaining Burton’s irregular tuæ; not a claim that Heloise actually practised prostitution.

Source: DJR-129-62; Edition page: 521; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mallem tuæ esse meretrix quam orbis imperatrix

Modern rendering: I would rather be your whore than empress of the world

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Meretrix supplies whore; the whole construction states a preferred relationship over imperial status.

meretrix medicorum

BAL-0212-V009 · Quean and slut

Printed “meretrix medicorum” (Latin; phrase).

The physicians’ prostitute or whore, a figurative designation.

Here: Urine is represented as a seductive and unreliable guide to diagnosis in the attack on medical uncertainty.

Context: Burton invokes Forestus and other physicians for the charge of deceptiveness. His subsequent reply distinguishes medical abuse from use and expressly honours medicine; the metaphor is not his final rejection of medical practice.

Source: DJR-099-19; Edition page: 364; Source layer: original body; Page label type: printed source label.

Source wording: meretrix medicorum, the most deceitfull thing of all

Original wording: meretrix medicorum

Modern rendering: the physicians’ whore

Alignment scope: Equal-scope Latin noun phrase and its modern English rendering.

Word and construction: Meretrix supplies whore; medicorum is genitive plural, of physicians. The phrase metaphorically describes urine, not an actual woman.

Translation layer: The modern text separately translates the Latin phrase and retains Burton’s following English description, the most deceitfull thing of all, as the most deceitful thing of all. The English accusation of deceit is not the literal definition of meretrix.

Context passages: DJR-099-20, DJR-099-21, DJR-099-22, DJR-099-23, DJR-099-24

Supporting source notes: N07452

milito

BAL-0296-V026 · War and peace

Printed “militat” (Latin; lemma).

Serve as a soldier; militat is third-person singular, serves as a soldier.

Here: The lover’s figurative military service.

Context: The phrase adapts Ovid, whose omnis contrasts with printed omni; the irregular printed form is retained and the intended every-lover sense is rendered.

Source; Context passages: DJR-128-45

Edition page: 515; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: militat omni amans

Modern rendering: every lover serves as a soldier

Word and construction: Militat supplies serves as a soldier, amans lover, and omni supplies the intended every though omnis is expected to agree with amans.

Context passages: DJR-128-43, DJR-128-44, DJR-128-46, DJR-128-47

Alignment conventions: A1.

miscarry

BAL-0242-V039 · Parents and children

Printed “miscarry” (English; lemma).

Go astray or behave wrongly.

Here: Both a maiden and a young man can miscarry here; the verb concerns conduct, not pregnancy loss.

Context: Burton connects this conditional misconduct with possible parental fault; the Diogenes example is unlocated and Chrysostom supports his early-marriage argument.

Source; Context passages: DJR-141-21

Edition page: unnumbered PDF689; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if a maid or yong man miscarry

Modern rendering: if a maiden or young man misconducts themselves

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-141-13, DJR-141-14, DJR-141-15, DJR-141-16, DJR-141-17, DJR-141-18, DJR-141-19, DJR-141-20, DJR-141-22, DJR-141-23

Misery and usury

BAL-0289-V008 · Usury

Printed “usury” (English; phrase).

Moneylending at interest, associated here with debt and distress.

Here: Burton’s English aphorism narrows the immediately preceding Latin saying about debt and litigation.

Context: Commonly is the frequency qualification, not invariably. The following warning about surety concerns liability for another person’s debts, and the sequel broadens to quarrels and lawsuits.

Source; Context passages: DJR-056-01

Edition page: 169; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: misery and usury do commonly together

Modern rendering: Misery and moneylending at interest commonly go together

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Usury supplies moneylending at interest. The modern supplies go where the original appears to omit a verb after do commonly; this English saying is separate from the Latin debt-and-litigation sentence.

Context passages: DJR-056-02, DJR-056-03, DJR-056-04, DJR-056-05

Misread receptiveness

BAL-0203-V001 · Courtship and wooing

Printed “coming” (English; family).

Receptive or ready to respond to an approach.

Here: The foolish lover takes an ordinary smile or pleasant words as evidence of willingness directed specifically towards him.

Context: The assurance sure she loves them belongs to the mistaken lover whom Burton is describing, not a reliable inference endorsed by the article.

Source; Context passages: DJR-120-36

Edition page: 471; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: she is willing, coming

Modern rendering: she is willing, yielding

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Coming contributes yielding or receptive; willing is a separate adjective.

Context passages: DJR-120-35, DJR-120-37, DJR-120-38

mistress

BAL-0208-V001 · Mistress

Printed “Mistris” (English; lemma).

The woman loved or courted.

Here: The mistress is the object of continual thought about beauty, gestures and manners in a reported medical definition of lovesickness.

Context: Burton reports Avicenna’s definition and Savonarola’s additions; the attachment does not by this noun alone establish an extramarital relation.

Source: DJR-115-49; Edition page: 446 (printed 246); Source layer: original body; Page label type: printed source label.

General passage page label: 446

Source wording and original alignment: his Mistris

Modern rendering: his mistress

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes the woman loved or courted.

Attestation page note: Burton’s marginal notes explicitly identify the printed-page misnumbering as 246; the typed passage locator uses corrected sequence 446.

Context passages: DJR-115-48, DJR-115-50

Further local use

Printed “mistress” (English; lemma).

Here: The unassigned couplet imagines a beloved not yet identified.

Context: The lyric speaker seeks someone still unknown; Burton’s next paragraph distinguishes natural and chaste love from the disordered passion under discussion.

Source: DJR-120-14; Edition page: 468; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a mistress yet to come

Modern rendering: a mistress still to come

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes the woman loved or sought.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-120-13, DJR-120-15

Further local use

Printed “Mistress” (English; lemma).

Here: The lover becomes servant, drudge and prisoner of the beloved’s wishes.

Context: Burton brings Castiglione’s formulation together with Cyrus’s account in Xenophon; the servitude is a moral image of passion.

Source: DJR-130-01; Edition page: 523; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his Mistress servant

Modern rendering: his mistress’s servant

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes the woman loved.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-130-02

Further local use

Printed “Mistress” (English; lemma).

Here: The young husband’s wife herself is his mistress in the first of the three ages of marriage.

Context: Burton adapts Bacon’s saying; wife and mistress here refer to the same woman.

Source: DJR-142-59; Edition page: 585; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A wife is a young mans Mistress

Modern rendering: A wife is a young man’s mistress

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes beloved woman.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

mistress

BAL-0208-V002 · Mistress

Printed “Mistris” (English; lemma).

A beloved or dominating woman, here a personified affliction.

Here: Burton tests mistress as one possible relation to the disease that prompts his writing.

Context: The first-person author asks whether melancholy is mistress, counsellor or evil spirit; he does not settle on a literal lover.

Source: DJR-003-08; Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: my Mistris melancholy

Modern rendering: my mistress Melancholy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a beloved or dominating woman, here a personified affliction.

Context passages: DJR-003-07, DJR-003-09

mistress

BAL-0208-V003 · Mistress

Printed “Mistress” (English; lemma).

A woman with authority over a household or dependant.

Here: The dependent chaplain risks displeasing the household’s lady as well as its patron.

Context: Burton’s satire of clerical dependence; punishment follows in the adapted Juvenal quotation.

Source: DJR-047-15; Edition page: 131; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his Lady Mistress

Modern rendering: the lady of the house

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a woman with authority over a household or dependant.

Context passages: DJR-047-16

Further local use

Printed “mistris” (English; lemma).

Here: The enslaved maid distinguishes her mistress’s power over her body from control over her affection.

Context: The maid’s speech in Burton’s abridgement of Aristaenetus resists the jealous mistress’s violence.

Source: DJR-141-01; Edition page: 577; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: O mistris, fortune hath made my body your servant, but not my soul

Modern rendering: Oh, mistress, fortune has made my body your servant, but not my soul

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Mistress names the addressed superior; the remaining clause supplies the body/soul distinction.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

mistress

BAL-0208-V004 · Mistress

Printed “mistress” (English; lemma).

A female teacher or instructress, personified.

Here: Poverty instructs in philosophy within an encomium opposing the shame associated with need.

Context: Burton assembles praises of poverty; his marginal Augustine attribution remains unlocated in the supplied apparatus.

Source: DJR-090-34; Edition page: 324; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the mistress of philosophy

Modern rendering: the teacher of philosophy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a female teacher or instructress, personified.

Context passages: DJR-090-33, DJR-090-35

Mistress as title

BAL-0208-V005 · Mistress

Printed “Mistress” (English; phrase).

A respectful title before a woman’s name.

Here: The marginal note names Burton’s mother, whom the body praises for practical healing.

Context: Burton’s original marginal identification, distinct from the narrative’s subsequent reconsideration of her amulet.

Source: DJR-105-30; Edition page: 395 (marginal note; body spans 394–395); Source layer: original marginal quotation; Note: N07976; Page label type: printed source label.

General passage page label: 394–395

Source wording and original alignment: Mistress Dorothy Burton

Alignment scope: Original marginal wording without a separately corresponding modern-body phrase.

Word and construction: The indexed form contributes a respectful title before a woman’s name.

Alignment qualification: The supplied note preserves and explains this wording; the paired modern body has no separate rendering of this marginal expression.

Context passages: DJR-105-31

Moderate beauty

BAL-0202-V020 · Beauty

Printed “statam formam” (Latin; phrase).

Moderate beauty or appearance: statam means moderate or measured, agreeing with formam, beauty or form, in the feminine accusative singular.

Here: A middle degree of attractiveness is proposed in marriage choice, not medium bodily height.

Context: Advice attributed to Ennius’s Melanippe through the context identified in Gellius; Burton then approves moderation but personally prefers beauty between the extremes when other advantages are equal, before returning to upbringing and character.

Source; Context passages: DJR-150-41

Edition page: 628; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: statam formam, si vis habere incolumem pudicitiam

Modern rendering: moderate beauty, if you wish to preserve chastity intact

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Statam formam is the object of the surrounding English take, rendered choose. Si vis introduces if you wish, habere means have or keep, and incolumem agrees with pudicitiam, chastity intact. Burton’s following middle size is separately rendered middling sort, neither too beautiful nor too ugly.

Qualification: The surrounding claims about beautiful or unattractive women are polemical stereotypes. The ugly-wife joke immediately supplies a contrary case; the wealth-only extreme is also rejected. At DJR-145-63 the jealous husband projects his own valuation onto others, even if his wife is not generally judged beautiful.

Context passages: DJR-144-09, DJR-144-10, DJR-145-57, DJR-145-58, DJR-145-59, DJR-145-60, DJR-145-61, DJR-145-62, DJR-145-63, DJR-145-64, DJR-150-32, DJR-150-33, DJR-150-34, DJR-150-35, DJR-150-36, DJR-150-37, DJR-150-38, DJR-150-39, DJR-150-40, DJR-150-42, DJR-150-43, DJR-150-44, DJR-150-45

Supporting source notes: N11914, N11917, N11919

modest ambition

BAL-0244-V003 · Ambition

Printed “modest ambition” (English; phrase).

Modest means restrained or moderate; ambition is the wish for honour and advancement.

Here: A positive, restrained form accompanies honourable rivalry and public service.

Context: Burton expressly allows this form and illustrates it with Themistocles, Miltiades, Achilles and Alexander.

Source: DJR-041-19; Edition page: 103; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: There is a modest ambition

Modern rendering: There is a restrained ambition

Word and construction: Modest restricts the kind of ambition rather than describing embarrassment.

Context passages: DJR-041-18, DJR-041-20, DJR-041-21

Alignment conventions: A1.

Modest sociability

BAL-0203-V006 · Courtship and wooing

Printed “modo absit lascivia” (Latin; phrase).

Provided lewdness is absent: modo introduces a condition; absit means let it be absent or provided it is absent; lascivia is lewdness.

Here: Burton permits conversation, games, singing, dancing, tavern visits and greeting kisses under a condition of modest conduct.

Context: Burton’s own qualified permission, using Boemus and interpreting patristic censure as directed at abuse.

Source; Context passages: DJR-122-37

Edition page: 482; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: modo absit lascivia

Modern rendering: provided there is no lewdness

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Equal-scope condition; no lewdness renders the absence of lascivia, not a prohibition of all social contact.

Context passages: DJR-122-36, DJR-122-38

monachatus

BAL-0235-V012 · Celibacy and vows

Printed “monachatus” (Latin; lemma).

The monastic state or way of life.

Here: Monachatus is a noun distinct from the preceding Votum cœlibatus, the vow of celibacy. The margin lists related practices rather than two synonyms.

Context: The body’s attack concerns claims of religious merit and bodily mortification; its sweeping extension across religions is Burton’s polemical generalization.

Source; Context passages: DJR-156-02

Edition page: 655; Source layer: original marginal quotation.

Note; Modern note: N12297

Page label type: printed source label.

Source wording and original alignment: monachatus

Modern rendering: the monastic state

Alignment scope: Original marginal quotation aligned to its separately supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-156-01, DJR-156-03, DJR-156-04, DJR-156-05, DJR-156-06, DJR-156-07, DJR-156-08

monastery

BAL-0235-V009 · Celibacy and vows

Printed “Monasteries” (English; lemma).

Religious houses or communities for communal religious life.

Here: Monasteries names the houses; might have been spared argues against their indiscriminate destruction. Collegiate Cels are collegiate houses, not prison cells.

Context: Burton proposes adapting buildings and revenues for study, education, companionship and devotion by men and women not wishing or suited to marry.

Source; Context passages: DJR-038-15

Edition page: 89; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some Monasteries and Collegiate Cels might have been well spared

Modern rendering: Some monasteries and collegiate houses might well have been spared

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-038-01, DJR-038-02, DJR-038-03, DJR-038-11, DJR-038-12, DJR-038-13, DJR-038-14, DJR-038-16, DJR-038-17, DJR-038-18, DJR-038-19, DJR-038-20, DJR-038-21

Further local use

Printed “Monasteries” (English; lemma).

Citation key: monastery.

Here: Monasteries here are convents for the daughters in the reported custom. The complete construction keeps the names and placement, while the modern shifts from unnamed agents acting on the daughters to passive clauses about the names and daughters.

Context: Burton rejects the view that only beautiful women are fit to marry. The marginal traveller’s name-changing story runs in the opposite direction from his body account and must remain distinct.

Source; Context passages: DJR-150-34

Edition page: 627; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if deformed, they change their lovely names of Lucia, Cynthia, Camæna, call them Dorothie, Ursula, Briget, and so put them into Monasteries

Modern rendering: If unattractive, their pretty names—Lucia, Cynthia, Camena—are changed: they are called Dorothy, Ursula or Bridget and put into convents

Alignment scope: Complete conditional name-changing and placement construction recast from active to passive

Word and construction: Monasteries supplies convents. The original unnamed agents change the daughters’ names, call them by new ones and put them into houses; the modern instead makes their names and then the daughters the subjects of passive verbs, preserving each action and the conditional.

Context passages: DJR-150-35

monastic

BAL-0235-V008 · Celibacy and vows

Printed “monastique” (English; family).

Belonging to or resembling the way of life of monks or nuns.

Here: Monastique describes secluded, scholarly college life here. Burton does not claim to be a monk under a monastic vow.

Context: His account combines sufficient income, limited advancement and retirement from worldly turmoil with the theatre image of observing others.

Source; Context passages: DJR-002-04

Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a monastique life

Modern rendering: a monastic life

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-002-03, DJR-002-05

Further local use

Printed “Monastick” (English; family).

Citation key: monastic.

Here: Monastick again applies to Burton’s college life alongside his unmarried status.

Context: The self-description precedes a promise to stop discussing women’s ailments, immediately broken in their supposed defence.

Source; Context passages: DJR-063-11

Edition page: 204; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Monastick life in a Colledg

Modern rendering: a monastic life in a college

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-063-06, DJR-063-07, DJR-063-08, DJR-063-09, DJR-063-10, DJR-063-12, DJR-063-13, DJR-063-14, DJR-063-15, DJR-063-16, DJR-063-17

Further local use

Printed “monasticall” (English; family).

Citation key: monastic.

Here: Monasticall describes the proposed communal residence; the named residents include women who willingly choose single life.

Context: The proposal is a counterweight to Burton’s attacks on coercive religious vows, not evidence that he rejects every communal religious house.

Source; Context passages: DJR-139-32

Edition page: 570; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a monasticall College

Modern rendering: a monastic college

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-25, DJR-139-26, DJR-139-27, DJR-139-28, DJR-139-29, DJR-139-30, DJR-139-31, DJR-139-33, DJR-139-34, DJR-139-35, DJR-139-36, DJR-139-37, DJR-139-38, DJR-139-39, DJR-139-40, DJR-139-41, DJR-139-42, DJR-139-43, DJR-139-44, DJR-139-45, DJR-139-46

monk

BAL-0235-V010 · Celibacy and vows

Printed “Monks” (English; lemma).

Male members of a monastic religious community.

Here: Monks names the religious role; some and truly devoted qualify the particular favourable example.

Context: The example supports preserving useful religious houses. It prevents the hostile catalogues elsewhere from being mistaken for Burton’s only judgement.

Source; Context passages: DJR-038-15

Edition page: 89; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some truly devoted Monks of old

Modern rendering: some truly devoted monks of old

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-038-11, DJR-038-12, DJR-038-13, DJR-038-14, DJR-038-16, DJR-038-17, DJR-038-18, DJR-038-19, DJR-038-20, DJR-038-21

Further local use

Printed “Monachus” (Latin; lemma).

Citation key: monachus.

Here: Monachus means monk; in urbe means in a city, piscis fish, and in arido on dry land. The modern supplies is to make the comparison explicit.

Context: Burton uses a monastic-retreat image in consolation for imprisonment. The supplied note locates a comparison in Athanasius, not Burton’s exact Latin intermediary.

Source; Context passages: DJR-093-37

Edition page: 339; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Monachus in urbe, piscis in arido

Modern rendering: A monk in a city is a fish on dry land

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The Latin is verbless; English supplies indefinite articles and is. The two balanced phrases form one comparison.

Context passages: DJR-093-36, DJR-093-38

Further local use

Printed “Monachum” (Latin; lemma).

Citation key: monachus.

Here: Monachum is accusative of monachus, monk; desperatio is despair and facit makes.

Context: This proverb describes withdrawal into monastic life after frustrated hopes. Its surrounding secular despair examples do not establish a cause shared by all monks.

Source; Context passages: DJR-163-35

Edition page: 694; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Desperatio facit Monachum

Modern rendering: Despair makes the monk

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-163-34, DJR-163-36

monkery

BAL-0235-V013 · Celibacy and vows

Printed “monkery” (English; lemma).

Monastic life or practices, named disparagingly.

Here: The modern monkish practices retains the contempt in monkery; the neutral noun monachatus in the margin does not itself carry that English sneer.

Context: Burton couples the item with vows of chastity and solitude. His next paragraphs explicitly defend moderate, seasonable fasting.

Source; Context passages: DJR-156-02

Edition page: 655; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: monkery

Modern rendering: monkish practices

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-156-01, DJR-156-03, DJR-156-04, DJR-156-05, DJR-156-06, DJR-156-07, DJR-156-08

moraliter nobiles

BAL-0259-V010 · Honour and nobility

Printed “moraliter nobiles” (Latin; phrase).

Morally noble: moraliter means in moral character, nobiles noble.

Here: Civic rank is said to be given to those already possessing virtue and learning.

Context: Burton’s comparison of foreign constitutions is not a precise verified survey; he distinguishes earned moral quality from heredity.

Source; Context passages: DJR-088-38

Edition page: 316; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: moraliter nobiles

Modern rendering: morally noble

Word and construction: Adverb and adjective align directly.

Context passages: DJR-088-37, DJR-088-39, DJR-088-40, DJR-088-41, DJR-088-42, DJR-088-43, DJR-088-44, DJR-089-01, DJR-089-02, DJR-089-03, DJR-089-04

Alignment conventions: A1.

Further local use

Printed “morally noble” (English; phrase).

Citation key: morally noble.

Here: The qualities include learning, honesty, judgement and fitness for public service.

Context: This is preferred to nobility by birth at this point; capable hereditary nobles receive a later conditional preference.

Source; Context passages: DJR-089-04

Edition page: 317; Source layer: original body; Page label type: printed source label.

Source and modern wording: to be morally noble

Word and construction: The unchanged phrase is explicitly contrasted with natural nobility.

Context passages: DJR-089-01, DJR-089-02, DJR-089-03, DJR-089-05, DJR-089-06, DJR-089-07, DJR-089-08, DJR-089-09, DJR-089-10, DJR-089-11, DJR-089-12, DJR-089-13, DJR-089-14, DJR-089-15, DJR-089-16, DJR-089-17, DJR-089-18, DJR-089-19, DJR-089-20, DJR-089-21, DJR-089-22, DJR-089-23, DJR-089-24, DJR-089-25, DJR-089-26, DJR-089-27

Alignment conventions: A1.

morbos reipublicae

BAL-0290-V010 · Commonwealth

Printed “morbos reipub.” (Latin; phrase).

Diseases of the commonwealth: morbos means diseases; reipub. abbreviates the genitive reipublicae, of the commonwealth.

Here: A medical metaphor applied to Burton’s catalogue of allegedly idle, criminal, begging and discontented people.

Context: Burton attributes the expression to Lycurgus in Plutarch, but redirects a wider catalogue of social diseases toward these people; his separate English intensifies the image to boils.

Source; Context passages: DJR-014-11

Edition page: 53; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: morbos reipub.

Modern rendering: diseases of the commonwealth

Word and construction: Diseases translates morbos; the following English boils is Burton’s own additional image, not the literal meaning of morbos.

Context passages: DJR-014-09, DJR-014-10, DJR-014-12, DJR-015-04, DJR-015-05, DJR-015-06, DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-42, DJR-016-43

Alignment conventions: A1.

Further local use

Printed “the boils of the commonwealth” (English; phrase).

Citation key: boils of the commonwealth.

Here: Boils, inflammatory swellings, used as a hostile metaphor for people represented as a public disorder.

Context: This is Burton’s separate English expression after the Latin diseases; later proposals combine compulsory work with support for those unable to work.

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: Identity wording preserves the metaphor; the English form is not treated as an exact literal translation of morbos.

Context passages: DJR-014-09, DJR-014-10, DJR-014-12, DJR-015-04, DJR-015-05, DJR-015-06, DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-42, DJR-016-43

Alignment conventions: A1.

mother

BAL-0242-V046 · Parents and children

Printed “mother” (English; lemma).

A respectful or familiar address to an older woman.

Here: The vegetable seller is unrelated to Encolpius; mother is his polite address. The modern makes the narrated speaker’s first-person address explicit.

Context: Burton adapts Petronius’s lost traveller into an evening walker; the woman’s leading him to a brothel belongs to that literary tale.

Source; Context passages: DJR-125-62

Edition page: 499; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mother (quoth he) can you tell where I dwell?

Modern rendering: ‘Mother,’ I asked, ‘can you tell me where I live?’

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete reported question preserves mother as address; quoth he is rendered I asked within the first-person narrated episode.

Context passages: DJR-125-61, DJR-125-63

Further local use

Printed “mater” (Latin; lemma).

Citation key: mater.

Here: Mater is the vocative mother, a polite address here, and nunquid scis ubi ego habitem asks whether she knows where he lives. Inquam supplies I said, moved after mother in the editorial translation.

Context: The original marginal Latin is Burton’s compressed and altered Petronius, not a separate case history.

Source; Context passages: DJR-125-62

Edition page: 499; Source layer: original marginal quotation.

Note; Modern note: N09701

Page label type: printed source label.

Source wording and original alignment: inquam, mater, nunquid scis ubi ego habitem?

Modern rendering: mother,’ I said, ’do you know where I live?

Alignment scope: Complete marginal question and reporting clause, with reporting clause reordered in the supplied note translation

Word and construction: Inquam means I said and is reordered after mother; mater supplies mother as address.

Modern container: note

Context passages: DJR-125-61, DJR-125-63

mother and daughter

BAL-0242-V021 · Parents and children

Printed “mother and daughter” (English; phrase).

A reciprocal relation of cause and effect.

Here: Sorrow both causes and results from melancholy; mother names its productive role and daughter its derivative role.

Context: Burton’s explanation elaborates a reference to prolonged fear and sadness in Hippocrates; the whole reciprocal model is not a literal Hippocratic quotation.

Source; Context passages: DJR-040-07

Edition page: 96 repeated [PDF198]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: The mother and daughter of melancholy

Modern rendering: melancholy’s mother and daughter

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-040-06, DJR-040-08

Further local use

Printed “soboles” (Latin; lemma).

Citation key: soboles.

Here: Soboles means offspring, here the effects produced by black humour; causæ are causes and atri humoris means of black humour.

Context: The surrounding marginal condition is that fear and sadness persist long; the next clause makes the causal relation circular.

Source; Context passages: DJR-040-07

Edition page: 96 repeated [PDF198]; Source layer: original marginal quotation.

Note; Modern note: N02822

Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: causæ & soboles atri humoris sunt

Modern rendering: are causes and offspring of black humour

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-040-06, DJR-040-08

mother of all things

BAL-0242-V020 · Parents and children

Printed “mother of all things” (English; phrase).

The earth, represented as the common mother to which people return in death.

Here: The phrase follows departure from an actual mother’s womb and shifts to the earth as a shared origin and burial-place.

Context: Burton quotes Sirach 40:1–5 and 8 with the margin misprinting chapter 4; the surrounding account is theological human misery.

Source; Context passages: DJR-021-10

Edition page: 2; Source layer: original body; Page label type: printed source label.

Source and modern wording: the mother of all things

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-021-09, DJR-021-11

mother of diseases

BAL-0242-V019 · Parents and children

Printed “mother of diseases” (English; phrase).

A figurative generating or sustaining source of disease.

Here: Mother represents diet as supplying disease’s matter and nourishment; father represents another possible productive cause. The modern omits the demonstrative this without changing the reference.

Context: Burton’s Fernel-derived humoral account requires concurrence of bodily constitution and humours; it is not a present-day dietary diagnosis.

Source; Context passages: DJR-033-32

Edition page: 65–66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this Diet is the mother of diseases, let the father be what he will

Modern rendering: diet is the mother of diseases, whoever their father may be

Alignment scope: Complete causal metaphor with a disclosed omitted demonstrative

Word and construction: Mother and father are paired causal metaphors. The modern diet lacks the original demonstrative this; let … be what he will becomes whoever … may be.

Context passages: DJR-033-31, DJR-033-33, DJR-033-34

Further local use

Printed “mater” (Latin; family).

Citation key: mater / genitor.

Here: Mater is mother; genitor is begetter/father. Una gula supplies appetite alone, omnium morborum of all diseases, and etiamsi makes the second clause concessive. Cause is supplied in the note to explain alius, another.

Context: This is Fernel’s marginal formulation; appetite in the note and diet in Burton’s body are not silently collapsed into an exact word-for-word translation.

Source; Context passages: DJR-033-32

Edition page: 65–66; Source layer: original marginal quotation.

Note; Modern note: N02335

Page label type: printed source label.

Source wording and original alignment: una gula est omnium morborum mater, etiamsi alius sit genitor

Modern rendering: appetite alone is the mother of every disease, even if another cause is the father

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The full original clause is translated in the editor’s note; cause is an explicit explanatory supply for alius.

Modern container: note

Context passages: DJR-033-31, DJR-033-33, DJR-033-34

multiplying glass

BAL-0225-V014 · Glass

Printed “multiplying glasses” (English; phrase).

Optical devices producing repeated images.

Here: Multiplying describes image repetition, as in the accompanying idea that one person appears an army; it does not mean that people are physically reproduced.

Context: Burton reports optical marvels, improvements and promises. His catalogue does not itself verify every claimed achievement.

Source: DJR-082-04; Edition page: 284; Source layer: original body; Page label type: printed source label.

Source and modern wording: multiplying glasses

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-082-03, DJR-082-05

mundus furiosus

BAL-0296-V008 · War and peace

Printed “Mundus furiosus” (Latin; phrase).

A mad or frenzied world: mundus means world and furiosus frenzied or mad.

Here: A world gone mad through destructive warfare.

Context: Burton invokes a book title whose Jansenius/Gallobelgicus attribution remains unresolved, then tests whether Democritus could still laugh at mass suffering.

Source; Context passages: DJR-009-30

Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Mundus furiosus

Modern rendering: a world gone mad

Word and construction: Mundus supplies world, furiosus mad; a and the change-of-state gone express the modern construction rather than separate Latin words.

Context passages: DJR-009-17, DJR-009-18, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-24, DJR-009-25, DJR-009-26, DJR-009-27, DJR-009-28, DJR-009-29, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

munera fortunae

BAL-0230-V017 · Gifts and liberality

Printed “Munera fortunæ” (English negation with Latin quotation; phrase).

Gifts of fortune, rejected here as a misleading description of winnings.

Here: Munera means gifts; fortunæ is of fortune; sed insidiæ means but snares. The negation not is Burton’s English attached to the Latin phrase and must be retained.

Context: Burton applies a condensed Senecan warning to excessive gambling, whether the immediate outcome is winning or losing; the claimed usual catastrophe is beggary. His following English separately calls them bait.

Source; Context passages: DJR-044-36

Edition page: 119; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not Munera fortunæ, sed insidiæ

Modern rendering: not gifts of fortune but snares

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-044-32, DJR-044-33, DJR-044-34, DJR-044-35, DJR-044-37, DJR-044-38

municipal law

BAL-0294-V013 · Law and justice

Printed “municipal Laws” (English; phrase).

The country’s own law: municipal here means national or domestic, and laws its legal rules.

Here: The English common-law system which Burton portrays as consuming the civil lawyer’s jurisdiction.

Context: The learned-profession rivalry and accusation of barbarous study are Burton’s historical judgment.

Source; Context passages: DJR-047-37

Edition page: 134; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those all-devouring municipal Laws

Modern rendering: those all-devouring laws of our own country

Word and construction: Municipal expands to of our own country; it does not here restrict the laws to a town council.

Context passages: DJR-047-35, DJR-047-36, DJR-047-38, DJR-047-39, DJR-047-40, DJR-047-41, DJR-047-42, DJR-048-01

Alignment conventions: A1.

munificentia

BAL-0230-V024 · Gifts and liberality

Printed “munificentia” (Latin; lemma).

Generosity or lavish giving.

Here: Munificentia is ablative singular generosity; incredibili supplies incredible and the English with expresses the ablative manner. Burton follows the Latin with his own expanded English bounty and munificence.

Context: Giovio’s reported Leo X rewards hunters lavishly only when pleased by his sport, contrasting abusive anger after disappointment. The condition and attribution prevent this from being unconditional praise.

Source; Context passages: DJR-044-34

Edition page: 119; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: incredibili munificentia

Modern rendering: with incredible generosity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-044-32, DJR-044-33, DJR-044-35, DJR-044-36, DJR-044-37, DJR-044-38

Further local use

Printed “munificus” (Latin; lemma).

Citation key: munificus.

Here: Munificus means generous or munificent, a nominative masculine singular adjective agreeing with Iacobus, James.

Context: Royal encomium identifies James VI and I as a patron of learning, then admits his death and turns to his successor. The praise is Burton’s rhetorical assessment.

Source; Context passages: DJR-049-09

Edition page: 140; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Iacobus munificus

Modern rendering: James the generous

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-049-08, DJR-049-10

munus

BAL-0230-V014 · Gifts and liberality

Printed “Munera” (Latin; lemma).

Gifts or presents.

Here: Munera is the nominative plural subject; placant means appease, homines men, deos gods, and the paired conjunctions yield both … and.

Context: Burton quotes Ovid with placant where the compared Latin has capiunt, win over. His following separate English changes gifts to good turns and gods to God; neither change belongs to munera itself.

Source; Context passages: DJR-109-34

Edition page: 418; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Munera (crede mihi) placant hominesq; deosque

Modern rendering: Gifts, believe me, appease both men and gods

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-109-31, DJR-109-32, DJR-109-33, DJR-109-35, DJR-109-36, DJR-109-37, DJR-109-38, DJR-109-39, DJR-109-40, DJR-109-41, DJR-109-42, DJR-109-43

Further local use

Printed “munera” (Latin; lemma).

Citation key: munus.

Here: Munera is the accusative plural object of mittunt, send; mihi is to me. Qui supplies the relative subject, carried from the preceding modern sentence’s They.

Context: The speaker is Plautus’s comic wealthy childless man, as compressed by Burton; the relatives’ interest in his property explains their gifts. The modern fragment shares its subject with the preceding line.

Source; Context passages: DJR-139-38

Edition page: 571; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Qui mihi mittunt munera

Modern rendering: Send me gifts

Alignment scope: Relative clause rendered as a coordinated predicate sharing the preceding modern subject

Word and construction: The modern line is a coordinated predicate with the subject carried from They in the preceding line; Qui is not independently rendered within this selected modern span.

Context passages: DJR-139-31, DJR-139-32, DJR-139-33, DJR-139-34, DJR-139-35, DJR-139-36, DJR-139-37, DJR-139-39, DJR-139-40, DJR-139-41, DJR-139-42, DJR-139-43, DJR-139-44, DJR-139-45

Further local use

Printed “munera” (Latin; lemma).

Citation key: munus.

Here: Munera is accusative plural gifts; tanta supplies such and prodigit lavishes.

Context: Burton’s condensed More margin condemns resources lavished on idle beneficiaries while indispensable workers are neglected. The irregular preceding quæ dat construction remains printed, not silently repaired.

Source; Context passages: DJR-016-42

Edition page: 65; Source layer: original marginal quotation.

Note; Modern note: N01076

Page label type: printed source label.

Source wording and original alignment: tanta munera prodigit

Modern rendering: lavishes such gifts

Alignment scope: Original marginal phrase aligned with the supplied editorial translation of that same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-016-41, DJR-016-43

Further local use

Printed “muneribus” (Latin; lemma).

Citation key: munus.

Here: Muneribus is ablative plural with gifts, accompanying cumulatam, laden, which refers to the captive woman.

Context: Burton’s Livy margin describes Scipio returning the betrothed captive with gifts: the gifts accompany restraint, rather than purchase her sexual compliance. Burton’s age and beauty claims are not proved by that episode.

Source; Context passages: DJR-135-17

Edition page: 551; Source layer: original marginal quotation.

Note; Modern note: N10598

Page label type: printed source label.

Source wording and original alignment: muneribus cumulatam

Modern rendering: laden with gifts

Alignment scope: Original marginal phrase aligned with the supplied editorial translation of that same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-135-16, DJR-135-18

munus

BAL-0230-V019 · Gifts and liberality

Printed “Muneribus” (Latin; lemma).

Gifts or benefits.

Here: Muneribus is ablative plural governed by uti, use; deorum is of the gods and sapienter wisely. It is wise use, rather than mere possession, that the poem commends.

Context: The Horatian stanza denies that wealth alone makes a man happy; Burton’s separate English changes plural gods to singular God. The printed Nor and book 2 ode 9 citation remain, though the passage corresponds to Odes 4.9.

Source; Context passages: DJR-090-06

Edition page: 322; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: deorum Muneribus sapienter uti

Modern rendering: use the gods’ gifts wisely

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-090-05, DJR-090-07, DJR-090-08

munus

BAL-0230-V020 · Gifts and liberality

Printed “munus” (Latin; lemma).

A favour or boon granted on request.

Here: Munus is the requested favour, not necessarily an object: hoc gives this, extremum last, da grant, miseræ amanti to a wretched female lover. Your is supplied by the address to the beloved.

Context: Burton adapts Dido’s appeal in Virgil, changing let him give to a direct give, to accompany the traveller’s reported encounter with the Sultan’s wife. The next paragraph says the traveller did not consent.

Source; Context passages: DJR-131-31

Edition page: 530; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: extremum hoc miseræ da munus amanti

Modern rendering: Grant this last favour to your wretched lover

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-131-29, DJR-131-30, DJR-131-32

munus

BAL-0230-V021 · Gifts and liberality

Printed “muneris” (Latin; lemma).

A duty, task or office.

Here: Muneris is genitive singular, duty, dependent on immemor, forgetful; sui specifies his own and -que coordinates the clause. This is a different sense of munus from a present.

Context: Botero is cited in an original margin describing an incompetent ruler. The exact edition remains uncollated; the following sweeping political accusations belong to Burton.

Source; Context passages: DJR-013-10

Edition page: 47; Source layer: original marginal quotation.

Note; Modern note: N00824

Page label type: printed source label.

Source wording and original alignment: suique muneris immemor

Modern rendering: forgetful of his duty

Alignment scope: Original marginal phrase aligned with the supplied editorial translation of that same note

Word and construction: Muneris supplies duty, sui his own and immemor forgetful; the enclitic -que is absorbed into the modern list rather than separately rendered.

Modern container: note

Context passages: DJR-013-09, DJR-013-11

Further local use

Printed “munus” (Latin; lemma).

Citation key: munus.

Here: Munus is the task undertaken; conscribendæ vitæ ejus specifies writing his life, and suscepi is I undertook.

Context: Giovio’s reported duty of memorial biography repays patronage without becoming a material gift; the exact source remains uncollated.

Source; Context passages: DJR-111-08

Edition page: 425; Source layer: original marginal quotation.

Note; Modern note: N08428

Page label type: printed source label.

Source wording and original alignment: conscribendæ vitæ ejus munus suscepi

Modern rendering: I undertook the task of writing his life

Alignment scope: Original marginal phrase aligned with the supplied editorial translation of that same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-111-07, DJR-111-09

mœcha

BAL-0236-V007 · Adultery

Printed “mæcha” (Latin; lemma).

A woman engaging in sexual intercourse that violates a marriage.

Here: Uxor supplies wife, and mæcha labels her an adulteress; the modern renders that noun apposition adjectivally as adulterous.

Context: Burton attributes the poisoning line to Ausonius, uncollated. The following prose about unjust suspicion is not a full translation or an authenticated case history.

Source; Context passages: DJR-149-03

Edition page: 619; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: uxor mæcha

Modern rendering: The adulterous wife

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Noun plus appositional noun is recast as adjective plus noun, with the English article supplied.

Context passages: DJR-149-01, DJR-149-02, DJR-149-04

mœchor

BAL-0236-V009 · Adultery

Printed “mœcharetur” (Latin; lemma).

Engage in sexual intercourse that violates a marriage.

Here: The imperfect subjunctive is governed by negative-purpose ne. The modern recasts the negative purpose as prevention and supplies her from Venus.

Context: Burton’s surveillance story is attributed to Philostratus, but the supplied comparison says the letter describes a sandal betraying adultery, not Vulcan making surveillance shoes or Mars protesting. The broader beauty-versus-chastity claim is polemical.

Source; Context passages: DJR-145-58

Edition page: 601; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ne mœcharetur

Modern rendering: to prevent her committing adultery

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Negative purpose clause becomes an infinitival prevention construction; her resolves the understood Venus subject.

Context passages: DJR-145-57, DJR-145-59

mœchus

BAL-0236-V006 · Adultery

Printed “mœchorum” (Latin; lemma).

An adulterer: a person engaging in sexual intercourse that violates a marriage.

Here: Tria millia supplies three thousand; mœchorum identifies those counted. Burton separately calls them cuckold makers.

Context: Burton attributes a simultaneous summons to Dio; the supplied source comparison instead reports three thousand indictments on the docket with few prosecuted. This is not a verified count of guilty people.

Source; Context passages: DJR-148-30

Edition page: 616; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tria millia mœchorum

Modern rendering: three thousand adulterers

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-148-28, DJR-148-29, DJR-148-31, DJR-148-32, DJR-148-33, DJR-148-34, DJR-148-35

Further local use

Printed “mœchis” (Latin; lemma).

Citation key: mœchus.

Here: Mœchis is ablative plural after de, here concerning or against adulterers in legislation.

Context: This is the original marginal summary of Severus’s laws, translated in the supplied note; the source-note docket-versus-summons qualification remains essential.

Source; Context passages: DJR-148-30

Edition page: 616; Source layer: original marginal quotation.

Note; Modern note: N11731

Page label type: printed source label.

Source wording and original alignment: de mœchis

Modern rendering: against adulterers

Alignment scope: Equal-scope selected unit in the original marginal quotation and its supplied English note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-148-28, DJR-148-29, DJR-148-31, DJR-148-32, DJR-148-33, DJR-148-34, DJR-148-35

Further local use

Printed “mœchum” (Latin; lemma).

Citation key: mœchus.

Here: Mœchum is accusative singular; calvum supplies bald. The phrase is the object of we are bringing home.

Context: The soldiers’ taunt against Caesar is cited through Suetonius. It does not verify Burton’s generalization about bald men; the next paragraph qualifies a claimed licence with if all be true.

Source; Context passages: DJR-146-26

Edition page: 603; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mœchum calvum

Modern rendering: the bald adulterer

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-146-25, DJR-146-27

Naked Love

BAL-0216-V002 · Cupid

Printed “naked” (English; phrase).

Unclothed; allegorically, undisguised or open affection.

Here: Nakedness is one of the visible attributes from which the mythographers infer Love’s character.

Context: Burton reports interpretations attributed to Phornutus and others; all true affection is part of the allegorical claim.

Source: DJR-113-10; Edition page: 434; Source layer: original body; Page label type: printed source label.

Source and modern wording: naked, because all true affection is simple and open

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Natural and artificial beauty

BAL-0202-V013 · Beauty

Printed “beauty it self” (English; phrase).

Beauty considered in itself, before added adornment or contrivance.

Here: Burton concedes natural beauty can shine even through beggar’s clothing, yet judges artificial enhancement more forceful as currently used.

Context: Burton’s own opinion in an explicitly disputed comparison; effectiveness is the immediate issue.

Source; Context passages: DJR-120-22

Edition page: 469; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: though beauty it self be a great motive

Modern rendering: although beauty itself is a strong inducement

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The concessive though becomes although; motive means inducement rather than an inward intention.

Context passages: DJR-120-21, DJR-120-23, DJR-120-24, DJR-120-25, DJR-120-26, DJR-120-27, DJR-120-28, DJR-120-29, DJR-121-04

natural hatred

BAL-0246-V011 · Envy, malice and hatred

Printed “Naturall love or hatred” (English; phrase).

Natural hatred is antipathy or repulsion attributed to living and lifeless things.

Here: Hatred extends beyond personal anger to an explanatory relation among natural bodies.

Context: Burton reports natural-philosophical sympathies and antipathies; the examples are not modern scientific findings.

Source: DJR-109-06; Edition page: 415; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Naturall love or hatred, is that Sympathy or Antipathy

Modern rendering: Natural love or hatred is the sympathy or antipathy

Word and construction: The paired construction matches love to sympathy and hatred to antipathy; it does not identify hatred with the whole pair.

Context passages: DJR-109-05, DJR-109-07, DJR-109-08

Alignment conventions: A1.

natural love

BAL-0200-V008 · Love

Printed “Naturall love” (English; phrase).

Natural attraction or affinity, including that attributed to inanimate things.

Here: Stone, fire, rivers, lodestone, jet and earth’s thirst for rain exemplify attraction in the natural philosophy Burton reports.

Context: Burton adopts Leone Ebreo’s organizing division and reports its cosmological and natural examples.

Source: DJR-109-06; Edition page: 415; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Naturall love or hatred, is that Sympathy or Antipathy

Modern rendering: Natural love or hatred is the sympathy or antipathy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Natural love contributes the attractive member, natural hatred the repulsive member.

Qualification: This explanatory vocabulary is historical natural philosophy, not a modern account of physical forces.

Context passages: DJR-109-05, DJR-109-07, DJR-109-08

natus

BAL-0242-V029 · Parents and children

Printed “nati” (Latin; lemma).

A child or son, literally one born.

Here: Nati is genitive singular of natus used substantivally; in funere is at the funeral, and her is supplied from the mother in the sentence.

Context: The mother’s grief is legitimate in this quoted question; the child is not identified as a particular historical person.

Source; Context passages: DJR-094-35

Edition page: 343; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in funere nati

Modern rendering: at her child’s funeral

Alignment scope: Prepositional phrase with a supplied possessive

Word and construction: The genitive nati becomes child’s; her is a contextual possessive supplied by the modern translation.

Context passages: DJR-094-32, DJR-094-33, DJR-094-34, DJR-094-36, DJR-094-37, DJR-094-38, DJR-094-39, DJR-094-40

nervus belli

BAL-0296-V016 · War and peace

Printed “nervus belli” (Latin; phrase).

The sinew of war: nervus means sinew or sustaining strength, and belli of war.

Here: Money as the resource sustaining defensive readiness.

Context: The imagined constitution requires financial reserves alongside soldiers and a fleet; the metaphor is economic within the military argument.

Source; Context passages: DJR-017-16

Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nervus belli

Modern rendering: the sinew of war

Word and construction: Nervus supplies sinew, belli of war and the is supplied by English.

Context passages: DJR-017-11, DJR-017-12, DJR-017-13, DJR-017-14, DJR-017-15, DJR-017-17, DJR-017-18, DJR-017-19

Alignment conventions: A1.

new Atlantis

BAL-0292-V008 · Utopia

Printed “new Atlantis” (English; phrase).

A newly imagined island society: new marks Burton’s renewed invention and Atlantis evokes the literary island tradition.

Here: A second name for the author’s invented commonwealth.

Context: The initial phrase is a literary comparison; the later named work explicitly connects New Atlantis with Bacon.

Source; Context passages: DJR-015-36

Edition page: 60; Source layer: original body; Page label type: printed source label.

Source and modern wording: a new Atlantis

Word and construction: The phrase is retained; the following poetical Common-wealth explains its imaginary political force.

Context passages: DJR-015-37, DJR-015-38, DJR-015-39, DJR-015-40, DJR-016-17, DJR-016-18, DJR-016-19

Alignment conventions: A1.

Further local use

Printed “new Atlantis” (English; phrase).

Citation key: New Atlantis.

Here: Bacon’s title New Atlantis, naming an imagined society.

Context: One of the ingenious political fictions Burton calls impracticable. The original marginal Lord Verulam identifies Bacon; Burton’s dismissal coexists with his borrowing the same imaginative form.

Source; Context passages: DJR-016-18

Edition page: 62–63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that new Atlantis

Modern rendering: that New Atlantis

Word and construction: The modern capitalization identifies the title; that remains Burton’s pointing reference.

Context passages: DJR-016-17, DJR-016-19, DJR-016-20, DJR-016-21

Alignment conventions: A1.

nice

BAL-0255-V004 · Nice

Printed “nice” (English; lemma).

Fastidious or excessively particular.

Here: Over-particular minds make ordinary occupations intolerable through needless refinement.

Context: Burton contrasts these minds with duller apprehensions and criticizes needless cares, expense and labour, not every act of inquiry.

Source; Context passages: DJR-055-34

Edition page: 168; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: busie, nice, curious wits

Modern rendering: restless, fastidious, over-inquisitive minds

Word and construction: Nice contributes fastidious; busie restless, curious over-inquisitive and wits minds.

Context passages: DJR-055-33, DJR-055-35

Alignment conventions: A1.

Further local use

Printed “nice” (English; lemma).

Citation key: nice.

Here: The rigid dietary regime is too fussy for healthier bodies.

Context: The qualification to sounder bodies limits the criticism; the following passage also criticizes excessive fasting.

Source; Context passages: DJR-035-34

Edition page: 75; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to sounder bodies this is too nice and most absurd

Modern rendering: For healthier bodies this is excessively fussy and utterly absurd

Word and construction: Nice supplies fussy, too supplies excessively; the comparison of bodily health and the second judgment remain.

Sense relation: Excessive exactness applies to a diet under an explicit health qualification.

Context passages: DJR-035-33, DJR-035-35

Alignment conventions: A1.

Further local use

Printed “nice” (English; lemma).

Citation key: nice.

Here: Calis’s refusal of common water is presented as extreme fastidiousness.

Context: Burton reports a moralizing death story whose identities and source remain unresolved; later he permits any water in necessity while preferring pure water.

Source; Context passages: DJR-070-32

Edition page: 233; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so nice as that Græcian Calis

Modern rendering: as fastidious as that Greek woman Calis

Word and construction: Nice becomes fastidious in the comparison, without verifying the anecdote.

Sense relation: The same excessive fastidiousness appears in the moralized water anecdote.

Context passages: DJR-070-31, DJR-070-33, DJR-070-34, DJR-070-35

Alignment conventions: A1.

Further local use

Printed “nice” (English; lemma).

Citation key: nice.

Here: Nice marks exacting care over clothes and presentation by lovers of either sex.

Context: The preceding passage includes both the maiden and her suitor; the description is of excessive self-display, followed by the young man’s grooming.

Source; Context passages: DJR-132-03

Edition page: 534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: beyond all measure coy, nice, and too curious

Modern rendering: excessively fastidious, particular and painstaking

Word and construction: Nice contributes particular within a coordinated construction; the modern excessively compresses beyond all measure and the final too.

Sense relation: Excessive particularity governs the lovers’ appearance, not only appetite or inquiry.

Context passages: DJR-132-02, DJR-132-04

Alignment conventions: A1.

nice

BAL-0255-V006 · Nice

Printed “nice” (English; lemma).

Reserved or withholding familiarity.

Here: Nice names reserve in the woman’s response when the suitor catches up.

Context: The surrounding poetry claims that resistance conceals willingness; this literary convention is not evidence that refusal signifies consent.

Source; Context passages: DJR-124-06

Edition page: 488; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most averse, nice and coy

Modern rendering: all resistance, reserve and coyness

Word and construction: Nice becomes reserve in a construction that turns three adjectives into three nouns; most becomes the collective all.

Context passages: DJR-124-01, DJR-124-02, DJR-124-03, DJR-124-04, DJR-124-05, DJR-124-07, DJR-124-08, DJR-124-09, DJR-124-10

Alignment conventions: A1.

nice

BAL-0255-V007 · Nice

Printed “nice” (English; lemma).

Hard to please or excessively selective.

Here: Gentlewomen are accused of rejecting all suitors as unworthy.

Context: Burton follows rejected lovers’ complaints with his own emphatic generalization, illustrated by Daphne; these judgments do not establish the women’s reasons or obligations.

Source; Context passages: DJR-140-39

Edition page: unnumbered verso after 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so nice

Modern rendering: so fastidious

Word and construction: Nice becomes fastidious and so preserves the degree that introduces the following result.

Context passages: DJR-140-38, DJR-140-40

Alignment conventions: A1.

Further local use

Printed “nice” (English; lemma).

Citation key: nice.

Here: The word marks exacting reserve in a contrast between different occasions and partners.

Context: Burton’s generalized account alternates willingness and refusal; neither an earlier willingness nor his interpretation establishes consent at another time.

Source; Context passages: DJR-124-09

Edition page: 488; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so nice, so surly, so demure

Modern rendering: so particular, so unapproachable, so demure

Word and construction: Nice contributes particular; surly unapproachable and demure remains demure.

Sense relation: Difficulty in pleasing is one description within the alternating courtship account.

Context passages: DJR-124-01, DJR-124-02, DJR-124-03, DJR-124-04, DJR-124-05, DJR-124-06, DJR-124-07, DJR-124-08, DJR-124-10

Alignment conventions: A1.

Further local use

Printed “nice” (English; lemma).

Citation key: nice.

Here: People able to marry allegedly demand an imperial range of choices.

Context: The conditional anecdote says they might perhaps consent if offered all the beauties of the nation; it is not a verified account of the emperor’s family or a certainty of marriage.

Source; Context passages: DJR-142-38

Edition page: 583; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: but so nice

Modern rendering: but are so particular

Word and construction: Nice becomes particular; are supplies the elliptical verb, and but retains the contrast with their ability and means.

Sense relation: The same selectiveness is criticized in people whose resources allow marriage.

Context passages: DJR-142-37, DJR-142-39

Alignment conventions: A1.

Further local use

Printed “nice” (English; lemma).

Citation key: nice.

Here: The exhortation urges readers to give up excessively exacting demands before marriage.

Context: The rhetorical invitation follows the explicit concession that marriage may be good or bad; its tomorrow does not date the writing.

Source; Context passages: DJR-143-43

Edition page: 588; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so curious and nice

Modern rendering: so particular and hard to please

Word and construction: Curious contributes particular and nice hard to please; so modifies the coordinated description.

Sense relation: Difficulty in pleasing is the final trait criticized in the qualified marriage invitation.

Context passages: DJR-143-42, DJR-143-44

Alignment conventions: A1.

nice and curious

BAL-0247-V002 · Curiosity

Printed “nice & curious” (English; phrase).

Nice and curious here both mean excessively exacting or scrupulous.

Here: The paired adjectives criticize rejection of all formerly Catholic ceremonies, even in indifferent matters.

Context: Burton attacks some schismatics at the opposite extreme from the religious practices he has just mocked; he is not condemning every precise distinction.

Source: DJR-009-15; Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nice & curious

Modern rendering: over-scrupulous

Word and construction: The modern adjective renders the pair jointly; it must not be assigned separately as a unique translation of either component.

Context passages: DJR-009-12, DJR-009-13, DJR-009-14, DJR-009-16

Alignment conventions: A1.

nice distinction

BAL-0255-V008 · Nice

Printed “nice distinctions” (English; phrase).

Minute or over-refined distinctions: nice means subtle or minutely exact, distinctions discriminations between concepts.

Here: Scholastic distinctions are disparaged as part of an invented apparatus of controversy.

Context: The long sentence is Burton’s Protestant polemic against churchmen, not proof that all the alleged questions or doctrines were universally held.

Source; Context passages: DJR-160-07

Edition page: 675; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nice distinctions

Modern rendering: minute distinctions

Word and construction: Nice becomes minute; the intellectual object is retained.

Context passages: DJR-160-06, DJR-160-08

Alignment conventions: A1.

Further local use

Printed “nice points” (English; phrase).

Citation key: nice point.

Here: Nice means subtle; points are questions or matters for debate, here about knowing one’s election.

Context: The claim of self-torment is attributed to Luther without an exact locator; the following paragraph also warns against both terrifying preaching and complacent flattery.

Source; Context passages: DJR-164-32

Edition page: 697–698; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such nice points

Modern rendering: these subtle questions

Word and construction: Nice contributes subtle, points questions, and such is represented by these.

Sense relation: Intellectual refinement becomes a source of distress when questions are misapplied to oneself.

Context passages: DJR-164-30, DJR-164-31, DJR-164-33

Alignment conventions: A1.

nice education

BAL-0255-V002 · Nice

Printed “nice education” (English; phrase).

An excessively delicate upbringing: nice means over-delicate, education upbringing or training.

Here: Pampering is said to weaken children’s bodies and minds as habit becomes second nature.

Context: Burton invokes Fabius, or Quintilian; the marginal chapter number does not match the identified indulgence passage, and the opening second-nature maxim remains separately unlocated.

Source; Context passages: DJR-050-53

Edition page: 149 [sequence; printed 145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: nice education

Modern rendering: delicate upbringing

Word and construction: Nice becomes delicate and education upbringing; the excess is explicit in the surrounding coddling and the original marginal wording.

Qualification: N03695 describes the upbringing as over-delicate in the supplied translation, and says that it breaks the sinews of mind and body.

Context passages: DJR-050-52, DJR-050-54

Alignment conventions: A1.

nice gentlewoman

BAL-0255-V001 · Nice

Printed “nice Gentlewoman” (English; phrase).

A delicate or fastidious woman of gentle social standing.

Here: Nice marks susceptibility to disgust; gentlewoman identifies her social position.

Context: The reported woman is distressed by a dissection and then by a physician’s aggravating speech; he cannot restore her for months.

Source; Context passages: DJR-051-13

Edition page: 147; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this nice Gentlewoman

Modern rendering: This delicate gentlewoman

Word and construction: Nice becomes delicate; the demonstrative and noun are retained.

Context passages: DJR-051-12, DJR-051-14

Alignment conventions: A1.

Further local use

Printed “nice gentlewomen” (English; phrase).

Citation key: nice gentlewoman.

Here: Nice gives delicate, while gentlewomen retains the social category.

Context: Burton contrasts labouring women and women of leisure in a class-based medical generalization; the next paragraph recognizes many modest women whose constitutions overcome their intentions.

Source; Context passages: DJR-063-09

Edition page: 204; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nice gentlewomen

Modern rendering: delicate gentlewomen

Word and construction: The adjective becomes delicate without removing the class-marking noun.

Sense relation: The same personal delicacy is placed within a social and physiological contrast.

Context passages: DJR-063-08, DJR-063-10

Alignment conventions: A1.

Further local use

Printed “nice” (English; lemma).

Citation key: nice.

Here: Delicate people are among those excluded from a violent historical drug.

Context: The exclusion is attributed to Dioscorides within a debate over white hellebore; later favourable authorities do not erase the warnings about strength, suffocation and reckless use.

Source; Context passages: DJR-101-37

Edition page: 376; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nice or effeminate

Modern rendering: the delicate or effeminate

Word and construction: Nice is rendered as the noun phrase the delicate; or keeps the neighbouring category distinct.

Sense relation: Personal delicacy becomes a reported treatment exclusion, not a present prescription.

Context passages: DJR-101-36, DJR-101-38, DJR-101-39, DJR-101-40, DJR-101-41

Alignment conventions: A1.

Further local use

Printed “nice” (English; lemma).

Citation key: nice.

Here: Nice modifies the idle townsmen singled out in the attack on medicine.

Context: The reported observation is part of a rhetorical prosecution; Burton later expressly defends medicine and distinguishes use from abuse.

Source; Context passages: DJR-098-45

Edition page: 362–363; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a few nice idle citizens

Modern rendering: a few fastidious, idle townsmen

Word and construction: Nice becomes fastidious; few and idle remain separate limitations.

Sense relation: Delicacy or fastidiousness is socially disparaged in the medical polemic.

Context passages: DJR-098-44, DJR-099-01, DJR-099-22, DJR-099-23, DJR-099-24

Alignment conventions: A1.

nicely

BAL-0255-V003 · Nice

Printed “nicely” (English; lemma).

Scrupulously or fastidiously; with too, excessively scrupulously.

Here: The objection to games as inherently unlawful is criticized as over-scrupulous.

Context: Burton endorses Gataker’s defence of innocent recreation, then immediately allows justified objection and prohibition when games are abused.

Source: DJR-080-01; Edition page: 274–275; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: too nicely

Modern rendering: too scrupulously

Word and construction: Too supplies excess; nicely supplies scrupulously. The adverb alone does not account for the whole phrase.

Context passages: DJR-079-49, DJR-080-02

Alignment conventions: A1.

Further local use

Printed “nice & curious” (English; phrase).

Citation key: nice and curious.

Here: Nice and curious both contribute excessive scruple in the coordinated description.

Context: Burton attacks schismatics who reject ceremonies even in morally neutral matters; this is his polemical account alongside criticism of other religious groups.

Source; Context passages: DJR-009-15

Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nice & curious schismaticks

Modern rendering: over-scrupulous schismatics

Word and construction: The two original adjectives are consolidated into one modern adjective; neither individually accounts for a separate modern word.

Sense relation: Excessive scruple also governs the criticism of ceremonial refusal.

Translation layer: Two coordinated source adjectives share one modern equivalent.

Context passages: DJR-009-14, DJR-009-16

Alignment conventions: A1.

nimia solicitudo

BAL-0247-V005 · Curiosity

Printed “nimia solicitudo” (Latin; phrase).

Nimia means excessive; solicitudo means care, anxiety or anxious preoccupation.

Here: The Latin phrase identifies oppressive care within the definition of curiosity.

Context: Burton’s phrase glosses the critical curiosity under discussion, not every form of intellectual interest.

Source: DJR-055-16; Edition page: 166; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nimia solicitudo

Modern rendering: excessive anxiety

Word and construction: Nimia supplies excessive and solicitudo anxiety.

Context passages: DJR-055-17, DJR-055-18

Alignment conventions: A1.

nobilis

BAL-0259-V014 · Honour and nobility

Printed “Nobilis” (Latin; lemma).

Latin nobilis means noble; used as a noun here, a nobleman.

Here: A nobleman is one possible reader addressed through the book.

Context: The adjacent great person is a second category, not a translation of nobilis alone.

Source; Context passages: DJR-170-25

Edition page: unnumbered preliminary matter, scan p. 13; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 13

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: Nobilis, aut si quis te fortè inspexerit heros

Modern rendering: If some nobleman or great person happens to inspect you

Word and construction: Nobilis gives nobleman, heros great person; si and fortè preserve conditional chance, te the addressed book.

Context passages: DJR-170-22, DJR-170-23, DJR-170-24

Alignment conventions: A1.

Further local use

Printed “Nobilis Nobilem” (Latin; phrase).

Citation key: nobilis.

Here: Guevara’s counsel prefers equal social standing in preventing jealousy.

Context: The following caution says equal birth and wealth are insufficient without virtue and good upbringing; this advice must also be distinguished from the earlier attack on rigid legal prohibitions.

Source; Context passages: DJR-150-29

Edition page: 626–627; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Nobilis Nobilem

Modern rendering: a noble a noble

Word and construction: The shared let marry construction comes from the preceding clause; Burton’s following separate English specifies a gentleman and gentlewoman.

Context passages: DJR-150-27, DJR-150-28, DJR-150-30, DJR-150-31

Alignment conventions: A1.

nobilis

BAL-0259-V015 · Honour and nobility

Printed “nobile” (Latin; lemma).

Latin nobilis can mean renowned or famous, without asserting noble birth.

Here: Thais is described as a famous courtesan in the original margin.

Context: An attributed historical anecdote, not a confirmed genealogy or independent biographical verification.

Source; Context passages: DJR-149-46

Edition page: 623; Source layer: original marginal quotation.

Note; Modern note: N11836

Page label type: printed source label.

Source wording and original alignment: Thaidem nobile scortum

Modern rendering: Thais, a famous courtesan

Word and construction: Thaidem is Thais, nobile famous and scortum courtesan; the body instead calls her a common prostitute.

Modern container: note

Context passages: DJR-149-45, DJR-149-47

Alignment conventions: A1.

Further local use

Printed “nobilitatis” (Latin; lemma).

Citation key: nobilitas.

Here: Impostors shelter behind the philosopher’s renown and authority.

Context: Burton describes false attribution and expressly denies doing the same himself.

Source; Context passages: DJR-001-04

Edition page: 1; Source layer: original marginal quotation.

Note; Modern note: N00074

Page label type: printed source label.

Source wording and original alignment: nobilitatis, authoritatisq; ejus

Modern rendering: his renown and authority

Word and construction: Ejus gives his and -que and; the nouns mean renown and authority here rather than hereditary rank.

Modern container: note

Context passages: DJR-001-03, DJR-001-05

Alignment conventions: A1.

nobilitas

BAL-0259-V009 · Honour and nobility

Printed “Nobilitas” (Latin; lemma).

Latin nobilitas means nobility or noble standing here.

Here: Nobility without property is declared worth less than washed-up seaweed, within the attack on rank maintained by money.

Context: Burton adapts Horace; his English independently elaborates the contempt and is not a second exact translation of every Latin word.

Source; Context passages: DJR-088-31

Edition page: 315; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Nobilitas sine re projectâ vilior algâ

Modern rendering: Nobility without property is worth less than washed-up seaweed.

Word and construction: Nobilitas gives nobility; sine re without property; vilior worth less; projectâ algâ washed-up seaweed. Is is supplied.

Context passages: DJR-088-29, DJR-088-30, DJR-088-32, DJR-088-33, DJR-088-34

Alignment conventions: A1.

Further local use

Printed “Nobilitas” (Latin; lemma).

Citation key: nobilitas.

Here: The book is told to accommodate a nobleman or great person and may win favour.

Context: Personified address by the author to his book; the surrounding instructions call for gentleness without biting satire.

Source; Context passages: DJR-170-25

Edition page: unnumbered preliminary matter, scan p. 13; Source layer: original body; Page label type: scan page of unnumbered preliminary.

Source label: Source page 13

Locator qualification: Source record identifies these leaves as unnumbered; plain numerical passage labels are scan numbers.

Source wording and original alignment: Est quod Nobilitas, est quod desideret heros

Modern rendering: There is something nobility, something a great person may want

Word and construction: Desideret, may want, is shared by the two Latin clauses; the modern likewise makes the shared verb explicit only at the end.

Context passages: DJR-170-22, DJR-170-23, DJR-170-24

Alignment conventions: A1.

nobilito

BAL-0259-V026 · Honour and nobility

Printed “nobilitavit” (Latin; lemma).

Latin nobilito means ennoble or bring distinction to; nobilitavit means ennobled.

Here: Ursula and her companions are said to have brought distinction to the century.

Context: These are Harpsfield’s quoted words. Burton criticizes his profession of religious certainty alongside admitted historical uncertainty; neither the claim nor Burton’s denunciation independently settles the legend.

Source; Context passages: DJR-160-04

Edition page: 675; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nobilitavit

Modern rendering: ennobled

Word and construction: The perfect verb aligns directly; Ursula and companions are the subject and the century the object in the wider quotation.

Context passages: DJR-160-03, DJR-160-05

Alignment conventions: A1.

nobility

BAL-0259-V006 · Honour and nobility

Printed “nobility” (English; lemma).

High social rank, or the order of people possessing it.

Here: Orders and degrees of nobility are expressly hereditary in the imagined constitution.

Context: The following election and merit provisions prevent this from being a wholly closed hereditary system.

Source; Context passages: DJR-016-19

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: orders, degrees of nobility, and those hereditary

Modern rendering: orders and ranks of nobility, and these shall be hereditary

Word and construction: Degrees becomes ranks; shall be unfolds the proposal’s stated future force.

Context passages: DJR-016-18, DJR-016-20, DJR-016-21, DJR-016-22

Alignment conventions: A1.

Further local use

Printed “naturall nobility” (English; phrase).

Citation key: natural nobility.

Here: It is subordinated to moral nobility, acquired through qualities fit for public service.

Context: This part of the consolation is later qualified by Burton’s conditional preference for capable hereditary nobles.

Source; Context passages: DJR-089-04

Edition page: 317; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that naturall nobility

Modern rendering: nobility by birth

Word and construction: That is not separately represented; the English unfolds the local meaning of natural.

Context passages: DJR-089-01, DJR-089-02, DJR-089-03, DJR-089-05, DJR-089-06, DJR-089-07, DJR-089-08, DJR-089-09, DJR-089-10, DJR-089-11, DJR-089-12, DJR-089-13, DJR-089-14, DJR-089-15, DJR-089-16, DJR-089-17, DJR-089-18, DJR-089-19, DJR-089-20, DJR-089-21, DJR-089-22, DJR-089-23, DJR-089-24, DJR-089-25, DJR-089-26, DJR-089-27

Alignment conventions: A1.

Further local use

Printed “Noblemen and Gentlemen” (English; phrase).

Citation key: noblemen and gentlemen.

Here: Higher civic officers are reserved to these groups rather than poor tradesmen or lowly craftsmen.

Context: Burton’s proposed constitution requires their periodic urban residence and defends governing cities as honourable; other merit provisions do not abolish this restriction.

Source; Context passages: DJR-016-11

Edition page: 62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: which shall not be poor Tradesmen and mean Artificers, but Noblemen and Gentlemen

Modern rendering: These shall be noblemen and gentlemen, rather than poor tradesmen and lowly craftsmen

Alignment scope: equal-scope complete contrast

Word and construction: Complete contrast: the modern reverses the order of included and excluded classes while retaining the restriction; These resumes the higher civic officers identified before the original relative clause.

Context passages: DJR-016-10, DJR-016-12, DJR-016-13

Further local use

Printed “appendix to nobility” (English; lemma).

Citation key: nobility.

Here: Idleness is described as attending nobility because these people treat work as disgraceful.

Context: Burton attributes melancholy to the idle habits and their alleged bodily effects, not to noble birth alone. The attack is his historical account.

Source; Context passages: DJR-037-30

Edition page: 86; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: idleness is an appendix to nobility

Modern rendering: Idleness attends nobility

Word and construction: The image of an attached appendix becomes the verb attends; nobility remains the social condition.

Context passages: DJR-037-29, DJR-037-31

Alignment conventions: A1.

noble

BAL-0259-V016 · Honour and nobility

Printed “noble” (English; lemma).

Distinguished, eminent or excellent.

Here: Democritus is a distinguished philosopher whose name can lend false credit to impostors.

Context: Burton’s discussion concerns reputation and authorship, not Democritus’s pedigree.

Source; Context passages: DJR-001-04

Edition page: 1; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so noble a philosopher

Modern rendering: so distinguished a philosopher

Word and construction: Noble becomes distinguished while the degree and noun remain.

Context passages: DJR-001-03, DJR-001-05

Alignment conventions: A1.

Further local use

Printed “nobile” (Latin; lemma).

Citation key: nobilis.

Here: The humble vessel can contain good wine, an image for worth despite unimpressive appearance.

Context: Burton’s separate English changes lowly jar to old vessel and noble nectar to best wine; these are not equal-scope translations of each other.

Source; Context passages: DJR-087-41

Edition page: 312; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Vilis sæpe cadus nobile nectar habet

Modern rendering: A humble jar often holds noble nectar

Word and construction: Vilis humble, cadus jar, sæpe often, nobile noble/fine, nectar nectar and habet holds.

Context passages: DJR-087-40, DJR-087-42

Alignment conventions: A1.

noble and ignoble parts

BAL-0259-V017 · Honour and nobility

Printed “Noble, or Ignoble parts” (English; family).

Noble parts are principal organs; ignoble parts are lesser or subordinate organs in this historical hierarchy.

Here: The brain, heart and liver are the three principal organs; the political analogy makes other organs serve them.

Context: Laurentius’s anatomical division is Burton’s inherited physiology, not a modern clinical classification.

Source; Context passages: DJR-024-03

Edition page: 16–17; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Noble, or Ignoble parts

Modern rendering: noble and lesser parts

Word and construction: The alternative classes are coordinated by or in the original and and in the modern; ignoble means lesser, not morally vicious.

Context passages: DJR-024-02, DJR-024-04

Alignment conventions: A1.

Further local use

Printed “ignobiles partes” (Latin; phrase).

Citation key: ignobilis.

Here: The original marginal counterpart contrasts principal and lesser parts.

Context: The distinction is functional hierarchy, not moral judgement.

Source; Context passages: DJR-024-03

Edition page: 16–17; Source layer: original marginal quotation.

Note; Modern note: N01616

Page label type: printed source label.

Source wording and original alignment: principes & ignobiles partes

Modern rendering: principal and lesser parts

Word and construction: Principes gives principal; ignobiles lesser; partes parts.

Modern container: note

Context passages: DJR-024-02, DJR-024-04

Alignment conventions: A1.

Further local use

Printed “ignoble” (English; lemma).

Citation key: ignoble.

Here: Touch is ranked last, while expressly as necessary and pleasurable as the other sense.

Context: The lower valuation does not mean touch is useless or culpable.

Source; Context passages: DJR-025-15

Edition page: 23; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most ignoble

Modern rendering: least noble

Word and construction: The superlative is recast as least noble, preserving the low relative rank.

Context passages: DJR-025-14, DJR-025-16

Alignment conventions: A1.

Further local use

Printed “ignoble” (English; lemma).

Citation key: ignoble.

Here: The noble/common distinction is the obstacle in the reported marriage prohibitions.

Context: The lovers are said to be otherwise equal and devoted; ignoble does not call one morally inferior.

Source; Context passages: DJR-140-22

Edition page: 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the one noble, the other ignoble

Modern rendering: one noble and the other of common birth

Word and construction: Ignoble is unfolded as of common birth; and supplies coordination.

Context passages: DJR-140-21, DJR-140-23, DJR-140-24

Alignment conventions: A1.

noble love

BAL-0201-V006 · Heroical love

Printed “Amor nobilis” (Latin; phrase).

Noble love: a title linked here to the social rank of those affected.

Here: The title is reported as Savonarola’s and explained by the frequency of the passion among noble men and women.

Context: Burton distinguishes physicians’ naming from theologians’ burning lust and from his own criticism of the honourable title.

Source: DJR-115-48; Edition page: 445–446; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Amor nobilis

Modern rendering: noble love

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Amor is love; nobilis means noble. The following explanation gives social rank, not a proof of moral excellence.

Context passages: DJR-113-02, DJR-115-47, DJR-115-49

non ludo

BAL-0261-V008 · Abraham men

Printed “non ludo” (Latin; phrase).

Latin non means not and ludo, from ludere, means I play or jest; here the denial is that the speaker is pretending.

Here: The injured petitioner insists that his appeal is genuine.

Context: A quoted Horatian speaker who has deceived before but is now truly injured; Burton reuses the plea in the uncharity scene.

Source; Context passages: DJR-112-14

Edition page: 430; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: non ludo

Modern rendering: I am not pretending

Word and construction: The negative is retained, and ludo receives the contextual meaning pretending rather than literal play.

Context passages: DJR-112-07, DJR-112-08, DJR-112-09, DJR-112-10, DJR-112-11, DJR-112-12, DJR-112-13, DJR-112-15, DJR-112-16, DJR-112-17, DJR-112-18, DJR-112-19, DJR-112-20, DJR-112-21

Alignment conventions: A1.

non natus sed factus

BAL-0259-V012 · Honour and nobility

Printed “non natus, sed factus” (Latin; phrase).

Not born but made: natus born, factus made; the nobility comes from the preceding account of character.

Here: True nobility is achieved through good qualities rather than supplied by ancestry alone.

Context: The consolation’s claim that good qualities cannot be removed is rhetorical, not a present medical assertion about impairment.

Source; Context passages: DJR-089-07

Edition page: 318; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: non natus, sed factus

Modern rendering: not born noble, but made so

Word and construction: Noble and so supply the predicate from the preceding true nobleman; both the negative and contrast remain.

Context passages: DJR-089-04, DJR-089-05, DJR-089-06, DJR-089-08, DJR-089-09, DJR-089-10, DJR-089-11

Alignment conventions: A1.

Further local use

Printed “factis, natis” (Latin; family).

Citation key: factis natis.

Here: The correction acknowledges merit and failings on both sides.

Context: Burton withdraws any monopoly of virtue or error from either inherited or acquired rank.

Source; Context passages: DJR-089-24

Edition page: 319; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: factis, natis

Modern rendering: among those made noble and those born so

Word and construction: Among, those and noble unfold the elliptical participles in the surrounding on-both-sides sentence.

Context passages: DJR-089-25, DJR-089-26, DJR-089-27

Alignment conventions: A1.

Further local use

Printed “κατ’ ἐξοχήν” (Greek; phrase).

Citation key: κατ’ ἐξοχήν.

Here: Nobility is moral excellence in this concluding formulation.

Context: The phrase belongs to Burton’s praise of acquired character, not a new hereditary title.

Source; Context passages: DJR-089-07

Edition page: 318; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: noble κατ’ ἐξοχήν

Modern rendering: noble in the fullest sense

Word and construction: The English adjective noble surrounds a Greek adverbial phrase rendered in the fullest sense.

Context passages: DJR-089-04, DJR-089-05, DJR-089-06, DJR-089-08, DJR-089-09, DJR-089-10, DJR-089-11

Alignment conventions: A1.

none

BAL-0234-V050 · Marriage

Printed “none” (English; lemma).

No person.

Here: The printed none negates the presence of a helper, contradicting the favourable argument and the preceding Latin habes quæ tueatur. The modern someone is an explicit editorial correction, not a lexical definition of none.

Context: This is the first point of Burton’s English pro-marriage list, separately preserved from the Latin list. The supplied note openly identifies the reversal; the later counter-parody is a different, deliberate reversal.

Source; Context passages: DJR-143-25

Edition page: 587; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: thou hast none to keep and increase it

Modern rendering: You have someone to preserve and increase them

Alignment scope: Complete clause with an explicitly disclosed editorial correction of negation

Word and construction: The two clauses are aligned in scope, but the modern reverses the erroneous negative to the positive someone. Them refers to means, where Burton uses singular it.

Alignment qualification: The source's none is retained in the original; someone is the supplied edition's transparent correction supported by the preceding Latin and the list's argumentative direction.

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-24, DJR-143-26, DJR-143-27, DJR-143-28, DJR-143-29, DJR-143-30, DJR-143-31, DJR-143-32, DJR-143-33, DJR-143-34

nose of wax

BAL-0294-V030 · Law and justice

Printed "a nose of wax" (English; phrase).

Something pliable and moulded at will: nose is the shaped object and wax the yielding material.

Here: A metaphor amid laws and judgments altered through influence.

Context: The syntax moves between laws and the swayed judge; the image condemns malleability without resolving every referent in the following uncertain clause.

Source; Context passages: DJR-010-17

Edition page: 34–35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as a nose of wax

Modern rendering: moulded like a nose of wax

Word and construction: Moulded is supplied to explain the simile, rather than being a separate original verb.

Context passages: DJR-010-15, DJR-010-16, DJR-010-18, DJR-010-19, DJR-010-20, DJR-010-21, DJR-010-22

Alignment conventions: A1.

nubilis puella

BAL-0234-V023 · Marriage

Printed "nubilis puella" (Latin; phrase).

A girl or young woman of marriageable age.

Here: Nubilis means marriageable, and puella a girl or young woman; the adjective does not mean newly married.

Context: Burton praises lovers' studied appearance, with a Venetian bride who is still looking for a husband; no particular Venetian ceremony or costume is specified.

Source; Context passages: DJR-132-02

Edition page: 534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nubilis puella

Modern rendering: a girl of marriageable age

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-132-01, DJR-132-03

nubo

BAL-0234-V021 · Marriage

Printed “nubere” (Latin; lemma).

Marry, conventionally said of a woman taking a husband.

Here: Nubere is an infinitive, marrying; dulce est supplies is sweet, and nisi gives the negative condition. Moriar is the oath’s may I die, not an authorial wish for death.

Context: The line comes from a literary Vestal’s declaration, not a documented trial or a universal account of women’s wishes.

Source; Context passages: DJR-138-27

Edition page: 565; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: moriar, nisi nubere dulce est

Modern rendering: May I die if marrying is not sweet

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-138-25, DJR-138-26, DJR-138-28, DJR-138-29, DJR-138-30

Further local use

Printed “nubere” (Latin; lemma).

Citation key: nubo.

Here: Nubere uses the conventional bride’s verb to feminize the husband’s subordination; uxori meæ gives to my own wife, and nolo expresses refusal.

Context: This marginal joke accompanies the hostile rich-wife/dowry argument. It is not another literal marriage ceremony.

Source; Context passages: DJR-139-18

Edition page: 569; Source layer: original marginal quotation.

Note; Modern note: N10916

Page label type: printed source label.

Source wording and original alignment: Scilicet uxori nubere nolo meæ

Modern rendering: Naturally, I do not wish to be the bride of my own wife

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-139-14, DJR-139-15, DJR-139-16, DJR-139-17, DJR-139-19, DJR-139-20, DJR-139-21, DJR-139-22, DJR-139-23, DJR-139-24

Further local use

Printed “nubere” (Latin; lemma).

Citation key: nubo.

Here: Nubere means marry; filia names the daughter, the age phrase sets the condition, potest the reported permission, and inscio patre means without her father’s knowledge.

Context: Burton’s body says against parental consent, a different formulation from the margin’s knowledge, and prefaces the legal report with if Nevizzano is not misleading us. His next paragraph endorses parental choice.

Source; Context passages: DJR-141-08

Edition page: unnumbered PDF688; Source layer: original marginal quotation.

Note; Modern note: N11096

Page label type: printed source label.

Source wording and original alignment: Filia excedens annum 25. potest inscio patre nubere

Modern rendering: A daughter over twenty-five may marry without her father’s knowledge

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-09, DJR-141-10

Further local use

Printed “nupta est” (Latin; lemma).

Citation key: nubo.

Here: Nupta est is was married, a feminine participial predicate; de nuptiis concerns marriage and brevi supplies soon.

Context: Burton reports through Busbecq a woman who passed herself off as a man and married another woman. The exact source is unlocated, and the wording does not establish a modern identity or an independently verified event.

Source; Context passages: DJR-114-35

Edition page: 442; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: de nuptiis sermonem iniit, & brevi nupta est

Modern rendering: she opened negotiations for marriage and was soon married

Alignment scope: Coordinated predicates with subject supplied from the preceding sentence

Word and construction: The coordinated Latin predicates receive an explicit she from the preceding female subject; the first means opened a discussion about marriage, the second was soon married.

Context passages: DJR-114-33, DJR-114-34, DJR-114-36

numerical

BAL-0240-V003 · Inseparable and individual

Printed “numericall” (English; lemma).

Numerically identical: the selfsame particular thing, not merely something of the same kind.

Here: Numericall sharpens same into particular identity. The phrase is explicitly negated in the larger construction: the place in a river may be the same, though the water is not the very same water.

Context: Burton uses faces, river and musical instrument analogies to organize differing symptoms without pretending that the contradictions disappear.

Source: DJR-059-53; Edition page: 190; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the same numericall water

Modern rendering: the very same water

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The same numericall becomes the very same; water is retained. The surrounding though not remains outside this selected noun phrase but is essential to the local argument.

Context passages: DJR-059-51, DJR-059-52, DJR-060-01, DJR-060-02

nun

BAL-0235-V011 · Celibacy and vows

Printed “Nunnes” (English; lemma).

Women belonging to a religious community under religious vows.

Here: Nunnes is one category in a list; it is not interchangeable with every maid, virgin or widow mentioned beside it.

Context: Burton’s claimed embarrassment about treating these groups introduces his anti-coercion polemic. The medical and institutional claims require their historical qualifications.

Source; Context passages: DJR-063-11

Edition page: 204; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Nunnes, Maids, Virgins, Widows

Modern rendering: nuns, unmarried women, virgins and widows

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-063-06, DJR-063-07, DJR-063-08, DJR-063-09, DJR-063-10, DJR-063-12, DJR-063-13, DJR-063-14, DJR-063-15, DJR-063-16, DJR-063-17

Nundinatio; trafficking in appointments

BAL-0267-V012 · Church patronage

Printed “nundinationes” (Latin; lemma).

Dealings or trading; here shameful trafficking in church offices.

Here: The Latin turn accuses scholars and universities themselves of enabling the traffic through negligence and greed.

Context: Burton now says the same, perhaps greater, guilt can be charged against his own community, after earlier blaming patrons more heavily.

Source; Context passages: DJR-050-01

Edition page: 143 [sequence]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: quod tam frequentes, fœdæque fiant in Ecclesiâ nundinationes

Modern rendering: that such frequent and shameful trafficking goes on in the Church

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Nundinationes contributes trafficking; frequentes and fœdæ frequent and shameful; in Ecclesiâ in the Church; fiant goes on in the singular English construction.

Grammar: Nundinationes is nominative plural, the subject of fiant; the English uses the singular mass noun trafficking.

Context passages: DJR-050-02, DJR-050-03, DJR-050-04, DJR-050-05, DJR-050-06, DJR-050-07, DJR-050-08, DJR-050-09

Nuntius Animatus

BAL-0211-V009 · Bawd

Printed “Nuntius Animatus” (Latin; phrase).

Animated Messenger: a title in the list of secret communication.

Here: The title accompanies purported magnetic communication, which Burton reports Cabeus rejects as fictitious.

Context: A printed title whose intended work remains unidentified in the supplied apparatus.

Source: DJR-125-59; Edition page: 498; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Nuntius Animatus

Modern rendering: the Animated Messenger

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes animated Messenger: a title in the list of secret communication.

nupta

BAL-0234-V049 · Marriage

Printed “nuptæ” (Latin; lemma).

Married women.

Here: Nuptæ is a feminine plural participle used substantivally; felices supplies happy. It differs from nuptiæ, weddings or marriage.

Context: The speaker is a Vestal in a literary declamation, used to portray longing for marriage amid the anti-marriage performance.

Source; Context passages: DJR-138-27

Edition page: 565; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Felices nuptæ

Modern rendering: Happy married women

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-138-25, DJR-138-26, DJR-138-28, DJR-138-29, DJR-138-30

nuptial love

BAL-0234-V008 · Marriage

Printed “nuptiall love” (English; phrase).

Love associated with marriage, including affection directed towards marrying.

Here: Nuptiall means marital; the following explanation includes people loving with marriage in view, not only people already married.

Context: Burton calls this honourable and fruitful when the couple live lovingly without quarrelling. His matter/form analogy and immortality claim belong to historical philosophy and generation.

Source; Context passages: DJR-115-06

Edition page: 443; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this nuptiall love

Modern rendering: this married love

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-115-01, DJR-115-02, DJR-115-03, DJR-115-04, DJR-115-05, DJR-115-07, DJR-115-08, DJR-115-09, DJR-115-10, DJR-115-11, DJR-115-12, DJR-115-13, DJR-115-14, DJR-115-15, DJR-115-16, DJR-115-17, DJR-115-18, DJR-115-19, DJR-115-20, DJR-115-21, DJR-115-22, DJR-115-23, DJR-115-24, DJR-115-25, DJR-115-26

Further local use

Printed “nuptial love” (English; phrase).

Citation key: nuptial love.

Here: Nuptial love is marital love, associated here with generation; this refers to friendship, which the modern names explicitly.

Context: The comparison gives friendship a perfecting role and makes the following Nepos preference conditional on accepting his judgement.

Source; Context passages: DJR-111-29

Edition page: 427; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: As nuptial love makes, this perfects mankind

Modern rendering: As married love creates humankind, friendship perfects it

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The paired finite clauses resolve this as friendship and mankind as the object of both makes and perfects.

Context passages: DJR-111-28, DJR-111-30

nuptial rites

BAL-0234-V029 · Marriage

Printed “nuptiall rites” (English; phrase).

The sexual consummation of marriage, expressed euphemistically as wedding rites.

Here: The phrase concerns the wedding night in this story; the modern makes consummation explicit rather than describing a second public ceremony.

Context: Venus’s supernatural obstruction is part of a reported legend, resolved by returning the ring; it is not an authenticated event.

Source; Context passages: DJR-114-04

Edition page: 439; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: when he should come to perform those nuptiall rites

Modern rendering: when he was about to consummate the marriage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The when-clause uses perform those nuptiall rites as a euphemism, rendered was about to consummate the marriage. Should come to gives prospective timing, not moral obligation.

Context passages: DJR-114-01, DJR-114-02, DJR-114-03, DJR-114-05, DJR-114-06, DJR-114-07, DJR-114-08, DJR-114-09, DJR-114-10, DJR-114-11, DJR-114-12, DJR-114-13

nuptials

BAL-0234-V028 · Marriage

Printed “nuptials” (English; lemma).

Weddings or wedding celebrations.

Here: Nuptials names celebratory occasions, alongside royal interviews and tilts; it is a noun, unlike nuptial modifying love.

Context: Burton recommends reading accounts of ceremonies as pleasurable diversion; Modius’s collection is cited without a verified edition or item list.

Source; Context passages: DJR-079-21

Edition page: 271–272; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: interviews, nuptials, tilts

Modern rendering: royal meetings, weddings, jousts

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-079-20, DJR-079-22

Further local use

Printed “nuptiæ” (Latin; lemma).

Citation key: nuptiae.

Here: Nuptiæ means weddings; amantium of lovers, post molestas turbas after troublesome disturbances, and the comparative adjectives supply the heightened pleasure. The modern supplies are.

Context: Burton cites Aristaenetus’s Love Letters 2.4, with the precise Latin intermediary uncollated. His separate body paraphrase uses marriages.

Source; Context passages: DJR-143-52

Edition page: 589; Source layer: original marginal quotation.

Note; Modern note: N11311

Page label type: printed source label.

Source wording and original alignment: Jucundiores multo & suaviores longè post molestas turbas amantium nuptiæ

Modern rendering: Much more delightful and far sweeter are lovers’ weddings after troublesome disturbances

Alignment scope: Marginal verbless proposition with supplied copula, translated separately from Burton’s body paraphrase

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-143-48, DJR-143-49, DJR-143-50, DJR-143-51, DJR-143-53, DJR-143-54

Obligation; binding pledge

BAL-0279-V009 · Legal evidence

Printed “obligation” (English; family).

A binding pledge or bond.

Here: The alleged surrender to the devil does not prevent the recovery asserted in Burton’s consolation.

Context: Burton claims that multitudes find help despite such pledges, supported by a marginal restoration story. The supernatural claim is reported, not independently confirmed; the next paragraph generally joins medicine and counsel.

Source; Context passages: DJR-166-10

Edition page: 705; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by obligation given themselves to him

Modern rendering: bound themselves over to him

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: By obligation identifies the binding act and is recast through bound over; given themselves to him supplies the persons and recipient of the pledge.

Context passages: DJR-166-08, DJR-166-09, DJR-166-11, DJR-166-12

Supporting source notes: N13060

Further local use

Printed “obligation” (English; family).

Citation key: Compact; band; obligation.

A binding undertaking or pledge.

Here: The supposed devil-pact is one item in the sufferer’s accumulating self-accusations.

Context: Burton stages a fearful case rather than proving a particular person’s pact. The ensuing consolation distinguishes unwanted thoughts and temporary assent later rejected from a settled will.

Source; Context passages: DJR-167-17

Edition page: 710–711; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by compact, band, and obligation

Modern rendering: by pact, bond and obligation

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Compact contributes pact, band bond, and obligation retains the binding-undertaking noun. The explicit/implicit alternatives stand outside this selected phrase.

Sense relation: A further local use with its own exact construction and argumentative setting.

Context passages: DJR-167-18, DJR-167-19, DJR-167-20, DJR-167-21, DJR-167-22, DJR-167-23, DJR-167-24, DJR-167-25, DJR-167-26, DJR-167-27, DJR-167-28, DJR-167-29, DJR-167-30, DJR-167-31, DJR-167-32, DJR-167-33, DJR-167-34

Obligation; written bond

BAL-0279-V001 · Legal evidence

Printed “obligation” (English; family).

A written bond or formal acknowledgement of debt.

Here: The scrivener is better rewarded for producing a bond than the scholar for prolonged study.

Context: Burton’s complaint about the comparative rewards of paid services and scholarship; it does not provide an amount or a complete legal transaction.

Source; Context passages: DJR-011-09

Edition page: 37–38; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for an obligation

Modern rendering: for drawing up a bond

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Obligation contributes bond. Drawing up supplies the professional activity implicit in payment to a scrivener.

Translator-supplied words: drawing up, explaining the scrivener’s implied work

Context passages: DJR-011-08, DJR-011-10

occasio

BAL-0231-V006 · Occasion and opportunity

Printed “occasio” (Latin; lemma).

Opportunity, a favourable moment or opening, here personified.

Here: Occasio is nominative singular, the subject; post means at the back, est is, calva bald. The image represents a chance that cannot be grasped after it passes.

Context: The marginal proverb accompanies the advice to seize opportunity. The supplied note explains the passing figure, without assigning an unverified author.

Source: DJR-098-16; Edition page: 360; Source layer: original marginal quotation.

Note; Modern note: N07370

Page label type: printed source label.

Source wording and original alignment: Post est occasio calva

Modern rendering: Opportunity is bald at the back

Alignment scope: Original marginal wording aligned with its supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-098-15, DJR-098-17, DJR-098-18

Further local use

Printed “occasio” (Latin; lemma).

Citation key: occasio.

Here: Latin occasio is an opportunity; the modern supplies an. It is one item in a list involving a supporter and recommender, rather than the entire cause of success.

Context: Burton rearranges Pliny 6.23 and applies a young advocate’s introduction to writing. The body’s Trajan attribution conflicts with Triarius, the actual addressee of the compared letter.

Source: DJR-005-15; Edition page: 10; Source layer: original marginal quotation.

Note; Modern note: N00259

Page label type: printed source label.

Source wording and original alignment: occasio

Modern rendering: an opportunity

Alignment scope: Original marginal wording aligned with its supplied editorial note translation

Word and construction: The single noun is rendered with an English indefinite article; the rest of the Latin list is context, not attributed to occasio.

Modern container: note

Context passages: DJR-005-14, DJR-005-16

Further local use

Printed “occasio” (Latin; lemma).

Citation key: occasio.

Here: Occasio is opportunity personified as smiling favourably; quam primum supplies as soon as, arriserit the smiling verb. On him is supplied from the surrounding subject.

Context: The Calcagnini margin illustrates a changing lover in the Galatea story. The neighboring Aristaenetus citation is also present, but their exact allocation and relation remain uncollated.

Source: DJR-136-15; Edition page: 555; Source layer: original marginal quotation.

Note; Modern note: N10679

Page label type: printed source label.

Source wording and original alignment: quam primum occasio arriserit

Modern rendering: as soon as opportunity smiled on him

Alignment scope: Original marginal wording aligned with its supplied editorial note translation

Word and construction: The full temporal construction is aligned; on him is supplied from the narrative subject.

Modern container: note

Context passages: DJR-136-14, DJR-136-16

occasio

BAL-0231-V007 · Occasion and opportunity

Printed “Occasio” (Latin; lemma).

An occasion or circumstance prompting something.

Here: Occasio is the nominative noun; imaginationis is genitive of imaginatio, imagination. The modern supplies The and that prompts to clarify the relation between the nouns.

Context: This is the second item in Burton’s marginal summary of the Fracastorius account, distinguished from bodily disposition, not a modern diagnosis.

Source: DJR-064-03; Edition page: 207; Source layer: original marginal quotation.

Note; Modern note: N04742

Page label type: printed source label.

Source wording and original alignment: Occasio Imaginationis

Modern rendering: The occasion that prompts the imagination

Alignment scope: Original marginal wording aligned with its supplied editorial note translation

Word and construction: The two-noun Latin construction is expanded with an English article and relative clause; prompts is an explanatory supply.

Modern container: note

Context passages: DJR-064-02, DJR-064-04

Further local use

Printed “occasionem” (Latin; lemma).

Citation key: occasio.

Here: Occasionem is accusative singular, the object of nactum est, obtained or took; malum the illness, velut as, a primariâ causâ from a primary cause. The construction names causal origin, not merely a convenient time.

Context: Burton quotes Piso in the argument for counteracting troubling imaginings; the comparison with primary cause prevents a rigid rule that occasion must always be noncausal.

Source: DJR-083-13; Edition page: 290–291; Source layer: original marginal quotation.

Note; Modern note: N06111

Page label type: printed source label.

Source wording and original alignment: malum velut a primariâ causâ occasionem nactum est

Modern rendering: the illness took its occasion as from a primary cause

Alignment scope: Original marginal wording aligned with its supplied editorial note translation

Word and construction: The full clause is aligned, with the and its supplied for English idiom; the comparison as from a primary cause remains explicit.

Modern container: note

Context passages: DJR-083-12, DJR-083-14

occasion

BAL-0231-V001 · Occasion and opportunity

Printed “occasions” (English; lemma).

Circumstances that give rise to or enable an event; causes or inducements.

Here: Occasions are the social conditions leading to theft and begging. The modern supplies their from those named problems and renders occasions as causes.

Context: Burton condenses the prevention-versus-punishment argument in More’s Utopia and blames bad government and lack of occupational training. This is his social argument, not a neutral proof that every offence has one cause.

Source: DJR-010-20; Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: take away the occasions

Modern rendering: remove their causes

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Take away becomes remove; occasions becomes causes; their is supplied from the preceding theft and begging.

Context passages: DJR-010-19, DJR-010-21

Further local use

Printed “occasion” (English; lemma).

Citation key: occasion.

Here: An occasion is a circumstance prompting sorrow; small is a separate qualifier.

Context: Burton is defining transitory melancholy in a loose sense and distinguishes it from an established condition. The following universality concerns that passing sense, not a present-day diagnosis.

Source: DJR-023-02; Edition page: 11; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: every smal occasion of sorrow

Modern rendering: every small occasion of sorrow

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-023-01, DJR-023-03

Further local use

Printed “occasion” (English; lemma).

Citation key: occasion.

Here: Occasion means a reason or prompting circumstance; apparent is supplied by its separate modifier in without apparent occasion, rendered for no apparent reason. This is part of a reported definition of melancholy which Burton immediately subjects to objection, rather than an unqualified assertion that every melancholy state lacks a cause.

Context: The usual definition is reported among medical authorities and immediately challenged as insufficient because it fails to specify imagination and brain. It is not Burton’s uncontested final definition.

Source: DJR-027-07; Edition page: 31; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: without any apparent occasion

Modern rendering: for no apparent reason

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-027-06, DJR-027-08

Further local use

Printed “occasion” (English; lemma).

Citation key: occasion.

Here: Occasion means the originating circumstance, explicitly joined to beginning and primary causation here. His refers to the disease, modernized as its.

Context: Burton attributes the account to Piso and proposes contrary activity and reasoning in a historical remedy argument. Fained fears means fears judged imaginary, not necessarily deliberate pretence.

Source: DJR-083-13; Edition page: 290–291; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: takes his first occasion or beginning

Modern rendering: takes its first occasion or beginning

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-083-12, DJR-083-14, DJR-084-07, DJR-084-08, DJR-084-09

Further local use

Printed “occasion” (English; lemma).

Citation key: occasion.

Here: Occasion is a ground or reason for fear; great supplies serious. This stands for despair and fears is carried over from the preceding comparison. Neither word belongs to occasion itself.

Context: Burton distinguishes melancholy from despair but then allows interaction, using the stronger sufficient cause where the supplied note reports that Perkins allowed an occasion but no direct cause. These historical distinctions are not silently harmonized.

Source: DJR-164-11; Edition page: 695–696; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this upon great occasion

Modern rendering: despair fears on serious grounds

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The elliptical clause is expanded with despair for this and the shared verb fears; great occasion becomes serious grounds.

Context passages: DJR-164-10, DJR-164-12

occasion

BAL-0231-V002 · Occasion and opportunity

Printed “occasion” (English; lemma).

A prompting circumstance or stimulus

Here: Occasion is distinguished locally from bodily disposition: altered eyesight or ringing ears can provide the occasion for an imagined bodily state. The modern supplies that prompts to explain the relation.

Context: Burton attributes two reasons to Fracastorius, then gives Laurentius’s account for imagined rank. These are historical explanations, with the compressed pleasure/displeasure transition retained.

Source: DJR-064-03; Edition page: 207; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the occasion of the phantasy

Modern rendering: the occasion that prompts the imagination

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Of the phantasy is made explicit as that prompts the imagination; that prompts is explanatory wording, not a separate source verb.

Context passages: DJR-064-02, DJR-064-04

occasion

BAL-0231-V004 · Occasion and opportunity

Printed “occasions” (English; lemma).

Affairs, tasks or matters requiring attention.

Here: Occasions are things to do, not favourable chances or social celebrations. Small qualifies their amount or importance; the modern makes the demands on attention explicit.

Context: Burton’s moralized account of idleness ranges from chosen leisure to inability to undertake ordinary tasks. The lexicon does not adopt his blame as a modern clinical judgment.

Source: DJR-037-22; Edition page: 85; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: have small occasions

Modern rendering: little demanding their attention

Alignment scope: Contextual recasting of the original finite predicate as a modern construction describing matters demanding attention

Word and construction: Occasions means matters or business requiring attention; small supplies the small quantity. The original finite predicate have small occasions is recast as little demanding their attention, with have absorbed by that modern construction.

Context passages: DJR-037-21, DJR-037-23

Further local use

Printed “occasions” (English; lemma).

Citation key: occasion.

Here: Occasions means private concerns or affairs; ordinary supplies everyday.

Context: Burton contrasts public sacrifice with private purposes in a polemic against non-Christian worship. His catalogue is attributed, and the body/margin disagree on the number of bulls for the return from Troy.

Source: DJR-158-17; Edition page: 667; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for their ordinary occasions

Modern rendering: for their everyday concerns

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-158-16, DJR-158-18

occasion

BAL-0231-V005 · Occasion and opportunity

Printed “occasion” (English; lemma).

An incident or happening.

Here: The disturbing event is left unspecified. Occasion does not identify what happened or establish a particular external cause.

Context: Randolotius’s reported attack and relief are historical case narrative; the exact source and the effectiveness of the reported remedy remain unverified.

Source: DJR-057-43; Edition page: 177; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: molested by an occasion

Modern rendering: he was troubled by some incident

Alignment scope: Participial phrase recast as a finite clause with supplied subject and verb

Word and construction: The participial phrase is recast as a finite clause with supplied he was; an becomes some, while molested becomes troubled.

Context passages: DJR-057-42, DJR-057-44

occasion

BAL-0231-V014 · Occasion and opportunity

Printed “occasions” (English; lemma).

Opportunities or inducements to an action.

Here: The opportunities are morally harmful because their purpose is unjust conduct. So is supplied in the modern comparison; offered is absorbed into the availability of opportunities.

Context: The Theodoret conclusion concerns a wealthy person who is also wicked and a poor person if good. It does not say every rich person is wicked or every poor person happy.

Source: DJR-090-05; Edition page: 322; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many occasions offered to live unjustly

Modern rendering: so many opportunities to live unjustly

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The infinitival purpose is retained; so is supplied and offered is not separately translated, so this is a condensed construction rather than exact component equivalence.

Context passages: DJR-090-04, DJR-090-06

Further local use

Printed “occasions” (English; lemma).

Citation key: occasion.

Here: Occasions are circumstances that provoke or intensify the passion; the following phrase supplies Burton’s own explanation.

Context: The advice is historical love-melancholy treatment. A discerning friend may haply, perhaps, relieve distress; the next Plautus quotation originally asks bolts to let the beloved out and is repurposed after advice to remove her.

Source; Context passages: DJR-134-55

Edition page: 549; Source layer: original body; Page label type: printed source label.

Source and modern wording: avoid occasions, or any circumstance that may aggravate his disease

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-134-49, DJR-134-50, DJR-134-51, DJR-134-52, DJR-134-53, DJR-134-54, DJR-134-56

occasion / opportunity

BAL-0231-V003 · Occasion and opportunity

Printed “occasion” (English; family).

A favourable opening or chance for action.

Here: Occasion and opportunity are near synonyms in this maxim. Omit not means do not miss; embrace means seize; loose means lose or waste.

Context: The maxim belongs to a series of practical precepts, accompanied by the bald-backed Opportunity image in the margin. It is not a claim that every offered action should be taken.

Source: DJR-098-16; Edition page: 360; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Omit not occasion, embrace opportunity, loose no time

Modern rendering: Do not miss the occasion: seize the opportunity and waste no time

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The full coordinated maxim is aligned; the modern supplies articles and and, and turns the three clauses into a more explicit sequence.

Context passages: DJR-098-15, DJR-098-17, DJR-098-18

Further local use

Printed “occasion” (English; lemma).

Citation key: occasion.

Here: Occasion is a favourable opening for intellectual work to succeed, among material, subject and influential recommendation.

Context: Burton adapts Pliny’s discussion of bringing a young advocate to notice to the reception of writing. The letter is to Triarius, although Burton names Trajan; his English list differs from the marginal Latin.

Source: DJR-005-15; Edition page: 10; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the matter, subject, occasion, and some commending favorite

Modern rendering: suitable material, a subject, an occasion, and some influential person to recommend it

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The list is explanatory: suitable develops the contextual suitability of material; commending favorite becomes influential person to recommend it. Occasion itself corresponds to an occasion, with supplied article.

Context passages: DJR-005-14, DJR-005-16

odio habere

BAL-0246-V017 · Envy, malice and hatred

Printed “& odio habent” (Latin; phrase).

Odium means hatred; habent means they hold or have. Odio habent means they hold people in hatred, or hate them.

Here: The sufferer’s own aversion follows flight from people without cause.

Context: Burton attributes the Latin to Rhazes; the surrounding fear of being observed and derided remains the sufferer’s conceit.

Source: DJR-059-47; Edition page: 188; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: & odio habent

Modern rendering: and hate them

Alignment scope: phrase with object supplied from preceding Latin homines

Word and construction: The connective and is &; hate them renders odio habent with people supplied from the preceding homines.

Context passages: DJR-059-46, DJR-059-48

oeconomical

BAL-0290-V013 · Commonwealth

Printed “Oeconomical” (English; lemma).

Pertaining to the management or government of a household.

Here: The household as an organized body compared with the state.

Context: Burton cites Scaliger for the affinity; the alleged centuries-long duration reported from other authorities is not an established law.

Source; Context passages: DJR-017-19

Edition page: 68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Political and Oeconomical body

Modern rendering: A political body and a household body

Word and construction: Oeconomical supplies household, and the shared noun body is repeated in English. Political supplies the first part of the comparison.

Context passages: DJR-017-17, DJR-017-18, DJR-017-20

Alignment conventions: A1.

Of commodity

BAL-0271-V005 · Commodity

Printed “of commodity” (English; phrase).

Of use or benefit, as contrasted here with absolute necessity.

Here: Hearing, sight and smell are placed in the useful class, touch and taste in the necessary class.

Context: Burton’s historical taxonomy of the external senses, not a modern clinical statement about sensory impairment.

Source; Context passages: DJR-025-05

Edition page: 22; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Three of these senses are of commodity, Hearing, Sight, and Smell

Modern rendering: Three of these senses—hearing, sight and smell—are useful

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Of commodity contributes useful; the modern rearranges the named senses as an explanatory insertion.

Context passages: DJR-025-04, DJR-025-06

Officious kisses

BAL-0204-V012 · Kissing and embracing

Printed “officious” (English; family).

Dutiful or courteous; here describing kisses that fulfil social obligations.

Here: The adjective contributes to Burton’s positive list of proper kisses, not a criticism of meddling.

Context: Burton’s concession within the erotic warning.

Source; Context passages: DJR-123-45

Edition page: 486–487; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: officious and ceremonial kisses

Modern rendering: courteous and ceremonial kisses

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Officious contributes courteous; ceremonial and kisses retain their separate meanings.

Context passages: DJR-123-47

omnium horarum homines

BAL-0262-V004 · Ambodexter

Printed “omnium horarum homines” (Latin; phrase).

Latin homines means people, horarum of hours, and omnium all: people for all hours, idiomatically every occasion.

Here: Adaptability becomes opportunistic religious conformity in this setting.

Context: Burton’s polemic, following the Mercury comparison and adaptation to different religious companies; the phrase does not itself demonstrate anyone’s inward belief.

Source; Context passages: DJR-163-05

Edition page: 691; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: omnium horarum homines

Modern rendering: people for every occasion

Word and construction: The supplied rendering takes hours idiomatically as occasions; all becomes every.

Context passages: DJR-163-01, DJR-163-02, DJR-163-03, DJR-163-04, DJR-163-06, DJR-163-07, DJR-163-08, DJR-163-09, DJR-163-10, DJR-163-11, DJR-163-12, DJR-163-13, DJR-163-14

Alignment conventions: A1.

opes

BAL-0258-V010 · Poverty and riches

Printed “opes” (Latin; lemma).

Latin opes means resources, means or wealth.

Here: The object of adjice, add: the maxim opposes adding wealth to diminishing desires.

Context: Attributed to Epicurus through Stobaeus; it is consolatory advice about desire, not a universal solution to deprivation.

Source; Context passages: DJR-091-62

Edition page: 331; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Non adjice opes, sed minue cupiditates

Modern rendering: Do not add riches; reduce your desires

Word and construction: The indexed form occurs within this exactly matched original and modern unit. Modern your is supplied: Latin cupiditates means desires and has no explicit possessive.

Context passages: DJR-091-60, DJR-091-61, DJR-091-63, DJR-092-01, DJR-092-02, DJR-092-03, DJR-092-04, DJR-092-05

Alignment conventions: A1.

Further local use

Printed “opibus” (Latin; lemma).

Citation key: opes.

Here: Riches or resources, in opibus meaning amid riches.

Context: The Senecan margin places poverty amid wealth when desires exceed natural limits.

Source; Context passages: DJR-091-43

Edition page: 329–330; Source layer: original marginal quotation.

Note; Modern note: N06800

Page label type: printed source label.

Source wording and original alignment: in opibus

Modern rendering: amid riches

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Modern container: note

Context passages: DJR-091-44, DJR-091-45, DJR-091-46

Alignment conventions: A1.

opinio facit medicos

BAL-0250-V015 · Fame and reputation

Printed “Opinio facit medicos” (Latin; phrase).

Opinio means opinion or reputation; facit makes; medicos physicians. The maxim means reputation makes physicians.

Here: Professional standing is said to depend on patients’ confidence and outward marks of authority.

Context: The body reports Paracelsus’s confidence-versus-skill claim; Burton’s margin adds gown, cap and title. Burton later expressly defends medicine and distinguishes its use from abuse.

Source; Context passages: DJR-099-10

Edition page: 363; Source layer: original marginal quotation.

Note; Modern note: N07438

Page label type: printed source label.

Source wording and original alignment: Opinio facit medicos

Modern rendering: Reputation makes physicians.

Word and construction: Opinio is rendered reputation, facit makes and medicos physicians; the assertion belongs to the local polemical account, not a modern clinical finding.

Modern container: note

Context passages: DJR-099-09, DJR-099-11, DJR-099-22, DJR-099-23, DJR-099-24

Alignment conventions: A1.

opportune

BAL-0231-V010 · Occasion and opportunity

Printed “opportune” (English; lemma).

Conveniently situated or suitable for the purpose.

Here: Opportune describes useful location for commerce, rather than only a favourable moment. Havens are harbours.

Context: Burton’s praise of Low Countries industry contrasts commercial achievement with natural resources; his geographical grouping is broader than the United Provinces.

Source: DJR-014-17; Edition page: 53–54; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opportune havens

Modern rendering: conveniently placed harbours

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-014-16, DJR-014-18

Further local use

Printed “opportune” (English; lemma).

Citation key: opportune.

Here: Opportune means advantageously situated. Other is supplied to express the relation to the preceding suitable harbours.

Context: These are provisions in Burton’s imagined commonwealth, with exceptions for frontier and coastal towns, not a description of implemented policy.

Source: DJR-016-04; Edition page: 61; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opportune places

Modern rendering: other advantageous places

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Advantageous represents opportune; other is supplied from the coordination with harbours.

Context passages: DJR-016-03, DJR-016-05

Further local use

Printed “opportune” (English; lemma).

Citation key: opportune.

Here: Opportune means conveniently located for use; the market place is not an opportunity to speculate.

Context: Burton is planning his ideal cities and differentiates the provision of markets from citadels in some, not all, cities.

Source: DJR-016-05; Edition page: 61; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opportune market places

Modern rendering: conveniently placed markets

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-016-03, DJR-016-04

opportunely

BAL-0231-V011 · Occasion and opportunity

Printed “opportunely” (English; lemma).

At an appropriate or favourable time.

Here: Opportunely qualifies exercise. The modern participial phrase expresses the original if condition without repeating if; the contrast with unseasonable, violent and excessive use limits the praise.

Context: Burton attributes the physiological explanation to Fernel and Galen within humoral medicine. The claim is not a present-day regimen.

Source: DJR-037-16; Edition page: 84; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if opportunely used

Modern rendering: taken at the right time

Alignment scope: Conditional phrase recast as a participial qualification

Word and construction: Original conditional if … used is recast as a qualifying participial phrase taken …; at the right time renders opportunely. The original condition is not an unqualified benefit claim.

Context passages: DJR-037-15, DJR-037-17

Further local use

Printed “opportune” (English; lemma).

Citation key: opportune.

Here: Opportune is the adjective timely, applied to opening and shutting windows; the modern moves its timing qualification to the end.

Context: The passage reports historical environmental management, with adverse-weather conditions and differing authorities. The source omission in if the of the dwelling is repaired separately with site and is not supplied by opportune.

Source: DJR-077-13; Edition page: 262; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opportune opening and shutting of windowes

Modern rendering: opening and closing windows at the right time

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-077-12, DJR-077-14

opportunely

BAL-0231-V012 · Occasion and opportunity

Printed “opportunely” (English; lemma).

Suitably or appropriately

Here: Opportunely concerns where a topic belongs in Burton’s exposition, not a lucky opportunity or a medical instruction. More remains comparative.

Context: Burton postpones discussion of affected persons after discussing the affected part; his ensuing alleged predispositions remain historical.

Source: DJR-027-24; Edition page: 33; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: which shall be more opportunely spoken of elsewhere

Modern rendering: There will be a more suitable place to discuss them elsewhere

Alignment scope: Relative clause recast as a finite existential clause

Word and construction: The original relative passive clause becomes a finite existential clause; a suitable place is supplied to express the adverb’s contextual force, and them refers back to the parties.

Context passages: DJR-027-23, DJR-027-25

opportunitas

BAL-0231-V009 · Occasion and opportunity

Printed “opportunitas” (Latin; lemma).

Convenience or advantageous situation.

Here: Opportunitas is the nominative noun; loci means of the place, mira remarkable. The English article is supplied.

Context: The Gerbel margin accompanies Burton’s Corinth account; its precise intermediary wording remains uncollated, and the temple claim is a compressed historical report.

Source: DJR-116-24; Edition page: 449; Source layer: original marginal quotation.

Note; Modern note: N08843

Page label type: printed source label.

Source wording and original alignment: loci mira opportunitas

Modern rendering: the place’s remarkable convenience

Alignment scope: Original marginal wording aligned with its supplied editorial note translation

Word and construction: The Latin noun phrase becomes an English possessive phrase; remarkable belongs to mira, not to opportunitas.

Modern container: note

Context passages: DJR-116-23, DJR-116-25

opportunity

BAL-0231-V008 · Occasion and opportunity

Printed “opportunity” (English; lemma).

Favourable situation or access; practical convenience.

Here: Opportunity means the harbour’s advantageous position for shipping. The modern expresses the abstract noun as conveniently placed, and supplies its from Hormuz.

Context: Burton’s commercial comparison says the harbour makes Hormuz flourish. The neighboring geography and travel reports remain historical, including his misplaced Arabia Petraea for Mecca.

Source: DJR-014-32; Edition page: 55; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the opportunity of the haven

Modern rendering: its conveniently placed harbour

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The abstract opportunity of the haven is recast as a qualified harbour noun phrase; conveniently placed carries opportunity, its identifies the town’s harbour.

Context passages: DJR-014-31, DJR-014-33

Further local use

Printed “opportunity” (English; lemma).

Citation key: opportunity.

Here: Opportunity means the practical advantage offered by rivers to settlements, not a momentary chance.

Context: Burton juxtaposes navigation and defensive convenience with disputed claims about healthy sites and air. Commercial suitability does not automatically establish healthfulness.

Source: DJR-037-05; Edition page: 83; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: take the opportunity of Rivers

Modern rendering: take advantage of rivers

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-037-04, DJR-037-06

Further local use

Printed “opportunity” (English; lemma).

Citation key: opportunity.

Here: Opportunity is a convenient geographical situation; place becomes city, entertain receiving, and foreign visitors represents forrain commers.

Context: Burton connects Corinth’s commercial access with its sexual reputation. His compressed Strabo account and Gerbel intermediary do not establish a present-day demographic fact.

Source: DJR-116-24; Edition page: 449; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the opportunity of the place to entertain those forrain commers

Modern rendering: the city’s convenient position for receiving foreign visitors

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-116-23, DJR-116-25

opportunity

BAL-0231-V013 · Occasion and opportunity

Printed “opportunity” (English; lemma).

Timeliness or aptness to the circumstances.

Here: Opportunity here is the suitability of speech to its occasion, not merely a chance to speak. The modern makes that relation explicit.

Context: Burton endorses an attributed interpretation of Homer’s nepenthe as well-timed discourse. The Odyssey describes a drug; Macrobius expressly offers the story interpretation. Other named intermediaries remain uncollated.

Source; Context passages: DJR-084-21

Edition page: 292 [296]–297; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: opportunity of speech

Modern rendering: speech suited to the occasion

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The abstract noun phrase is recast as speech qualified by suited to the occasion; the phrase defines aptness rather than access to conversation.

Context passages: DJR-084-19, DJR-084-20, DJR-084-22, DJR-084-23, DJR-084-24

opportunity

BAL-0231-V015 · Occasion and opportunity

Printed “opportunity” (English; lemma).

Access or favourable circumstances enabling an action or encounter.

Here: Opportunity is offered by time and place. Except introduces a necessary condition in this sentence, not an exceptionless law that encounters compel desire.

Context: Burton says the previously listed causes cannot take effect without opportunities and accompanying attractions. Later statements intensify the rhetoric, while the Socrates example shows opportunity resisted.

Source: DJR-117-02; Edition page: 452; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: except opportunity be offered of time, place

Modern rendering: unless time and place offer an opportunity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The passive original becomes an active modern construction with time and place as subjects, retaining unless and supplying an.

Context passages: DJR-117-01, DJR-117-03, DJR-120-20, DJR-120-21, DJR-120-22, DJR-135-18, DJR-135-19, DJR-135-20, DJR-135-21

Further local use

Printed “opportunity” (English; lemma).

Citation key: opportunity.

Here: Opportunity means favourable circumstances enabling attraction.

Context: Burton here says the circumstances could each suffice, stronger language than the necessary-condition formulation at DJR-117-02. The article records the rhetorical variation rather than forcing a consistent formal theory.

Source: DJR-120-21; Edition page: 469; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opportunity of time and place

Modern rendering: favourable circumstances of time and place

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-120-20, DJR-120-22, DJR-117-02, DJR-135-19

Further local use

Printed “opportunity” (English; lemma).

Citation key: opportunity.

Here: Opportunity is access to shared living or meetings; the modern plural is natural English for the several possibilities.

Context: Burton couples access with persistent solicitation and restricted choice. As it were qualifies his claim of necessity; the narrative is not proof that proximity removes agency.

Source: DJR-122-18; Edition page: 480; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opportunity of living, or coming together

Modern rendering: opportunities to live or meet together

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Singular opportunity with coordinated gerunds becomes plural opportunities with coordinated infinitives; coming together is rendered meet together.

Context passages: DJR-122-16, DJR-122-17, DJR-122-19

Further local use

Printed “opportunity” (English; lemma).

Citation key: opportunity.

Here: Opportunity denotes enabling circumstances, pluralized in the modern to agree with the following set of circumstances.

Context: The assertion is almost impossible, not impossible without exception, and particularly concerns leisured young people in great households. The following legendary and autobiographical examples are not statistical evidence.

Source: DJR-122-29; Edition page: 481; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: This opportunity of time and place

Modern rendering: These opportunities of time and place

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The singular demonstrative and noun become plural; the time/place qualification is retained.

Context passages: DJR-122-30, DJR-122-31, DJR-122-32, DJR-122-33

Further local use

Printed “opportunity” (English; lemma).

Citation key: opportunity.

Here: Opportunity is an available occasion for intimacy, which Socrates is reported to reject.

Context: In Alcibiades’s account in Plato’s Symposium, one man is alone with another and is courted but resists. This is a counterexample to treating availability as compulsory consummation.

Source: DJR-135-19; Edition page: 551; Source layer: original body; Page label type: printed source label.

Source and modern wording: he had an opportunity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-135-18, DJR-135-20, DJR-135-21

opportunity / occasion

BAL-0231-V019 · Occasion and opportunity

Printed “opportunity” (English; family).

An opening or set of circumstances available for exploitation.

Here: Opportunity and occasion describe conditions Burton says the Devil exploits. Best and sole are separate intensifiers; the modern very occasion does not expressly reproduce sole as only. These supplies the antecedent list as a grammatical subject.

Context: Burton’s universal assertion about visions and bodily/environmental precursors belongs to religious polemic and historical physiology. He has explicitly defended moderate, seasonable fasting, so this must not be read as condemning all fasting or validating demonic causation.

Source: DJR-156-07; Edition page: 656; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The best opportunity and sole occasion the Divell takes to delude them

Modern rendering: These give the Devil his best opportunity and very occasion to deceive them

Alignment scope: Sentence-level recasting with explicit sole/very qualification

Word and construction: The original fragment is recast as a finite sentence with These give and his supplied; delude becomes deceive. Sole is rendered very rather than the explicit exclusive only, a qualification in the modern alignment.

Alignment qualification: The two formulations are aligned at sentence level but differ in the explicit force of sole/very; neither is a neutral causal finding.

Context passages: DJR-156-01, DJR-156-02, DJR-156-03, DJR-156-04, DJR-156-05, DJR-156-06, DJR-156-08

Opportunity and importunity

BAL-0203-V003 · Courtship and wooing

Printed “opportunity and importunity” (English; phrase).

Access or favourable occasion, joined with persistent solicitation.

Here: Living nearby or in one household supplies repeated occasions for familiarity; Burton connects this with limited alternatives and hasty attachments.

Context: Burton’s generalization, with literary illustrations and an almost qualification in the later near-inevitability claim.

Source; Context passages: DJR-122-18

Edition page: 480; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opportunity and importunity

Modern rendering: opportunity and persistence

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Importunity contributes persistence in pressing a suit, while opportunity supplies access or occasion.

Context passages: DJR-122-17, DJR-122-19, DJR-122-20, DJR-122-29, DJR-122-30, DJR-122-31, DJR-122-32, DJR-122-33

opportunus

BAL-0231-V017 · Occasion and opportunity

Printed “opportunaque” (Latin; lemma).

Useful or suitable things; Latin neuter plural opportuna with enclitic -que, and.

Here: Multa means many things or much, didici I learned. The modern folds the coordinated useful things into much that was useful rather than separately translating and.

Context: Burton adapts Giovio’s Vatican recollection. Giovio’s thirty-seven years must remain distinct from Burton’s own thirty; the citation is an adaptation, not a verbatim self-description.

Source: DJR-001-11; Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: multa opportunaque didici

Modern rendering: I learned much that was useful

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The coordinated substantival adjectives are consolidated as much that was useful; -que is not separately expressed, and I is supplied by the first-person verb.

Context passages: DJR-001-10, DJR-002-01

Further local use

Printed “opportuna” (Latin; lemma).

Citation key: opportunus.

Here: Opportuna means suitable things to do, neuter plural alongside necessaria, necessary things. Tasks is supplied from the instruction to assign work and the ensuing operum.

Context: The Rhazes margin recommends occupation that fills the mind and changes thoughts. This is an attributed historical therapeutic account, not a modern prescription.

Source: DJR-078-09; Edition page: 266; Source layer: original marginal quotation.

Note; Modern note: N05730

Page label type: printed source label.

Source wording and original alignment: necessaria & opportuna

Modern rendering: necessary and suitable tasks

Alignment scope: Original marginal wording aligned with its supplied editorial note translation

Word and construction: The substantival adjectives are rendered as adjectives plus the supplied noun tasks; & supplies and.

Modern container: note

Context passages: DJR-078-08, DJR-078-10

opportunus

BAL-0231-V018 · Occasion and opportunity

Printed “opportuna” (Latin; lemma).

Timely or appropriately timed; Latin feminine singular adjective.

Here: Opportuna qualifies the sexual activity understood from the context. Nec supplies nor, prodest helps; it, does and even when make the elliptical English construction explicit. Timely activity is still denied benefit except under the following stated conditions.

Context: The historical medical margin adds a timing qualification not stated identically in the body. Burton’s surrounding unless/except restrictions must remain; none of the passage is adopted as present-day sexual or medical advice.

Source: DJR-072-06; Edition page: 240; Source layer: original marginal quotation.

Note; Modern note: N05285

Page label type: printed source label.

Source wording and original alignment: nec opportuna prodest

Modern rendering: nor does it help even when timely

Alignment scope: Original marginal wording aligned with its supplied editorial note translation

Word and construction: The short Latin predication is expanded as a concessive timing clause; even when expresses the force of opportuna within the negative statement, not an independent guarantee of benefit.

Modern container: note

Context passages: DJR-072-05, DJR-072-07

Further local use

Printed “opportunum” (Latin; lemma).

Citation key: opportunus.

Here: Opportunum means favourable or timely, agreeing with tempus, time; aucupantes means watching or hunting for. Their is supplied from the agents, and opportunity condenses favourable time.

Context: The Maserius margin depicts procurers’ calculated timing in hyperbolic claims about defeating exemplary chastity. It is a polemical description, not verified inevitability or a recommended tactic.

Source: DJR-125-65; Edition page: 499; Source layer: original marginal quotation.

Note; Modern note: N09705

Page label type: printed source label.

Source wording and original alignment: opportunum tempus aucupantes

Modern rendering: watching for their opportunity

Alignment scope: Original marginal wording aligned with its supplied editorial note translation

Word and construction: The adjective and noun become opportunity; the participle gives watching for, with their supplied from the surrounding actors.

Modern container: note

Context passages: DJR-125-64, DJR-125-66

opulentia

BAL-0258-V011 · Poverty and riches

Printed “opulentia” (Latin; lemma).

Latin opulentia means wealth or abundance of resources.

Here: Inserted into English, it names wealth’s purchasing or furnishing power, exceeded here by freely enjoyed nature.

Context: Burton’s consolatory comparison, spoken as a defence of the poor person’s share in creation.

Source; Context passages: DJR-090-41

Edition page: 325; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all that art and opulentia can give

Modern rendering: all that art and wealth can give

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-090-38, DJR-090-39, DJR-090-40, DJR-090-42, DJR-090-43, DJR-090-44

Alignment conventions: A1.

Further local use

Printed “Opulentia” (Latin name in English; lemma).

Citation key: Opulentia.

Here: Wealth personified as the figure sought by suitors in the allegorical picture.

Context: Burton attributes the picture to Lucian but redirects salaried dependence towards prodigality; the exact Latin intermediary remains unidentified.

Source; Context passages: DJR-044-25

Edition page: 117; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his picture of Opulentia

Modern rendering: his picture of Wealth

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-044-24, DJR-044-26

Alignment conventions: A1.

order

BAL-0235-V023 · Celibacy and vows

Printed “Order” (English; lemma).

A religious order or its governing rule of life.

Here: Order names the institutional discipline, coordinated with the vow; checks means restrains. The second their is supplied from the shared original possessive.

Context: Burton sets these restraints against nature, youth and desire in an openly Protestant attack on obligatory celibacy.

Source; Context passages: DJR-142-09

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their Order and Vow checks them

Modern rendering: their order and their vow restrain them

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The shared possessive their is repeated before vow; checks is modernized as plural restrain with the coordinated subject.

Context passages: DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-14, DJR-142-15, DJR-142-16, DJR-142-17, DJR-142-18, DJR-142-19

orphan

BAL-0242-V009 · Parents and children

Printed “orphans” (English; lemma).

Children deprived of parental support through a parent’s or parents’ death.

Here: Orphans are one group needing institutional care; the text does not specify that both parents must have died in every case.

Context: Burton’s public-care proposal rejects fixed-number charity in favour of provision for everyone in 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: for children, orphans, old folks

Modern rendering: for children, orphans, old people

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-016-07, DJR-016-08

Further local use

Printed “orphans” (English; lemma).

Citation key: orphan.

Here: Orphans are among the dependent people allowed regulated investment through a common bank, not unrestricted private moneylending.

Context: The permission follows an initial rejection of extortion and is limited by approved lenders, borrowers and rates; it is a historical proposal.

Source; Context passages: DJR-017-10

Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to orphans only, maids, widows

Modern rendering: only to orphans, unmarried women, widows

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-017-08, DJR-017-09, DJR-017-11, DJR-017-12

out of favour

BAL-0207-V005 · Favour and feature

Printed “out of favour” (English; phrase).

No longer pleasing or beautiful in appearance.

Here: The change belongs to Burton’s attempt to discredit enduring attachment to bodily beauty.

Context: Burton’s harsh hypothetical rhetoric of illness, childbearing and ageing, not a neutral assessment of women.

Source: DJR-137-42; Edition page: 561; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: wax out of favour

Modern rendering: lose so much of her beauty

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Out of favour names the resulting state of diminished beauty; wax supplies growing or becoming. The modern clause renders the whole change as losing beauty.

Context passages: DJR-137-41, DJR-137-43

outside

BAL-0262-V002 · Ambodexter

Printed “out sides” (English; lemma).

Outward surfaces or appearances; applied to people, mere exteriors without the inward character they display.

Here: A neighboring label for those who put on temperance, holiness or simplicity.

Context: Burton’s satire uses the image to deny the claimed inward virtues; this is not a literal claim that people lack an interior.

Source; Context passages: DJR-010-28

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: out sides

Modern rendering: mere exteriors

Word and construction: Exteriors gives the outward surfaces; mere supplies the contemptuous restrictive force of applying the term to whole people.

Context passages: DJR-010-27, DJR-010-29, DJR-011-01, DJR-011-02

Alignment conventions: A1.

Further local use

Printed “out-sides” (English; lemma).

Citation key: outside.

Here: People who are all outward show; locally, they admire the visible prestige of gentle birth.

Context: Burton blames their admiration of gentility while criticizing fabricated ancestry and inherited superiority; his national examples are attributed social criticism.

Source; Context passages: DJR-088-20

Edition page: 314; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a company of out-sides

Modern rendering: a company of people who are all outward show

Word and construction: The metaphor is unfolded by supplying people and the relative clause; the company remains the group that admires status.

Context passages: DJR-088-19, DJR-088-21

Alignment conventions: A1.

over-match

BAL-0234-V004 · Marriage

Printed “over-match” (English; lemma).

Arrange marriage above a person’s social rank.

Here: Over- marks the proposed husband’s superior birth or station; the surrounding as he supposeth attributes the father’s valuation to him.

Context: Burton criticizes ambition as well as money-seeking. His social-rank judgements are historical, not an endorsed rule for marriage.

Source; Context passages: DJR-141-43

Edition page: 579; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he must over-match her, above her birth and calling, to a gentleman forsooth

Modern rendering: he must marry her above her birth and station—to a gentleman, indeed

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-141-40, DJR-141-41, DJR-141-42, DJR-141-44, DJR-141-45, DJR-141-46, DJR-141-47, DJR-141-48

overseer

BAL-0242-V037 · Parents and children

Printed “overseers” (English; lemma).

People entrusted with a person’s supervision or interests.

Here: The overseers are the girl’s guardians in the disputed marriage, not inspectors of a workplace.

Context: Burton relocates Livy’s Ardea dispute to Rome and makes the guardians favour wealth where Livy says their own social class.

Source; Context passages: DJR-140-84

Edition page: 577; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the overseers

Modern rendering: the guardians

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-75, DJR-140-76, DJR-140-77, DJR-140-78, DJR-140-79, DJR-140-80, DJR-140-81, DJR-140-82, DJR-140-83, DJR-140-85, DJR-140-86, DJR-140-87, DJR-140-88, DJR-140-89

Further local use

Printed “Governours” (English; lemma).

Citation key: governor.

Here: Those responsible for the young person’s upbringing or protection; governors is a household role here. Often qualifies the ensuing blame, rather than every caregiver.

Context: Burton says such carers may share the young person’s fault for not arranging marriage sooner, after conceding that people are commonly too eager already.

Source; Context passages: DJR-141-21

Edition page: unnumbered PDF689; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Guardians, Overseers, Governours

Modern rendering: guardians, overseers and governors

Alignment scope: Equal-scope coordinated noun list

Word and construction: The three coordinated caregiver titles are aligned as a noun list; the modern supplies and for the source’s punctuation.

Context passages: DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-141-13, DJR-141-14, DJR-141-15, DJR-141-16, DJR-141-17, DJR-141-18, DJR-141-19, DJR-141-20, DJR-141-22, DJR-141-23

pace vestra

BAL-0296-V027 · War and peace

Printed “Pace mihi liceat (Cœlestes) dicere vestrâ” (Latin; phrase).

With your leave: pace is the ablative of pax used for permission or acquiescence, and vestra means your, agreeing with pace.

Here: The poet respectfully asks the heavenly gods’ permission to call a mortal more beautiful than a god.

Context: Catulus admires the male actor Roscius; Burton’s following English expands rather than exactly translates the Latin couplet.

Source; Context passages: DJR-129-74

Edition page: 522; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Pace mihi liceat (Cœlestes) dicere vestrâ

Modern rendering: With your leave, heavenly ones, let me say it

Alignment scope: whole line containing a discontinuous permission phrase

Word and construction: Pace … vestrâ supplies with your leave, Cœlestes heavenly ones, mihi me, liceat let and dicere say; it is supplied from the following assertion.

Translator-supplied words: it

Context passages: DJR-129-72, DJR-129-73, DJR-129-75, DJR-129-76

pacificus

BAL-0296-V024 · War and peace

Printed “pacifico” (Latin; lemma).

Peaceful or calm; pacifico is ablative singular of pacificus, agreeing with mari, sea.

Here: The calm sea in the geographical name Pacific.

Context: Burton asks why tidal motion is scarcely perceptible there; this is a historical geographical question, not verification of an entirely storm-free ocean.

Source; Context passages: DJR-072-28

Edition page: 242; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in mari pacifico

Modern rendering: in the Pacific Sea

Word and construction: In means in, mari sea and pacifico Pacific in the proper name; the full construction is distinct from the adjective’s underlying calm sense.

Context passages: DJR-072-26, DJR-072-27, DJR-072-29

Alignment conventions: A1.

pacify

BAL-0296-V023 · War and peace

Printed “pacifies” (English; lemma).

Calm, soothe or bring to a more peaceful state; with a deity as object, appease or propitiate.

Here: Sleep calms the mind in Burton’s account of its benefits.

Context: Sleep is the agent; the statement is historical regimen and is not evidence that every proposed remedy works.

Source; Context passages: DJR-082-25

Edition page: 287; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pacifies the minde

Modern rendering: calms the mind

Word and construction: Pacifies means calms, with the mind retained as object.

Context passages: DJR-082-24, DJR-082-26, DJR-082-27

Alignment conventions: A1.

Further local use

Printed “pacified” (English; lemma).

Citation key: pacify.

Here: Calmed or reconciled after anger.

Context: Burton’s syntax makes Euclid the threatening brother and the other brother the conciliator; Plutarch reverses these roles. The modern preserves Burton’s allocation.

Source; Context passages: DJR-096-33

Edition page: 353; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: upon which meek answer he was pacified

Modern rendering: This gentle answer pacified him

Word and construction: Pacified is retained while passive becomes active; this gentle answer, formerly introduced by upon, becomes the grammatical agent.

Context passages: DJR-096-29, DJR-096-30, DJR-096-31, DJR-096-32

Alignment conventions: A1.

Further local use

Printed “pacified” (English; lemma).

Citation key: pacify.

Here: Appeased or propitiated, here of a deity addressed through sacrifice.

Context: Burton attributes the annual sacrifice to Macrobius and assimilates Angerona’s relief of anguish to melancholy. His Augustine, City of God 4.9 locator does not name Angerona in the consulted text and remains unresolved; the intended result is expressed by might, not established efficacy.

Source; Context passages: DJR-068-27

Edition page: 224; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that she might be pacified as well as the rest

Modern rendering: so that she might be appeased along with the rest

Word and construction: Pacified means appeased; the purpose clause and might remain. She refers to Angerona, with the rest referring to the other gods, not to other patients.

Context passages: DJR-068-25, DJR-068-26, DJR-068-28, DJR-068-29

Alignment conventions: A1.

Parasite

BAL-0281-V001 · Parasite

Printed “Parasites” (English; lemma).

Flattering dependants or hangers-on, associated with dining at a patron’s expense.

Here: Excessive praise supposedly overthrows a ruler’s judgment and raises him from hero to god.

Context: Burton’s rhetorical question extends susceptibility to every mortal; the surrounding argument moves from pride originating within to praise supplied by others, then extends its danger to scholars, soldiers and householders.

Source; Context passages: DJR-046-01

Edition page: 125; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those Parasites

Modern rendering: those parasites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The retained plural noun denotes dependent flatterers, not biological organisms. Those points back to the agents of immoderate applause.

Context passages: DJR-045-47, DJR-045-48, DJR-045-49, DJR-045-50, DJR-046-02, DJR-046-03, DJR-046-04, DJR-046-05, DJR-046-06, DJR-046-07, DJR-046-08, DJR-046-09, DJR-046-10, DJR-046-11, DJR-046-12

Supporting source notes: N03330

Further local use

Printed “parasites” (English; lemma).

Citation key: Parasite.

Flatterers who depend upon or attend a powerful person.

Here: Alexander is said to recover awareness of mortality when a wound bleeds.

Context: Burton’s moral exemplum of affliction checking pride; the later call to use adversity for good does not independently verify the story or provide modern medical advice.

Source; Context passages: DJR-021-21

Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by a company of parasites deified

Modern rendering: had been deified by a band of flatterers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasites becomes flatterers, company band; had been makes the original participial construction finite.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-021-20, DJR-021-22

Further local use

Printed “parasites” (English; lemma).

Citation key: Parasite.

Dependent flatterers.

Here: Commodus is said to demand the name Hercules after their praise.

Context: One of Burton’s historical exempla of false divinity; the surrounding source annotations do not independently establish every anecdote.

Source; Context passages: DJR-046-09

Edition page: 126; Source layer: original body; Page label type: printed source label.

Source and modern wording: his flattering parasites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The phrase is retained, with flattering stating the conduct explicitly.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-046-07, DJR-046-08, DJR-046-10, DJR-046-11, DJR-046-12

Further local use

Printed “parasites” (English; lemma).

Citation key: Parasite.

Dependent flatterers surrounding a wealthy person.

Here: The prodigal’s retinue disappears with his means.

Context: Burton adapts Lucian’s allegory and rearranges the prodigal-son parable. The next paragraphs distinguish ruinous excess from pleasures or buildings appropriate to some people’s means.

Source; Context passages: DJR-044-26

Edition page: 117–118; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: attendants, parasites, and followers

Modern rendering: attendants, parasites and followers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasites is retained among two other kinds of attendant.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-044-25, DJR-044-27, DJR-044-28

Further local use

Printed “Parasites” (English; lemma).

Citation key: Parasite.

Dependent flatterers, here the agents of exaggerated praise.

Here: The recipients can recognize false praise and nevertheless enjoy its flattering effect.

Context: Burton says ironic smiles, apparent anger and blushing can coexist with inward pleasure and inflation; conscious recognition need not protect the recipient. This is his moral-psychological argument, not a claim that all recipients respond alike.

Source; Context passages: DJR-045-17

Edition page: 121; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Parasites bedawb us with false Encomions

Modern rendering: parasites smear us with false encomiums

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasites is the retained agent noun; bedawb supplies figurative smear, us the recipients, and false Encomions false encomiums.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-045-15, DJR-045-16, DJR-045-18, DJR-045-19, DJR-045-20

Parasite

BAL-0281-V002 · Parasite

Printed “parasite” (English; lemma).

A dependent flatterer or hanger-on.

Here: The attendant claims that the fly on Malthus’s cheek means to kiss his divine beauty.

Context: The compliment is the parasite’s interpretation within a satirical anecdote, not evidence that the insect desires the man. The name and Athenaeus reference remain unresolved.

Source; Context passages: DJR-117-51

Edition page: 456; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a parasite of his standing by

Modern rendering: a hanger-on standing beside him

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasite becomes hanger-on. Of his establishes the relationship and standing by the physical attendance; the modern beside him expresses the local relation compactly.

Context passages: DJR-117-49, DJR-117-50, DJR-118-01, DJR-118-02

Supporting source notes: N08991, N08992

Further local use

Printed “parasites” (English; lemma).

Citation key: Parasite.

Dependent flatterers or hangers-on.

Here: The lover’s gifts extend to people surrounding the desired woman.

Context: Burton’s description of costly courtship and Haedus-attributed counsel; the ensuing Lucretia speech is a literary example, not an instruction that gifts entitle anyone to affection.

Source; Context passages: DJR-125-27

Edition page: 496; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: panders, parasites, and houshold servants

Modern rendering: panders, hangers-on and household servants

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasites supplies hangers-on, distinct from the neighbouring panders and household servants.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-125-26, DJR-125-28

Parasite

BAL-0281-V003 · Parasite

Printed “parasites” (English; lemma).

Flattering attendants who adapt themselves to a patron.

Here: Alfonso’s dependants imitate his head movement.

Context: Burton’s courtly imitation anecdote, attributed to Bodin; neither the exact passage nor which Alfonso is intended has been established. The next paragraph describes applause changing into hatred with fortune.

Source; Context passages: DJR-011-04

Edition page: 37; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so did his parasites

Modern rendering: so did his flatterers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasites is rendered flatterers; so did preserves the elliptical repetition of turned his head.

Context passages: DJR-011-03, DJR-011-05, DJR-011-06, DJR-011-07, DJR-011-08

Further local use

Printed “parasites, parasites, parasite” (English; phrase).

Citation key: Parasite.

A dependent flatterer of another dependent flatterer, through a chain of patronage.

Here: The repeated possessives dramatize successive dependence rather than a list of three unrelated flatterers.

Context: Burton condemns misguided imitation and the hope of gaining enough status to despise the servile world.

Source; Context passages: DJR-011-07

Edition page: 37; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a parasites, parasites, parasite

Modern rendering: a flatterer’s flatterer’s flatterer

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern adds possessive apostrophes to the original repeated parasites and makes the three-stage relation explicit.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-011-03, DJR-011-04, DJR-011-05, DJR-011-06, DJR-011-08

Parasite

BAL-0281-V004 · Parasite

Printed “Parasites” (English; lemma).

People living by pleasing and flattering patrons.

Here: Some writers produce work to flatter powerful men for their advantage.

Context: Burton’s attack on scribblers distinguishes vanity, need and money from the particular parasitic motive. The ensuing Cardan quotation does not forbid all publishing but allows genuine invention.

Source; Context passages: DJR-004-08

Edition page: 7; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as Parasites to flatter and collogue with some great men

Modern rendering: as parasites to flatter and ingratiate themselves with some powerful man

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasites is retained; collogue becomes ingratiate themselves. Some great men is recast generically as some powerful man.

Context passages: DJR-004-07, DJR-004-09, DJR-004-10

Further local use

Printed “Parasites” (English; lemma).

Citation key: Parasite.

Flattering dependants seeking maintenance.

Here: Hungry scholars turn their learning into a means of obtaining food.

Context: Burton locates the pressure in lack of means, while the following paragraphs insist that patrons owe scholars for preserving their fame.

Source; Context passages: DJR-047-20

Edition page: 132; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: plain Parasites

Modern rendering: outright parasites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Plain supplies outright; Parasites remains parasites.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-047-18, DJR-047-19, DJR-047-21, DJR-047-22, DJR-047-23, DJR-047-24, DJR-047-25

Parasite

BAL-0281-V005 · Parasite

Printed “Parasites” (English; lemma).

Dependants who subsist at someone else’s expense by pleasing him.

Here: Scholars are compared with mice eating another’s bread under an unlearned patron’s power.

Context: Burton’s account of scholarly dependence attributes a related complaint to Budé and insists that scholars undervalue their genuine worth; the comparison is not a declaration that all supported scholarship is worthless.

Source; Context passages: DJR-047-24

Edition page: 133; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: like Parasites

Modern rendering: like parasites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The simile is retained, with the following separate Latin comparison making the feeding relation explicit.

Context passages: DJR-047-18, DJR-047-19, DJR-047-20, DJR-047-21, DJR-047-22, DJR-047-23, DJR-047-25

Further local use

Printed “Parasite” (English; lemma).

Citation key: Parasite.

A dependent flatterer who seeks food and support by pleasing others.

Here: The poor man is said to endure ridicule and blows for a meal.

Context: Burton’s sweeping social-pressure argument, continued through the claim that want can corrupt otherwise upright people. It is not a factual classification of all poor people.

Source; Context passages: DJR-053-27

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: He must turn Parasite, jester, fool

Modern rendering: He must become a parasite, a jester, a fool

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Turn means become; Parasite, jester and fool remain distinct roles in the list.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-053-26, DJR-053-28, DJR-053-29, DJR-053-30, DJR-053-31

Further local use

Printed “parasites” (English; lemma).

Citation key: Parasite.

Dependent flatterers; here a role denied to the described sufferers.

Here: In consolation, mostly bashful, suspicious and solitary melancholics are said not to become intrusive dependants.

Context: The preceding no governs the list containing parasites; it lies outside this noun-only alignment. Burton says necessity or lack of means restrains conduct; the conditional English and DJR-098-30 explicitly distinguish lack of means from lack of will. This is a sweeping historical consolatory comparison, not a medical rule or proof of superior moral character.

Source; Context passages: DJR-098-27

Edition page: 361; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: parasites

Modern rendering: flatterers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasites supplies flatterers within the negatively governed list; the modern no/not is outside this exact noun unit and must not be lost in interpreting it.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-098-25, DJR-098-26, DJR-098-28, DJR-098-29, DJR-098-30, DJR-098-31, DJR-098-32

Parasite

BAL-0281-V006 · Parasite

Printed “parasites” (English; lemma).

Self-serving diners or dependent flatterers seeking meals.

Here: The term is applied to excessive eaters said to ignore danger and a physician’s warning.

Context: Burton cites Agrippa’s reproach and broadens it into a moral and historical-medical indictment of eating and drinking; no modern diagnosis or treatment follows from it.

Source; Context passages: DJR-035-13

Edition page: 73; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as Agrippa taxed some parasites of his time

Modern rendering: as Agrippa said in reproaching certain parasites of his day

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasites is retained; some becomes certain, keeping the limited claim. Taxed means reproached, not charged a fiscal tax.

Context passages: DJR-035-12, DJR-035-14, DJR-035-15, DJR-035-16

Further local use

Printed “parasite” (English; lemma).

Citation key: Parasite.

A self-serving diner or table dependant.

Here: Ofellius Bibulus supplies an extravagant example of a life spent eating, drinking and urinating.

Context: Burton’s coarse exemplum; the identification and epitaph-like Latin remain uncollated, and the subsequent social praise of drunkenness is ironic.

Source; Context passages: DJR-035-15

Edition page: 73; Source layer: original body; Page label type: printed source label.

Source and modern wording: that famous Roman parasite

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The phrase is retained, without converting the reported label into verified biography.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-035-12, DJR-035-13, DJR-035-14, DJR-035-16

Further local use

Printed “parasite” (English; lemma).

Citation key: Parasite.

A dependent hanger-on whose appetite supplies the motive.

Here: The parasite values his belly above life or well-being in a catalogue of destructive desires.

Context: Burton’s moral comparison, with a Cardan-attributed Latin margin. The ellipsis carries the preceding verb prefers and its comparison; the selected fragment is not a complete independent sentence.

Source; Context passages: DJR-094-21

Edition page: 342; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a parasite his gut

Modern rendering: the parasite, his belly

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasite is retained and gut becomes belly; the modern punctuation clarifies the shared predicate.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-094-20, DJR-094-22

Parasite

BAL-0281-V009 · Parasite

Printed “parasite” (English; lemma).

A dependent hanger-on employed to act or speak for a wealthy person.

Here: The rich man sends someone to conduct business instead of speaking for himself.

Context: A Philostratus-attributed contrast in the consolation of poverty; the letter is unidentified. The analogy with civic officers does not itself label every town clerk or Recorder a parasite.

Source; Context passages: DJR-090-21

Edition page: 323; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a rich man imployes a parasite

Modern rendering: he employs a hanger-on

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasite supplies hanger-on; he in the modern resumes the rich man named in the immediately preceding translated Latin. The whole original English restatement has a pronoun-based modern counterpart.

Context passages: DJR-090-20, DJR-090-22

Further local use

Printed “parasitum” (Latin; lemma).

Citation key: Parasitus.

A parasite or dependent hanger-on; accusative singular object of mittit.

Here: The rich man delegates through an attendant.

Context: Philostratus is cited without a numbered letter. Burton’s ensuing English adds employs and the civic analogy; those are separate expansions.

Source; Context passages: DJR-090-21

Edition page: 323; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: locuples mittit parasitum

Modern rendering: The rich man sends a parasite

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Locuples supplies The rich man, mittit sends, parasitum a parasite. Articles and man express the substantive adjective and English noun construction.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-090-20, DJR-090-22

Parasite

BAL-0281-V010 · Parasite

Printed “parasites” (English; lemma).

Self-interested flatterers seeking an advantage from another person.

Here: The intended advantage is appointment as heir or executor.

Context: Burton’s praise of bachelor privileges is satirical; the preceding passage requires both childlessness and wealth. Aruntius and Aterius and their exact Tacitus/Seneca references remain unverified.

Source; Context passages: DJR-139-36

Edition page: 570–571; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those famous parasites in this kinde

Modern rendering: those famous parasites of this kind

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The phrase is retained; this kind points to legacy hunting, not merely free dining.

Context passages: DJR-139-33, DJR-139-34, DJR-139-35, DJR-139-37, DJR-139-38, DJR-139-39, DJR-139-40

Parasite

BAL-0281-V012 · Parasite

Printed “parasite” (English; lemma).

A self-interested flatterer or partisan dependent.

Here: Burton labels Stapleton a flatterer of the pope while quoting his praise of papal power.

Context: The label belongs to Burton’s hostile anti-Catholic framing; it does not independently establish Stapleton’s motives or a literal dining relationship.

Source; Context passages: DJR-154-39

Edition page: 650; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a parasite of his

Modern rendering: his flatterer

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasite becomes flatterer; of his becomes possessive his, referring to the bishop of Rome.

Context passages: DJR-154-38, DJR-154-40

Parasitical

BAL-0281-V013 · Parasite

Printed “parasiticall” (English; lemma).

Behaving as a self-interested dependent flatterer.

Here: The adjective marks fawners accused of urging destructive war for private advantage.

Context: Burton’s denunciation contrasts the comfort of rulers and self-enrichment of instigators with soldiers’ suffering; the subsequent casualty totals are transmitted claims, not verified data.

Source; Context passages: DJR-009-18

Edition page: 30; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: parasiticall fawners

Modern rendering: parasitic flatterers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasiticall supplies parasitic, while fawners supplies flatterers. The adjective does not denote a biological relation.

Context passages: DJR-009-17, DJR-009-19, DJR-009-20

Parasitus

BAL-0281-V007 · Parasite

Printed “parasitorum” (Latin; lemma).

Of parasites or dependent flatterers; genitive plural of parasitus.

Here: Wealthy patrons allegedly force religious teachers into the ranks of table dependants and use them at will.

Context: A Chrysostom-attributed Latin quotation whose exact intermediary remains unresolved. Burton’s following English expands it by naming lecturers and saying patrons make them speak as prescribed.

Source; Context passages: DJR-049-31

Edition page: 142 [printed 128]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: in ordinem parasitorum

Modern rendering: into the ranks of parasites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: In ordinem is into the ranks; parasitorum is of parasites. The genitive defines the rank into which the preceding cogunt says patrons force them.

Context passages: DJR-049-29, DJR-049-30, DJR-049-32, DJR-049-33, DJR-049-34

Further local use

Printed “Parasiti” (Latin; lemma).

Citation key: Parasitus.

Parasites or dependent flatterers; nominative plural, subject of the ensuing verbs.

Here: The preachers teach, speak and write against conscience for personal fortune.

Context: Erasmus-attributed criticism, preceded by Burton’s explicit exception for many excellent clergy and scholars. Obsecundantes means complying or accommodating, not ethically admirable.

Source; Context passages: DJR-050-12

Edition page: 144 [sequence]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: obsecundantes Parasiti

Modern rendering: Obliging parasites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasiti supplies parasites; obsecundantes supplies Obliging. The following verbs are outside this exact noun phrase.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-050-09, DJR-050-10, DJR-050-11, DJR-050-13

Further local use

Printed “parasitis” (Latin; lemma).

Citation key: Parasitus.

To parasites or dependent flatterers; dative plural marking recipients.

Here: The marginal complaint contrasts rewards to dependants and pleasure providers with neglect of indispensable workers.

Context: Burton condenses More’s Utopia; the original quæ dat … prodigit construction is irregular and is not silently corrected. The body argues for support of worn-out workers and the next paragraph for recreation without overwork.

Source; Context passages: DJR-016-42

Edition page: 65; Source layer: original marginal quotation.

Note; Modern note: N01076

Page label type: printed source label.

Source wording and original alignment: Iniqua resp. quæ dat parasitis, adulatoribus, inanium voluptatum artificibus, generosis & otiosis tanta munera prodigit

Modern rendering: An unjust commonwealth lavishes such gifts on parasites, flatterers, providers of empty pleasures, gentlemen, and the idle

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasitis supplies on parasites in the modern construction; the full irregular Latin unit is aligned with the supplied sense rendering. Adulatoribus separately supplies flatterers; the groups are coordinated, not identical definitions.

Modern container: note

Qualification: This is original marginal Latin within a note container that also includes its English translation and editorial explanation.

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-016-40, DJR-016-41, DJR-016-43

Further local use

Printed “parasitis” (Latin; lemma).

Citation key: Parasitus.

To or in flatterers; dative plural governed by fidas, trust.

Here: The maxim warns against confidence in wealth and flattering dependants.

Context: Burton’s marginal maxim differs from his English body, which adds beauty. The note does not contain a Latin equivalent of that added object.

Source; Context passages: DJR-098-12

Edition page: 360; Source layer: original marginal quotation.

Note; Modern note: N07352

Page label type: printed source label.

Source wording and original alignment: Ne fidas opibus, neq; parasitis, trahunt in præcipitium

Modern rendering: Do not trust riches or flatterers: they drag you over a precipice

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Parasitis supplies flatterers under the English verb trust; opibus riches and the precipice clause retain their separate meanings. Beauty is absent from this Latin unit.

Modern container: note

Sense relation: A related local form or application, with its own social role, speaker, grammatical construction and qualification.

Context passages: DJR-098-11, DJR-098-13

parchment nobility

BAL-0259-V008 · Honour and nobility

Printed “parchment nobility” (English; phrase).

Nobility resting on documentary pedigree or title: parchment evokes its written warrant.

Here: Agrippa’s hostile definition makes this merely documentary gentility a shelter for vice.

Context: Burton reports Agrippa’s generalization and extends the satire; his subsequent correction honours deserving nobles and limits preference by capability.

Source; Context passages: DJR-088-34

Edition page: 316; Source layer: original body; Page label type: printed source label.

Source and modern wording: this parchment nobility

Word and construction: The metaphor is retained; it does not mean every parchment title has been proved forged.

Context passages: DJR-088-18, DJR-088-19, DJR-088-20, DJR-088-21, DJR-088-22, DJR-088-23, DJR-088-24, DJR-088-25, DJR-088-26, DJR-088-27, DJR-088-28, DJR-088-29, DJR-088-30, DJR-088-31, DJR-088-32, DJR-088-33, DJR-088-35, DJR-088-36, DJR-088-37, DJR-088-38, DJR-088-39, DJR-088-40, DJR-088-41, DJR-088-42, DJR-088-43, DJR-088-44, DJR-089-01, DJR-089-02, DJR-089-03, DJR-089-04, DJR-089-05, DJR-089-06, DJR-089-07, DJR-089-08, DJR-089-09, DJR-089-10, DJR-089-11, DJR-089-12, DJR-089-13, DJR-089-14, DJR-089-15, DJR-089-16, DJR-089-17, DJR-089-18, DJR-089-19, DJR-089-20, DJR-089-21, DJR-089-22, DJR-089-23, DJR-089-24, DJR-089-25, DJR-089-26, DJR-089-27

Alignment conventions: A1.

Further local use

Printed “parchment row” (English; phrase).

Citation key: parchment roll.

Here: Some are said to enter the roll through flattery or deceit.

Context: The Menippean satire is unidentified; the allegations do not authenticate or disprove any particular genealogy.

Source; Context passages: DJR-088-24

Edition page: 315; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this parchment row

Modern rendering: this parchment roll

Word and construction: Parchment remains; row is understood as the documentary roll described in context.

Context passages: DJR-088-18, DJR-088-19, DJR-088-20, DJR-088-21, DJR-088-22, DJR-088-23, DJR-088-25, DJR-088-26, DJR-088-27, DJR-088-28, DJR-088-29, DJR-088-30, DJR-088-31, DJR-088-32, DJR-088-33, DJR-088-34, DJR-088-35, DJR-088-36

Alignment conventions: A1.

parens

BAL-0242-V022 · Parents and children

Printed “parentes” (Latin; lemma).

Parents: mothers and fathers.

Here: Parentes is nominative plural of parens; fabri likens them to builders, and the modern supplies are … who to unfold the Latin apposition.

Context: Philolaches speaks in Burton’s reshaped Plautus excerpt; he admits that his own subsequent idleness ruined his parents’ good work.

Source; Context passages: DJR-037-36

Edition page: 87; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Fabri parentes fundamentum substruunt liberorum

Modern rendering: Parents are the builders who lay their children’s foundations

Alignment scope: Complete Latin clause with apposition recast as copular and relative clauses

Word and construction: The apposition fabri parentes is recast as Parents are the builders who; fundamentum substruunt liberorum supplies the laying of children’s foundations. Their is supplied from the parental relation.

Context passages: DJR-037-34, DJR-037-35, DJR-037-37, DJR-038-01

Further local use

Printed “Parents” (English; lemma).

Citation key: parent.

Here: Parents are mothers and fathers; the clause makes distress reciprocal rather than assigning all blame to children.

Context: Burton first makes the husband/wife complaint reciprocal, then does the same for generations.

Source; Context passages: DJR-055-44

Edition page: 169; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Parents many times disquiet their children, and they their parents.

Modern rendering: Parents often distress their children, and children their parents.

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-055-43, DJR-055-45, DJR-056-01, DJR-056-02

parens

BAL-0242-V026 · Parents and children

Printed “parentum” (Latin; lemma).

Of parents: genitive plural of parens.

Here: Parentum names parents in the Latin margin; the body instead makes brothers the arch of stones, and Seneca’s original comparison concerns human society.

Context: The margin combines a Ciceronian parental-love claim with a Senecan arch image; its final attribution must not make all wording a single exact Seneca quotation.

Source; Context passages: DJR-111-21

Edition page: 427; Source layer: original marginal quotation.

Note; Modern note: N08448

Page label type: printed source label.

Source wording and original alignment: Charitas parentum dilui nisi detestabili scelere non potest

Modern rendering: Love of parents cannot be dissolved without a detestable crime

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-111-18, DJR-111-19, DJR-111-20, DJR-111-22, DJR-111-23

parens

BAL-0242-V027 · Parents and children

Printed “parentem” (Latin; lemma).

A parent; parentem is the accusative singular of parens.

Here: The conditional distinguishes loving a just parent from bearing with an unjust one; the printed Latin leaves the second description implicit in otherwise.

Context: The marginal counsel qualifies the body’s command to honour parents. No author is named for this particular maxim.

Source; Context passages: DJR-098-14

Edition page: 360; Source layer: original marginal quotation.

Note; Modern note: N07359

Page label type: printed source label.

Source wording and original alignment: Ames parentem, si æquum, aliter feras

Modern rendering: Love a parent if he is just; otherwise bear with him

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-098-13, DJR-098-15

parent

BAL-0242-V018 · Parents and children

Printed “parents” (English; lemma).

Figurative fathers or protectors of a political community.

Here: The comparison explicitly denies lawyers this paternal role; the modern supplies They are to turn the fragment into a finite clause.

Context: Burton cites Mat. Geraldus, not securely identified, and immediately exempts worthy lawyers at 013-26.

Source; Context passages: DJR-013-25

Edition page: 49; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not the parents, but the plagues of the Country

Modern rendering: They are not the fathers of their country but its plagues

Alignment scope: Negative contrasting predicate recast as a finite clause with supplied subject and copula

Word and construction: Parents is rendered fathers; the source contrast not … but is retained, while They are and their/its make the fragment’s subject and reference explicit.

Context passages: DJR-013-24, DJR-013-26

Further local use

Printed “parentes” (Latin; lemma).

Citation key: parens.

Here: Parentes is plural of parens, here figurative fathers/protectors; patriæ is of the country, and non … sed negates the paternal claim in favour of plagues.

Context: The original margin carries the attributed attack; it does not cancel Burton’s next-paragraph exemption for worthy lawyers.

Source; Context passages: DJR-013-25

Edition page: 49; Source layer: original marginal quotation.

Note; Modern note: N00855

Page label type: printed source label.

Source wording and original alignment: non patriæ parentes, sed pestes

Modern rendering: not fathers of their country but its plagues

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-013-24, DJR-013-26

parent

BAL-0242-V040 · Parents and children

Printed “parents” (English; lemma).

Parents including those acquired through marriage.

Here: The pro-marriage list counts the enlarged family, including parents-in-law; it does not describe doubling biological parentage.

Context: Burton attributes the list to Jacobus de Voragine, with exact source unidentified; the adjacent claim that childlessness is punished remains an unsupported historical theological assertion.

Source; Context passages: DJR-143-27

Edition page: 587; Source layer: original body; Page label type: printed source label.

Source and modern wording: the number of parents is doubled

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-28

Further local use

Printed “parentum” (Latin; lemma).

Citation key: parens.

Here: Parentum is of parents, genitive plural; the coordination adds brothers, sisters and descendants. These are the enlarged relations marriage brings.

Context: This Latin list is translated separately from Burton’s corresponding English. Nepotes allows descendants as well as nephews.

Source; Context passages: DJR-143-23

Edition page: 586; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: duplicatur numerus parentum, fratrum, sororum, nepotum

Modern rendering: the number of parents, brothers, sisters and descendants is doubled

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-20, DJR-143-21, DJR-143-22, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-27, DJR-143-28

parent

BAL-0242-V045 · Parents and children

Printed “parents” (English; lemma).

Relatives or kindred more broadly than one’s mother and father.

Here: Great supplies the relatives’ social power; parents contributes the wider kinship sense.

Context: The candidate’s family influence belongs to Burton’s imaginary Moronia tale, expressly withdrawn as fiction at 096-24.

Source; Context passages: DJR-096-18

Edition page: 351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his great parents, patrons, and allies

Modern rendering: his powerful relatives, patrons and connections

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-096-17, DJR-096-19, DJR-096-20, DJR-096-21, DJR-096-22, DJR-096-23, DJR-096-24

parentage

BAL-0242-V038 · Parents and children

Printed “parentage” (English; lemma).

Family descent or origin.

Here: Base gives low social rank; parentage itself means descent, not bad parenting or deficient moral character.

Context: Burton says other qualities can compensate and restricts his objection to severity where no pressing reason or serious impediment exists.

Source; Context passages: DJR-140-86

Edition page: 577; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Poverty and base parentage

Modern rendering: Poverty and low birth

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-75, DJR-140-76, DJR-140-77, DJR-140-78, DJR-140-79, DJR-140-80, DJR-140-81, DJR-140-82, DJR-140-83, DJR-140-84, DJR-140-85, DJR-140-87, DJR-140-88, DJR-140-89

parity

BAL-0292-V005 · Utopia

Printed “parity” (English; lemma).

Equality of condition or standing.

Here: The equality associated with Utopia and contrasted with Burton’s differentiated, hereditary ranks.

Context: Burton says it is to be wished for rather than achieved; his rejection is qualified by his simultaneous defence of opportunity for deserving commoners.

Source; Context passages: DJR-016-18

Edition page: 62–63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Utopian parity

Modern rendering: Utopian equality

Word and construction: Parity supplies equality; Utopian separately names the model.

Context passages: DJR-016-17, DJR-016-19, DJR-016-20, DJR-016-21

Alignment conventions: A1.

Parrhesia

BAL-0282-V001 · Parrhesia

Printed “parrhesiam” (Latin (Greek-derived noun); lemma).

Frank, open or free speaking; accusative singular of the Greek-derived Latin noun parrhesia.

Here: The marginal sentence declares frank speaking to be the only style present.

Context: Burton’s original Latin margin accompanies his authorial self-description; the English translation and explanatory Greek derivation belong to the supplied note’s later editorial layers.

Source; Context passages: DJR-005-26

Edition page: 12; Source layer: original marginal quotation.

Note; Modern note: N00294

Page label type: printed source label.

Source wording and original alignment: Stylus hic nullus præter parrhesiam

Modern rendering: There is no style here except frank speaking

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Stylus supplies style, hic here, nullus no; the modern is makes the elliptical Latin predication explicit. Præter means except and governs accusative parrhesiam, frank speaking.

Modern container: note

Context passages: DJR-005-23, DJR-005-24, DJR-005-25, DJR-005-27, DJR-005-28, DJR-005-29

pater

BAL-0242-V024 · Parents and children

Printed “patris” (Latin; lemma).

A father; patris is the genitive singular, meaning of a father.

Here: Patris modifies both indulgent qualities; inepta and prava supply foolish and perverse, and the modern give way unfolds facilitas.

Context: The Latin is Syrus’s speech in Terence; Micio is Burton’s model of indulgence, not the speaker of this quoted line.

Source; Context passages: DJR-050-48

Edition page: 149 [sequence; printed 145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: inepta patris lenitas & facilitas prava

Modern rendering: a father’s foolish mildness and perverse willingness to give way

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-050-38, 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-050-49, DJR-050-50, DJR-050-51, DJR-050-52, DJR-050-53, DJR-050-54, DJR-050-55

Further local use

Printed “pater” (Latin; lemma).

Citation key: pater.

Here: Pater is the vocative, Father, addressing the parent; ni preserves the condition if not, and magis … quam the comparison more than.

Context: Burton cites the declaration from Terence as a filial expression within a larger account of nature and divine command.

Source; Context passages: DJR-111-20

Edition page: 426–427; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: dii me pater omnes oderint, ni te magis quam oculos amem meos

Modern rendering: Father, may all the gods hate me if I do not love you more than my own eyes!

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-111-18, DJR-111-19, DJR-111-21, DJR-111-22, DJR-111-23

pathetical

BAL-0232-V001 · Pathetical

Printed “pathetical” (English; lemma).

Impassioned or emotionally forceful.

Here: Protestation means an emphatic declaration; the adjective marks Scaliger’s intense preference for poetic authorship over imperial rank.

Context: Burton reports Scaliger’s enthusiasm within the pleasures of study, not an objection or a declaration of pitiable failure.

Source: DJR-081-11; Edition page: 280; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a pathetical protestation

Modern rendering: a passionate declaration

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-081-10, DJR-081-12

pathetical

BAL-0232-V002 · Pathetical

Printed “patheticall” (English; lemma).

Full of strong feeling.

Here: Theseus’s prayers express desire to possess Helen, conditional on which he imagines supreme happiness.

Context: A reported mythic example of infatuation at first sight.

Source: DJR-118-54; Edition page: 460; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: patheticall prayers

Modern rendering: impassioned prayers

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-118-53, DJR-118-55

pathetical

BAL-0232-V003 · Pathetical

Printed “pathetical” (English; lemma).

Impassioned and capable of moving an audience.

Here: The speeches act upon spectators in Burton’s Abdera story; almost everyone repeatedly declaims the part. His Lucianic source also includes fever and summer heat, which his retelling suppresses.

Context: Burton’s attributed theatrical anecdote and analogy with a repeated popular song, followed by a conjectural explanation of Aristotle’s restriction.

Source: DJR-123-24; Edition page: 485; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pathetical love speeches of Perseus

Modern rendering: Perseus’s impassioned speeches of love

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-123-23, DJR-123-25, DJR-123-26, DJR-123-27

Further local use

Printed “pathetical love speech” (English; lemma).

Citation key: pathetical.

Here: Pathetical means impassioned; love speech is the speech repeatedly recalled by the audience. The later singular resumes the earlier plural, concentrating on the repeated Cupid invocation.

Context: Burton describes the persistence of the theatrical impression, not a separate speech or a fresh clinical diagnosis.

Source: DJR-123-24; Edition page: 485; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that pathetical love speech

Modern rendering: that impassioned love speech

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-123-23, DJR-123-25

pathetical

BAL-0232-V004 · Pathetical

Printed “patheticall adjuncts” (English; lemma).

Emotionally charged descriptive additions.

Here: Adjuncts are qualifying descriptions or epithets; the modern singular description collects their plurality. Burton places them beside inflated epithets and fond diminutives.

Context: Burton depicts a lover’s exaggerated praise rather than certifying each epithet as true.

Source: DJR-129-76; Edition page: 522; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: patheticall adjuncts

Modern rendering: passionate description

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-129-74, DJR-129-75, DJR-129-77

pathetical

BAL-0232-V005 · Pathetical

Printed “Pathetical” (English; lemma).

Emotionally affecting or moving.

Here: The adjective evaluates the effect of Lucian’s festive account of Europa’s abduction; pleasant and moving describe the representation, not consent to the act depicted.

Context: Burton’s admiring literary description redistributes details from Lucian’s sea procession.

Source: DJR-132-29; Edition page: 536; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Pathetical Love passage

Modern rendering: moving love passage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-132-28, DJR-132-30

pathetically

BAL-0232-V006 · Pathetical

Printed “pathetically” (English; lemma).

In an emotionally affecting manner.

Here: The adverb praises the presentation of twelve considerations for marriage alongside concision, force, clarity and elegance. It does not imply they cannot be answered.

Context: Burton attributes the summary to Jacobus de Voragine, then constructs a contrary parody before recognizing arguments on both sides.

Source: DJR-143-20; Edition page: 586; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pathetically

Modern rendering: movingly

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-143-19, DJR-143-21, DJR-143-22, DJR-143-23, DJR-143-24, DJR-143-25, DJR-143-26, DJR-143-27, DJR-143-28, DJR-143-29, DJR-143-30, DJR-143-31, DJR-143-32, DJR-143-33, DJR-143-34

patrizare / matrizare

BAL-0242-V047 · Parents and children

Printed “patrizare or matrizare” (Latin verbs in an English construction; family).

Resemble or take after one’s father (patrizare) or mother (matrizare).

Here: The Latin infinitives are inserted after English will; the modern gives English infinitive phrases. The preceding likely qualifies the projected resemblance in affliction and behaviour.

Context: This forms part of Burton’s effort to cool infatuation by examining the beloved’s faults and family; it is his historical assumption, not a reliable prediction of inherited character or illness.

Source; Context passages: DJR-137-55

Edition page: 562–563; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they will patrizare or matrizare

Modern rendering: they will “take after their father” or “take after their mother.”

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-137-52, DJR-137-53, DJR-137-54, DJR-137-56

Further local use

Printed “matrizare” (Latin infinitive in English prose; family).

Citation key: matrizare.

Here: Matrizare again means resemble or take after the mother. If and in all likelihood qualify the body’s prediction; all good qualities is sarcastic, and dishonest here means unchaste.

Context: Burton’s hostile prediction is not evidence of inherited sexual conduct. The following caution also addresses women choosing husbands, and 150-53–54 attributes misconduct to husbands’ deprivation and ill-treatment.

Source; Context passages: DJR-150-48

Edition page: 628; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: matrizare

Modern rendering: take after her mother

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-150-46, DJR-150-47, DJR-150-49, DJR-150-50, DJR-150-51, DJR-150-52, DJR-150-53, DJR-150-54, DJR-150-55

paucus

BAL-0234-V041 · Marriage

Printed “paucorum” (Latin; lemma).

Of a few people.

Here: Paucorum is genitive plural, of a few; crimen is blame or offence; in omnes extends it to all, and parcite diffundere forbids that extension.

Context: Burton prints paucorum where the Ovid passage has paucarum, of a few women. His separate English next says not to condemn all for some; the immediate source edition is unidentified.

Source; Context passages: DJR-142-53

Edition page: 584; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Parcite paucorum diffundere crimen in omnes

Modern rendering: Do not spread the blame of a few upon all

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-45, DJR-142-46, DJR-142-47, DJR-142-48, DJR-142-49, DJR-142-50, DJR-142-51, DJR-142-52, DJR-142-54, DJR-142-55, DJR-142-56, DJR-142-57, DJR-142-58

Further local use

Printed “paucarum” (Latin form quoted in editorial English; lemma).

Citation key: paucus.

Here: Paucarum is the feminine genitive plural of paucus, of a few women, as the supplied editor reports Ovid’s reading. It is not the form printed in Burton’s body.

Context: The editorial note contrasts the cited Ovid passage with Burton’s paucorum; this records that supplied comparison, not fresh collation of Ovid.

Source; Context passages: DJR-142-53

Edition page: 584; Source layer: editorial note.

Note; Modern note: N11237

Page label type: printed source label.

Source wording and original alignment: paucarum

Modern rendering: of a few women

Alignment scope: Editorial-only Latin reading and its explicit English gloss in the same supplied note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-142-52, DJR-142-54

pauper

BAL-0258-V004 · Poverty and riches

Printed “Pauper” (Latin; lemma).

Latin pauper means poor, or substantivally a poor person.

Here: The Horatian sentence denies poverty to someone who has the use of the things he needs.

Context: A quoted consolatory maxim with an explicit condition of sufficiency, not a claim that every person has enough.

Source; Context passages: DJR-091-17

Edition page: 328; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Pauper enim non est cui rerum suppetit usus.

Modern rendering: The man who has what he needs to use is not poor.

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-091-18, DJR-091-19, DJR-091-20, DJR-091-21, DJR-091-22

Alignment conventions: A1.

Further local use

Printed “pauper” (Latin; lemma).

Citation key: pauper.

Here: Poor; the predicate after nisi sets the condition that a praiser of poverty be poor himself.

Context: Anonymous maxim in the original margin, within the sustained objection.

Source; Context passages: DJR-092-05

Edition page: 332; Source layer: original marginal quotation.

Note; Modern note: N06836

Page label type: printed source label.

Source wording and original alignment: nisi pauper

Modern rendering: unless he is poor

Word and construction: The elliptical Latin has no expressed pronoun or copula; he is is supplied from Nemo commendaret in the complete maxim.

Modern container: note

Context passages: DJR-092-01, DJR-092-02, DJR-092-03, DJR-092-04

Alignment conventions: A1.

Further local use

Printed “pauperem” (Latin; lemma).

Citation key: pauper.

Here: Poor, modifying mendicum, beggar; not a claim of moral inferiority.

Context: Augustine’s reported observation: the margin says a street in Milan, while Burton’s body says a village in its territory.

Source; Context passages: DJR-091-49

Edition page: 330; Source layer: original marginal quotation.

Note; Modern note: N06808

Page label type: printed source label.

Source wording and original alignment: pauperem quendam mendicum

Modern rendering: a poor beggar

Word and construction: Quendam means a certain; the supplied rendering uses the indefinite a rather than a separate certain.

Modern container: note

Context passages: DJR-091-50, DJR-091-51, DJR-091-52, DJR-091-53

Alignment conventions: A1.

Further local use

Printed “Pauperes” (Latin; lemma).

Citation key: pauper.

Here: Poor people, here explicitly compelled by extreme necessity.

Context: The original margin cites Maldonado for excusing taking another’s property under extreme necessity, then Manuel de Sá for permitting secret taking from a rich person obliged to help the poor. Both restrictions belong to the cited casuistical claims beside Burton’s imagined penal laws; the exact sources remain uncollated.

Source; Context passages: DJR-017-02

Edition page: 66; Source layer: original marginal quotation.

Note; Modern note: N01085

Page label type: printed source label.

Source wording and original alignment: Pauperes non peccant, quum extrema necessitate coacti rem alienam capiunt.

Modern rendering: The poor do not sin when extreme necessity compels them to take another’s property.

Word and construction: Complete first conditional sentence. The subsequent rich-person obligation is a separate claim in the same original margin and its supplied translation, retained in the contextual gloss rather than inserted into this alignment.

Modern container: note

Context passages: DJR-017-01, DJR-017-03

Alignment conventions: A1.

pauperies

BAL-0258-V005 · Poverty and riches

Printed “pauperies” (Latin; lemma).

Latin pauperies means poverty or indigence.

Here: The Horatian maxim presents poverty as a great disgrace compelling someone to do and suffer anything, amid humiliation by social superiors.

Context: Burton cites the maxim in the causal account of pressure and contempt; this is not an endorsement of abusing the poor.

Source; Context passages: DJR-053-27

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: magnum pauperies opprobrium, jubet quidvis & facere & pati.

Modern rendering: poverty, a great disgrace, commands one to do and endure anything.

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-053-25, DJR-053-26, DJR-053-28, DJR-053-29, DJR-053-30, DJR-053-31

Alignment conventions: A1.

Further local use

Printed “Pauperiem” (Latin; lemma).

Citation key: pauperies.

Here: Poverty, now the feared lack that should diminish as the addressee accumulates enough.

Context: Burton’s adapted Horace urges an end to acquisition and use of what has been acquired.

Source; Context passages: DJR-091-52

Edition page: 330; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Pauperiem metuas minus

Modern rendering: The less you should fear poverty

Word and construction: The fragment belongs to the comparative the more you have / the less you should fear; it is not an independent command to disregard actual want.

Context passages: DJR-091-51, DJR-091-53

Alignment conventions: A1.

paupertas

BAL-0258-V003 · Poverty and riches

Printed “paupertatem” (Latin; lemma).

Latin paupertas means poverty; paupertatem is its accusative form.

Here: The object of commendaret, should praise: nobody should praise poverty unless himself poor.

Context: An anonymous marginal maxim supports the poor speaker’s objection; its author remains unlocated.

Source; Context passages: DJR-092-05

Edition page: 332; Source layer: original marginal quotation.

Note; Modern note: N06836

Page label type: printed source label.

Source wording and original alignment: Nemo paupertatem commendaret nisi pauper.

Modern rendering: No one should praise poverty unless he is poor.

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Modern container: note

Context passages: DJR-092-01, DJR-092-02, DJR-092-03, DJR-092-04

Alignment conventions: A1.

Further local use

Printed “paupertas” (Latin; lemma).

Citation key: paupertas.

Here: Poverty; in the quoted Senecan paradox it pursues someone among riches when desires exceed nature’s limits.

Context: This concerns excessive desire, not a denial that the later speaker lacks necessities.

Source; Context passages: DJR-091-43

Edition page: 329–330; Source layer: original marginal quotation.

Note; Modern note: N06800

Page label type: printed source label.

Source wording and original alignment: qui excedit, eum in opibus paupertas sequitur.

Modern rendering: he who exceeds them is pursued by poverty amid riches.

Word and construction: Complete second clause; modern them supplies nature’s limits from the preceding clause, while opibus means riches here.

Modern container: note

Context passages: DJR-091-44, DJR-091-45, DJR-091-46, DJR-091-63, DJR-092-01, DJR-092-02, DJR-092-03, DJR-092-04, DJR-092-05

Alignment conventions: A1.

pax

BAL-0296-V022 · War and peace

Printed “Pax” (Latin; lemma).

Peace or tranquillity; pax is the nominative form.

Here: Sleep as peace of the mind.

Context: The Ovid quotation addresses Sleep as a deity; care flees Sleep, and Sleep soothes bodies and restores them for work. Burton’s following English verse differs.

Source; Context passages: DJR-082-26

Edition page: 287; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Pax animi

Modern rendering: Peace of the mind

Word and construction: Pax supplies peace, animi of the mind; the is supplied by English.

Context passages: DJR-082-24, DJR-082-25, DJR-082-27

Alignment conventions: A1.

Further local use

Printed “Pace” (Latin; lemma).

Citation key: pax.

Here: Peace or concord. Pace is the printed form; the transitive habe construction requires accusative pacem.

Context: The margin attributes the maxim to Otto II, without verified source location; it pairs peace towards people with war towards vices.

Source; Context passages: DJR-098-13

Edition page: 360; Source layer: original marginal quotation.

Note; Modern note: N07354

Page label type: printed source label.

Source wording and original alignment: Pace cum hominibus habe

Modern rendering: Have peace with people

Word and construction: Pace is rendered peace according to the intended accusative sense, not silently registered as a grammatically regular form here; cum means with, hominibus people and habe have.

Modern container: note

Context passages: DJR-096-29, DJR-096-30, DJR-096-31, DJR-096-32, DJR-096-33, DJR-098-01, DJR-098-02, DJR-098-03, DJR-098-04, DJR-098-05, DJR-098-06, DJR-098-07, DJR-098-08, DJR-098-09, DJR-098-10, DJR-098-11, DJR-098-12, DJR-098-14, DJR-098-15, DJR-098-16, DJR-098-17, DJR-098-18

Alignment conventions: A1.

pax

BAL-0296-V028 · War and peace

Printed “Paxes” (English loanword; lemma).

A tablet or other object kissed as a ritual sign of peace; Paxes is the English plural.

Here: Pax tablets listed among Catholic ceremonial objects.

Context: The object sense is explained by the supplied note N00516; Burton’s surrounding catalogue is hostile Protestant polemic, not a neutral account of the worshippers’ intentions.

Source; Context passages: DJR-009-11

Edition page: 28–29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: kissing of Paxes

Modern rendering: kissing of pax tablets

Word and construction: Paxes is rendered pax tablets to identify the ritual objects; kissing remains their use in the passage.

Context passages: DJR-009-01, DJR-009-02, DJR-009-03, DJR-009-04, DJR-009-05, DJR-009-06, DJR-009-07, DJR-009-08, DJR-009-09, DJR-009-10, DJR-009-12, DJR-009-13, DJR-009-14, DJR-009-15, DJR-009-16

Alignment conventions: A1.

Pax

BAL-0296-V031 · War and peace

Printed “Pax” (Latin; lemma).

Peace personified as a named deity; the Latin common noun pax means peace.

Here: The divine name Peace among the catalogue of powers assigned to human activities and conditions.

Context: Burton lists it within his account of Roman gods and personified powers; the surrounding theological explanation is his, and the catalogue does not supply a consistent classification of all its names.

Source; Context passages: DJR-157-39

Edition page: 664; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Pax

Modern rendering: Pax, Peace

Alignment scope: divine name plus supplied English explanation

Word and construction: The name Pax is retained and the English apposition Peace is supplied to explain its meaning; it is not a second word printed in the original.

Translator-supplied words: Peace

Context passages: DJR-157-38, DJR-157-40

Pax tablets

BAL-0204-V002 · Kissing and embracing

Printed “Paxes” (English; family).

Objects kissed as a ritual sign of peace.

Here: The objects belong to a hostile catalogue of Catholic observances; the act is ceremonial rather than erotic.

Context: Democritus Junior’s religious polemic; the contemptuous evaluation is his.

Source; Context passages: DJR-009-11

Edition page: 28–29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: kissing of Paxes, crucifixes

Modern rendering: kissing of pax tablets and crucifixes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Paxes becomes pax tablets; crucifixes are a separate object of kissing.

Context passages: DJR-009-10

peace

BAL-0296-V002 · War and peace

Printed “peace” (English; lemma).

Freedom from war or hostile conflict; public concord.

Here: The settled condition that people perversely abandon when they long for war.

Context: The literary Democritus gives this as a reason for laughter; Hippocrates subsequently answers with human need and uncertain hopes.

Source; Context passages: DJR-008-13

Edition page: 24; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: When men live in peace, they covet war

Modern rendering: When people live in peace, they long for war

Word and construction: Peace retains public concord and war armed conflict; covet is long for, not merely seek wealth.

Context passages: DJR-008-11, DJR-008-12, DJR-008-14, DJR-008-15, DJR-008-16

Alignment conventions: A1.

Further local use

Printed “peace” (English; lemma).

Citation key: peace.

Here: Public freedom from war, counted among England’s blessings.

Context: Burton’s national praise retains its earlier Jacobean setting and is followed by the need to reform public abuses.

Source; Context passages: DJR-014-09

Edition page: 52–53; Source layer: original body; Page label type: printed source label.

Source and modern wording: peace

Word and construction: The ordinary noun is retained; the surrounding national encomium identifies the public rather than merely inward sense.

Context passages: DJR-014-07, DJR-014-08, DJR-014-10, DJR-014-11

Alignment conventions: A1.

Further local use

Printed “make peace” (English; phrase).

Citation key: make peace.

Here: Establish concord or settle disputes.

Context: Burton accuses pettifoggers of disturbing the peace they profess to establish, while expressly honouring good laws and worthy lawyers.

Source; Context passages: DJR-013-26

Edition page: 49–50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: take upon them to make peace, but are indeed the very disturbers of our Peace

Modern rendering: profess to make peace but are the very disturbers of our peace

Word and construction: Make means establish and peace concord; profess renders take upon them and the adversative but remains.

Context passages: DJR-013-24, DJR-013-25, DJR-013-27, DJR-013-28, DJR-013-29, DJR-013-30, DJR-013-31, DJR-013-32, DJR-013-33, DJR-013-34

Alignment conventions: A1.

Further local use

Printed “peace” (English; lemma).

Citation key: peace.

Here: Public concord, during which future conflict should be considered.

Context: An inscription attributed to Venice’s armoury is transferred by Burton into preparation for private adversity; its precise source wording remains uncollated.

Source; Context passages: DJR-095-43

Edition page: 348; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Happy is that citie which in time of peace thinks of war

Modern rendering: Happy is the city that thinks of war in time of peace

Word and construction: War and peace retain their literal public senses in the inscription; the following application to every home is figurative.

Context passages: DJR-095-41, DJR-095-42, DJR-095-44, DJR-095-45

Alignment conventions: A1.

Further local use

Printed “peace” (English; lemma).

Citation key: peace.

Here: Concord with other people.

Context: The composite biblical counsel says as much as is possible; the adjacent forgiveness clause also retains as often as he repents. Neither condition is removed.

Source; Context passages: DJR-096-31

Edition page: 353; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as much as is possible to have peace with all men

Modern rendering: to live at peace with everyone as far as possible

Word and construction: Have peace becomes live at peace; everyone renders all men, and as far as possible preserves the express qualification.

Context passages: DJR-096-29, DJR-096-30, DJR-096-32, DJR-096-33

Alignment conventions: A1.

Further local use

Printed “final peace” (English; phrase).

Citation key: final peace.

Here: Lasting freedom from harassment or conflict; final means enduring or conclusive here.

Context: Burton sometimes allows resistance, provided it is discreet and moderate, as a means of ending repeated humiliation.

Source; Context passages: DJR-098-07

Edition page: 359; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to purchase final peace

Modern rendering: securing lasting peace

Word and construction: Purchase means obtain or secure, final lasting, and peace an end to the hostility; no monetary purchase is intended.

Context passages: DJR-098-01, DJR-098-02, DJR-098-03, DJR-098-04, DJR-098-05, DJR-098-06, DJR-098-08, DJR-098-09, DJR-098-10, DJR-098-11, DJR-098-12, DJR-098-13, DJR-098-14, DJR-098-15, DJR-098-16, DJR-098-17, DJR-098-18

Alignment conventions: A1.

Further local use

Printed “Have peace with all men, war with vice” (English; family).

Citation key: peace with people; war with vice.

Here: Concord with people and active opposition to wrongdoing: peace is concord, war figurative struggle, and vice moral fault.

Context: Burton’s compact maxim follows counsel allowing discreet, moderate resistance; the Latin margin has plural vices while this English uses collective singular vice.

Source; Context passages: DJR-098-13

Edition page: 360; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Have peace with all men, war with vice

Modern rendering: Be at peace with everyone, at war with vice

Word and construction: Have becomes be at; all men becomes everyone; the omitted governing construction before war is supplied by at. The objects people and vice remain distinct.

Context passages: DJR-096-29, DJR-096-30, DJR-096-31, DJR-096-32, DJR-096-33, DJR-098-01, DJR-098-02, DJR-098-03, DJR-098-04, DJR-098-05, DJR-098-06, DJR-098-07, DJR-098-08, DJR-098-09, DJR-098-10, DJR-098-11, DJR-098-12, DJR-098-14, DJR-098-15, DJR-098-16, DJR-098-17, DJR-098-18

Alignment conventions: A1.

peace

BAL-0296-V021 · War and peace

Printed “peace” (English; lemma).

Inward tranquillity or settled contentment.

Here: The peace attributed to a patient and quiet mind in the consolatory argument.

Context: Burton’s nearby conclusion qualifies personal control as in some sort; the full poverty consolation also voices actual material need. This is his moral argument, not a claim that deprivation is merely imaginary.

Source; Context passages: DJR-093-17

Edition page: 337; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: true peace and content

Modern rendering: true peace and contentment

Word and construction: Peace remains inward tranquillity and content becomes contentment; true is retained.

Context passages: DJR-093-15, DJR-093-16, DJR-093-18, DJR-093-19

Alignment conventions: A1.

Further local use

Printed “Peace of the Soul” (English; phrase).

Citation key: peace of the soul.

Here: Inward rest, personified as Sleep’s effect on the soul.

Context: Burton’s separate English verse addresses Sleep, which puts cares to death; it is not an exact repetition of Ovid’s care fleeing Sleep.

Source; Context passages: DJR-082-27

Edition page: 287; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Peace of the Soul, which cares dost crucifie

Modern rendering: Peace of the soul, who put cares to death

Word and construction: Peace of the Soul remains exact; which refers to the addressed deity, and crucifie is rendered put to death with cares as object.

Context passages: DJR-082-24, DJR-082-25, DJR-082-26

Alignment conventions: A1.

Further local use

Printed “peace of conscience” (English; phrase).

Citation key: peace of conscience.

Here: Settled inward assurance concerning one’s moral or religious state.

Context: Burton presents it as an effect of true religion, distinguished in the same argument from tormenting superstition.

Source; Context passages: DJR-152-28

Edition page: 639; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he hath peace of conscience

Modern rendering: He has peace of conscience

Word and construction: The phrase is retained; he refers to the believer described in the surrounding conditional adversity examples.

Context passages: DJR-152-25, DJR-152-26, DJR-152-27, DJR-152-29

Alignment conventions: A1.

Further local use

Printed “peace” (English; lemma).

Citation key: peace.

Here: Inward rest or tranquillity, here denied to the superstitious soul.

Context: Burton expressly opposes true religion and superstition; the negative belongs to his account of the latter, not all religious belief.

Source; Context passages: DJR-156-35

Edition page: 651 [659]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: no peace, no quietness

Modern rendering: no peace, no quiet

Word and construction: Peace is retained with its negation; quietness becomes quiet.

Context passages: DJR-156-33, DJR-156-34, DJR-156-36, DJR-156-37, DJR-156-38, DJR-157-01, DJR-157-02, DJR-157-03, DJR-157-04, DJR-157-05, DJR-157-06, DJR-157-07

Alignment conventions: A1.

peaceable

BAL-0296-V030 · War and peace

Printed “peaceable” (English; lemma).

Disposed to peace or free from contentious behaviour.

Here: The peaceful conduct desired of subjects in an ideal catalogue of social duties.

Context: The entire catalogue is conditional; Burton does not claim that rulers, soldiers or subjects actually fulfil these duties.

Source; Context passages: DJR-098-01

Edition page: 358–359; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: subjects peaceable

Modern rendering: subjects be peaceable

Word and construction: Peaceable is retained, with be supplying the shared conditional verb; the surrounding if governs it.

Context passages: DJR-098-02, DJR-098-03, DJR-098-04, DJR-098-05, DJR-098-06, DJR-098-07, DJR-098-08, DJR-098-09, DJR-098-10, DJR-098-11, DJR-098-12, DJR-098-13, DJR-098-14, DJR-098-15, DJR-098-16, DJR-098-17, DJR-098-18

Alignment conventions: A1.

Further local use

Printed “quietly” (English; lemma).

Citation key: quietly.

Here: Peaceably or without disturbing those defended.

Context: The catalogue conditionally requires soldiers to protect people peaceably, alongside peaceful subjects; it does not claim that they actually do so.

Source; Context passages: DJR-098-01

Edition page: 358–359; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if souldiers would quietly defend us

Modern rendering: soldiers defend us peaceably

Alignment scope: clause fragment with the conditional and modal shared from the preceding modern series

Word and construction: Quietly supplies peaceably; the modern clause shares the opening if and would with the preceding conditional series.

Context passages: DJR-098-02, DJR-098-03, DJR-098-04, DJR-098-05, DJR-098-06, DJR-098-07, DJR-098-08, DJR-098-09, DJR-098-10, DJR-098-11, DJR-098-12, DJR-098-13, DJR-098-14, DJR-098-15, DJR-098-16, DJR-098-17, DJR-098-18

Penia

BAL-0258-V018 · Poverty and riches

Printed “Penia or poverty” (Greek name in English; lemma).

Penia is the Greek name for Poverty, personified as Love’s mother.

Here: Porus is named as the god of bounty and wealth; the original margin calls him god of abundance.

Context: Burton’s narrative changes Plato’s agency: Porus actively meets Penia here, whereas Plato has him asleep and Penia initiating; Burton also reverses who attends whom, making Venus attend Love.

Source; Context passages: DJR-113-07

Edition page: 434; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Penia or poverty

Modern rendering: Penia, or Poverty

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-113-06, DJR-113-08, DJR-113-09

Alignment conventions: A1.

Further local use

Printed “Poverty” (English; lemma).

Citation key: Poverty.

Here: Personified Poverty, a dramatic speaker in Aristophanes’ Wealth.

Context: Burton borrows her warning that universal wealth, linked with idleness, would stop necessary labour; this serves his defence of social hierarchy.

Source; Context passages: DJR-093-11

Edition page: 337; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as Poverty declared at large in Aristophanes Plutus

Modern rendering: as Poverty explains at length in Aristophanes’ Wealth

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-093-08, DJR-093-09, DJR-093-10, DJR-093-12, DJR-093-13

Alignment conventions: A1.

percaco

BAL-0265-V004 · Bewray

Printed “percacant” (Latin; lemma).

To defecate on, expressed coarsely as shit on.

Here: The first of two Latin verbs accusing annotators of defiling authors.

Context: Burton introduces the Latin as something someone says; the unnamed saying is not independently attributed by the nearby Scaliger citation.

Source; Context passages: DJR-018-10

Edition page: 71–72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quosvis authores absurdis commentis suis percacant & stercorant

Modern rendering: They shit on and befoul every author with their absurd commentaries

Word and construction: Percacant contributes shit on; stercorant contributes befoul. They is supplied by the plural verb endings.

Context passages: DJR-018-08, DJR-018-09, DJR-018-11, DJR-018-12, DJR-018-13

Alignment conventions: A1.

perspective

BAL-0225-V002 · Glass

Printed “Perspectives” (English; lemma).

The discipline of optics, concerned with sight.

Here: The optical writers discuss vision; the preceding question contrasts reception and emission of visible forms, not different opinions in the modern figurative sense of perspectives.

Context: Burton names a field of inquiry and authors; mismatched marginal citation attachments are retained and explained by the editor.

Source: DJR-025-09; Edition page: 22; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Perspectives

Modern rendering: optics

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The plural English name of the discipline becomes the modern field name optics; the original article is not retained.

Context passages: DJR-025-08, DJR-025-10

Further local use

Printed “perspectives” (English; lemma).

Citation key: perspective.

Here: Perspectives here denotes Bacon’s writings on the optical discipline; writings on makes that bibliographic metonymy explicit.

Context: Burton says the reported airborne image is not found in those writings, then combines a mainly internal explanation with allowance for the devil.

Source: DJR-064-29; Edition page: 211; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his perspectives

Modern rendering: his writings on optics

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The field name stands for works on that field; modern writings on makes this construction explicit.

Context passages: DJR-064-28, DJR-064-30

perspective

BAL-0225-V012 · Glass

Printed “perspective pieces” (English; lemma).

Representations arranged to convey spatial depth.

Here: Pieces means depicted scenes, not pieces of glass. Burton applies the visual vocabulary to Achilles’ shield in his retelling.

Context: The editor distinguishes his consolatory retelling from the Iliad’s simultaneous intensification of Achilles’ anger.

Source: DJR-080-35; Edition page: 278; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: perspective pieces

Modern rendering: scenes in perspective

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-080-34, DJR-080-36, DJR-080-37, DJR-080-38

Further local use

Printed “peeces of perspective” (English; lemma).

Citation key: perspective.

Here: Depicted scenes using perspective among the collectors’ objects; peeces means works or scenes.

Context: Burton’s praise of cabinets and engravings does not securely identify particular objects.

Source: DJR-080-38; Edition page: 278–279; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: peeces of perspective

Modern rendering: scenes in perspective

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-080-37, DJR-080-39

Further local use

Printed “prospectives” (English; family).

Citation key: perspective representations.

Here: Prospectives is the printed spelling for perspective views, among pictures, maps and regional descriptions; it does not mean future prospects.

Context: Burton quotes his elder brother’s preface about Braun’s scholarly interests to defend his own extra-professional study. The next analogy distinguishes spiritual and bodily medicine.

Source: DJR-006-19; Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: prospectives

Modern rendering: perspective views

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-006-18, DJR-006-20

perspective glass

BAL-0225-V010 · Glass

Printed “perspective glass” (English; phrase).

A telescope, here an image of magnifying or diminishing judgments.

Here: Looking from opposite ends makes the same object seem larger or smaller. Burton compares this with love’s excessive praise and hatred’s depreciation; the modern explanation is supplied here, not a paired-body quotation.

Context: Burton’s English marginal comparison accompanies a satire of flattering an unworthy friend and vilifying even a good enemy.

Source: DJR-011-02; Edition page: 37; Source layer: original marginal quotation; Note: N00653; Page label type: printed source label.

Source wording and original alignment: the two ends of a perspective glass

Alignment scope: No paired body equivalent is asserted

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: Already-English original margin; no paired modern-body counterpart. The note’s editor explains telescope, and the local gloss supplies its sense.

Context passages: DJR-011-01, DJR-011-03

perspective glass

BAL-0225-V011 · Glass

Printed “perspective glasses” (English; phrase).

Optical instruments or devices, with no particular type securely specified here.

Here: They appear among pictures, coins, antiquities and crafted objects enjoyed in a gallery. The phrase alone does not choose a telescope or mirror.

Context: Burton praises recreational viewing; the next paragraph limits artificial curiosities’ pleasure to a time.

Source: DJR-080-33; Edition page: 278; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: perspective glasses

Modern rendering: optical glasses

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-080-32, DJR-080-34

Further local use

Printed “perspective glasses” (English; phrase).

Citation key: perspective glass.

Here: Optical devices among the claimed natural means of creating strange appearances; this phrase does not securely identify one instrument.

Context: Burton’s mixture of optical effects, smoke and reported recipes is historical; the Albertus recipe’s source and efficacy are unestablished.

Source: DJR-064-27; Edition page: 210–211; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: perspective glasses

Modern rendering: optical glasses

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-064-26, DJR-064-28, DJR-064-29

Further local use

Printed “perspectives” (English; lemma).

Citation key: perspective.

Here: Optical devices, here alongside burning and multiplying glasses, distant vision and images made by curved reflecting surfaces.

Context: Burton’s catalogue mixes demonstrated kinds of instruments with reported marvels and promises; it does not establish all claimed achievements.

Source: DJR-082-04; Edition page: 284; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: perspectives

Modern rendering: perspective instruments

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-082-01, DJR-082-02, DJR-082-03, DJR-082-05

pettifogger

BAL-0294-V007 · Law and justice

Printed “Pettefoggers” (English; lemma).

A petty or disreputable legal practitioner, especially one who wrangles over technicalities.

Here: The hungry, rapacious practitioners Burton identifies as his target.

Context: He expressly separates these targets from worthy lawyers and good laws.

Source; Context passages: DJR-013-26

Edition page: 49–50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our common hungry Pettefoggers

Modern rendering: our ordinary hungry pettifoggers

Word and construction: Pettefoggers is modernized as pettifoggers; common means ordinary and hungry remains a separate description.

Context passages: DJR-013-24, DJR-013-25, DJR-013-27, DJR-013-28, DJR-013-29, DJR-013-30, DJR-013-31, DJR-013-32, DJR-013-33, DJR-013-34, DJR-013-35, DJR-013-36, DJR-013-37, DJR-013-38, DJR-013-39, DJR-013-40, DJR-013-41, DJR-013-42

Alignment conventions: A1.

Further local use

Printed “pettifoggers” (English; lemma).

Citation key: pettifogger.

Here: Petty, unscrupulous legal practitioners.

Context: Burton combines them with empirics in a complaint about overcrowded professions and predatory competition; the preceding some does not condemn every practitioner.

Source; Context passages: DJR-047-42

Edition page: 135; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such a multitude of pettifoggers and Empericks

Modern rendering: Such a multitude of pettifoggers and empirics

Word and construction: The professions remain distinct; pettifoggers does not itself mean medical empirics.

Context passages: DJR-047-35, DJR-047-36, DJR-047-37, DJR-047-38, DJR-047-39, DJR-047-40, DJR-047-41, DJR-048-01

Alignment conventions: A1.

Philautia

BAL-0221-V001 · Self love

Printed “Philautia” (Greek transliterated into Latin letters; lemma).

Self-love: here, conceited admiration of oneself rather than a neutral counsel of self-care.

Here: The heading names a cause associated with vainglory, excessive praise and pride.

Context: Burton groups this passion among causes of melancholy; the heading’s apposition gives its English gloss.

Source: DJR-045-11; Edition page: 121; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Philautia, or Self-love

Modern rendering: Self-love

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The modern heading collapses the original explanatory apposition Philautia, or Self-love into one English term.

Context passages: DJR-045-12, DJR-045-13

Further local use

Printed “philauti” (Latin (Greek-derived adjective); lemma).

Citation key: philautus.

Here: Philauti is the Greek-derived Latin adjective meaning self-loving, here a nominative plural among people allegedly harmed by excessive desire. It is a member of the Philautia family, not the noun itself.

Context: Original Latin margin attributed to Felix Platter; the causal medical claim belongs to that reported historical theory.

Source: DJR-043-28; Edition page: 113; Source layer: original marginal quotation.

Note; Modern note: N03123

Page label type: printed source label.

Source wording and original alignment: philauti

Modern rendering: self-loving

Alignment scope: Exact adjective within the original marginal Latin quotation and its supplied editorial English translation in the same note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-043-27, DJR-043-29

Philautia

BAL-0221-V003 · Self love

Printed “Philautia” (Latin sentence containing a Greek-derived noun; lemma).

Self-love personified as a conqueror.

Here: A passion defeats someone who successfully resisted gluttony and other bodily desires.

Context: Burton attributes the maxim to Cyprian; the negation applies to gluttony’s failure, not to self-love’s success.

Source: DJR-045-13; Edition page: 121; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quem non gula vicit, Philautia superavit

Modern rendering: Self-love has conquered the man whom gluttony did not defeat

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Philautia is the conquering subject; quem is the man whom gluttony did not conquer.

Context passages: DJR-045-12, DJR-045-14

philein

BAL-0200-V005 · Love

Printed “φιλεῖν” (Greek; lemma).

To love affectionately or as a friend.

Here: The first Greek infinitive marks the affectionate or friendly side of the reported contrast.

Context: Burton quotes the Greek verbs under the authority of writers who invoke Plato.

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 scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The whole infinitive is rendered by an English infinitival phrase; as a friend specifies its contrasting sense here.

Grammar: Present active infinitive; citation key is transliterated philein while the attestation retains Greek.

Context passages: DJR-108-43, DJR-108-44

Philologer

BAL-0277-V002 · Humane learning

Printed “philologer” (English; lemma).

A student or scholar of language and literature.

Here: Literary scholarship earns slower advancement than fashionable accomplishments and practical services.

Context: Democritus Junior’s satire of unequal rewards; the surrounding social hierarchy and contempt belong to his account.

Source; Context passages: DJR-011-09

Edition page: 37–38; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a philologer or a poet

Modern rendering: a student of literature or a poet

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Philologer contributes student of literature; poet names a separate comparison.

Uncertainty: Paint Thais in the preceding list may mean portray or cosmetically adorn a courtesan; the text does not decide. The original margin has flute where the body has fiddle.

Context passages: DJR-011-08, DJR-011-10

Further local use

Printed “Philologers” (English; lemma).

Citation key: Philologer.

Scholars of language and literature.

Here: Philologers are among the supposed Rosy Cross brotherhood’s extraordinary learned capacities.

Context: Burton’s extravagant exception to general folly is immediately qualified by doubt whether such people exist and whether their followers are credible.

Source; Context passages: DJR-019-04

Edition page: 75; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Philologers

Modern rendering: scholars of language

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The plural names scholars by their linguistic learning, without implying that the asserted brotherhood is established.

Sense relation: A further local application of the same educational family, with its own argumentative force.

Context passages: DJR-019-05, DJR-019-06

Philologia

BAL-0277-V009 · Humane learning

Printed “Philologia” (Latin name in English syntax; lemma).

Philology or learned cultivation personified as a woman.

Here: Mercury acquires languages, polished speech, arts and sciences to please Philologia, illustrating love as an incentive to accomplishment.

Context: Burton condenses Martianus Capella; the ensuing generalization about women abandoning accomplishments after marriage remains his claim.

Source; Context passages: DJR-132-25

Edition page: 535–536; Source layer: original body; Page label type: printed source label.

Source and modern wording: in love with Philologia

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The proper name is retained, not silently replaced by a generic beloved. Her educational meaning is activated by the surrounding acquired disciplines.

Context passages: DJR-132-24, DJR-132-26, DJR-132-27

Philology

BAL-0277-V004 · Humane learning

Printed “Philology” (English; lemma).

The study of language and literary texts.

Here: Students neglect philology and related arts because of poor rewards and few patrons, turning to lucrative professions.

Context: Burton’s causal criticism of inadequate support, followed by a satire reducing learned disciplines to techniques for advancement.

Source; Context passages: DJR-047-33

Edition page: 133–134; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: History, Philosophy, Philology

Modern rendering: history, philosophy, philology

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Philology retains the field name; history and philosophy remain distinct neighbouring studies.

Context passages: DJR-047-32, DJR-047-34

Further local use

Printed “Philology” (English; lemma).

Citation key: Philology.

The study of language and texts, here disparagingly reduced to textual criticism.

Here: A rhetorical question asks whether philology amounts only to vain criticism.

Context: Burton’s satire of needless study; this is a local accusation, not the dictionary definition or his only valuation of the field.

Source; Context passages: DJR-055-21

Edition page: 167; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Philology, but vain Criticisms?

Modern rendering: Philology but vain textual criticisms?

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Philology is retained; textual specifies the contextual kind of criticisms in the modern rendering.

Sense relation: A further local application of the same educational family, with its own argumentative force.

Context passages: DJR-055-17, DJR-055-18, DJR-055-19, DJR-055-20, DJR-055-22, DJR-055-23

Further local use

Printed “Philologie” (English; lemma).

Citation key: Philology.

Study of language and texts.

Here: Philology appears among studies whose books provide intellectual pleasure.

Context: Burton’s positive catalogue within exercise of the mind, later qualified by the need for moderation and bodily care.

Source; Context passages: DJR-080-43

Edition page: 279; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Philologie

Modern rendering: philology

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The spelling is modernized; the disciplinary meaning remains.

Sense relation: A further local application of the same educational family, with its own argumentative force.

Context passages: DJR-080-42, DJR-080-44, DJR-082-21, DJR-082-22

Plant kisses and embraces

BAL-0204-V005 · Kissing and embracing

Printed “embrace and kiss each other” (English; phrase).

Bend and make contact, represented as the bodily affection of lovers.

Here: The reported palms reach towards one another; the next unit describes farmers carrying kisses by transferring contact.

Context: Burton’s anthropomorphic account drawn from agricultural authorities, within a catalogue of love’s universal power.

Source; Context passages: DJR-113-28

Edition page: 436; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: embrace and kiss each other

Modern rendering: embrace and kiss one another

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The matched phrase retains the personification.

Qualification: Burton gives both trees feminine pronouns; the edition’s agricultural parallel describes female and male palms. His transmission is retained, not silently corrected.

Context passages: DJR-113-27, DJR-113-29, DJR-113-30

Plausible

BAL-0283-V001 · Plausible

Printed “plausible” (English; lemma).

Pleasing, acceptable or agreeable to the person approached.

Here: The means of attempting to restore a distressed person are to be gentle and compassionate at first.

Context: Burton appeals to Lemnius against insult, mockery, neglect and contempt. The immediate continuation nevertheless reports roughness, threats and even whipping if mild methods fail; these are historical prescriptions, not present-day treatment instructions.

Source; Context passages: DJR-084-28

Edition page: 297; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all plausible means

Modern rendering: every agreeable means

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: All becomes every; plausible supplies agreeable, modifying means. The phrase concerns acceptable treatment, not the truth or probability of a statement.

Context passages: DJR-084-25, DJR-084-26, DJR-084-27, DJR-084-29, DJR-084-30

Plausible

BAL-0283-V003 · Plausible

Printed “plausible” (English; lemma).

Pleasing or worthy of approval.

Here: A sermon’s power to move a hearer joins visible beauty as a comparison for the far greater attraction of divine beauty.

Context: Burton’s theological comparison. The printed clause and as a plausible sermon, he so much affect us is grammatically unsettled; the supplied modern interprets its apparent comparison without conclusively repairing the witness.

Source; Context passages: DJR-151-34

Edition page: 634; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a plausible sermon

Modern rendering: a pleasing sermon

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Plausible supplies pleasing and sermon remains sermon. This exact noun phrase is secure even though the surrounding clause requires an explicitly qualified sense rendering.

Qualification: The apparent meaning of the surrounding printed clause is adopted provisionally; its pronoun and syntax are unresolved.

Context passages: DJR-151-32, DJR-151-33, DJR-151-35, DJR-151-36

Plausible

BAL-0283-V004 · Plausible

Printed “plausible” (English; lemma).

Persuasive or convincing on first appearance.

Here: An apparent defence of acquiring money is granted initial appeal and then rejected.

Context: Burton asks why people endure labour, travel and mining unless money affords pleasure, then answers that the claim seems convincing only until examined; riches and covetousness must be distinguished. His generalizations about melancholy and misers remain historical moral-medical claims.

Source; Context passages: DJR-044-01

Edition page: 115; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: This may seem plausible at first shew

Modern rendering: This may seem plausible at first sight

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Plausible is retained, while shew becomes sight. May seem and at first keep the provisional, appearance-based modality; Burton does not endorse the argument as true.

Context passages: DJR-043-38, DJR-043-39, DJR-043-40, DJR-044-02, DJR-044-03

Plausible

BAL-0283-V005 · Plausible

Printed “plausible” (English; lemma).

Convincing or acceptable as a ground for a request.

Here: Alleged deceptive beggars seek a more credible reason for receiving alms.

Context: Burton claims poverty compels some people to feign illness or injure themselves. His hostile categories and uncollated Damhouder citation are reported allegations, not evidence that disabled people or beggars generally deceive. The continuation treats extreme want as a source of despair.

Source; Context passages: DJR-053-32

Edition page: 159; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a more plausible cause to beg

Modern rendering: a more convincing reason to beg

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Plausible becomes convincing, cause reason; more retains the comparison, and to beg states the application for which the reason is offered.

Context passages: DJR-053-31, DJR-053-33

Plausible

BAL-0283-V006 · Plausible

Printed “plausible” (English; lemma).

Attractive or persuasive to the person being invited.

Here: Louis XI’s promised entertainment is presented as an inducement to Edward IV.

Context: Burton cites Commynes without a collated precise passage and adds that such an offer appeals to a sensual man. The original blank after he should have a remains unfilled; this record does not invent the omitted object.

Source; Context passages: DJR-085-21

Edition page: 300; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a most plausible argument

Modern rendering: a highly attractive inducement

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Most supplies highly, plausible attractive, and argument here inducement rather than a logical proof.

Context passages: DJR-085-20, DJR-085-22, DJR-085-23

Plausible

BAL-0283-V007 · Plausible

Printed “plausible” (English; lemma).

Appealing or inviting in appearance.

Here: Gestures and smiles can attract a lover, who may wrongly assume they are intended for him.

Context: Burton distinguishes ordinary smiling from composed or reciprocal smiles, alleges deception, and also recognizes the lover’s mistaken inference. The English verse adds deceptive intent beyond its Latin precursor; the passage does not establish consent from a smile.

Source; Context passages: DJR-120-35

Edition page: 470–471; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: plausible gestures

Modern rendering: appealing gestures

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Plausible supplies appealing, modifying gestures; no assertion of factual probability is involved.

Context passages: DJR-120-36, DJR-120-37, DJR-120-38, DJR-120-39, DJR-120-40, DJR-120-41

Plausible

BAL-0283-V008 · Plausible

Printed “plausible” (English; lemma).

Acceptable or likely to gain public approval.

Here: Making Flora goddess of flowers is presented as a way to legitimize the celebration of her birthday.

Context: Burton’s hostile origin story describes Flora as a wealthy prostitute who left money to the commonwealth; it is not adopted as established history of the Floralia. The surrounding anecdotes similarly explain deification through political or personal motives.

Source; Context passages: DJR-158-06

Edition page: 665; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a more plausible holiday

Modern rendering: a more acceptable holy day

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: More is retained; plausible becomes acceptable, holiday holy day. Approval concerns the celebration’s public character, not whether a day is likely to occur.

Context passages: DJR-158-04, DJR-158-05, DJR-158-07, DJR-158-08

Plausible

BAL-0283-V009 · Plausible

Printed “plausible” (English; lemma).

Seemingly persuasive or speciously attractive.

Here: Scholastic ingenuity is accused of making doctrines and evasions appear defensible.

Context: Burton’s Protestant polemic attacks learned distinctions as deceptive and narrates the Reformation as purification. His religious classifications, numerical claims and attribution to Bale are not neutral historical judgments or independently verified motives.

Source; Context passages: DJR-160-07

Edition page: 675; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: plausible wits

Modern rendering: plausible ingenuity

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Plausible is retained; plural wits is rendered as the collective faculty ingenuity, not jokes.

Context passages: DJR-160-05, DJR-160-06, DJR-160-08, DJR-160-09, DJR-160-10, DJR-160-11, DJR-160-12

Plausible

BAL-0283-V010 · Plausible

Printed “plausible” (English; lemma).

Persuasive or ingratiating.

Here: Confessors’ soothing speeches are paired with terrifying threats in an image of manipulating consciences.

Context: Burton polemically attributes these techniques to Catholic spiritual advisers and infers that despair should be less frequent among their followers. This is his unsupported comparative inference about illness, not an established finding.

Source; Context passages: DJR-165-19

Edition page: 701; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: plausible speeches

Modern rendering: persuasive speeches

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Plausible becomes persuasive; speeches remains speeches. The immediately coordinated threats supply a contrasting method, not another definition of the adjective.

Context passages: DJR-165-17, DJR-165-18, DJR-165-20, DJR-165-21

Plausible

BAL-0283-V011 · Plausible

Printed “plausible” (English; lemma).

Appealing or persuasive, without necessarily being judged true.

Here: Universal grace is presented as an attractive response to distress caused by disputes over election and reprobation.

Context: Burton attributes the revival to Arminians, groups other traditions with it, and immediately warns that some go to another extreme. The ensuing opinions are reported and contested: he explicitly rejects one inference about divine power and notes counterarguments, middle positions and opponents.

Source; Context passages: DJR-168-02

Edition page: 715; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that plausible doctrine of universall grace

Modern rendering: the appealing doctrine of universal grace

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Plausible supplies appealing; doctrine and universal grace retain their content. The change from that to the does not remove Burton’s qualification that some advocates go to another extreme.

Context passages: DJR-168-01, DJR-168-03, DJR-168-04, DJR-168-05, DJR-168-06, DJR-168-07, DJR-168-08, DJR-168-09, DJR-168-10, DJR-168-11, DJR-168-12, DJR-168-13, DJR-168-14, DJR-168-15

poetical

BAL-0292-V006 · Utopia

Printed “poetical” (English; lemma).

Made by imaginative invention.

Here: The commonwealth is an author’s imagined construction, whether or not written in verse.

Context: Burton invokes poetic freedom and the reported lawgiving of his persona’s predecessor Democritus.

Source; Context passages: DJR-015-36

Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a poetical Common-wealth of mine own

Modern rendering: an imagined commonwealth of my own

Word and construction: Poetical supplies imagined, not written in verse; the rest identifies the political society as Burton’s own.

Context passages: DJR-015-29, DJR-015-30, DJR-015-31, DJR-015-32, DJR-015-33, DJR-015-34, DJR-015-35, DJR-015-37, DJR-015-38, DJR-015-39, DJR-015-40, DJR-015-41

Alignment conventions: A1.

policy

BAL-0291-V001 · Policy

Printed “policy” (English; lemma).

Government, public administration or political order.

Here: Government said to change and perish with the spirits on which it supposedly depends.

Context: Burton attributes this assertion to Zosimus within a debate about mortal spirits; he subsequently calls such claims paradoxes and cites their refutation.

Source; Context passages: DJR-029-10

Edition page: 42; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: religion and policy

Modern rendering: religion and government

Word and construction: Policy supplies government; religion remains a distinct coordinated subject.

Context passages: DJR-029-08, DJR-029-09, DJR-029-11, DJR-029-12, DJR-029-13, DJR-029-14

Alignment conventions: A1.

Further local use

Printed “policie” (English; lemma).

Citation key: policy.

Here: Public government or administration, here condemned as bad.

Context: Burton blames governors and occupational neglect for conditions driving people into theft, then contrasts prevention with punishment.

Source; Context passages: DJR-010-20

Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bad policie

Modern rendering: bad government

Word and construction: Policie supplies government and bad supplies the adverse judgment.

Context passages: DJR-010-18, DJR-010-19, DJR-010-21, DJR-010-22

Alignment conventions: A1.

Further local use

Printed “policy” (English; lemma).

Citation key: policy.

Here: Public administration, here directed to preventing theft and begging by removing their causes.

Context: Burton proposes better government and draws on More’s argument against merely punishing those deprived of a livelihood.

Source; Context passages: DJR-010-20

Edition page: 35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: good policy

Modern rendering: good government

Word and construction: Good is explicit in this construction, unlike the contextual good supplied at DJR-063-13.

Context passages: DJR-010-18, DJR-010-19, DJR-010-21, DJR-010-22

Alignment conventions: A1.

Further local use

Printed “policie” (English; lemma).

Citation key: policy.

Here: Politics or the art of public government.

Context: Burton likens ignorant governors to untrained medical practitioners, despite their inherited or purchased standing.

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

Word and construction: Policie is politics; Empericks supplies untrained practitioners, a transferred medical comparison.

Context passages: DJR-013-19, DJR-013-21

Alignment conventions: A1.

Further local use

Printed “policy” (English; lemma).

Citation key: policy.

Here: Public government, connected here with cultivation and industry.

Context: Burton attributes alleged regional decline to changed government and human inactivity rather than exhaustion of the soil.

Source; Context passages: DJR-014-21

Edition page: 54; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their good husbandry, policy, and industry is decayed

Modern rendering: their good farming, government, and industry have decayed

Word and construction: Policy supplies government; farming and industry translate the separate coordinated terms.

Context passages: DJR-014-19, DJR-014-20, DJR-014-22

Alignment conventions: A1.

Further local use

Printed “policy” (English; lemma).

Citation key: policy.

Here: Government, one of the spheres that reformers promise to improve.

Context: Burton distances himself with they say from the Rosicrucians’ total programme.

Source; Context passages: DJR-015-26

Edition page: 59; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: religion, policy, maners, with arts, sciences

Modern rendering: religion, government, morals, arts, sciences

Word and construction: Policy supplies government within the list, not the entire promised reform.

Context passages: DJR-015-23, DJR-015-24, DJR-015-25, DJR-015-27, DJR-015-28

Alignment conventions: A1.

Further local use

Printed “policy” (English; lemma).

Citation key: policy.

Here: Statecraft or political government.

Context: The claim that spirits direct public affairs continues a reported cosmological account; perhaps qualifies their supposed pleasure in human fighting.

Source; Context passages: DJR-031-05

Edition page: 51; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Religion, policy, publike and private quarrels, wars

Modern rendering: religion, statecraft, public and private quarrels, and wars

Word and construction: Statecraft translates policy, beside religion and conflicts as separate objects of alleged supernatural agency.

Context passages: DJR-031-03, DJR-031-04, DJR-031-06

Alignment conventions: A1.

Further local use

Printed “policie” (English; lemma).

Citation key: policy.

Here: Public order or government, normatively understood as good government here.

Context: Burton attacks enforced celibacy as harmful and contrary to religion, civic welfare and humanity; alleged institutional motives remain polemical accusations.

Source; Context passages: DJR-063-13

Edition page: 204–205; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opposite to religion, policie, and humanity

Modern rendering: contrary to religion, good government and humanity

Word and construction: Good makes explicit the approving norm in the coordination; it is not a separately printed adjective modifying policie.

Translator-supplied words: good is supplied from the normative context.

Context passages: DJR-063-11, DJR-063-12, DJR-063-14, DJR-063-15, DJR-063-16, DJR-063-17

Alignment conventions: A1.

policy

BAL-0291-V002 · Policy

Printed “policie” (English; lemma).

A practical strategy, device or calculation for achieving an end.

Here: The commercial device of giving a book a fanciful title to attract readers.

Context: Burton defends his own title while granting that other writers’ practice would not alone justify him.

Source; Context passages: DJR-003-01

Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it is a kinde of policie in these daies, to prefix a phantastical title to a book which is to be sold

Modern rendering: these days a fanciful title is a way of helping a book sell

Word and construction: The whole construction is recast: policie contributes way or strategy, while the book’s intended sale supplies the purpose helping … sell.

Context passages: DJR-003-02, DJR-003-03, DJR-003-04

Alignment conventions: A1.

Further local use

Printed “policie” (English; lemma).

Citation key: policy.

Here: Shrewd calculation or cunning.

Context: Burton condemns the social misnaming of knavery as respectable shrewdness.

Source; Context passages: DJR-010-27

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: honesty is accounted folly; knavery, policie

Modern rendering: Honesty is counted folly; knavery, shrewdness

Word and construction: Policie gives shrewdness; the shared is accounted is elliptical in the second clause and expresses others’ corrupt evaluation.

Context passages: DJR-010-26, DJR-010-28, DJR-010-29

Alignment conventions: A1.

Further local use

Printed “policy” (English; lemma).

Citation key: policy.

Here: Cunning or deceptive strategy.

Context: Burton reports explanations of alleged witchcraft by imagination and natural causes that still allow the Devil a deceptive role; opposing writers reject imagination alone.

Source; Context passages: DJR-032-32

Edition page: 60–61; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Devils policy

Modern rendering: the Devil’s cunning

Word and construction: Policy is cunning; the possessive assigns it to the Devil in this historical account, not to the accused people.

Context passages: DJR-032-30, DJR-032-31, DJR-032-33, DJR-032-34

Alignment conventions: A1.

Further local use

Printed “policy” (English; lemma).

Citation key: policy.

Here: A contrivance or strategy.

Context: Burton rejects verbal charms except for effects attributed to conviction or demonic contrivance; this follows his distinct acceptance of possible natural powers in amulets.

Source; Context passages: DJR-105-32

Edition page: 395; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Divels policy

Modern rendering: the Devil’s contrivance

Word and construction: The possessive names the alleged agent; contrivance renders policy without establishing supernatural causation.

Context passages: DJR-105-30, DJR-105-31, DJR-105-33, DJR-105-34, DJR-105-35

Alignment conventions: A1.

Further local use

Printed “policy” (English; lemma).

Citation key: policy.

Here: A strategy or artful plan.

Context: Burton’s consolatory theology attributes concealment of possible sparks of faith to Satan, while allowing delayed or unnoticed revival.

Source; Context passages: DJR-167-06

Edition page: 709–710; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Satans policy

Modern rendering: Satan’s strategy

Word and construction: Strategy renders policy; the following objects of suppress and aggravate remain compressed and are not silently supplied.

Context passages: DJR-167-04, DJR-167-05, DJR-167-07, DJR-167-08

Alignment conventions: A1.

policy

BAL-0291-V003 · Policy

Printed “policy” (English; lemma).

Practical civic expediency: calculation of what appears workable or useful in governing.

Here: The civic argument for tolerating brothels, conceded on practical grounds and immediately opposed on religious grounds.

Context: Burton reports his opponents’ claims and grants their force within policy, not an unrestricted moral endorsement. The description of Catholic arrangements is polemical.

Source; Context passages: DJR-149-52

Edition page: 624; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in policy they are not to be contradicted: but altogether in Religion

Modern rendering: in terms of policy they cannot be contradicted, though in terms of religion they must be opposed entirely

Word and construction: In terms of makes the sphere of judgment explicit; must be opposed supplies the contrasting verb implied by the original ellipsis after but.

Context passages: DJR-149-48, DJR-149-49, DJR-149-50, DJR-149-51, DJR-149-53, DJR-150-01, DJR-150-02

Alignment conventions: A1.

Further local use

Printed “policy” (English; lemma).

Citation key: policy.

Here: Practical governance or civic expediency.

Context: Burton reports reasons offered for allowing polygamy and brothels; the alleged bodily necessity is attributed to some, not established medicine.

Source; Context passages: DJR-142-30

Edition page: 583; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in policy

Modern rendering: as a matter of policy

Word and construction: The modern phrase expands the relation in without changing the practical governmental sense.

Context passages: DJR-142-29, DJR-142-31, DJR-142-32

Alignment conventions: A1.

Further local use

Printed “policy” (English; lemma).

Citation key: policy.

Here: Practical civic expediency, including tolerance of an admitted wrong to avoid a supposedly greater harm.

Context: Burton attributes the argument to the religious opponents he calls false Catholics; the following religious rejection qualifies his concession.

Source; Context passages: DJR-149-50

Edition page: 623–624; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to be tolerated in policy

Modern rendering: they are to be tolerated as a matter of policy

Word and construction: Policy is the sphere of expedient judgment; they is supplied from the previously described brothels.

Context passages: DJR-149-48, DJR-149-49, DJR-149-51, DJR-149-52, DJR-149-53, DJR-150-01, DJR-150-02

Alignment conventions: A1.

Further local use

Printed “policie” (English; lemma).

Citation key: policy.

Here: Political calculation or expediency.

Context: Burton accuses instrumental users of religion of treating it as a human device; the later concession admits sincere religious politicians.

Source; Context passages: DJR-153-38

Edition page: 645; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they make Religion meer policie

Modern rendering: They make religion mere political expediency

Word and construction: Mere renders meer and preserves the accusation of reduction; the assertion concerns what they make religion, not Burton’s own definition of all religion.

Context passages: DJR-153-35, DJR-153-36, DJR-153-37, DJR-153-39, DJR-153-40, DJR-153-41, DJR-153-42, DJR-154-01, DJR-154-02, DJR-154-03, DJR-154-04

Alignment conventions: A1.

Further local use

Printed “Policy” (English; lemma).

Citation key: policy.

Here: Political calculation for private power or advantage.

Context: Burton accuses some priests of instrumental religion, after qualifying the attempted distinction between them and politicians.

Source; Context passages: DJR-154-16

Edition page: 647; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: who make Religion Policy

Modern rendering: who turn religion into policy

Word and construction: Make becomes turn … into; policy is political manipulation in the surrounding accusation.

Context passages: DJR-153-40, DJR-153-41, DJR-153-42, DJR-154-01, DJR-154-02, DJR-154-03, DJR-154-04, DJR-154-05, DJR-154-06, DJR-154-07, DJR-154-08, DJR-154-09, DJR-154-10, DJR-154-11, DJR-154-12, DJR-154-13, DJR-154-14, DJR-154-15, DJR-154-17, DJR-154-18, DJR-154-19, DJR-154-20, DJR-154-21, DJR-154-22, DJR-154-23

Alignment conventions: A1.

Further local use

Printed “policie” (English; lemma).

Citation key: policy.

Here: Political calculation or expediency.

Context: Burton’s anti-Catholic invective calls the papal religious polity a mechanism of superstition and cunning; it is his hostile characterization.

Source; Context passages: DJR-154-21

Edition page: 648; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: meer policie

Modern rendering: pure policy

Word and construction: Pure expresses the exclusiveness of meer; policy retains the political-calculation sense.

Context passages: DJR-154-15, DJR-154-16, DJR-154-17, DJR-154-18, DJR-154-19, DJR-154-20, DJR-154-22, DJR-154-23

Alignment conventions: A1.

Further local use

Printed “Policie” (English; lemma).

Citation key: policy.

Here: Political contrivance or statecraft.

Context: This appears among the sufferer’s feared blasphemous thoughts; Burton subsequently distinguishes unwanted thoughts from settled consent and offers conditioned reassurance.

Source; Context passages: DJR-167-19

Edition page: 711; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Religion, Policie, and humane invention

Modern rendering: Religion is statecraft and human invention

Word and construction: The modern is resolves the original compressed predication. It does not turn the imagined objection into Burton’s own conclusion.

Context passages: DJR-167-14, DJR-167-15, DJR-167-16, DJR-167-17, DJR-167-18, DJR-167-20, DJR-167-21, DJR-167-22, DJR-167-23, DJR-167-24, DJR-167-25, DJR-167-26, DJR-167-27, DJR-167-28, DJR-167-29, DJR-167-30, DJR-167-31, DJR-167-32, DJR-167-33, DJR-167-34, DJR-167-35, DJR-167-36, DJR-167-37, DJR-167-38

Alignment conventions: A1.

policy

BAL-0291-V011 · Policy

Printed “Policy” (English; lemma).

The study of politics and government as a branch of learning.

Here: One subject among the many books offered to the reader for occupation and pleasure.

Context: Burton’s catalogue recommends learned engagement as part of his historical account of relief.

Source; Context passages: DJR-080-43

Edition page: 279; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Policy

Modern rendering: politics

Word and construction: Politics renders the subject of study rather than a particular programme or tactical device.

Context passages: DJR-080-41, DJR-080-42, DJR-080-44

Alignment conventions: A1.

Further local use

Printed “politicks” (English; lemma).

Citation key: politics.

Here: Writings about politics and government.

Context: Burton cites Botero for the analogy between bodily and public disorders; the precise work behind the abbreviated marginal title remains uncollated.

Source; Context passages: DJR-013-01

Edition page: 46; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as Boterus in his politicks hath proved at large

Modern rendering: as Botero has argued at length in his political writings

Alignment scope: equal-scope complete clause, with the indexed-form contribution explicitly separated

Word and construction: Politicks supplies political writings; hath proved at large supplies has argued at length within the complete equal-scope clause.

Context passages: DJR-013-02, DJR-013-03

Further local use

Printed “Politiques” (English; lemma).

Citation key: politics.

Here: Political writings or works on government.

Context: Burton generalizes the teaching of Aristotle and Plato about religion’s civic function; the accompanying sources and numbering are qualified in the notes.

Source; Context passages: DJR-153-39

Edition page: 645; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in their Politiques

Modern rendering: in their political writings

Word and construction: Politiques supplies political writings; their refers to Aristotle and Plato.

Context passages: DJR-153-38, DJR-153-40, DJR-153-41, DJR-153-42, DJR-154-01, DJR-154-02, DJR-154-03, DJR-154-04

Alignment conventions: A1.

political

BAL-0291-V005 · Policy

Printed “political” (English; lemma).

Pertaining to civil government or the authority of a community.

Here: Civil authority to which rebels refuse submission in the analogy for regulating emotions.

Context: Melanchthon’s comparison involves force; Burton then recognizes inability to govern oneself and turns to help from friends and physicians.

Source; Context passages: DJR-083-29

Edition page: 292; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: political judgement

Modern rendering: civil authority

Word and construction: Political supplies civil; judgement is the governing authority or jurisdiction, not merely an opinion on politics.

Context passages: DJR-083-27, DJR-083-28, DJR-083-30, DJR-083-31, DJR-083-32, DJR-083-33, DJR-083-34, DJR-083-35, DJR-083-36, DJR-083-37, DJR-083-38, DJR-083-39, DJR-083-40, DJR-083-41, DJR-083-42, DJR-083-43, DJR-084-01, DJR-084-02

Alignment conventions: A1.

Further local use

Printed “politick” (English; lemma).

Citation key: politick.

Here: Civic or belonging to public government.

Context: Burton contrasts office-related nobility with hereditary titles in his account of Chinese officials.

Source; Context passages: DJR-088-38

Edition page: 316; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: politick Nobles

Modern rendering: civic nobles

Word and construction: Politick supplies civic; Nobles supplies nobles. The reported institutional comparison is not an independently verified general account.

Context passages: DJR-088-36, DJR-088-37, DJR-088-39, DJR-088-40, DJR-088-41, DJR-088-42, DJR-088-43, DJR-088-44, DJR-089-01, DJR-089-02, DJR-089-03, DJR-089-04, DJR-089-25, DJR-089-26, DJR-089-27

Alignment conventions: A1.

Further local use

Printed “politicall” (English; lemma).

Citation key: political.

Here: Pertaining to political government and power.

Context: Burton accuses most governors, after conceding sincere ones, of religious pretence for political purposes.

Source; Context passages: DJR-154-01

Edition page: 645–646; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: politicall ends

Modern rendering: political ends

Word and construction: Political modernizes the adjective; ends are purposes, and the accusation of deceit comes from the surrounding sentence.

Context passages: DJR-153-38, DJR-153-39, DJR-153-40, DJR-153-41, DJR-153-42, DJR-154-02, DJR-154-03, DJR-154-04

Alignment conventions: A1.

Further local use

Printed “politique” (English; lemma).

Citation key: political.

Here: Pertaining to political government.

Context: Burton explains classical afterlife inventions as serving political purposes; this is his historical-religious account.

Source; Context passages: DJR-154-09

Edition page: 646; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a politique end

Modern rendering: a political purpose

Word and construction: Politique supplies political and end supplies purpose.

Context passages: DJR-154-05, DJR-154-06, DJR-154-07, DJR-154-08, DJR-154-10, DJR-154-11, DJR-154-12, DJR-154-13, DJR-154-14, DJR-154-15

Alignment conventions: A1.

politice nobiles

BAL-0259-V011 · Honour and nobility

Printed “politicè nobiles” (Latin; phrase).

Noble in civic or public standing: politicè means in the civic sense, nobiles noble.

Here: People of humble descent can deserve honours they have gained.

Context: The same paragraph also commends worthy hereditary nobles; public nobility is not identical with hereditary birth or moral quality alone.

Source; Context passages: DJR-089-25

Edition page: 319; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: politicè nobiles

Modern rendering: noble in public standing

Word and construction: The adverb is expanded to in public standing; the plural describes many humbly descended people.

Context passages: DJR-089-24, DJR-089-26, DJR-089-27

Alignment conventions: A1.

politician

BAL-0291-V007 · Policy

Printed “Politician” (English; lemma).

A student, thinker or writer concerned with politics and government.

Here: Political knowledge is one accomplishment in Burton’s literary portrait of Democritus.

Context: Burton follows Hippocratic and Laertian traditions; the Hippocratic letters are pseudonymous literature rather than authenticated correspondence.

Source; Context passages: DJR-001-07

Edition page: 2; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Politician

Modern rendering: a student of politics

Word and construction: Student of politics makes the learned sense explicit without implying an elected office.

Context passages: DJR-001-06, DJR-001-08

Alignment conventions: A1.

Further local use

Printed “Politicians” (English; lemma).

Citation key: politician.

Here: Writers or thinkers on government.

Context: Burton invokes their account of public well-being as the end of a commonwealth.

Source; Context passages: DJR-013-02

Edition page: 46; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our Politicians

Modern rendering: our political writers

Word and construction: Political writers gives the learned-authority sense.

Context passages: DJR-013-01, DJR-013-03

Alignment conventions: A1.

Further local use

Printed “Politician” (English; lemma).

Citation key: politician.

Here: A writer on government and public affairs.

Context: Burton transfers Lucian’s ideal of the independent historian to political criticism after acknowledging the danger of speaking too freely.

Source; Context passages: DJR-015-25

Edition page: 59; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Politician

Modern rendering: a political writer

Word and construction: Political writer makes the activity of speaking and writing explicit.

Context passages: DJR-015-23, DJR-015-24, DJR-015-26, DJR-015-27, DJR-015-28

Alignment conventions: A1.

Further local use

Printed “Polititians” (English; lemma).

Citation key: politician.

Here: Political writers.

Context: Burton names authorities for an instrumental conception of religion, then disputes Machiavelli and acknowledges sincere governors.

Source; Context passages: DJR-153-40

Edition page: 645; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all our late Polititians

Modern rendering: all our recent political writers

Word and construction: Late means recent; Polititians is the printed spelling of politicians in the authorial sense.

Context passages: DJR-153-38, DJR-153-39, DJR-153-41, DJR-153-42, DJR-154-01, DJR-154-02, DJR-154-03, DJR-154-04

Alignment conventions: A1.

politician

BAL-0291-V008 · Policy

Printed “Politicians” (English; lemma).

Practitioners of statecraft or political affairs; in a hostile setting, political schemers.

Here: The people Burton accuses of staging religious fraud for control.

Context: The charge follows his reported artificial-paradise narrative and contrasts counterfeit religion with what he regards as Christian truth. His special accusation against China is not verified fact.

Source; Context passages: DJR-154-15

Edition page: 647; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Politicians

Modern rendering: Political schemers

Word and construction: Schemers makes explicit the adverse force of the surrounding tricks and impostures; it does not describe every use of politician.

Context passages: DJR-153-38, DJR-153-39, DJR-153-40, DJR-153-41, DJR-153-42, DJR-154-01, DJR-154-02, DJR-154-03, DJR-154-04, DJR-154-05, DJR-154-06, DJR-154-07, DJR-154-08, DJR-154-09, DJR-154-10, DJR-154-11, DJR-154-12, DJR-154-13, DJR-154-14, DJR-154-16, DJR-154-17

Alignment conventions: A1.

Further local use

Printed “Politicians” (English; lemma).

Citation key: politician.

Here: Practitioners of government or statecraft.

Context: Burton explicitly concedes that many sincerely uphold religion and are themselves religious, before accusing most of manipulation.

Source; Context passages: DJR-153-42

Edition page: 645; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Many Politicians

Modern rendering: many politicians

Word and construction: The unchanged noun has no necessary implication of deceit; many is the explicit quantifier.

Context passages: DJR-153-38, DJR-153-39, DJR-153-40, DJR-153-41, DJR-154-01, DJR-154-02, DJR-154-03, DJR-154-04

Alignment conventions: A1.

politick

BAL-0291-V004 · Policy

Printed “politick” (English; lemma).

Skilled or shrewd in affairs of state.

Here: Philippe de Commines is credited with practical political understanding that lends authority to counsel for distressed rulers.

Context: Burton reports the historian’s counsel after Charles of Burgundy’s defeat; belike makes the explanation of the perceived mistake tentative.

Source; Context passages: DJR-068-13

Edition page: 223; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: politick historiographer

Modern rendering: historian skilled in affairs of state

Word and construction: Historiographer supplies historian; politick supplies skilled in affairs of state.

Context passages: DJR-068-11, DJR-068-12, DJR-068-14, DJR-068-15

Alignment conventions: A1.

Further local use

Printed “politick” (English; lemma).

Citation key: politick.

Here: Politically shrewd or versed in public affairs.

Context: Burton cites Commynes for praying and then speaking openly to a trusted friend; this is historical counsel, not present treatment advice.

Source; Context passages: DJR-083-43

Edition page: 294; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: politick Commineus

Modern rendering: politically shrewd Commynes

Word and construction: The adjective is expanded to politically shrewd; Commineus is the name regularized as Commynes.

Context passages: DJR-083-40, DJR-083-41, DJR-083-42, DJR-084-01, DJR-084-02

Alignment conventions: A1.

Further local use

Printed “politique” (English; lemma).

Citation key: politick.

Here: Politically astute.

Context: Burton praises the Romans’ supposed encouragement of population against opponents of poorer people’s marriages; his colonial remedy and historical claims require qualification.

Source; Context passages: DJR-142-24

Edition page: 582; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Those politique Romans

Modern rendering: Those politically astute Romans

Word and construction: Politique supplies politically astute; Those Romans identifies the people being praised.

Context passages: DJR-142-21, DJR-142-22, DJR-142-23, DJR-142-25

Alignment conventions: A1.

politick

BAL-0291-V006 · Policy

Printed “politick” (English; lemma).

Artfully calculating or scheming.

Here: The adjective disparages people accused of religious pretence for advantage.

Context: Burton’s Machiavellian and Herodian labels are polemical judgments, not proof of the beliefs of a historical group.

Source; Context passages: DJR-163-04

Edition page: 691; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: politick Machiavilians

Modern rendering: scheming Machiavellians

Word and construction: Scheming gives politick’s local adverse force; Machiavellians names the people so characterized.

Context passages: DJR-163-02, DJR-163-03, DJR-163-05, DJR-163-06

Alignment conventions: A1.

politicum imperium

BAL-0291-V012 · Policy

Printed “politico imperio” (Latin; phrase).

Civil authority: politico means civil or political, and imperio means authority or rule, in the grammatical case required by yielding to it.

Here: The public authority which obstinate people refuse to obey in the comparison for restraining bodily action.

Context: Melanchthon’s marginal argument names God as providing another form of rule; Burton’s English paraphrase omits that explicit divine agency.

Source; Context passages: DJR-083-29

Edition page: 292; Source layer: original marginal quotation.

Note; Modern note: N06134

Page label type: printed source label.

Source wording and original alignment: qui non cedunt politico imperio

Modern rendering: who will not yield to civil authority

Word and construction: Politico supplies civil, imperio authority; non cedunt preserves refusal to yield.

Modern container: note

Context passages: DJR-083-27, DJR-083-28, DJR-083-30, DJR-083-31, DJR-083-32, DJR-083-33, DJR-083-34, DJR-083-35, DJR-083-36, DJR-083-37, DJR-083-38, DJR-083-39, DJR-083-40, DJR-083-41, DJR-083-42, DJR-083-43, DJR-084-01, DJR-084-02

Alignment conventions: A1.

politicus

BAL-0291-V010 · Policy

Printed “politici” (Latin; lemma).

A person concerned with public government; here the Latin plural means statesmen or political administrators.

Here: The officials to whom Burton ostensibly leaves the development of neglected harbours.

Context: The hand-off precedes his warning about political criticism and his continued discussion of reform.

Source; Context passages: DJR-015-23

Edition page: 59; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sed viderint politici

Modern rendering: But let the statesmen see to that

Word and construction: Politici supplies statesmen; sed means but and viderint contributes let … see to. That is supplied from the preceding neglected harbours.

Context passages: DJR-015-24, DJR-015-25, DJR-015-26, DJR-015-27, DJR-015-28

Alignment conventions: A1.

Further local use

Printed “Politici” (Latin; lemma).

Citation key: politicus.

Here: Statesmen or political administrators.

Context: Burton assigns consideration of his anti-monastic charges to statesmen, physicians and theologians; the charges remain accusations.

Source; Context passages: DJR-063-15

Edition page: 205; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sed viderint Politici, Medici, Theologi

Modern rendering: but let statesmen, physicians and theologians look to them

Word and construction: Politici is statesmen; Medici and Theologi separately supply physicians and theologians, while them is supplied from the alleged abuses.

Context passages: DJR-063-11, DJR-063-12, DJR-063-13, DJR-063-14, DJR-063-16, DJR-063-17

Alignment conventions: A1.

polygamy

BAL-0234-V042 · Marriage

Printed “polygamy” (English; lemma).

Marriage with more than one spouse at a time.

Here: The application here concerns a man keeping several wives, distinguished from repeated marriages after separation or death.

Context: Burton imagines this and Irish divorce as exceptions desired by the preceding carnal men. The Roman Julian-law assertion is itself doubted and misrepresents a proposal reported by Suetonius as an enacted law.

Source; Context passages: DJR-138-50

Edition page: 567; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that polygamy of Turkes

Modern rendering: the Turks’ polygamy

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-138-48, DJR-138-49, DJR-138-51, DJR-138-52, DJR-138-53

Further local use

Printed “polygamy” (English; lemma).

Citation key: polygamy.

Here: Polygamy means plural-spouse marriage, here the permission for men to have multiple wives; stewes separately supplies brothels. The catalogue reports arrangements said to meet sexual need.

Context: Burton reports what those advocates hold; at 142-34 he says the alternatives are not generally approved and are unlawful, before arguing for marriage.

Source; Context passages: DJR-142-30

Edition page: 583; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: polygamy and stewes

Modern rendering: polygamy and brothels

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-24, DJR-142-25, DJR-142-26, DJR-142-27, DJR-142-28, DJR-142-29, DJR-142-31, DJR-142-32, DJR-142-33, DJR-142-34, DJR-142-35

poor

BAL-0258-V016 · Poverty and riches

Printed “poor” (English; lemma).

Distressed or afflicted; Burton explicitly includes distress of body and mind.

Here: His interpretation of the psalm’s poor reaches spiritual trouble and the desire to repent, not only economic lack.

Context: Consolatory reply to someone without a felt sense of faith; grief at inability to grieve becomes evidence of desire for repentance.

Source; Context passages: DJR-167-10

Edition page: 710; Source layer: original body; Page label type: printed source label.

Source and modern wording: the desire of the poor

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-167-09, DJR-167-11

Alignment conventions: A1.

Further local use

Printed “poor in spirit” (English; phrase).

Citation key: poor in spirit.

Here: Dejected or dispirited in this context, paired with material poverty in the purse; it is not here the Beatitude’s positive humility.

Context: Burton describes the suffering and exclusion of the poor in the worldly account.

Source; Context passages: DJR-053-01

Edition page: 156; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: poor in purse, poor in spirit

Modern rendering: poor in purse and poor in spirit

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-053-02, DJR-053-03

Alignment conventions: A1.

poor excuse

BAL-0258-V014 · Poverty and riches

Printed “poor excuse” (English; phrase).

An inadequate or unconvincing excuse; poor evaluates its quality.

Here: Democritus judges Hippocrates’s explanation inadequate because he has misunderstood the argument about passions.

Context: Within the narrated encounter, not a reference to either speaker’s money.

Source; Context passages: DJR-008-17

Edition page: 25; Source layer: original body; Page label type: printed source label.

Source and modern wording: poor excuse

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-008-16, DJR-008-18

Alignment conventions: A1.

poor friend

BAL-0258-V015 · Poverty and riches

Printed “poor friend” (English; phrase).

A humble or low-ranking friend; poor marks social standing in this appeal.

Here: The servant or slave asks recognition as a companion and fellow servant rather than mere drudge.

Context: Burton adapts Seneca into a first-person appeal; superiority before God is qualified by peradventure, perhaps.

Source; Context passages: DJR-090-38

Edition page: 325; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: your poor friend

Modern rendering: your humble friend

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-090-35, DJR-090-36, DJR-090-37, DJR-090-39, DJR-090-40, DJR-090-41, DJR-090-42, DJR-090-43, DJR-090-44

Alignment conventions: A1.

portion

BAL-0238-V003 · Dowry and jointure

Printed “portion” (English; lemma).

A marriage portion: property or money provided at marriage.

Here: Portion supplies dowry, no the absence of it. The original singular collective expression becomes a plural referring to the several Muses.

Context: Burton says I believe when offering the lack of portions as a mythic explanation for the Muses’ unmarried state and scholars’ poverty.

Source: DJR-047-27; Edition page: 133; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no portion

Modern rendering: no dowries

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: No portion becomes no dowries; the modern plural accommodates the several Muses rather than reproducing the original noun number.

Context passages: DJR-047-26, DJR-047-28, DJR-047-29, DJR-047-30

Further local use

Printed “portion” (English; lemma).

Citation key: portion.

Here: Portion means property brought to marriage; great means large, and marriage is made explicit in the modern.

Context: Money is an attraction in the world’s eyes at least; Burton condemns those who value it above conduct and other qualities. The following Latin and English social-breeding comparisons remain distinct adaptations.

Source: DJR-122-01; Edition page: 478; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a great portion

Modern rendering: a large marriage portion

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Great supplies large; portion becomes marriage portion with the contextual marriage qualifier explicit.

Context passages: DJR-122-02, DJR-122-03

Further local use

Printed “portion” (English; lemma).

Citation key: portion.

Here: Portion is the expected marriage provision, here figuratively replaced by upbringing. No … but means none except, not absolute absence of every advantage.

Context: Burton’s Athenais inheritance story differs from a later parallel allowing a small cash inheritance; neither that parallel nor the source names establish his immediate source.

Source: DJR-141-35; Edition page: 578; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no portion but her bringing up

Modern rendering: no dowry except her upbringing

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-141-33, DJR-141-34, DJR-141-36

portion

BAL-0238-V012 · Dowry and jointure

Printed “portion” (English; lemma).

An allotted share of property or an inheritance.

Here: Portion here means the woman’s inheritance, not specifically property brought to marriage. All supplies whole.

Context: Burton compares his own charitable use of knowledge to Camden’s hospital-foundation story; identifying the literary source does not independently verify the event.

Source: DJR-003-12; Edition page: 6; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all her portion

Modern rendering: her whole inheritance

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-003-11, DJR-003-13

portion

BAL-0238-V013 · Dowry and jointure

Printed “portion” (English; lemma).

An allotted share or provision.

Here: Portion becomes a figurative provision or gift in the wife herself. Good supplies the favorable valuation; the sentence does not assign her a sum of marriage money.

Context: Burton’s scriptural praise follows the express refusal to condemn all wives for some. His printed chapter references and pronoun differ in places from the biblical parallels.

Source: DJR-142-55; Edition page: 584; Source layer: original body; Page label type: printed source label.

Source and modern wording: A good wife is a good portion

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-53, DJR-142-54, DJR-142-56, DJR-142-57

Porus and Penia

BAL-0216-V001 · Cupid

Printed “Porus” (English; family).

Porus is personified resource or abundance; Penia is personified poverty.

Here: Their parentage gives Love an allegorical ancestry combining abundance with want.

Context: Burton retells what Socrates recounts in Plato and directs the reader to Ficino for an allegorical interpretation; his wording changes important actions from the Platonic story.

Source: DJR-113-07; Edition page: 434; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Porus the God of bounty and wealth; Penia or poverty

Modern rendering: Porus, the god of abundance and wealth. Penia, or Poverty

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Each name has its own explanation: Porus is glossed by abundance/wealth, Penia by Poverty.

Alignment qualification: The alignment spans the modern sentence break between the two named figures; it preserves the two coordinated descriptions without suggesting that the names are synonyms.

Context passages: DJR-113-06, DJR-113-08

Further local use

Printed “Penia” (English; lemma).

Citation key: Penia.

Here: Penia supplies the wanting or needy side of Love’s reported parentage.

Context: Burton’s mythic narration, framed by the Socrates/Plato attribution and Ficino’s moral interpretation.

Source: DJR-113-07; Edition page: 434; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Penia or poverty

Modern rendering: Penia, or Poverty

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-113-06

possessed by money

BAL-0245-V007 · Covetousness

Printed “possessed by their money” (English; phrase).

To be possessed is to be held or controlled; possessors are owners.

Here: Burton reverses apparent ownership: money controls those who seem to own it.

Context: The reversal describes the covetous men just distinguished from rich people as such.

Source: DJR-044-02; Edition page: 115; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rather possessed by their money, then possessors

Modern rendering: possessed by their money rather than its possessors

Word and construction: Money is the controlling agent in the passive clause, and the human owners become its objects.

Context passages: DJR-044-01, DJR-044-03, DJR-044-04, DJR-044-05

Alignment conventions: A1.

posterity

BAL-0242-V005 · Parents and children

Printed “posterity” (English; lemma).

Later generations.

Here: The hoped-for beneficiaries are future readers who may correct themselves through the book, not just the writer’s biological descendants.

Context: Burton adopts the proem attached to Theophrastus’s Characters, now regarded as a later addition; the following warning says some readers may be harmed by self-application.

Source; Context passages: DJR-006-26

Edition page: 17; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our posterity

Modern rendering: our descendants

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-006-25, DJR-006-27

posterity

BAL-0242-V006 · Parents and children

Printed “posterity” (English; lemma).

One’s descendants or succeeding offspring.

Here: Here the context is inherited harm passing from parents to the next generation.

Context: Burton alleges harm from parental misconduct and historical hereditary disease; the Ezekiel proverb’s surrounding rejection of inherited guilt is recorded in N01433, not reproduced by Burton.

Source; Context passages: DJR-021-39

Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our posterity

Modern rendering: our descendants

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-021-38, DJR-021-40, DJR-021-41, DJR-021-42, DJR-021-43

poverty

BAL-0258-V001 · Poverty and riches

Printed “Poverty” (English; lemma).

Material want: insufficient possessions or means of support.

Here: Poverty has a religiously favourable valuation only under the stated wise, regenerate and contented perspective; worldly judgement treats it as shame and suffering.

Context: Burton states both valuations and qualifies the first; he does not simply call every deprivation a blessing.

Source; Context passages: DJR-052-18

Edition page: 153–154; Source layer: original body; Page label type: printed source label.

Source and modern wording: Poverty and want

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-052-16, DJR-052-17, DJR-052-19, DJR-052-20, DJR-052-21, DJR-052-22

Alignment conventions: A1.

Further local use

Printed “poverty or want” (English; lemma).

Citation key: poverty.

Here: Material deprivation, repeatedly evaluated here in the world’s esteem before the Christian reply.

Context: The criminality catalogue is Burton’s sweeping account framed by worldly judgement; the next paragraph contests divine rejection.

Source; Context passages: DJR-089-29

Edition page: 320; Source layer: original body; Page label type: printed source label.

Source and modern wording: poverty or want

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-089-30, DJR-089-31, DJR-089-32, DJR-089-33, DJR-089-34, DJR-089-35

Alignment conventions: A1.

Further local use

Printed “povertie” (English; lemma).

Citation key: poverty.

Here: Poverty, in the objection to praising deprivation without experiencing it or relieving others.

Context: The sustained poor speaker challenges rich Seneca and secure philosophers; the request is for practical help.

Source; Context passages: DJR-092-05

Edition page: 332; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: No man should commend povertie, but he that is poor

Modern rendering: no one would praise poverty unless he were poor himself

Word and construction: Complete conditional construction; modern himself reinforces the original he that is poor rather than adding a second condition.

Context passages: DJR-092-01, DJR-092-02, DJR-092-03, DJR-092-04, DJR-092-06, DJR-092-07

Alignment conventions: A1.

Further local use

Printed “beggers” (English; lemma).

Citation key: beggar.

Here: People reduced to begging, here without resources, capacity to help themselves or hope of relief.

Context: The collective objection expressly restricts the preceding advice to those with resources or ability to earn.

Source; Context passages: DJR-092-01

Edition page: 331; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: meer beggers

Modern rendering: outright beggars

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-091-63, DJR-092-02, DJR-092-03, DJR-092-04, DJR-092-05

Alignment conventions: A1.

Further local use

Printed “poor begger” (English; lemma).

Citation key: beggar.

Here: An impoverished beggar in Augustine’s reported comparison with his own anxious pursuit.

Context: Burton calls the happiness temporary; the supplied note records Augustine’s omitted later distinction between drunken merriment and true joy.

Source; Context passages: DJR-091-49

Edition page: 330; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a poor begger

Modern rendering: a poor beggar

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-091-50, DJR-091-51, DJR-091-52, DJR-091-53

Alignment conventions: A1.

Further local use

Printed “Poverty and base parentage” (English; lemma).

Citation key: poverty.

Here: Material poverty and low birth, which other good qualities can offset in a proposed marriage.

Context: Burton discourages excessive severity especially without a pressing reason or serious impediment; the following poor first-person speaker is quoted from Philostratus.

Source; Context passages: DJR-140-86

Edition page: 577; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Poverty and base parentage may be sufficiently recompenced by many other good qualities

Modern rendering: Poverty and low birth may be amply compensated by many other good qualities

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-140-85, DJR-140-87

Alignment conventions: A1.

Further local use

Printed “beggery” (English; lemma).

Citation key: beggary.

Here: Beggary, dependence on begging; the margin attributes it to idleness rather than population size.

Context: Burton’s polemical reply to restricting marriage to the rich proposes employment and colonial expansion; it assumes land available for settlement.

Source; Context passages: DJR-142-23

Edition page: 582; Source layer: original marginal quotation.

Note; Modern note: N11187

Page label type: printed source label.

Source and modern wording: Tis not multitude but idlenesse which causeth beggery.

Word and construction: The supplied note preserves Burton’s English marginal wording verbatim; beggery is explained here as beggary, not silently modernized in that note.

Modern container: note

Context passages: DJR-142-22, DJR-142-24

Alignment conventions: A1.

Further local use

Printed “poverty, want, hunger” (English; lemma).

Citation key: poverty.

Here: Material want and hunger, making necessity an exception to general dietary prohibitions.

Context: Burton’s historical regimen qualifies or overturns the exclusions for necessity; the following restriction addresses wealthy people able to choose, if inclined to or suspecting melancholy.

Source; Context passages: DJR-036-02

Edition page: 78; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: poverty, want, hunger

Modern rendering: poverty, want and hunger

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-036-01, DJR-036-03

Alignment conventions: A1.

Further local use

Printed “professe povertie” (English; phrase).

Citation key: profess poverty.

Here: To declare a commitment to poverty; profess means avow, and poverty material renunciation in the religious vocation.

Context: Burton’s anti-Jesuit accusation contrasts the profession with alleged wealth. Neither the general accusation nor the margin’s financial allegation is established as fact.

Source; Context passages: DJR-009-13

Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: professe povertie

Modern rendering: professing poverty

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-009-12, DJR-009-14

Alignment conventions: A1.

power and act

B3C-0056-V004 · Actuality · BAL-0056

Printed “rational in power, not in act” (English; family).

Rational in capacity, but not yet exercising that capacity.

Here: The child supplies an analogy for penitence in desire before penitence in action.

Context: Burton’s consolation; the next paragraph distinguishes acceptance by God from identity in nature.

Source: DJR-167-08; Edition page: 710; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rational in power, not in act

Modern rendering: rational in potential, though not in its exercise

Continuation id: B3C-0056

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: Power contributes potential; act contributes exercise; the contrast and negation remain.

Context passages: DJR-167-07, DJR-167-09

Prebend

BAL-0267-V017 · Church patronage

Printed “Prebend” (English; lemma).

An endowed cathedral position or its income.

Here: A lucrative prebend becomes vacant in a tale about competing claims and appointment by merit.

Context: Burton initially allows that deserving men sometimes succeed, though seldom. His bishop freely chooses an unapplying scholar known only by reputation, but the ending expressly withdraws this award as pure fiction, never actual and never likely.

Source; Context passages: DJR-096-17

Edition page: 351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fat Prebend

Modern rendering: lucrative prebend

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fat supplies lucrative; Prebend supplies the endowed cathedral position. The financial adjective does not belong to the noun’s definition.

Context passages: DJR-096-18, DJR-096-19, DJR-096-20, DJR-096-21, DJR-096-22, DJR-096-23, DJR-096-24

Prebend

BAL-0280-V008 · Living and preferment

Printed “Prebend” (English; lemma).

An endowed cathedral position or the income attached to it.

Here: The vacancy is lucrative and attracts competing claims based on wealth, service, birth, merit, need and promises.

Context: Burton initially allows that deserving people sometimes prosper, then explicitly tells an imaginary tale. He withdraws its happy ending at 096-24 as pure fiction, never actual and never likely.

Source; Context passages: DJR-096-17

Edition page: 351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a fat Prebend

Modern rendering: a lucrative prebend

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fat supplies lucrative, the substantial income; Prebend retains the specific ecclesiastical office. A is retained.

Context passages: DJR-096-18, DJR-096-19, DJR-096-20, DJR-096-21, DJR-096-22, DJR-096-23, DJR-096-24, DJR-096-25, DJR-096-26, DJR-096-27, DJR-096-28, DJR-096-29

Supporting source notes: N07188, N07189

Further local use

Printed “Prebend” (English; lemma).

Citation key: Prebend.

An endowed cathedral appointment.

Here: The bishop freely gives the post to an unapplying scholar known only by reputation.

Context: The apparent triumph of merit belongs to the expressly retracted fiction.

Source; Context passages: DJR-096-22

Edition page: 352; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Academical Scholar had the Prebend sent him for a present

Modern rendering: the academic had the prebend sent to him as a gift

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Prebend is retained; for a present becomes as a gift. The complete clause retains the scholar as recipient, not donor.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-096-17, DJR-096-18, DJR-096-19, DJR-096-20, DJR-096-21, DJR-096-23, DJR-096-24

Further local use

Printed “Prebends” (English; lemma).

Citation key: Prebend.

Endowed ecclesiastical positions.

Here: Existing church offices provide an analogy for merit-based rewards in the imagined commonwealth.

Context: Burton distinguishes hereditary dignities from elected or granted rewards; he then rejects exclusion of qualified commoners.

Source; Context passages: DJR-016-20

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our Bishopricks, Prebends

Modern rendering: our bishoprics and prebends

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Prebends is retained as prebends; Bishopricks is the separate bishoprics. Modern and articulates the original list.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-016-19, DJR-016-21

Prefer their suits

BAL-0203-V011 · Courtship and wooing

Printed “prefer their suites” (English; phrase).

Advance or further their requests, here their courtship.

Here: Pretended wealth and staged household luxury are means of making a suit appear attractive.

Context: Burton’s exposure of deception, illustrated through fictional seducers such as Volpone; not a recommendation to deceive.

Source; Context passages: DJR-125-19

Edition page: 495; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to prefer their suites

Modern rendering: to further their courtship

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Prefer means advance, not choose between alternatives; suites are requests or amorous suits.

Context passages: DJR-125-20, DJR-125-21, DJR-125-22, DJR-125-23, DJR-125-24, DJR-125-25

Prefer; advance

BAL-0280-V012 · Living and preferment

Printed “prefer” (English; family).

To advance or raise to office or rank.

Here: God is said to advance some people and bless them with worldly honours and appointments.

Context: Burton’s Christian consolation distinguishes some who receive prosperity from others exposed to adversity; he interprets both providentially, without promising advancement to every deserving person.

Source; Context passages: DJR-092-25

Edition page: 333; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: exalt, prefer, blesse with worldly riches, honours, offices and preferments

Modern rendering: raises up, advances and blesses with worldly riches, honours, offices and promotions

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Prefer supplies advances and preferments promotions; exalt and blesse retain their distinct contributions. The surrounding original Some he doth supplies the subject and auxiliary outside the selected list.

Context passages: DJR-092-23, DJR-092-24, DJR-092-26, DJR-092-27

Further local use

Printed “preferments” (English; lemma).

Citation key: Preferment.

Advancements in rank or appointment.

Here: Promotions belong to the events assigned to attending spirits in the reported account.

Context: Burton attributes the theory to cited writers, after questioning Trithemius’s authority for angelic jurisdictions. The continuation reports a Saturnine disadvantage and favoured parasites; these are historical supernatural explanations.

Source; Context passages: DJR-031-06

Edition page: 51; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: preferments, losses, weddings, deaths, rewards & punishments

Modern rendering: promotions, losses, weddings, deaths, rewards and punishments

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Preferments supplies promotions; the remaining events are retained individually.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-031-04, DJR-031-05, DJR-031-07, DJR-031-08, DJR-031-09

Prefer; advance

BAL-0280-V014 · Living and preferment

Printed “preferred” (English; family).

Advanced or promoted to rank or office.

Here: Physical appearance is said to procure kingship and other advancement.

Context: Burton claims many men were advanced for looks alone; the apparatus does not verify his broad national claims, and his following Adrian example also credits intellect, learning and eloquence.

Source; Context passages: DJR-117-22

Edition page: 454; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: preferred for their person alone

Modern rendering: advanced for their looks alone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Preferred supplies advanced; person is interpreted as looks in the physical-beauty argument, and alone retains the asserted exclusiveness.

Context passages: DJR-117-21, DJR-117-23, DJR-117-24, DJR-117-25, DJR-117-26, DJR-117-27

Supporting source notes: N08947, N08948, N08952

Prefer; further a pursuit

BAL-0280-V017 · Living and preferment

Printed “prefer” (English; family).

Further, advance or promote a cause or pursuit.

Here: Men lie about their wealth to further their courtship.

Context: Burton’s satirical charge follows accounts of deception on both sides; the ensuing promises of luxury are false and are neglected after desire is satisfied. Failing promises, gifts are tried. No successful promotion in rank is reported by this phrase.

Source; Context passages: DJR-125-19

Edition page: 495; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: prefer their suites

Modern rendering: further their courtship

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Prefer supplies further, their retains the possessive, and suites is rendered collectively as courtship. The object is an amorous pursuit, not a person recommended or raised in rank.

Context passages: DJR-125-13, DJR-125-14, DJR-125-15, DJR-125-16, DJR-125-17, DJR-125-18, DJR-125-20, DJR-125-21, DJR-125-22, DJR-125-23, DJR-125-24, DJR-125-25, DJR-125-26

Prefer; recommend

BAL-0280-V016 · Living and preferment

Printed “preferred” (English; family).

Recommended or put forward for service.

Here: Friends recommend Athenais to serve Pulcheria; the later imperial marriage is a subsequent event.

Context: The tale follows Burton’s conditional advice to value beauty and upbringing as an adequate dowry. Athenais’s immediate narrative sources remain uncollated; friends recommend her for service, while Pulcheria’s later recommendation leads Theodosius to marry her. Baptism through Pulcheria’s agency does not mean she administered it.

Source; Context passages: DJR-141-36

Edition page: 578; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: was preferred by some friends

Modern rendering: she was recommended by friends

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Preferred supplies recommended and by friends retains the agents; she is an explicit modern subject supplied from the larger construction. Original some has no separate equivalent in this modern phrase.

Context passages: DJR-141-34, DJR-141-35, DJR-141-37

Preferment

BAL-0280-V001 · Living and preferment

Printed “preferment” (English; lemma).

Advancement in rank or appointment to a remunerated position.

Here: The qualified scholar is ready for advancement but remains unable to obtain it after costly university study.

Context: Burton’s hypothetical scholar survives the obstacles to learning and completes degrees; the following alternatives offer poorly paid teaching, preaching or household service, not a guarantee that qualifications bring employment.

Source; Context passages: DJR-047-11

Edition page: 131; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fit for preferment

Modern rendering: ready for advancement

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fit for supplies ready for; preferment supplies advancement. The phrase names readiness, not an appointment already secured.

Context passages: DJR-047-08, DJR-047-09, DJR-047-10, DJR-047-12, DJR-047-13, DJR-047-14, DJR-047-15, DJR-047-16, DJR-047-17, DJR-047-18, DJR-047-19, DJR-047-20, DJR-047-21, DJR-047-22

Further local use

Printed “preferment” (English; lemma).

Citation key: Preferment.

Advancement or remunerative opportunity.

Here: Poets and other scholars are likened to starving grasshoppers.

Context: Burton’s complaint and adapted Socratic fable; its continuation blames want for flattering dependence and then asserts that scholars give patrons lasting fame.

Source; Context passages: DJR-047-18

Edition page: 132; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: there is no preferment for them

Modern rendering: there is no advancement for them

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The negative construction is retained; preferment is advancement.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-047-19, DJR-047-20, DJR-047-21, DJR-047-22

Further local use

Printed “preferment” (English; lemma).

Citation key: Preferment.

Advancement in appointment or livelihood.

Here: The speaker asks why education should be pursued without hope of reward.

Context: Burton’s frustrated response after quoting Howson’s complaint; this is rhetorical discouragement rather than a universal statistical finding.

Source; Context passages: DJR-048-06

Edition page: 135–136; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to be as far to seek of preferment after twenty years study, as we were as first

Modern rendering: if after twenty years’ study we are as far from advancement as at the beginning

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The whole infinitive comparison is recast conditionally by the modern; preferment supplies advancement.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-048-01, DJR-048-02, DJR-048-03, DJR-048-04, DJR-048-05

Further local use

Printed “preferments” (English; lemma).

Citation key: Preferment.

Advancements in career, office or rank.

Here: Marriage is initially described as an obstacle to advancement.

Context: The preceding shocking anecdote is expressly comic. This serious sentence immediately denies that marriage itself is evil and praises wise, virtuous, harmonious spouses; the final adverse judgment concerns imprudent sensual people.

Source; Context passages: DJR-138-44

Edition page: 566–567; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a stop to all preferments

Modern rendering: a bar to every advancement

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Stop supplies bar; all becomes every; preferments advancement.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-138-43, DJR-138-45, DJR-138-46, DJR-138-47

Preferment

BAL-0280-V007 · Living and preferment

Printed “preferments” (English; lemma).

Promotions or appointments.

Here: Shy people may refuse opportunities that are offered without their seeking them.

Context: Burton says most part within a historical symptom description that also allows opposite dispositions and differences in severity and duration. Peter of Blois and Christopher Urswick are named examples, but their particular refusals remain untraced.

Source; Context passages: DJR-059-39

Edition page: 188; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: honours, offices and preferments

Modern rendering: honours, offices and promotions

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Preferments supplies promotions; the separate honours and offices remain separate members of the list.

Context passages: DJR-059-37, DJR-059-38, DJR-059-40, DJR-059-41

Preferment

BAL-0280-V010 · Living and preferment

Printed “preferment” (English; lemma).

Advancement in office or status.

Here: Burton says he has not obtained greater advancement but has a sufficient income from generous patrons.

Context: The first-person self-presentation balances failed advancement with gratitude and freedom from indebtedness; it does not say that Burton received no patronage.

Source; Context passages: DJR-002-04

Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Greater preferment as I could never get

Modern rendering: I have never obtained greater advancement

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Preferment supplies advancement; the fronted object is reordered around the explicit first-person subject in modern English.

Context passages: DJR-002-03, DJR-002-05, DJR-002-06

Further local use

Printed “preferment” (English; lemma).

Citation key: Preferment.

Advancement in rank or appointment.

Here: Burton recalls exhausting himself and his friends in an unsuccessful search.

Context: His complaint leads immediately to an explicit grateful acknowledgment of generous patrons and kindness, alongside dissatisfaction with other expectations; the harbour verses express withdrawal.

Source; Context passages: DJR-095-53

Edition page: 349; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: seek about for preferment

Modern rendering: seek advancement everywhere

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Preferment supplies advancement; about becomes everywhere in the search context.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-095-51, DJR-095-52, DJR-095-54, DJR-095-55, DJR-095-56, DJR-095-57

Further local use

Printed “preferred” (English; family).

Citation key: Prefer; advance.

Been advanced to office or rank.

Here: Promotion is imagined counterfactually as a possible cause of pride or neglect of God and friends.

Context: Burton first proposes that the disappointed applicant may be unfit, then expressly grants the alternative that he is more deserving than his peers. Providence may have withheld office for his good; the argument does not declare all unsuccessful applicants unworthy.

Source; Context passages: DJR-096-28

Edition page: 352; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hadst thou been preferred

Modern rendering: Had you been promoted

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Preferred supplies promoted; hadst thou been becomes Had you been, retaining the unreal condition.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-096-25, DJR-096-26, DJR-096-27, DJR-096-29

Preferment

BAL-0280-V011 · Living and preferment

Printed “preferment” (English; lemma).

Advancement in rank or office.

Here: The ambitious melancholic imagines advancement as future or already possessed and performs a lord’s role.

Context: Burton’s historical account of symptoms shaped by habits and occupations; the quoted cases are reported beliefs, not verified appointments or modern diagnoses.

Source; Context passages: DJR-061-03

Edition page: 194; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some future preferment, or present as he supposeth

Modern rendering: future advancement—or advancement already achieved, as he supposes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Preferment supplies advancement in both alternatives; the modern repeats the noun and expands present as already achieved. The qualification as he supposes applies to claimed possession.

Context passages: DJR-061-01, DJR-061-02, DJR-061-04

Preferment

BAL-0280-V015 · Living and preferment

Printed “preferment” (English; lemma).

Advancement to office or rank.

Here: Disappointed claims to deserved advancement are alleged to provoke religious faction.

Context: Burton says as they suppose and foolish self-valuation; this is his polemical explanation of ambition, within an account of demonic manipulation. The Donatus and Arius examples are partisan and incompletely sourced, not verified motives.

Source; Context passages: DJR-155-42

Edition page: 654; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: have not (as they suppose) preferment to their worth

Modern rendering: have not—as they suppose—received advancement equal to their worth

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Preferment supplies advancement and to their worth equal to their worth; received makes the original have not construction idiomatic in modern English; the parenthetical as they suppose remains within the equal-scope unit.

Context passages: DJR-155-39, DJR-155-40, DJR-155-41, DJR-155-43, DJR-155-44

Supporting source notes: N12291

Preferment; ecclesiastical appointment

BAL-0280-V004 · Living and preferment

Printed “preferments” (English; family).

Appointments or advancements; here specifically church offices.

Here: The quoted complaint warns that simony and perjury can forfeit church appointments now held or potentially obtainable.

Context: Burton quotes John Howson’s sermon on the cost of education followed by a further purchase from the patron; the financial, legal and spiritual claims belong to this historical protest.

Source; Context passages: DJR-048-03

Edition page: 135; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: spiritual preferments

Modern rendering: church appointments

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Spiritual specifies church rather than an inward mental quality; preferments supplies appointments.

Context passages: DJR-048-01, DJR-048-02, DJR-048-04, DJR-048-05, DJR-048-06

Further local use

Printed “preferment” (English; family).

Citation key: Preferment; ecclesiastical advancement.

Advancement within the Church.

Here: Expected appointment is one alleged material motive for defending religious doctrine.

Context: Burton’s anti-Catholic polemic attributes this motive to some of the middle sort; it is not established evidence about all believers. The following Harpsfield example contrasts historical uncertainty with religious conviction.

Source; Context passages: DJR-160-02

Edition page: 675; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hope of Ecclesiastical preferment

Modern rendering: the hope of advancement in the Church

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Ecclesiastical becomes in the Church; preferment advancement; hope is retained.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-160-01, DJR-160-03, DJR-160-04

Present; nomination

BAL-0267-V016 · Church patronage

Printed “present” (English; family).

Nominate a person to an ecclesiastical living.

Here: The patrons employ compliant clergymen and nominate them to church livings, while university scholars remain unused.

Context: Burton’s satirical account contrasts an entrusted hereditary right exercised for the Church’s good with cash payments and compelled conformity. The patrons nominate; the clergymen are the objects of their action.

Source; Context passages: DJR-049-34

Edition page: 142–143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: present to Church livings

Modern rendering: nominate to church livings

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Present contributes nominate; to Church livings identifies the appointments to which the clergymen are nominated.

Context passages: DJR-049-21, DJR-049-22, DJR-049-23, DJR-049-24, DJR-049-25, DJR-049-26, DJR-049-27, DJR-049-28, DJR-049-29, DJR-049-30, DJR-049-31, DJR-049-32, DJR-049-33

Further local use

Printed “presented” (English; family).

Citation key: Present; nomination.

Here: Burton records his own appointment to the rectory of Seagrave by Lord Berkly.

Context: Burton’s original autobiographical margin names his patron but supplies neither a forename nor terms from which corruption could be inferred.

Source; Context passages: DJR-077-03

Edition page: 261; Source layer: original marginal quotation.

Note; Modern note: N05641

Page label type: printed source label.

Source wording and original alignment: presented thereto by my right honorable Patron the Lord Berkly

Modern rendering: presented to it by my right honourable patron, Lord Berkeley

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Presented retains the nomination sense; thereto and to it refer to the rectory. By marks the nominating agent. This is a retained and modernized English margin, not a phrase in the modern body.

Modern container: note

Qualification: Page 261 is supplied from sequence; the scan has no visible printed number, as N05636 and N05638 explain. The canonical typed source label remains 261.

Sense relation: The same nomination act, now in Burton’s own recorded appointment rather than the satirical general complaint.

Context passages: DJR-077-02, DJR-077-04

pretend

BAL-0261-V006 · Abraham men

Printed “pretend” (English; lemma).

To put forward or allege a claim; this use does not itself entail deception.

Here: The petitioner may plead sickness, loss or other calamities as grounds for assistance.

Context: Burton describes appeals ignored by the rich man; pretend sickness must not be silently equated with counterfeit sickness.

Source; Context passages: DJR-112-13

Edition page: 430; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pretend sickness

Modern rendering: Plead sickness

Word and construction: The verb becomes plead, preserving an asserted ground for aid without certifying it false.

Context passages: DJR-112-07, DJR-112-08, DJR-112-09, DJR-112-10, DJR-112-11, DJR-112-12, DJR-112-14, DJR-112-15, DJR-112-16, DJR-112-17, DJR-112-18, DJR-112-19, DJR-112-20, DJR-112-21

Alignment conventions: A1.

Priapism

BAL-0219-V002 · Satyriasis and priapism

Printed “Priapismus” (Latin; lemma).

Priapism means a persistent erection, distinct from the amount or intensity of desire.

Here: The bodily condition is included in the historical retained-seed account beside, rather than as a synonym of, satyriasis.

Context: The cause is a report of inherited medical explanation, not an established causal claim of this lexicon.

Source: DJR-036-12; Edition page: 79; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Priapismus, Satyriasis

Modern rendering: priapism, satyriasis

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Priapismus is normalized to priapism; satyriasis is its coordinated companion, not part of its definition.

Context passages: DJR-036-11, DJR-036-13

Further local use

Printed “Priapismus” (Latin; lemma).

Citation key: Priapism.

Here: A condition appearing alongside others in Burton’s account of mixed symptoms.

Context: Burton cites Mercurialis’s cases, then asks how intermingled symptoms can be confined to a system; the next paragraph expressly denies that every symptom occurs in one person.

Source: DJR-061-28; Edition page: 197; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: with head-ach, Epilepsie, Priapismus

Modern rendering: with headache, epilepsy and priapism

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-061-27, DJR-061-29

Proceed

BAL-0280-V002 · Living and preferment

Printed “proceeded” (English; lemma).

Advanced through university degrees; completed the relevant academic progression.

Here: The scholar has taken degrees to applause before seeking paid advancement.

Context: Burton distinguishes successful university progression from the ensuing lack of preferment.

Source; Context passages: DJR-047-11

Edition page: 131; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: proceeded with all applause

Modern rendering: taken his degrees to general applause

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Proceeded supplies taken his degrees in this academic context; with all applause becomes to general applause. His makes the contextual possessor explicit.

Translator-supplied words: his, identifying the scholar as possessor of the degrees

Context passages: DJR-047-08, DJR-047-09, DJR-047-10, DJR-047-12, DJR-047-13, DJR-047-14, DJR-047-15

Procurations

BAL-0267-V010 · Church patronage

Printed “procurations” (English; phrase).

Payments associated with ecclesiastical visitations.

Here: These visitation charges add to the newly appointed minister’s immediate obligations.

Context: Burton’s catalogue of dues; the noun alone does not establish that every such fee is corrupt.

Source; Context passages: DJR-049-36

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: procurations

Modern rendering: visitation fees

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern phrase names the institutional occasion of the payment.

Context passages: DJR-049-35

prodo

BAL-0265-V008 · Bewray

Printed “prodant” (Latin; lemma).

To reveal, disclose or give away.

Here: The physicians expose their ignorance while displaying expertise.

Context: Fuchs’s attributed criticism in Burton’s original margin; the later defence of necessary compounds qualifies the surrounding argument.

Source; Context passages: DJR-101-04

Edition page: 372; Source layer: original marginal quotation.

Note; Modern note: N07592

Page label type: printed source label.

Source wording and original alignment: suam prodant inscitiam

Modern rendering: they reveal their ignorance

Word and construction: Prodant supplies they reveal; suam inscitiam is their own ignorance, rendered their ignorance without a separate own.

Modern container: note

Context passages: DJR-101-01, DJR-101-02, DJR-101-03, 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-101-17

Alignment conventions: A1.

Further local use

Printed “prodit” (Latin; lemma).

Citation key: prodo.

Here: Tender modesty reveals both lovers’ feeling.

Context: The Latin couplet is attributed through the preceding passage to Arnulf; its modern translation stays separate from Burton’s following English couplet.

Source; Context passages: DJR-126-57

Edition page: 506; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Et tener affectum prodit utrique pudor

Modern rendering: And tender modesty reveals the feeling in them both

Word and construction: Prodit contributes reveals; pudor is the subject, rendered modesty; affectum the feeling, and utrique in them both.

Context passages: DJR-126-55, DJR-126-56, DJR-126-58, DJR-127-01, DJR-127-02, DJR-127-03

Alignment conventions: A1.

Professed usurers

BAL-0289-V011 · Usury

Printed “professed usurers” (English; phrase).

Open or avowed practitioners of interest-taking, here condemned alongside extortioners.

Here: Their conduct contradicts conspicuous religious zeal.

Context: Others introduces this group, distinct from the preceding followers driven by zeal or fear. The contrast is Burton’s charge of hypocrisy, not proof of all sermon-goers’ motives or an adopted occupational stereotype.

Source; Context passages: DJR-009-16

Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: professed usurers, gripers

Modern rendering: openly practise usury and extortion

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Professed supplies openly; the two agent nouns become practices: usurers practise usury, gripers extortion. The shared verb practise is supplied by the modern restructuring.

Context passages: DJR-009-14, DJR-009-15, DJR-009-17

Further local use

Printed “professed Usurers” (English; phrase).

Citation key: Professed usurers.

Openly acknowledged usurers or interest-taking moneylenders.

Here: Religious attendance is contrasted with grasping and indulgent conduct.

Context: The passage is polemical: Epicurism is an accusation of sensual indulgence. The preceding distinction between outward conduct and hidden hearts must not be converted into verified unbelief.

Source; Context passages: DJR-163-12

Edition page: 691; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: professed Usurers

Modern rendering: open usurers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Professed supplies open, not trained or professional; Usurers is retained.

Context passages: DJR-163-01, DJR-163-02, DJR-163-03, DJR-163-04, DJR-163-05, DJR-163-06, DJR-163-07, DJR-163-08, DJR-163-09, DJR-163-10, DJR-163-11, DJR-163-13, DJR-163-14

profitable, pleasant, honest love

BAL-0200-V013 · Love

Printed “Profitable, Pleasant, Honest” (English; phrase).

Useful, enjoyable and morally honourable: three kinds of object towards which love is directed.

Here: Health, wealth and honour fall under usefulness; friends, children and love of women under pleasure; virtue and wisdom are explained next under honour.

Context: Burton reports Leone Ebreo’s three objects and suggests an Aristotelian origin with belike.

Source: DJR-109-29; Edition page: 417; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Profitable, Pleasant, Honest

Modern rendering: the useful, the pleasant and the honourable

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Each adjective names an object-category; honest here concerns moral worth, not merely truth-telling.

Qualification: The modern wording also renders the preceding Latin enumeration; this record aligns the coextensive English enumeration, not three extra modern occurrences.

Context passages: DJR-109-28, DJR-109-30, DJR-111-16, DJR-111-17

progenies

BAL-0242-V007 · Parents and children

Printed “progeniem” (Latin; lemma).

Offspring or a generation of descendants.

Here: Progeniem is accusative singular of progenies; mox means soon, daturi about to produce, and vitiosiorem supplies the comparison still more vicious.

Context: Burton adapts Horace’s daturos to daturi to fit his own syntax. Moral decline is his cited argument, not biological fact.

Source; Context passages: DJR-021-39

Edition page: 5; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: mox daturi progeniem vitiosiorem

Modern rendering: soon to produce a still more vicious generation

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-021-38, DJR-021-40, DJR-021-41, DJR-021-42, DJR-021-43

prognostics of love melancholy

BAL-0201-V017 · Heroical love

Printed “Prognosticks of Love Melancholy” (English; phrase).

Predictions of the course and outcome of the historical disorder.

Here: The prognosis section first reports poetic incurability, then qualifies threatened consequences by absence of help or continuing passion.

Context: Burton distinguishes some people’s opinion from his deferred discussion of cure and later affirms help when treatment is timely.

Source: DJR-133-29; Edition page: 541; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Prognosticks of Love Melancholy

Modern rendering: The prognosis of love melancholy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Prognosticks supplies prediction of outcome; Love Melancholy supplies the condition under discussion.

Context passages: DJR-133-30, DJR-133-40, DJR-133-45, DJR-133-47, DJR-134-06

Proletarius

BAL-0284-V002 · Proletary

Printed “proletariique” (Latin; lemma).

And low fellows: nominative plural proletarii, people disparaged as being of the lowest rank, with the attached conjunction -que, and.

Here: A socially contemptuous label joins Harpies as an accusation against those obstructing the good of Church and universities.

Context: Burton’s Latin institutional polemic expressly excepts the many learned and reputable clergy and scholars. The conditional claim is that both institutions would flourish still more without corrupt obstruction. Social contempt belongs to the polemic, not to the edition’s classification of people by birth or wealth.

Source; Context passages: DJR-050-09

Edition page: 144 [sequence]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: proletariique

Modern rendering: and low fellows

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Proletarii supplies low fellows and the enclitic -que supplies and, coordinating them with Harpyæ. The nominative plural participates in the subject of inviderent, would begrudge, within the conditional sentence.

Qualification: The canonical locator is 144 [sequence]; N03631 at DJR-050-13 explicitly confirms that sequence page 144 has no printed number. The later ne non offendant is interpreted contextually by the modern and is not a corrected witness.

Context passages: DJR-050-06, DJR-050-07, DJR-050-08, DJR-050-10, DJR-050-11, DJR-050-12, DJR-050-13

Proletary

BAL-0284-V001 · Proletary

Printed “proletaries” (English; lemma).

People drawn from the common or lower ranks; here, common soldiers.

Here: The many dead soldiers receive little or no historical recognition, while a general may briefly retain a name.

Context: Burton’s rhetorical example says fifteen thousand are killed but scarcely fifteen remembered, perhaps only the general. It is not a documented casualty count. His surrounding criticism of false honour explicitly preserves the necessity and honour of soldiering as the world is, while condemning unjust war and destructive vainglory.

Source; Context passages: DJR-010-05

Edition page: 32–33; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: proletaries

Modern rendering: common soldiers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The plural noun is rendered by the local military role: common marks rank and soldiers specifies the combatants. It is not the later political category proletariat.

Context passages: DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-06, DJR-010-07, DJR-010-08

proling

BAL-0294-V016 · Law and justice

Printed “proling” (English; lemma).

Prowling in search of prey, hence predatory.

Here: An officer using public authority to exploit inferiors.

Context: Burton’s constitution prohibits such conduct; it is not a description of every officer.

Source; Context passages: DJR-016-36

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no proling officer

Modern rendering: no predatory official

Word and construction: Proling supplies predatory, officer official; no preserves the prohibition.

Context passages: DJR-016-28, DJR-016-29, DJR-016-30, DJR-016-31, DJR-016-32, DJR-016-33, DJR-016-34, DJR-016-35, DJR-016-37, DJR-016-38, DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-42, DJR-016-43

Alignment conventions: A1.

Promotio

BAL-0280-V013 · Living and preferment

Printed “promotionis” (Latin; lemma).

Of advancement or promotion; genitive singular of promotio.

Here: Nobles are said to welcome marriage into the bishop of Ely’s family in hope of advancement.

Context: Burton’s hostile account follows William of Newburgh. The adjacent English adds money explicitly; it is a separate restatement, not a literal definition of the Latin noun.

Source; Context passages: DJR-122-11

Edition page: 479; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sub spe magnæ promotionis

Modern rendering: in the hope of great advancement

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sub spe is in the hope, magnæ great and promotionis of advancement; magnæ agrees with promotionis, not spe. The genitive phrase depends on spe.

Context passages: DJR-122-09, DJR-122-10, DJR-122-12

Supporting source notes: N09381, N09383

Further local use

Printed “promotionem” (Latin; lemma).

Citation key: Promotio.

Advancement; accusative singular, object of ferunt together with securitatem.

Here: Advancement is the worldly reward supposedly earned by accommodating flattery and uncritical assent.

Context: Burton’s ironic catalogue attacks the worldly judgment that calls conscientious people foolish; the next paragraph reverses that verdict through Christian judgment.

Source; Context passages: DJR-007-14

Edition page: 19; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quæ promotionem ferunt & securitatem

Modern rendering: that bring advancement and security

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Quæ supplies that, ferunt bring, promotionem advancement and securitatem security; the whole relative clause is aligned.

Sense relation: Related advancement or livelihood application, retaining its own grammar, institution, agency and argumentative qualification.

Context passages: DJR-007-12, DJR-007-13, DJR-007-15, DJR-007-16

proper

BAL-0227-V001 · Proper

Printed “proper” (English; lemma).

Suitable or appropriate to the condition treated.

Here: Proper qualifies the remedies’ fitness for bodily diseases; it does not name the physician’s ownership of them.

Context: Burton’s comparison of medical and spiritual professions in defending his subject.

Source: DJR-006-20; Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: proper remedies

Modern rendering: appropriate remedies

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-006-19, DJR-006-21, DJR-006-22, DJR-006-23

proper

BAL-0227-V002 · Proper

Printed “proper” (English; lemma).

Belonging or pertaining to a person or field.

Here: Them both means clergy and physicians. Proper here allows shared relevance, not exclusive possession by one profession; this subject is explicit modern supply for the original pronoun.

Context: Burton defends his mixed subject while disclaiming an intention to practise medicine.

Source: DJR-006-22; Edition page: 16; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tis proper to them both

Modern rendering: this subject belongs to both professions

Alignment scope: Complete predicative construction with contextual nouns supplied for the original pronouns

Word and construction: Proper to contributes belongs to; them both is expanded to both professions, and it to this subject, from the preceding discussion.

Context passages: DJR-006-19, DJR-006-20, DJR-006-21, DJR-006-23

proper

BAL-0227-V003 · Proper

Printed “proper” (English; lemma).

Handsome or well-formed in bodily appearance.

Here: The handsome person can readily be pointed out, unlike the learned person whose distinction requires time and effort.

Context: Burton adapts Seneca to his argument about the rarity and cost of learning; the added dress details are not all in the located Seneca passage.

Source: DJR-047-08; Edition page: 131; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a proper man

Modern rendering: a handsome man

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-047-06, DJR-047-07, DJR-047-09, DJR-047-10

Further local use

Printed “proper” (English; lemma).

Citation key: proper.

Here: Proper means handsome, and of person makes bodily appearance explicit. Cymon’s good looks coexist with the foolishness Burton initially assigns him; social graces are acquired later.

Context: Burton’s summary of Boccaccio, whose violent sequel is compressed into valorous exploits in the continuation.

Source: DJR-131-66; Edition page: 533; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a proper man of person

Modern rendering: a handsome man in person

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-131-65, DJR-131-67, DJR-132-01

Further local use

Printed “properest” (English; lemma).

Citation key: proper.

Here: Properest is the superlative handsome; man of person expressly concerns bodily appearance. The whole phrase supplies the field of comparison within the country.

Context: Burton claims ancient peoples chose rulers for looks; the editorial Strabo comparison gives beauty among several qualifications and does not substantiate his generalization to Indians and Persians.

Source: DJR-117-22; Edition page: 454; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the properest man of person the country could afford

Modern rendering: The handsomest man the country could offer

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-117-21, DJR-117-23

proper

BAL-0227-V004 · Proper

Printed “proper” (English; lemma).

Distinct or particular, marking a kind.

Here: Proper distinguishes a subtype in the historical reproductive explanation associated with older unmarried women, nuns and widows. It is not praise of the condition or a reference to beauty.

Context: Burton’s historical account of stopped discharges, attributed to medical writers and followed by an appeal for compassion.

Source: DJR-056-58; Edition page: 173–174; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a proper kinde of melancholy

Modern rendering: a distinct kind of melancholy

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-056-56, DJR-056-57, DJR-056-59, DJR-057-01

proper

BAL-0227-V005 · Proper

Printed “proper affection” (English; lemma).

An organ’s own disorder, originating in itself.

Here: His refers to the brain, and affection means disorder. Proper distinguishes direct disturbance from physiological sympathy with another part.

Context: Burton reports competing historical explanations of brain disorder, not a settled present-day mechanism.

Source: DJR-057-06; Edition page: 174; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his proper affection

Modern rendering: its own particular disorder

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-057-05, DJR-057-07

proper

BAL-0227-V007 · Proper

Printed “proper” (English; lemma).

Suited or specifically applicable to a humour or disease.

Here: The phrase belongs to the classification of simples and compounds. It states historical therapeutic applicability, not independently verified efficacy.

Context: Burton’s humoral classification of medicines, after qualifying warnings about untimely or excessive purging.

Source: DJR-099-30; Edition page: 366; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: proper to this humor

Modern rendering: suited to this humour

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-099-28, DJR-099-29, DJR-099-31, DJR-099-32

Further local use

Printed “properly” (English; lemma).

Citation key: properly.

Here: Properly means appropriately; applied to means used against in the therapeutic construction. The adverb qualifies use, not ownership or bodily appearance.

Context: Burton introduces his historical categories of remedies.

Source: DJR-099-30; Edition page: 366; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Medicines properly applied to Melancholy

Modern rendering: Medicines appropriately used against melancholy

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-099-28, DJR-099-29, DJR-099-31, DJR-099-32

Further local use

Printed “proper” (English; lemma).

Citation key: proper.

Here: Proper to means suited to; simples means single medicinal substances, rendered simple remedies in the heading.

Context: Burton’s subsection heading introduces the classified remedies and opposition to imported substances.

Source: DJR-099-29; Edition page: 366; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Simples proper to Melancholy

Modern rendering: Simple remedies suited to melancholy

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-099-28, DJR-099-30

proper

BAL-0227-V008 · Proper

Printed “proper” (English; lemma).

One’s own; belonging to the particular person, place or thing.

Here: His refers to each place, and proper supplies own. The surrounding claim says these local remedies almost suit the prevailing local illnesses; it is attributed to some.

Context: Burton reports a providential or natural-provision argument, not an established rule of plant distribution.

Source: DJR-099-33; Edition page: 366; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his proper remedies

Modern rendering: its own remedies

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-099-31, DJR-099-32, DJR-099-34

Further local use

Printed “proper” (English; lemma).

Citation key: proper.

Here: Proper supplies own; domestick marks domestic or native origin; Physick means medicines. The next paragraph allows that imported plants might be grown locally if native remedies prove less suitable.

Context: Burton reports advocates of domestic medicines and then conditionally qualifies their preference.

Source: DJR-099-41; Edition page: 367; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our proper and domestick Physick

Modern rendering: our own domestic medicines

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-099-40, DJR-099-42

Further local use

Printed “proper” (English; lemma).

Citation key: proper.

Here: The colours belonging to the plants themselves, reproduced by the herbal’s pictures. Proper supplies natural or the objects’ own, rather than suitable for a medical condition.

Context: Burton praises illustrated herbals and describes Besler’s plant sizes; his general claim of accurate representation is not an independent audit of all works.

Source: DJR-081-06; Edition page: 280; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their proper colours

Modern rendering: their natural colours

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-081-05, DJR-081-07

proper

BAL-0227-V009 · Proper

Printed “Proper” (English; lemma).

Strict or primary in meaning, opposed to extended usage.

Here: Proper classifies the word jealousy’s marital/erotic sense; it does not approve the conduct. Improper in the same outline labels extended cases involving rulers, parents and others.

Context: The Third Partition synopsis distinguishes meanings, before and after marriage.

Source: DJR-107-17; Edition page: unnumbered [404] (Third Partition synopsis); Source layer: original body; Page label type: unnumbered synopsis with supplied position.

Source label: Source page unnumbered [404]

Source wording and original alignment: or Proper Before marriage

Modern rendering: Or in the strict sense: Before marriage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-107-16, DJR-107-18

Further local use

Printed “properly” (English; lemma).

Citation key: properly.

Here: Properly supplies strictly, improperly loosely, and or keeps the alternatives. This is a question of how broadly melancholy is being used, not whether the term is used appropriately in the therapeutic sense.

Context: Burton’s prefatory claim embraces literal illness and figurative folly; tis all one announces the reach of his satirical argument rather than equating medical classifications.

Source: DJR-007-08; Edition page: 18; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: properly or improperly

Modern rendering: strictly or loosely

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-007-07, DJR-007-09

proper

BAL-0227-V010 · Proper

Printed “proper passion” (English; lemma).

A characteristic property, in a traditional logical expression.

Here: Passion here means attribute, not an emotion; proper marks a property held to be characteristic of human beings. The example is the capacity for laughter.

Context: Burton invokes the traditional logical example while distinguishing ordinary smiling from affected or misinterpreted erotic signals.

Source: DJR-120-35; Edition page: 470–471; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the proper passion of a man

Modern rendering: an attribute peculiar to human beings

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-120-34, DJR-120-36

proper

BAL-0227-V011 · Proper

Printed “proper” (English; lemma).

Exclusively one’s own.

Here: Proper and only jointly express exclusiveness; it is expanded to that person from some beauty. The phrase states the jealous desire for sole enjoyment.

Context: Burton’s collected definition of jealousy, attributed to Varchi and followed by related definitions; the possessive outlook is described, not recommended.

Source: DJR-144-09; Edition page: 591; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to have it proper to himself only

Modern rendering: to have that person exclusively to himself

Alignment scope: Whole possessive-desire construction with contextual person supplied for the original pronoun

Word and construction: Proper … only jointly supplies exclusively; himself is retained, and it becomes that person from the preceding some beauty.

Context passages: DJR-144-08, DJR-144-10

proper

BAL-0227-V012 · Proper

Printed “proper” (English; lemma).

Fine or accomplished, here through eloquence.

Here: An admired man who expresses himself well. This praise concerns speech and accomplishment rather than bodily handsomeness; the preceding catalogue includes wit and integrity as well as appearance.

Context: Burton reports an ordinary phrase in his argument about qualities that attract affection; the ensuing mythographic explanation is qualified by belike.

Source: DJR-110-27; Edition page: 422; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a proper man

Modern rendering: a fine man

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Proper supplies fine; a man remains a man in the whole noun phrase.

Context passages: DJR-110-26, DJR-110-28

proper

BAL-0227-V013 · Proper

Printed “proper” (English; lemma).

Characteristic of a group: proper qualifies the erotic affliction called passion, not a logical property.

Here: Proper supplies characteristic; passion here is the erotic affliction or disease, unlike the logical attribute in DJR-120-35. The same adjective construction therefore does not make the two uses of passion identical.

Context: Burton attributes the phrase to Gordon. The associated attack on religious orders is a historical accusation; almost and if delimit the claims, and the next paragraph extends the proposed causes to any social station.

Source: DJR-116-42; Edition page: 450; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the proper passion of Nobility

Modern rendering: the characteristic passion of the nobility

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-116-41, DJR-116-43

properness

BAL-0227-V006 · Proper

Printed “propernes of person” (English; lemma).

Handsome bodily appearance.

Here: Propernes is the noun naming physical comeliness; person refers to the body or outward person. Burton contrasts this with honour acquired after Loyola’s injury.

Context: A consolatory biographical example whose cited Ribera and Macrobius references remain unresolved in the supplied notes.

Source: DJR-088-01; Edition page: 313; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: propernes of person

Modern rendering: handsome appearance

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-087-44, DJR-088-02

pseudopolitician

BAL-0291-V009 · Policy

Printed “Pseudopolititians” (English; lemma).

Sham or false statesmen: pseudo- marks falseness, and politicians denotes people claiming political competence.

Here: People exercising coercive control while failing in the public and humane duties of government.

Context: Burton’s accusation includes orders, parents and guardians who prevent marriage or relief; their motives are alleged rather than demonstrated.

Source; Context passages: DJR-063-12

Edition page: 204; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: tyrannizing Pseudopolititians

Modern rendering: tyrannical sham statesmen

Word and construction: Sham statesmen translates Pseudopolititians; tyrannical separately renders tyrannizing.

Context passages: DJR-063-11, DJR-063-13, DJR-063-14, DJR-063-15, DJR-063-16, DJR-063-17

Alignment conventions: A1.

Publius Cornutus

BAL-0243-V011 · Wittal and cuckold

Printed “Publius Cornutus” (Latin personal-name wordplay in English; phrase).

Publius Cornutus is a punning name suggesting a publicly known cuckold.

Here: Tacitus evokes silence; Publius publicity; Cornutus being horned. The comparison prefers keeping the matter private to advertising it through litigation. The names are retained rather than converted into an asserted historical pair.

Context: Burton reverses the roles of impersonator Arnaud du Tilh and Martin Guerre in the preceding example. The printed condemn remains unresolved despite the surrounding advice to disregard the matter.

Source: DJR-149-27; Edition page: 621; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Cornelius Tacitus, than Publius Cornutus

Modern rendering: Cornelius Tacitus than Publius Cornutus

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The compared names are retained; their rhetorical senses are explained rather than treated as a literal translated sentence.

Context passages: DJR-149-25, DJR-149-26, DJR-149-28

pudenda

BAL-0257-V014 · Shame

Printed “pudendis” (Latin; lemma).

The genitals; pudenda is the substantivized neuter plural, with pudendis the dative plural here.

Here: The noun identifies the bodily site in an attributed historical remedy claim.

Context: An unnamed source asserts the remedy’s effect; the paragraph’s medical and physiological claims are historical, not established efficacy or present advice.

Source; Context passages: DJR-134-42

Edition page: 548; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pudendis

Modern rendering: the genitals

Word and construction: The word alone retrieves the anatomical noun, without reproducing the surrounding procedure.

Context passages: DJR-134-41, DJR-134-43

Alignment conventions: A1.

Further local use

Printed “pudendis” (Latin; lemma).

Citation key: pudenda.

Here: The noun identifies the parts subjected to restraint in Burton’s reported account.

Context: The passage introduces an uncollated Bembo report about Kilwa and harmful genital cutting; it is a historical allegation, not established ethnographic evidence or guidance.

Source; Context passages: DJR-147-35

Edition page: 611; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pudendis

Modern rendering: their genitals

Word and construction: Genitals translates the noun; their is supplied from the women in the wider sentence.

Sense relation: The same anatomical noun occurs in the account of confinement and sexual control.

Context passages: DJR-147-34, DJR-147-36

Alignment conventions: A1.

pudenda and pœnitenda

BAL-0257-V016 · Shame

Printed “pudenda & pœnitenda” (Latin; phrase).

Things shameful and regrettable: pudenda things to be ashamed of, pœnitenda things to be regretted.

Here: The fictional talking ring alleges shameful conduct that would disgust the lover.

Context: Calcagnini’s fable is used in misogynistic disillusionment rhetoric; its imagined accusations do not establish women’s conduct. Pudenda here is not the anatomical noun.

Source; Context passages: DJR-137-64

Edition page: 563; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: pudenda & pœnitenda

Modern rendering: things shameful and regrettable

Word and construction: The two neuter plurals are rendered as descriptions of things; the conjunction remains.

Context passages: DJR-137-63, DJR-138-01

Alignment conventions: A1.

pudor

BAL-0257-V005 · Shame

Printed “pudorem” (Latin; lemma).

Shame, including distress at disgrace.

Here: Shame and public dishonour disturb noble minds in the quotation attributed to Platter.

Context: The Latin names disturbance, public dishonour and a committed fault; Burton’s following English additionally says despair. Neither is a modern prediction of inevitable outcome.

Source; Context passages: DJR-040-29

Edition page: 99 [supplied]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: Ob pudorem & dedecus publicum

Modern rendering: by shame and public dishonour

Word and construction: Ob gives the causal relation, pudorem shame, dedecus dishonour and publicum public.

Context passages: DJR-040-28, DJR-040-30, DJR-040-31, DJR-040-32, DJR-040-33, DJR-040-34, DJR-040-35, DJR-040-36, DJR-040-37

Alignment conventions: A1.

Further local use

Printed “Shame” (English; lemma).

Citation key: shame.

Here: Shame is named separately from disgrace as a cause of violent passion.

Context: The subsection supplies reported and sometimes unreliable historical examples, then contrasts people sensitive to reputation with shameless offenders.

Source; Context passages: DJR-040-29

Edition page: 99 [supplied]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: Shame and Disgrace

Modern rendering: Shame and disgrace

Word and construction: The two nouns are retained distinctly.

Sense relation: Burton’s English names the same painful response alongside the public condition.

Context passages: DJR-040-28, DJR-040-30, DJR-040-31, DJR-040-32, DJR-040-33, DJR-040-34, DJR-040-35, DJR-040-36, DJR-040-37

Alignment conventions: A1.

Further local use

Printed “abashed” (English; lemma).

Citation key: abashed.

Here: The minister is ashamed after being seen during sudden bodily illness.

Context: Foreest’s reported case concerns humiliation and feared accusation, not a proved moral offence; the original margin explicitly says he suspected an accusation.

Source; Context passages: DJR-040-34

Edition page: 99–100 [supplied; PDF200]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: so abashed

Modern rendering: so ashamed

Word and construction: The degree so remains and abashed becomes ashamed.

Sense relation: Shame arises from exposure and feared judgment rather than established wrongdoing.

Context passages: DJR-040-33, DJR-040-35, DJR-040-36, DJR-040-37

Alignment conventions: A1.

Further local use

Printed “ashamed” (English; lemma).

Citation key: ashamed.

Here: The imagined speaker describes exposed crimes and public punishment.

Context: This is an acknowledged-offender objection. Burton answers with the short life of scandal and shared fallibility, then expressly calls for repentance, forgiveness, amends and reform at DJR-097-38.

Source; Context passages: DJR-097-28

Edition page: 356; Source layer: original body; Page label type: printed source label.

Source and modern wording: I am ashamed, disgraced, dishonoured

Word and construction: The unchanged first-person construction belongs to the objecting sufferer, not Burton’s confession.

Sense relation: Here the sense occurs with acknowledged misconduct, unlike innocent social blushing.

Context passages: DJR-097-29, DJR-097-30, DJR-097-31, DJR-097-32, DJR-097-33, DJR-097-34, DJR-097-35, DJR-097-36, DJR-097-37, DJR-097-38, DJR-097-39, DJR-097-40, DJR-097-41

Alignment conventions: A1.

Further local use

Printed “pudor” (Latin; lemma).

Citation key: pudor.

Here: Shame is one possible response to hurtful jokes.

Context: The Castiglione-associated warning protects distressed people and social superiors; Burton allows sociable humour while rejecting harmful jesting.

Source; Context passages: DJR-051-43

Edition page: 150; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: In multis pudor, in multis iracundia

Modern rendering: in many, shame; in many, anger

Word and construction: In multis means in many, pudor shame and iracundia anger; the responses remain alternatives rather than one emotion.

Sense relation: The noun names humiliation produced by mockery.

Context passages: DJR-051-44, DJR-051-45, DJR-051-46, DJR-051-47, DJR-051-48

Alignment conventions: A1.

Further local use

Printed “pudor” (Latin; lemma).

Citation key: pudor.

Here: Shyness holds some people back, while fear holds others back.

Context: The compressed Latin precedes Burton’s broader English about impeded progress.

Source; Context passages: DJR-059-39

Edition page: 188; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: timor hos, pudor impedit illos

Modern rendering: fear holds these back, shyness those

Word and construction: Timor gives fear, hos these, pudor shyness, impedit holds back and illos those; the verb is understood in the first Latin clause and the second English clause.

Sense relation: The same Latin noun has the socially inhibiting sense, not necessarily disgrace.

Context passages: DJR-059-37, DJR-059-38, DJR-059-40

Alignment conventions: A1.

Further local use

Printed “pudor” (Latin; lemma).

Citation key: pudor.

Here: The claim that all shame follows a fault is attributed to Aristotle and explicitly challenged.

Context: Burton replies that fear, force, inexperience and bodily conditions can also produce it; Dandinus’s force remains a specific unresolved sense.

Source; Context passages: DJR-064-14

Edition page: 209; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: omnis pudor ex vitio commisso

Modern rendering: all shame comes from a fault committed

Word and construction: Omnis gives all, pudor shame, ex from, vitio a fault and commisso committed; comes supplies the absent linking verb.

Sense relation: A universal account of the noun’s cause is quoted and then rejected.

Context passages: DJR-064-11, DJR-064-12, DJR-064-13, DJR-064-15

Alignment conventions: A1.

Further local use

Printed “pudor” (Latin; lemma).

Citation key: pudor.

Here: The grieving speaker asks what shame or limit there can be in mourning a dear friend.

Context: Horace’s line is placed in the objection; Burton’s separate English asks who can blame the sorrow, before a harsh pseudo-Senecan reply rebukes dependence on one friend.

Source; Context passages: DJR-095-02

Edition page: 345; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quis desiderio sit pudor aut modus Tam chari capitis

Modern rendering: What shame or limit can there be in grieving For someone so dear

Word and construction: Quis supplies what, pudor shame, aut or, modus limit; desiderio is rendered in grieving and tam chari capitis for someone so dear. Sit becomes can there be.

Sense relation: Shame appears as possible restraint upon grief, inside an objection rather than the final consolation.

Context passages: DJR-094-54, DJR-095-01, DJR-095-03, DJR-095-04, DJR-095-05, DJR-095-06

Alignment conventions: A1.

Further local use

Printed “bashfulness” (English; lemma).

Citation key: bashfulness.

Here: The English portion of the original margin says Alexander of Aphrodisias makes all bashfulness a virtue, adding that he experienced it even in very old age.

Context: This is Alexander’s attributed universal claim, placed beside Aristotle’s opposed account of shame from wrongdoing and Burton’s objection; it is not Burton’s unqualified endorsement.

Source; Context passages: DJR-064-14

Edition page: 209; Source layer: original marginal quotation.

Note; Modern note: N04771

Page label type: printed source label.

Source wording and original alignment: makes all bashfulness a vertue

Modern rendering: makes all bashfulness a virtue

Word and construction: The English marginal noun remains unchanged; vertue becomes virtue and all retains the universal scope. The following Latin adds the reported old-age experience.

Modern container: note

Sense relation: The same bashful feeling receives a contrary universal moral evaluation in an attributed marginal claim.

Context passages: DJR-064-11, DJR-064-12, DJR-064-13, DJR-064-15

Alignment conventions: A1.

pudor

BAL-0257-V011 · Shame

Printed “pudor” (Latin; lemma).

Modesty or a moral sense of shame.

Here: Modesty adorns a maiden more than ornaments, in the argument attributed to Guevara.

Context: Burton follows the Latin with a separate English gloss calling this chastity; the two renderings should not be collapsed. The exact Guevara source remains 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: quàm virgini pudor

Modern rendering: as modesty adorns a maiden

Word and construction: Quàm gives as, virgini to or for a maiden, pudor modesty; adorns is supplied from the preceding ornament comparison.

Context passages: DJR-121-42, DJR-121-44

Alignment conventions: A1.

Further local use

Printed “pudor” (Latin; lemma).

Citation key: pudor.

Here: Tender modesty reveals the lovers’ feelings in the attributed Latin verse.

Context: The following English couplet is Burton’s separate adaptation; this literary interpretation does not make all blushing a sign of romantic consent.

Source; Context passages: DJR-126-57

Edition page: 506; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Et tener affectum prodit utrique pudor

Modern rendering: And tender modesty reveals the feeling in them both

Word and construction: Et gives and, tener tender, pudor modesty, prodit reveals, affectum the feeling and utrique in them both.

Sense relation: The modest feeling has an expressive role in a literary account of love.

Context passages: DJR-126-53, DJR-126-54, DJR-126-55, DJR-126-56, DJR-126-58

Alignment conventions: A1.

Further local use

Printed “pudor” (Latin; lemma).

Citation key: pudor.

Here: The fictional lover bids modesty farewell along with chastity and honour.

Context: Parthenis’s declaration is reported from Aristaenetus; the printed book 6 reference is unusable for the usual two-book collection. The body orders shame, honour and honesty differently.

Source; Context passages: DJR-129-04

Edition page: 517; Source layer: original marginal quotation.

Note; Modern note: N10032

Page label type: printed source label.

Source wording and original alignment: Valeat pudor

Modern rendering: Farewell modesty

Word and construction: Valeat supplies farewell or let it go; pudor modesty.

Modern container: note

Sense relation: The same moral restraint is deliberately rejected by a fictional speaker.

Context passages: DJR-129-03, DJR-129-05

Alignment conventions: A1.

Further local use

Printed “shame” (English; lemma).

Citation key: shame.

Here: The English declaration renounces shame before honour and chastity.

Context: This is Parthenis’s fictional speech, not Burton’s own renunciation.

Source; Context passages: DJR-129-04

Edition page: 517; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: farewell shame, farewell honour, farewell honesty

Modern rendering: farewell shame, farewell honour, farewell chastity

Word and construction: Shame and honour remain; honesty becomes chastity. The Latin margin has modesty, chastity, honour in a different order.

Sense relation: The English body supplies the same renunciation of restraint with its own wording and order.

Context passages: DJR-129-03, DJR-129-05

Alignment conventions: A1.

pudor

BAL-0257-V015 · Shame

Printed “pudorem” (Latin; lemma).

Shame, used euphemistically for the private parts.

Here: The naked figure conceals his private parts with his left hand in Lucian’s allegorical picture.

Context: This is an attributed allegory of dependence and degradation, not a clinical case. The supplied translation preserves the euphemism his shame.

Source; Context passages: DJR-044-26

Edition page: 117–118; Source layer: original marginal quotation.

Note; Modern note: N03192

Page label type: printed source label.

Source wording and original alignment: læva pudorem occultans

Modern rendering: concealing his shame with his left hand

Word and construction: Occultans gives concealing, pudorem shame, læva with his left hand; his and hand unfold the possessive bodily context and elliptical noun.

Modern container: note

Context passages: DJR-044-24, DJR-044-25, DJR-044-27

Alignment conventions: A1.

pudor aut juvat aut lædit

BAL-0257-V008 · Shame

Printed “pudor aut juvat aut lædit” (Latin; phrase).

Bashfulness either helps or harms: pudor bashfulness, aut … aut either … or, juvat helps and lædit harms.

Here: Lodovicus’s maxim allows opposite effects, before Burton says it harms the sufferers under discussion.

Context: The body reverses the order to hurts or helps; Platter’s dismissal is conditional on fear or suspicion, and the public-attention quotation is sarcastic.

Source; Context passages: DJR-106-03

Edition page: 397; Source layer: original marginal quotation.

Note; Modern note: N08008

Page label type: printed source label.

Source wording and original alignment: pudor aut juvat aut lædit

Modern rendering: bashfulness either helps or harms

Word and construction: Each component is translated; the original marginal order remains distinct from Burton’s body.

Modern container: note

Context passages: DJR-106-01, DJR-106-02, DJR-106-04

Alignment conventions: A1.

Further local use

Printed “Bashfulness” (English; lemma).

Citation key: bashfulness.

Here: The English maxim gives the possible harms before the possible benefits.

Context: Burton applies the harmful side to these sufferers, without asserting that bashfulness always harms everyone.

Source; Context passages: DJR-106-03

Edition page: 397; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Bashfulness either hurts or helps

Modern rendering: Bashfulness either harms or helps

Word and construction: Hurts becomes harms; the order differs from the Latin marginal helps or harms.

Sense relation: The English restatement has the same two alternatives in reverse order.

Context passages: DJR-106-01, DJR-106-02, DJR-106-04

Alignment conventions: A1.

Further local use

Printed “de pudore” (Latin; phrase).

Citation key: de pudore.

Here: The book title introduces Lodovicus’s account of blushing.

Context: This is the same work later styled On Bashfulness in the local treatment discussion.

Source; Context passages: DJR-064-13

Edition page: 208–209; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: de pudore

Modern rendering: On Shame

Word and construction: The preposition and noun are translated as a title.

Sense relation: The title names the subject whose possible effects are distinguished in the maxim.

Context passages: DJR-064-11, DJR-064-12, DJR-064-14, DJR-064-15

Alignment conventions: A1.

Further local use

Printed “de Pudore” (Latin; phrase).

Citation key: de pudore.

Here: The same title appears beside the two-sided maxim.

Context: The local English choice emphasizes the shyness of the sufferers.

Source; Context passages: DJR-106-03

Edition page: 397; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: de Pudore

Modern rendering: On Bashfulness

Word and construction: The capitalization varies; pudore is rendered bashfulness here rather than shame.

Sense relation: The title’s alternative translation reflects local emphasis, not a separate Latin word.

Context passages: DJR-106-01, DJR-106-02, DJR-106-04

Alignment conventions: A1.

pudor malus

BAL-0257-V009 · Shame

Printed “pudor malus” (Latin; phrase).

Bad or harmful shame: pudor shame and malus bad.

Here: False shame prevents disclosure of untreated suffering.

Context: The Horatian image follows an instruction to disclose mental trouble; the subsequent paragraph says concealment worsens it. This is Burton’s counsel, not a new treatment recommendation.

Source; Context passages: DJR-069-22

Edition page: 228; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Stultorum incurata pudor malus ulcera celat

Modern rendering: False shame hides the untreated sores of fools

Word and construction: Pudor malus gives false shame, celat hides, incurata untreated, ulcera sores and stultorum of fools. False is a contextual rendering of harmful or misplaced shame.

Context passages: DJR-069-21, DJR-069-23

Alignment conventions: A1.

Further local use

Printed “bashfulnes” (English; lemma).

Citation key: bashfulness.

Here: The embarrassment is the reason for concealing mental trouble that Burton warns against.

Context: Do not conceal and freely disclose are the paragraph’s directions; the feeling is not praised here.

Source; Context passages: DJR-069-21

Edition page: 228; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: out of bashfulnes

Modern rendering: out of embarrassment

Word and construction: The causal phrase remains; bashfulnes becomes embarrassment.

Sense relation: The English lead-in gives the same harmful inhibiting feeling.

Context passages: DJR-069-22, DJR-069-23

Alignment conventions: A1.

pupil

BAL-0242-V008 · Parents and children

Printed “pupils” (English; lemma).

Minors under guardianship.

Here: Pupils names wards, not classroom learners; overseers protect both wards and widows’ property.

Context: This is Burton’s imagined commonwealth, followed by annual accounting and a socially restricted choice of officials.

Source; Context passages: DJR-016-10

Edition page: 61–62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Overseers of pupils, widows goods

Modern rendering: guardians of wards and widows’ property

Alignment scope: Coordinated objects of oversight, with modern possessive punctuation clarifying the second object

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-016-06, DJR-016-07, DJR-016-08, DJR-016-09, DJR-016-11

Further local use

Printed “pupillis” (Latin; lemma).

Citation key: pupillus.

Here: Pupillis is ablative plural of pupillus after de; liberis means children, charis dear ones, and the remaining words specify entrustment to our care.

Context: Vives is cited for protective anxiety about harm or disgrace rather than beauty.

Source; Context passages: DJR-144-13

Edition page: 591; Source layer: original marginal quotation.

Note; Modern note: N11352

Page label type: printed source label.

Source wording and original alignment: de pupillis, liberis charisq; curæ nostræ concreditis

Modern rendering: concerning wards, children and dear ones entrusted to our care

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-144-10, DJR-144-11, DJR-144-12, DJR-144-14

Further local use

Printed “pupilli” (Latin; lemma).

Citation key: pupillus.

Here: Pupilli is nominative plural of pupillus: wards. Ut makes the comparison; ob inscitiam supplies the reason, and non regunt sed reguntur contrasts governing with being governed.

Context: Burton attributes this to Polydore Vergil, whose precise passage remains uncollated. The kings are compared to wards, not asserted to be legal minors.

Source; Context passages: DJR-096-09

Edition page: 350; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: multi reges ut pupilli ob inscitiam non regunt sed reguntur

Modern rendering: many kings, like wards, do not govern but are governed because of their ignorance

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-096-08, DJR-096-10

quaere peregrinum

BAL-0261-V007 · Abraham men

Printed “quære peregrinum” (Latin; phrase).

Latin quaere means seek or find; peregrinum means a stranger or someone from elsewhere.

Here: The instruction means find someone who does not know you in the Horatian rejection.

Context: Horace’s neighbors reject a known deceiver despite real injury; Burton inserts the line into his satire of indiscriminate refusal. The source character’s history does not establish guilt in every petitioner.

Source; Context passages: DJR-112-15

Edition page: 430; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quære peregrinum

Modern rendering: find someone who does not know you

Word and construction: The supplied rendering unfolds the contextual force of stranger; the relative clause is not a separately printed Latin phrase.

Context passages: DJR-112-07, DJR-112-08, DJR-112-09, DJR-112-10, DJR-112-11, DJR-112-12, DJR-112-13, DJR-112-14, DJR-112-16, DJR-112-17, DJR-112-18, DJR-112-19, DJR-112-20, DJR-112-21

Alignment conventions: A1.

quaestor

BAL-0290-V012 · Commonwealth

Printed “Questors” (English; lemma).

Public financial officers.

Here: Financial administrators among the proposed civic officers, followed by a requirement to account for receipts and expenditure.

Context: Burton’s imagined institutions borrow the ancient title; this is not a description of one uniform contemporary English office.

Source; Context passages: DJR-016-10

Edition page: 61–62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Questors

Modern rendering: quaestors

Word and construction: The modern spelling preserves the office-name and its financial function.

Context passages: DJR-016-11, DJR-016-12

Alignment conventions: A1.

quarumlibet rerum inhonestam & insatiabilem cupiditatem

BAL-0245-V004 · Covetousness

Printed “quarumlibet rerum inhonestam & insatiabilem cupiditatem” (Latin; phrase).

Cupiditatem means desire; inhonestam, dishonourable; insatiabilem, insatiable; quarumlibet rerum, for things of any kind.

Here: The Latin definition attributed to Augustine extends the object beyond money, while Burton’s own English gloss narrows it to gain.

Context: Burton reports Augustine’s definition and then supplies his own English; the two object-ranges should remain distinct.

Source: DJR-044-12; Edition page: 116; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quarumlibet rerum inhonestam & insatiabilem cupiditatem

Modern rendering: a dishonourable and insatiable desire for things of any kind

Word and construction: The complete Latin construction has the same scope as this fresh rendering; things of any kind comes from quarumlibet rerum, not from cupiditatem alone.

Qualification: Burton’s adjacent an unhonest and unsatiable desire of gain is narrower than the Latin. The supplied modern column preserves it separately as a dishonourable and insatiable desire for gain.

Context passages: DJR-044-11, DJR-044-13, DJR-044-14

Alignment conventions: A1.

quean

BAL-0212-V004 · Quean and slut

Printed “Quean” (English; lemma).

An abusive designation for a sexually disreputable woman.

Here: Heloise’s reported preference places a stigmatized personal bond above imperial marriage and rank.

Context: Burton condenses Heloise’s declaration; the English quean/queen contrast is his sharpened rank-pun.

Source: DJR-129-62; Edition page: 521; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his vassal, his Quean, then the worlds Empresse or Queen

Modern rendering: his slave, his mistress, than the world’s empress or queen

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Quean contributes the sexually stigmatized mistress; vassal supplies slave and Queen the contrasting rank.

Context passages: DJR-129-61, DJR-129-63

quean

BAL-0212-V006 · Quean and slut

Printed “quean” (English; lemma).

A disparaging name for a woman, here hussy.

Here: The word joins a grotesque hostile catalogue of faults that the lover nevertheless overlooks.

Context: Burton stages the hostile observer’s judgement; a later perhaps qualifies the separate unchastity accusation.

Source: DJR-129-32; Edition page: 519; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a nasty, rank, rammy, filthy, beastly quean

Modern rendering: a nasty, rank hussy, stinking like a ram, filthy and beastly

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a disparaging name for a woman, here hussy.

Context passages: DJR-129-30, DJR-129-31, DJR-129-33

quean

BAL-0212-V007 · Quean and slut

Printed “queans” (English; lemma).

Prostitutes.

Here: Economic deprivation and a husband’s harsh conduct are given as causes, with retaliation separately added.

Context: Burton invokes Nevizzano while instructing husbands to support wives and allow reasonable freedom; the next paragraph warns against his opposite extreme.

Source: DJR-150-54; Edition page: 629; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: turn queans by compulsion

Modern rendering: are driven to prostitution

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes prostitutes.

Context passages: DJR-150-53, DJR-150-55, DJR-148-39, DJR-148-40, DJR-148-41

Further local use

Printed “queans” (English; lemma).

Here: Their presence reveals that the narrator has been led into a brothel.

Context: Burton retells Petronius’s fictional episode, not an observed event.

Source: DJR-125-62; Edition page: 499; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the naked queans

Modern rendering: the naked prostitutes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes prostitutes.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Further local use

Printed “quean” (English; lemma).

Here: Nevizzano proposes that prior knowledge would forestall a jealous man’s fear of deception.

Context: Burton reports a paradoxical recommendation; the following Senecan rape case is a separate rhetorical example, not proof of the advice.

Source: DJR-149-45; Edition page: 623; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: marry a quean

Modern rendering: marry a prostitute

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a prostitute.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

quean

BAL-0212-V008 · Quean and slut

Printed “quean” (English; lemma).

A disparaging name for a woman.

Here: Fortunata’s wealth transforms the reception of a formerly despised woman.

Context: Burton adapts Petronius: her ascent to heaven is social elevation, not death, as the supplied note explains.

Source: DJR-052-40; Edition page: 156; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a base quean

Modern rendering: a low woman

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Quean contributes woman under a contemptuous description; base supplies low. The full phrase conveys the judgement of disparaged standing.

quid pro quo

BAL-0256-V007 · Revenge

Printed “quid pro quo” (Latin; phrase).

Something for something: quid means something, pro for or in return for, quo something in that relation.

Here: The phrase restates reciprocal censure or requital.

Context: It accompanies lex talionis in the author’s playful defence; it does not here denote an allegation of a corrupt bargain.

Source; Context passages: DJR-005-07

Edition page: 9; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: quid pro quo

Modern rendering: something for something

Word and construction: The three components retain the reciprocal construction.

Context passages: DJR-005-06, DJR-005-08

Alignment conventions: A1.

rabula forensis

BAL-0294-V008 · Law and justice

Printed “rabulas forenses” (Latin; phrase).

A courtroom ranter: rabula means a noisy or wrangling advocate, and forensis belonging to the forum or law court. The printed words are plural inflections.

Here: Burton’s Latin designation for the pettifoggers he attacks.

Context: The phrase is inside his qualification exempting worthy lawyers from the satire.

Source; Context passages: DJR-013-26

Edition page: 49–50; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rabulas forenses

Modern rendering: courtroom ranters

Word and construction: Forenses supplies courtroom, rabulas ranters; the insulting expression belongs to Burton.

Context passages: DJR-013-24, DJR-013-25, DJR-013-27, DJR-013-28, DJR-013-29, DJR-013-30, DJR-013-31, DJR-013-32, DJR-013-33, DJR-013-34, DJR-013-35, DJR-013-36, DJR-013-37, DJR-013-38, DJR-013-39, DJR-013-40, DJR-013-41, DJR-013-42

Alignment conventions: A1.

rational love

BAL-0200-V010 · Love

Printed “Rationall Love” (English; phrase).

Love associated with knowledge or intellect.

Here: Burton calls this proper to human beings, then extends the discussion to God and angels before returning to mortal human love.

Context: Burton’s classification moves between human faculties and a theological hierarchy; its transition remains visible.

Source: DJR-109-15; Edition page: 416; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Rationall Love

Modern rendering: rational love

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Rational modifies love as the third category after natural and sentient love.

Qualification: The text itself says both proper to men and appears in God, Angels, Men; these statements are not silently harmonized.

Context passages: DJR-109-05, DJR-109-25, DJR-109-27

Reduce

BAL-0283-V002 · Plausible

Printed “reduce” (English; lemma).

Bring back or restore.

Here: The people addressed are to be restored to health, as the modern text makes explicit.

Context: Burton’s counsel is to seek restoration, not a guarantee that gentle persuasion cures every sufferer. The conditional harsher sequel remains part of the historical argument.

Source; Context passages: DJR-084-28

Edition page: 297; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by all plausible means to seek to reduce them

Modern rendering: try by every agreeable means to bring them back to health

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Seek supplies try, reduce bring back, them them; to health specifies the intended restored state from the medical context. By every agreeable means translates the preceding original by all plausible means, so the modern rearranges that adjunct within this construction.

Context passages: DJR-084-25, DJR-084-26, DJR-084-27, DJR-084-29, DJR-084-30

rejoice at another’s mischief

BAL-0246-V005 · Envy, malice and hatred

Printed “rejoyce at other mens mischief” (English; phrase).

Rejoice means take joy; mischief here is harm or misfortune suffered.

Here: Other people’s harm is the object of the malicious pleasure.

Context: Burton’s general we describes the mixed affection, followed by grief at their prosperity.

Source: DJR-025-29; Edition page: 25; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rejoyce at other mens mischief

Modern rendering: rejoice in other people’s misfortunes

Word and construction: Rejoyce is modernized to rejoice; misfortunes clarifies mischief as suffered harm rather than mischievous behaviour.

Context passages: DJR-025-28, DJR-025-30

Alignment conventions: A1.

rem dissimulare

BAL-0248-V005 · Dissimulation

Printed “rem dissimulavit” (Latin; phrase).

Rem means the matter; dissimulavit means concealed or pretended not to notice it.

Here: The wife perceives her husband’s conduct yet treats the maid kindly and takes no outward notice.

Context: This is Burton’s reported anecdote; the supplied note corrects his confused naming of Tertia Aemilia and her relationship.

Source: DJR-149-20; Edition page: 620; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rem dissimulavit

Modern rendering: pretended not to notice

Word and construction: The English supplies the idiomatic outward response; rem is the affair already perceived, not an assertion that the woman is unaware.

Qualification: Burton prints Tertius Æmilius wife; the supplied editorial note identifies Tertia Aemilia, wife of Scipio Africanus and mother of Cornelia.

Context passages: DJR-149-21, DJR-149-22

Alignment conventions: A1.

renowned

BAL-0250-V005 · Fame and reputation

Printed “renowned” (English; lemma).

Widely known or celebrated.

Here: Those called renowned soldiers are accused of savage conduct in the surrounding complaint.

Context: Burton reports Heuterus’s complaint that violent men receive heroic names; being celebrated does not certify moral worth.

Source: DJR-010-03; Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: valiant and renowned souldiers

Modern rendering: valiant and renowned soldiers

Word and construction: The phrase preserves the bestowed public description within the critical account of false honour.

Context passages: DJR-010-01, DJR-010-02, DJR-010-04

Alignment conventions: A1.

Further local use

Printed “famous” (English; lemma).

Citation key: famous.

Here: Three famous physicians give different opinions on the same patient.

Context: Burton reports disagreement and difficulty classifying melancholy; renown does not guarantee agreement or diagnostic certainty.

Source; Context passages: DJR-027-56

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: famous doctors in Italy

Modern rendering: famous physicians in Italy

Word and construction: Famous retains positive professional renown; doctors becomes physicians to specify the profession.

Sense relation: Professional renown is another application of being celebrated, but does not certify the correctness of an opinion.

Context passages: DJR-027-55, DJR-027-57

Alignment conventions: A1.

repudio

BAL-0234-V044 · Marriage

Printed “repudiavit” (Latin; lemma).

Rejected or repudiated a wife.

Here: Repudiavit is a past-tense verb from repudio; her and because of make the compressed object and alleged reason explicit. The following phrase condemns the act as plainly unlawful.

Context: William of Newburgh’s source account says the motive is uncertain and calls the woman the Danish king’s sister; Burton’s body differs in kinship and locator and says they say. The next paragraph reports criticism of the bad-breath explanation.

Source; Context passages: DJR-137-10

Edition page: 559; Source layer: original marginal quotation.

Note; Modern note: N10744

Page label type: printed source label.

Source wording and original alignment: vel latentem fœditatem repudiavit, rem faciens plane illicitam, & regiæ personæ multum indecoram

Modern rendering: or he rejected her because of a hidden foulness, doing something plainly unlawful and highly unbecoming a royal person

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The note supplies he and her from the narrated persons and because of to express the elliptical motive; rem faciens plane illicitam supplies doing something plainly unlawful.

Modern container: note

Context passages: DJR-137-08, DJR-137-09, DJR-137-11, DJR-137-12

reputation

BAL-0250-V006 · Fame and reputation

Printed “reputation” (English; lemma).

Public estimation or one’s good name.

Here: The noble-minded person’s acute sensitivity to a damaged name causes anguish.

Context: Burton contrasts shameless indifference with extreme sensitivity; the nightingale story is a reported comparison, not verified natural history.

Source: DJR-040-37; Edition page: 100 [PDF200]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

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: tender of his reputation

Modern rendering: sensitive about his reputation

Word and construction: Tender means sensitive; the phrase describes the person’s response to public esteem.

Context passages: DJR-040-35, DJR-040-36

Alignment conventions: A1.

Res est operosa

BAL-0203-V010 · Courtship and wooing

Printed “res est operosa” (Latin; phrase).

It is a laborious business: res means affair or business, operosa laborious.

Here: The printed Latin says deceiving a trusting girl is difficult, contradicting Burton’s immediate English claim that it is soon done and no great feat.

Context: A line attributed to Ovid; the supplied edition distinguishes Burton’s printed wording, his following gloss and Ovid’s differing negative construction.

Source; Context passages: DJR-125-16

Edition page: 495; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Fallere credentem res est operosa puellam

Modern rendering: To deceive a trusting girl is a laborious business

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The whole clause is matched; fallere supplies deceive, credentem trusting, and puellam girl. No negative is printed in Burton’s line.

Qualification: N09635 reports Heroides 2.63–64 with non est operosa … gloria, no difficult glory. The discrepancy remains visible rather than silently changing the original.

Context passages: DJR-125-15, DJR-125-17, DJR-125-18, DJR-125-19

respublica

BAL-0290-V003 · Commonwealth

Printed “respublica” (Latin; lemma).

A commonwealth or political community; the Latin expression names public affairs or the organized state.

Here: The community cannot flourish under an ailing head, in the cited political-body maxim.

Context: The margin attributes this maxim to John of Salisbury; Burton applies the image to allegedly tyrannical rule.

Source; Context passages: DJR-013-11

Edition page: 47; Source layer: original marginal quotation.

Note; Modern note: N00825

Page label type: printed source label.

General passage page label: 47–48

Source wording and original alignment: Non viget respublica cujus caput infirmatur

Modern rendering: A commonwealth cannot flourish when its head is ailing

Word and construction: Respublica is commonwealth; the negative and the condition of its head belong to the complete maxim.

Modern container: note

Context passages: DJR-013-10, DJR-013-12

Alignment conventions: A1.

Further local use

Printed “Resp.” (Latin; lemma).

Citation key: respublica.

Here: The commonwealth, allegedly afflicted by harms originating in universities’ own misconduct.

Context: Burton includes himself and university men in the accusation; contemptuous social-origin language in its continuation is his polemic.

Source; Context passages: DJR-050-02

Edition page: 143 [sequence]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: Quod tot Resp. malis afficiatur, à nobis seminarium

Modern rendering: The commonwealth’s many evils have their seedbed in us

Word and construction: Resp. abbreviates respublica; the Latin subordinate statement that it suffers many evils becomes an English possessive subject. The seedbed is attributed to us.

Source page qualification: Sequence page 143; no printed page numeral is visible. Scan page 243.

Context passages: DJR-050-01, DJR-050-03, DJR-050-04

Alignment conventions: A1.

Further local use

Printed “respub.” (Latin; lemma).

Citation key: respublica.

Here: The commonwealth represented by its public officials.

Context: John of Salisbury’s reported objection is that official recreation would make the state seem frivolous; Burton supports recreation with limits of occasion.

Source; Context passages: DJR-086-05

Edition page: 303; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ne respub. ludere videatur

Modern rendering: lest the commonwealth itself seem to be playing

Word and construction: Respub. abbreviates respublica; itself makes the implied identification of officials and commonwealth explicit.

Translator-supplied words: itself is an English emphasis, not a separately printed Latin pronoun.

Context passages: DJR-086-03, DJR-086-04, DJR-086-06, DJR-086-07

Alignment conventions: A1.

Further local use

Printed “rempub.” (Latin; lemma).

Citation key: respublica.

Here: The commonwealth as the object of governing.

Context: The Ricci margin describes selection by tested learning and merit, beside Burton’s proposal for advancement.

Source; Context passages: DJR-016-38

Edition page: 65; Source layer: original marginal quotation.

Note; Modern note: N01067

Page label type: printed source label.

Source wording and original alignment: Ad regendam rempub. soli literati admittuntur

Modern rendering: Only the learned are admitted to govern the commonwealth

Word and construction: Rempub. abbreviates the accusative rempublicam; ad regendam expresses purpose, to govern, and soli restricts admission to the learned.

Modern container: note

Context passages: DJR-016-34, DJR-016-35, DJR-016-36, DJR-016-37

Alignment conventions: A1.

respublica caelestis

BAL-0290-V015 · Commonwealth

Printed “Rempub. cœlestem” (Latin; phrase).

The heavenly commonwealth: Rempub. abbreviates rempublicam, commonwealth, and cœlestem means heavenly.

Here: The community of heaven to which disordered worldly attachments prevent proper attention.

Context: Burton attributes the expression to Augustine; its exact source is unresolved, and the adjacent Plato margin concerns the separate composite-creature analogy.

Source; Context passages: DJR-152-02

Edition page: 636; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Rempub. cœlestem cogitare

Modern rendering: set our minds on the heavenly commonwealth

Word and construction: The object is heavenly commonwealth; cogitare means think about and supplies set … minds on. Our is supplied from the preceding we cannot, which is outside this Latin fragment.

Translator-supplied words: our is supplied from the preceding English we cannot.

Context passages: DJR-152-01, DJR-152-03, DJR-152-04, DJR-152-05

Alignment conventions: A1.

Respublica Christianopolitana

BAL-0292-V009 · Utopia

Printed “Respub. Christianopolitana” (Latin; phrase).

The Christianopolitan Republic: Respub. abbreviates respublica, a commonwealth or republic; Christianopolitana identifies Christianopolis.

Here: Andreae’s imagined polity, named among ingenious but unrealizable schemes.

Context: The marginal Ioh. Valent. Andreas identifies the author; the title’s inclusion is Burton’s evaluation of a literary model.

Source; Context passages: DJR-016-18

Edition page: 62–63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Respub. Christianopolitana

Modern rendering: The Christianopolitan Republic

Word and construction: Both components of the abbreviated Latin title are rendered; The is supplied by English title idiom.

Context passages: DJR-016-17, DJR-016-19, DJR-016-20, DJR-016-21

Alignment conventions: A1.

restless stone of Ambition

BAL-0244-V007 · Ambition

Printed “restless stone of Ambition” (English; phrase).

A restless stone is the endlessly rolling burden associated with Sisyphus.

Here: The allegory gives political striving the form of repeated toil without final rest.

Context: Burton compares ambitious people to Sisyphus; the image describes their labour and distress, not literal stone-moving.

Source: DJR-043-21; Edition page: 112 [122]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: role this restless stone of Ambition

Modern rendering: roll this restless stone of ambition

Word and construction: Role is modernized to roll; the full phrase preserves ambition as the burden’s name.

Context passages: DJR-043-20, DJR-043-22, DJR-043-24, DJR-043-25, DJR-043-26

Alignment conventions: A1.

Retained seed

BAL-0220-V008 · Seed

Printed “seed too long detained” (English; phrase).

Semen held too long, in the historical account of retained reproductive matter.

Here: The second reported causal explanation links retained semen and altered menstrual blood with morbid melancholy.

Context: Burton attributes this explanation to Arculanus; melancholy in turned into melancholy means the supposed humour.

Source: DJR-057-11; Edition page: 175; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: seed too long detained

Modern rendering: semen retained too long

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-036-12, DJR-072-05

revenge

BAL-0256-V001 · Revenge

Printed “revenge” (English; lemma).

Retaliation for a wrong or injury.

Here: Revenge is the object desired in the definition of anger.

Context: Burton lists anger among mixed passions, alongside but distinct from hatred and malice; desire does not itself mean an accomplished act.

Source; Context passages: 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

Word and construction: The modernization preserves revenge and the distinction between the passion and its desired object.

Context passages: DJR-025-28, DJR-025-30

Alignment conventions: A1.

Further local use

Printed “vengeance” (English; lemma).

Citation key: vengeance.

Here: The angry man puts revenge before his own welfare.

Context: The moral catalogue depicts acknowledged harmful attachment; the body says welfare while the Latin margin says life.

Source; Context passages: DJR-011-30

Edition page: 41; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an angry man will prefer vengeance

Modern rendering: the angry man will prefer revenge

Word and construction: Vengeance becomes revenge; the comparison with welfare occurs later in the same coordinated sentence.

Sense relation: Vengeance names the same preferred retaliatory object.

Context passages: DJR-011-29, DJR-011-31

Alignment conventions: A1.

Further local use

Printed “revenge” (English; lemma).

Citation key: revenge.

Here: Revenge is again preferred to life or well-being.

Context: The repeated catalogue criticizes pursuing desires while hating their harmful consequences; the preceding vindicate means free, not avenge.

Source; Context passages: DJR-094-21

Edition page: 342; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an angry man his revenge

Modern rendering: the angry man, his revenge

Word and construction: The elliptical comparison depends on prefers and before his life, or good estate in the preceding clause, retained in the modern sentence.

Sense relation: The same preference recurs in the consolation argument.

Context passages: DJR-094-20, DJR-094-22

Alignment conventions: A1.

Further local use

Printed “desire of revenge” (English; phrase).

Citation key: desire of revenge.

Here: Desire for revenge is grouped with hatred, malice and faction as a cause of collective destruction.

Context: Burton attributes violent institutions and the ruin of political communities to these passions, then immediately urges restraint and forgiveness.

Source; Context passages: DJR-041-25

Edition page: 103–104; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: hatred, malice, faction, and desire of revenge

Modern rendering: hatred, malice, faction and desire for revenge

Word and construction: The four members remain distinct; the desire is not silently equated with every other passion.

Sense relation: The same desire has public consequences in Burton’s moral account.

Context passages: DJR-041-26, DJR-041-27

Alignment conventions: A1.

Further local use

Printed “desire of revenge” (English; phrase).

Citation key: desire of revenge.

Here: Charles VI’s revenge and malice are alleged causes of his distress and violent episode.

Context: This is Burton’s account attributed to Aemilius; its July date and claim of lifelong continuation are retained as his, with the supplied comparison dating the forest episode to August.

Source; Context passages: DJR-041-34

Edition page: 104–105; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: desire of revenge and malice

Modern rendering: his desire for revenge and his malice

Word and construction: The modern supplies his twice from Charles as subject; the two motives remain separate.

Sense relation: The retaliatory desire appears in a transmitted historical case, not a verified retrospective diagnosis.

Context passages: DJR-041-33, DJR-041-35

Alignment conventions: A1.

Further local use

Printed “Revenge” (English; lemma).

Citation key: revenge.

Here: Revenge presses David towards harming Saul but is restrained.

Context: The preceding account of the will is qualified by divine precepts and the Spirit; moral integrity, religion and fear of God hold David back.

Source; Context passages: DJR-026-41

Edition page: 30; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Revenge and Malice were as two violent oppugners on the one side

Modern rendering: Revenge and malice pressed violently upon him on one side

Word and construction: The two named impulses are retained; the assailant metaphor is recast as pressing upon him, with him supplied from David.

Sense relation: The same impulse is checked rather than acted upon.

Context passages: DJR-026-40, DJR-026-42

Alignment conventions: A1.

Further local use

Printed “seek revenge” (English; phrase).

Citation key: seek revenge.

Here: Seeking revenge is the motive assigned to the souls of the damned.

Context: Burton reports Thyraeus’s alternative explanations: devils, damned souls seeking revenge, or purgatorial souls seeking relief. This is attributed demonology, not established supernatural agency.

Source; Context passages: DJR-030-23

Edition page: 48; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: souls of damned men that seek revenge

Modern rendering: the souls of the damned seeking revenge

Word and construction: The seeking remains an intention, and its subject remains the damned souls; relief belongs to a different alternative.

Sense relation: The familiar retaliatory motive is attributed to a particular class of apparitions.

Context passages: DJR-030-22, DJR-030-24

Alignment conventions: A1.

Further local use

Printed “their revenge” (English; lemma).

Citation key: revenge.

Here: The human instruments of the Devil allegedly cause harm to satisfy their own revenge and lust.

Context: Burton makes the human instruments the holders of the motive; Erastus’s following claim says witches provoke a demon to harms he would otherwise not have done. These are historical allegations, not proof of witchcraft.

Source; Context passages: DJR-031-31

Edition page: 54; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to satisfie their revenge and lust

Modern rendering: to satisfy their revenge and desire

Word and construction: Their refers to the human instruments; revenge remains distinct from lust, rendered desire.

Sense relation: The same desire is attributed to alleged witches, with human provocation distinguished from demonic action.

Context passages: DJR-031-30, DJR-031-32

Alignment conventions: A1.

Further local use

Printed “to be revenged of thine enemies” (English; phrase).

Citation key: be revenged.

Here: Revenge is an alleged motive in the sufferer’s imagined accusation of a pact with the Devil.

Context: The objection is voiced at DJR-167-15, not established as an actual crime. The later reply distinguishes unwanted thoughts, resistance, partial assent later rejected, settled will, and forgiveness conditioned by penitence and nonfinal rejection of mercy.

Source; Context passages: DJR-167-17

Edition page: 710–711; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to be revenged of thine enemies

Modern rendering: take revenge on your enemies

Word and construction: The passive-shaped idiom becomes active take revenge; of becomes on, and the enemies remain the object.

Sense relation: The same retaliatory intention occurs inside an objection that the subsequent consolation answers.

Context passages: DJR-167-14, DJR-167-15, DJR-167-16, DJR-167-18, DJR-167-26, DJR-167-27, DJR-167-28, DJR-167-29, DJR-167-30, DJR-167-31, DJR-167-32, DJR-167-33, DJR-167-34, DJR-167-35, DJR-167-36, DJR-167-37, DJR-167-38

Alignment conventions: A1.

revengeful anger

BAL-0256-V003 · Revenge

Printed “Revengeful anger” (English; phrase).

Anger seeking retaliation: revengeful means vengeful, anger the passion.

Here: Burton’s English verse urges expulsion of vengeful anger from the mind.

Context: This is his independent English adaptation after Latin attributed to Fracastoro; pain and discontent are English additions.

Source; Context passages: DJR-083-17

Edition page: 291; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Revengeful anger

Modern rendering: Vengeful anger

Word and construction: Revengeful becomes vengeful; anger remains.

Context passages: DJR-083-16, DJR-083-18

Alignment conventions: A1.

Further local use

Printed “ultrices” (Latin; lemma).

Citation key: ultrix.

Here: Vengeful anger is one of the things commanded to stay far away.

Context: The Latin is attributed to Fracastoro without an exact work; its English translation is distinct from Burton’s following adaptation.

Source; Context passages: DJR-083-16

Edition page: 291; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ultrices iras

Modern rendering: vengeful anger

Word and construction: Ultrices supplies vengeful and iras anger; the Latin plural is rendered collectively.

Sense relation: The Latin adjective has the same retaliatory quality but belongs to the preceding independent verse.

Context passages: DJR-083-17, DJR-083-18

Alignment conventions: A1.

rich

BAL-0258-V017 · Poverty and riches

Printed “rich” (English; lemma).

Abundant, plentifully present, rather than financially wealthy.

Here: Beauty is said to be abundant in plants in a wider argument about its attraction.

Context: A claim attributed through Bruys to Lucian; the exact source remains unresolved.

Source; Context passages: DJR-117-15

Edition page: 453; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: rich in plants

Modern rendering: abundant in plants

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-117-14, DJR-117-16

Alignment conventions: A1.

rich and covetous

BAL-0245-V005 · Covetousness

Printed “’Tis one thing to be rich, another to be covetous” (English; phrase).

Rich denotes possession of wealth; covetous denotes excessive desire for acquiring or retaining it.

Here: An explicit distinction breaks the apparent inference that the pleasures of wealth justify greed.

Context: Burton answers the preceding apparent defence and attributes the distinction to Chrysostom.

Source: DJR-044-01; Edition page: 115; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ’Tis one thing to be rich, another to be covetous

Modern rendering: it is one thing to be rich, another to be covetous

Word and construction: The contrast is preserved in equal scope: the condition of being rich is not the same as the acquisitive disposition.

Context passages: DJR-043-37, DJR-043-38, DJR-043-39, DJR-043-40, DJR-044-02

Alignment conventions: A1.

riches

BAL-0258-V002 · Poverty and riches

Printed “Riches” (English; lemma).

Wealth: substantial possessions or material resources.

Here: Wealth and honour are conceded to be legitimate gifts, sought and possessed without guaranteeing great happiness.

Context: Burton expressly says he does not deny their goodness; his qualification concerns happiness in having them and misery in lacking them.

Source; Context passages: DJR-089-34

Edition page: 320; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Riches I deny not are Gods good gifts, and blessings

Modern rendering: I do not deny that riches are God’s good gifts and blessings

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-089-29, DJR-089-30, DJR-089-31, DJR-089-32, DJR-089-33, DJR-089-35

Alignment conventions: A1.

Further local use

Printed “riches are either natural or artificial” (English; phrase).

Citation key: riches.

Here: Natural wealth comprises land and mines; artificial wealth is made by skill, including manufactures and coins. Artificial does not mean counterfeit.

Context: Burton invokes Aristotle within a national argument about industry; the supplied note does not establish the list as a direct Aristotelian quotation.

Source; Context passages: DJR-014-12

Edition page: 53; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: riches are either natural or artificial

Modern rendering: wealth is either natural or made by human skill

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-014-11, DJR-014-13

Alignment conventions: A1.

Further local use

Printed “rich” (English; lemma).

Citation key: rich.

Here: Possessing wealth, expressly distinguished from being covetous.

Context: Burton recalls Chrysostom while answering the claim that acquisitive melancholy can seem pleasurable; being rich is not itself the passion.

Source; Context passages: DJR-044-01

Edition page: 115; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ’Tis one thing to be rich, another to be covetous

Modern rendering: it is one thing to be rich, another to be covetous

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-044-02, DJR-044-03

Alignment conventions: A1.

Further local use

Printed “seeming rich” (English; lemma).

Citation key: rich.

Here: Appearing wealthy through dress and outward display.

Context: Burton extends his satire of wealth’s privileges to its appearance; he does not retract the earlier catalogue.

Source; Context passages: DJR-052-41

Edition page: 156; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: seeming rich

Modern rendering: appear rich

Word and construction: The matched fragment retrieves the appearance of wealth; modern merely is outside this narrowed unit and expresses the contrast in the surrounding sentence.

Context passages: DJR-052-39, DJR-052-40, DJR-052-42, DJR-053-01, DJR-053-02, DJR-053-03

Alignment conventions: A1.

Further local use

Printed “wealth” (English; lemma).

Citation key: wealth.

Here: Material resources, whose absence may result from robbery, inheritance or birth rather than personal fault.

Context: The claim that poverty signals God’s hatred is a belief Burton challenges.

Source; Context passages: DJR-090-35

Edition page: 324–325; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If fortune hath envyed me wealth

Modern rendering: If fortune has begrudged me wealth

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-090-36, DJR-090-37, DJR-090-38

Alignment conventions: A1.

Further local use

Printed “rich” (English; lemma).

Citation key: rich.

Here: Possessing wealth, in Burton’s English contrast between the poor hermit’s salvation and rich grandees’ damnation.

Context: The closing words are attributed to Jerome, but the original Latin margin condemns greedy people rather than rich people simply; the earlier concession that wealth can be legitimate remains consequential.

Source; Context passages: DJR-093-29

Edition page: 338; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he is poor and goes to heaven, they are rich and go to hell.

Modern rendering: He is poor and goes to heaven; they are rich and go to hell.

Word and construction: Complete English contrast retains both subjects and destinations; the wider original margin’s avaros means greedy people and is not equated with rich.

Context passages: DJR-093-20, DJR-093-21, DJR-093-22, DJR-093-23, DJR-093-24, DJR-093-25, DJR-093-26, DJR-093-27, DJR-093-28

Alignment conventions: A1.

ruina

BAL-0296-V007 · War and peace

Printed “ruina” (Latin; lemma).

Ruin, collapse or destruction.

Here: The destruction of humankind, replacing the more favourable pruning image.

Context: Burton, rather than Tertullian, supplies this contrasting judgment.

Source; Context passages: DJR-009-26

Edition page: 31; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ruina

Modern rendering: its ruin

Alignment scope: word plus contextual possessive

Word and construction: Ruina supplies ruin; its is supplied from humani generis in the preceding rejected phrase.

Translator-supplied words: its

Context passages: DJR-009-17, DJR-009-18, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-24, DJR-009-25, DJR-009-27, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

rusticus pudor

BAL-0257-V002 · Shame

Printed “Rusticus pudor” (Latin; phrase).

Rustic or socially awkward shyness: rusticus means rustic, pudor shame or shyness.

Here: The phrase introduces bashfulness, flushing, high colour and ruddiness in company.

Context: The sufferers believe everyone observes them; fear or suspicion alone can cause the reported flushing. This is their perception, not proof of universal scrutiny.

Source; Context passages: DJR-106-01

Edition page: 396; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Rusticus pudor

Modern rendering: Rustic shyness

Word and construction: The Latin is freshly translated before Burton’s separate English list of symptoms.

Context passages: DJR-106-02, DJR-106-03, DJR-106-04

Alignment conventions: A1.

salacitas

BAL-0209-V007 · Lust and lusty

Printed “salacitatem” (Latin; lemma).

Sexual appetite or lust.

Here: The Latin gives the causal account of sparrows’ short lives before Burton restates it in English.

Context: Burton’s Latin report attributed to Aristotle, preserved independently of his expanded English explanation.

Source: DJR-072-09; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: parùm vivaces ob salacitatem

Modern rendering: short-lived because of their lust

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Salacitatem is accusative singular governed by ob and contributes lust; ob contributes because of, and parùm vivaces supplies short-lived. Their is supplied from the sparrows context.

Translator-supplied words: their: supplied possessive referring to the sparrows named in the surrounding sentence

Context passages: DJR-072-08, DJR-072-10

salacity

BAL-0209-V006 · Lust and lusty

Printed “salacity” (English; lemma).

Sexual appetite or lust.

Here: The supposed frequency of sparrows’ sexual activity explains their short life in the report attributed to Aristotle.

Context: Burton turns the animal example into a warning against excess; the physiological claim is historical.

Source: DJR-072-09; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their salacity, which is very frequent

Modern rendering: their very frequent sexual activity

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Salacity names appetite; the modern clause renders its frequent exercise as sexual activity, making the enacted appetite explicit.

Context passages: DJR-072-08, DJR-072-10

salus publica

BAL-0290-V005 · Commonwealth

Printed “salus publica” (Latin; phrase).

Public welfare: salus means welfare or safety; publica means public.

Here: The welfare of the community as the supreme law in the marginal maxim.

Context: Burton’s composite margin joins public advantage, a maxim about welfare and the whole city’s happiness.

Source; Context passages: DJR-013-03

Edition page: 46; Source layer: original marginal quotation.

Note; Modern note: N00814

Page label type: printed source label.

General passage page label: 46–47

Source wording and original alignment: salus publica suprema lex esto

Modern rendering: let the public welfare be the supreme law

Word and construction: Salus publica is public welfare; suprema lex means supreme law and esto supplies the injunction let … be.

Modern container: note

Context passages: DJR-013-01, DJR-013-02, DJR-013-04, DJR-013-05

Alignment conventions: A1.

sanctus ambitus

BAL-0244-V002 · Ambition

Printed “sanctus ambitus” (Latin; phrase).

Sanctus means holy; ambitus means canvassing or pursuit of office. Together, holy ambition.

Here: The imaginary archbishopric permits a playful claim that office-seeking can be pious.

Context: Burton quotes another person’s defence of an archbishopric of Utopia within his own imaginary scheme; merit and personal fitness remain conditions.

Source: DJR-015-40; Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sanctus ambitus

Modern rendering: holy ambition

Word and construction: The adjective sanctus supplies holy and ambitus supplies ambition.

Qualification: The supplied editorial note connects the joke with More’s Utopia, where the desired post is a bishopric; Burton says archbishopric.

Context passages: DJR-015-38, DJR-015-39, DJR-015-41

Alignment conventions: A1.

sanctus ambitus

BAL-0292-V015 · Utopia

Printed “sanctus ambitus” (Latin; phrase).

Holy ambition: sanctus means holy or pious, and ambitus means canvassing or pursuit of office, here ambition.

Here: The aspirant’s pious justification for seeking an imaginary ecclesiastical dignity.

Context: Burton recalls More’s joke but changes bishopric to archbishopric; the phrase does not prove the disinterestedness of every real office-seeker.

Source; Context passages: DJR-015-40

Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sanctus ambitus

Modern rendering: holy ambition

Word and construction: The two Latin components supply holy and ambition respectively.

Context passages: DJR-015-36, DJR-015-37, DJR-015-38, DJR-015-39, DJR-015-41

Alignment conventions: A1.

Satyriasis

BAL-0219-V001 · Satyriasis and priapism

Printed “Satyriasis” (Latin; lemma).

Satyriasis is a historical term for excessive or uncontrolled male sexual desire.

Here: It is one of the conditions said by the cited medical authorities to follow retention of generative fluid.

Context: Burton reports Mercurialis and other authorities; Galen’s preceding claim is expressly restricted to some people and prolonged retention.

Source: DJR-036-12; Edition page: 79; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Priapismus, Satyriasis

Modern rendering: priapism, satyriasis

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Satyriasis names desire; the other coordinated term names a bodily condition. The paired list does not identify them.

Context passages: DJR-036-11, DJR-036-13

Satyriasis and priapism

BAL-0219-V004 · Satyriasis and priapism

Printed “satyriasis, priapismus” (Latin; family).

Two historical medical names, respectively excessive male desire and persistent erection.

Here: Their pairing now forms part of a polemical catalogue mixing diseases, sexual conduct, vices and crimes.

Context: Burton asserts that rash religious vows produce these evils; the claim belongs to his attack on compulsory celibacy and is not verified by the list itself.

Source: DJR-142-11; Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: satyriasis, priapismus

Modern rendering: satyriasis, priapism

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-09, DJR-142-12, DJR-142-13, DJR-142-16, DJR-142-19

Scede

BAL-0279-V005 · Legal evidence

Printed “scede” (English; lemma).

A written slip or short written document.

Here: The slip introduces the comparison with a Spartan message used to commend brevity in agreements.

Context: Burton applies ancient authorities to concise legal drafting. The scytale comparison concerns a message associated with matching rods, not simply a short property deed.

Source; Context passages: DJR-013-37

Edition page: 51; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that scede

Modern rendering: that written slip

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Scede contributes written slip; that remains the demonstrative.

Qualification: The printed Sytala Laconica is rendered Laconian scytale in the supplied text. Cicero’s cited letter number and Burton’s interpretation as praise of brevity remain distinct from the located parallel.

Context passages: DJR-013-36, DJR-013-38, DJR-013-39

Supporting source notes: N00880, N00883

scrupulous conscience

B3C-0053-V002 · Scruple · BAL-0053

Printed “scrupulous conscience” (English; phrase).

A conscience troubled by excessive or unfounded doubts about wrongdoing.

Here: Sufferers magnify offences or accuse themselves without adequate cause, while doubting mercy.

Context: Burton attributes the designation to Foreest; actual wrongdoing is distinguished from unfounded self-accusation.

Source: DJR-164-48; Edition page: 699; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: This scrupulous conscience

Modern rendering: this scrupulous conscience

Continuation id: B3C-0053

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: The words are retained, with capitalization changed by the modern sentence division.

Context passages: DJR-164-47, DJR-164-49

Se accommodare necessitati

BAL-0288-V012 · Temporize

Printed “se accommodat” (Latin; phrase).

Accommodates himself; reflexive third-person present.

Here: The maxim praises responding wisely to necessity.

Context: Burton limits it to what cannot be helped or amended, then urges playing an unchosen throw skilfully. This qualified positive use is not proof that all opportunism is virtuous. The exact Latin version and Epictetus locator remain unreconciled.

Source; Context passages: DJR-093-03

Edition page: 336; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: necessitati qui se accommodat, sapit

Modern rendering: Whoever accommodates himself to necessity is wise

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Necessitati is dative, to necessity, with accommodat; qui is whoever, se himself, and sapit is wise. The following English suits himself to the time is Burton’s separate restatement. In that separate English restatement, suits himself to the time means adapts himself to the times, rather than translating Latin necessitati word for word.

Context passages: DJR-093-01, DJR-093-02, DJR-093-04, DJR-093-05

Seed

BAL-0220-V002 · Seed

Printed “seed” (English; lemma).

Generative material through which a living being produces another of its kind.

Here: Seed mediates the reproductive operation of the vegetative faculty.

Context: Burton describes the faculty’s function and announces three subordinate operations, but supplies only the first.

Source: DJR-024-34; Edition page: 21; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Generation, which begets another by meanes of seed, like unto it self, to the perpetual preservation of the Species

Modern rendering: reproduction, which through seed produces another like itself, perpetually preserving the species

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Seed names the means; production of another like itself and preservation of the species define the faculty’s operation, not seed alone.

Context passages: DJR-024-35

Seed

BAL-0220-V003 · Seed

Printed “seed” (English; lemma).

Generative material invoked in the reported transmission of both body and soul from parents.

Here: The seed is the alleged means of propagation in one account of the soul’s origin.

Context: Some hold marks a reported theory; the surrounding catalogue presents competing positions and does not make this sentence Burton’s unqualified conclusion.

Source: DJR-026-03; Edition page: 26; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: or as a candle from a candle, to be produced from the seed

Modern rendering: the soul is produced from the seed as one candle is lit from another

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: The modern text supplies the soul as the understood subject and is lit as the candle comparison’s implicit action.

Context passages: DJR-026-02, DJR-026-04

Seed

BAL-0220-V005 · Seed

Printed “natural seed” (English; lemma).

Generative fluid in the historical theory of retention and corruption.

Here: Prolonged retention is alleged to turn reproductive material harmful.

Context: Burton attributes the proposition to Galen and explicitly limits it to some people; it is not an established effect of abstinence.

Source: DJR-036-12; Edition page: 79; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if this natural seed be over-long kept (in some parties) it turns to poyson

Modern rendering: if natural seed is retained too long, it turns to poison in some people

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-036-11, DJR-036-13, DJR-072-05, DJR-072-06

Seed

BAL-0220-V006 · Seed

Printed “seed” (English; lemma).

Reproductive material treated as a carrier of bodily and mental resemblance.

Here: Seed supplies the comparator for Favorinus’s claim that milk transmits qualities to a nursing child.

Context: Burton reports Gellius’s representation of Favorinus; the similarity asserted is a historical physiological and moral theory.

Source: DJR-050-26; Edition page: 146 [sequence; printed 142]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: the same vertue and property in the milk as in the seed

Modern rendering: milk has the same power and properties as seed

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-050-27

Seed

BAL-0220-V013 · Seed

Printed “seeds” (English; lemma).

Botanical seeds capable of producing another plant.

Here: Readiness for sowing supplies the stated criterion of fruit-ripeness.

Context: Burton uses botanical ripening to explain maturation among the processes attributed to natural heat.

Source: DJR-024-28; Edition page: 20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: when the seeds are fit to be sowne again

Modern rendering: when its seeds are ready to be sown again

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-024-27, DJR-024-29

Further local use

Printed “seeds” (English; lemma).

Citation key: Seed.

Here: Seeds are one plant part selected in the historical medicinal preparation catalogue.

Context: Burton lists preparations of borage and bugloss and attributes their powers to medical authorities.

Source: DJR-100-08; Edition page: 368; Source layer: original body; Page label type: printed source label.

Source and modern wording: roots, seeds, flowers, leaves

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Further local use

Printed “semen lactucæ et acetosæ” (Latin; phrase).

Citation key: Semen lactucæ et acetosæ.

Here: Semen means seed; lactucæ means of lettuce and acetosæ of sorrel. The English repeats seed to clarify the two botanical genitives.

Context: The unnamed physician’s reported regimen names these ingredients separately from the female generative sperma in the same paragraph.

Source: DJR-134-42; Edition page: 548; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: semen lactucæ et acetosæ

Modern rendering: lettuce seed and sorrel seed

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The one Latin semen governs both plant genitives; English repeats seed for each. This is botanical seed, not the woman’s generative material.

Context passages: DJR-134-43, DJR-134-44

Seed

BAL-0220-V014 · Seed

Printed “seed” (English; lemma).

Agricultural seed selected for sowing.

Here: Crop selection begins an analogy with breeding animals and then producing children.

Context: Burton uses the husbandman’s care to support a restrictive argument about parenthood; the analogy carries his normative assumptions, not a neutral biological inference.

Source: DJR-033-20; Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the best & choisest seed upon his land

Modern rendering: the best and choicest seed on his land

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-033-19, DJR-033-21, DJR-032-47

Further local use

Printed “seed” (English; lemma).

Citation key: Seed.

Here: Agricultural renewal supplies an analogy for Burton’s alleged providential renewal of nations.

Context: Burton introduces the historical theory with I think; neither his cycle nor the notion of purifying peoples is established by the comparison.

Source: DJR-032-47; Edition page: 62; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as we alter seed upon our land

Modern rendering: just as we change the seed sown on our land

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Seed

BAL-0220-V017 · Seed

Printed “seeds” (English; lemma).

Generative principles or intermediate sources of form in the transmitted Platonist account.

Here: Seeds stands among the stages or means through which goodness is said to radiate as beauty.

Context: Burton ascribes the definition to Plato, but the exact intermediary remains uncollated; the next passage gives a different account based on composition and proportion.

Source: DJR-108-36; Edition page: 412; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by ideas, seeds, reasons, shadowes

Modern rendering: through ideas, seeds, formative principles and shadows

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Seeds supplies one coordinated term; the modern formative principles renders reasons, not seeds.

Context passages: DJR-108-35, DJR-108-37

Seed

BAL-0220-V018 · Seed

Printed “seed” (English; lemma).

The seed in the scriptural sowing image, used to represent reception and failure of spiritual teaching.

Here: Burton recalls failed growth among scriptural passages that readers may find terrifying when they speculate about salvation.

Context: The following paragraph diagnoses misconceived election and intrusive speculation; this list is not Burton’s verdict that the distressed reader is rejected.

Source: DJR-164-30; Edition page: 697; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The parable of the seed and of the sower, some fell on barren ground, some was choaked

Modern rendering: The parable of the seed and the sower: some fell on barren ground; some was choked

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-164-29, DJR-164-31

Seed-veins

BAL-0220-V007 · Seed

Printed “Seed-veins” (English; phrase).

The seminal vessels of older anatomical vocabulary.

Here: The reported site of putrefied blood in Vega’s explanation of melancholy.

Context: Vega is the named authority; the phrase names vessels, not semen itself.

Source: DJR-057-11; Edition page: 175; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in those Seed-veins and womb

Modern rendering: in the seminal vessels and womb

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Seeds of fire

BAL-0220-V016 · Seed

Printed “seeds of fire” (English; phrase).

A figurative latent source or germ of fiery activity within the humour.

Here: The reproductive image explains the supposed capacity of heating melancholy to develop into frenzy.

Context: Burton attributes the image to Sennert on Crato’s authority within conditional humoral prognostics.

Source: DJR-065-12; Edition page: 213; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: seminarius ignis in this humour, the very seeds of fire

Modern rendering: this humour contains “a seed-bearing fire,” the very seeds of fire

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The Latin seminarius ignis and Burton’s English seeds of fire are related but differently constructed images; the modern text translates the Latin and retains the English gloss.

Context passages: DJR-065-11, DJR-065-13

Further local use

Printed “seminarius ignis” (Latin; phrase).

Citation key: Seminarius ignis.

Here: Ignis means fire; seminarius means seed-bearing or germinal. The image attributes a potential for fiery development to the humour.

Context: Burton attributes this humoral image to Sennert on Crato’s authority; it belongs to a conditional prognostic claim.

Source: DJR-065-12; Edition page: 213; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: seminarius ignis

Modern rendering: a seed-bearing fire

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Seminarius supplies seed-bearing and ignis fire; the English indefinite article is supplied.

Context passages: DJR-065-11, DJR-065-13

Self-conceit

BAL-0221-V004 · Self love

Printed “over-weening conceit” (English; lemma).

An excessively favorable estimate of one’s own qualities or value.

Here: Burton identifies the inward, active source of the passion, illustrated by Narcissus-like self-admiration.

Context: The first-person plural includes the writer and reader; Burton distinguishes inward agency from the external praise discussed later.

Source: DJR-045-19; Edition page: 121–122; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an over-weening conceit we have of our good parts, own worth

Modern rendering: an inflated opinion of our good qualities and our own worth

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-045-20, DJR-045-48

Self-conceit

BAL-0221-V006 · Self love

Printed “self-conceit” (English; lemma).

An inflated estimate of oneself that sustains judgment of others.

Here: The satire reverses the accusation of folly upon those making it.

Context: Burton’s we includes accusers, reader and narrator; he does not exempt his own satirical voice from the diagnosis.

Source: DJR-011-26; Edition page: 40; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: out of pride and self-conceit to insult, vilifie, condemn, censure, and call other men fools

Modern rendering: to domineer, vilify, condemn, criticize, and call others fools out of pride and self-conceit

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Self-conceit

BAL-0221-V008 · Self love

Printed “self-conceited” (English; lemma).

Unduly confident in one’s own judgment or opinions.

Here: Peremptory contributes dogmatic; self-conceited adds complacent certainty about one’s own opinions. Burton criticizes excessive assurance about astrologically matched healers and patients.

Context: Burton qualifies the criticism with as I think and immediately questions his own competence to decide the controversy.

Source: DJR-069-08; Edition page: 227; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: too peremptory and self-conceited

Modern rendering: too dogmatic and too pleased with their own opinions

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-069-07, DJR-069-09

Further local use

Printed “self-conceited” (English; lemma).

Citation key: Self-conceit.

Here: The adjective names confidence in inherited religious judgments. The modern so is supplied by the surrounding degree construction so refractory … that. Burton says resistance to persuasion or persecution has prompted states to permit freedom of conscience.

Context: Burton’s practical explanation for toleration, not endorsement of every belief or a reliable uniform survey of legal conditions.

Source: DJR-161-03; Edition page: 680; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: self-conceited

Modern rendering: confident in their own opinions

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: The additional so in the complete modern clause expresses the original clause-wide so … that degree construction; it is outside this exact adjective alignment.

Context passages: DJR-161-02, DJR-161-04

Further local use

Printed “self-conceited” (English; lemma).

Citation key: Self-conceit.

Here: The adjective concerns resistance to counsel. It is one item under Let him not be, followed by an exhortation to listen to good advice; it does not assert that the patient’s judgment is correct.

Context: Burton’s historical pastoral exhortation and generalization about sufferers, with the expected benefit of counsel stated as may.

Source: DJR-169-30; Edition page: 723; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: self-conceited

Modern rendering: convinced of his own judgment

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-169-29, DJR-169-31

Self-conceit of sanctity

BAL-0221-V005 · Self love

Printed “self-conceit of sanctity” (English; phrase).

A complacent opinion of one’s own holiness.

Here: Apparent contempt for praise becomes inward self-congratulation.

Context: Burton applies Augustine’s warning about vainglory to those who boast of humility; his generalization about ascetics is polemical.

Source: DJR-045-46; Edition page: 124; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a self-conceit of sanctity

Modern rendering: a conceit of holiness

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-045-45, DJR-045-47

Self-love

BAL-0221-V007 · Self love

Printed “Self-love” (English; lemma).

The self-regarding passion included among emotions to be governed.

Here: Its recurrence in the remedy heading connects the earlier analysis to examination of the causes of disturbance.

Context: The heading is Burton’s; the following counsel pairs pride with humility and asks whether the cause is real or imagined.

Source: DJR-095-33; Edition page: 347; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Ambition, Self-love, and all other affections

Modern rendering: ambition, Self-love and all other passions

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-095-34, DJR-095-35, DJR-095-36

Semen

BAL-0220-V004 · Seed

Printed “semen” (Latin; lemma).

Semen means generative seed; here it bears the parents’ bodily constitution in Fernel’s account.

Here: The reproductive material supposedly shapes the resulting tissues and transmits illness.

Context: Burton quotes Fernel, with special emphasis on the father; the ensuing sweeping claim about every disease is historical, not modern genetics.

Source: DJR-032-36; Edition page: 61; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quale parentum maxime patris semen obtigerit, tales evadunt similares spermaticæque partes

Modern rendering: As is the seed of the parents, especially the father, so become the uniform tissues and parts formed from the seed

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Semen is the seed whose quality governs the comparison; spermaticæque describes the resulting seed-derived parts.

Context passages: DJR-032-37, DJR-032-40, DJR-032-41

Semen

BAL-0220-V010 · Seed

Printed “semen” (Latin; lemma).

Semen, the generative fluid said here to be suppressed.

Here: It is the object of the plants’ alleged suppressive action.

Context: Burton lists extraordinary powers ascribed to plants; this is a historical efficacy claim.

Source: DJR-100-04; Edition page: 367–368; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: vites & nymphea semen extinguunt

Modern rendering: vines and water lilies extinguish semen

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Semen contributes the object semen; the plant names and extinguunt supply the agents and asserted action.

Alignment qualification: The Latin prints vites, vines, whereas Burton’s ensuing English names agnus Castus, chaste tree. The supplied edition retains the disagreement rather than silently replacing vites with vitex.

Context passages: DJR-100-03, DJR-100-05

Further local use

Printed “seed” (English; lemma).

Citation key: Seed.

Here: Seed is rendered semen in the English claim of suppression.

Context: Burton’s vernacular list of attributed herbal powers differs from the preceding Latin in one plant name.

Source: DJR-100-04; Edition page: 367–368; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some again, as agnus Castus, waterlilly, quite extinguisheth seed

Modern rendering: others, such as chaste tree and water lily, entirely suppress semen

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Alignment qualification: This is Burton’s separate English clause; it does not silently reconcile the Latin vites with chaste tree.

Context passages: DJR-100-03

Semina rerum

BAL-0220-V019 · Seed

Printed “semina rerum” (Latin; phrase).

Semina means seeds; rerum means of things. The phrase names hidden generative potentials within created nature.

Here: The alleged agents gather and apply existing natural seeds to matter to produce effects whose causes observers cannot see.

Context: Burton reports demonic powers through Daneau, Erastus and Augustine; the supplied Augustine comparison expressly distinguishes working with hidden seeds under divine permission from creating them.

Source: DJR-067-41; Edition page: 220; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: colligere semina rerum, eaque materiæ applicare

Modern rendering: collect the seeds of things, and apply them to matter

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Semina rerum supplies seeds of things; colligere and applicare describe gathering and applying, not creation.

Context passages: DJR-067-40, DJR-067-42

Seminarium stultitiæ

BAL-0220-V015 · Seed

Printed “seminarium stultitiæ” (Latin; phrase).

Seminarium means a seedbed or nursery; stultitiæ means of folly.

Here: The phrase figures an inborn propensity that can grow if stirred or encouraged.

Context: Burton attributes the image to Castiglione and includes everyone, himself among them; growth is conditional on its being stirred or gaining strength.

Source: DJR-008-06; Edition page: 22–23; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: seminarium stultitiæ

Modern rendering: a seedbed of folly

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Seminarium supplies seedbed, stultitiæ of folly; the English article a is supplied.

sensible love

BAL-0200-V009 · Love

Printed “Sensible love” (English; phrase).

Love belonging to creatures capable of sensation.

Here: Animal attraction includes mating pleasure, preservation of offspring and affinity of kind, continued by acquired familiarity and nurturing across species.

Context: Burton explicitly attributes the causes to Leone Ebreo.

Source: DJR-109-09; Edition page: 415; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sensible love

Modern rendering: Sentient love

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sensible means capable of sensation here; sentient clarifies that capacity rather than prudence.

Context passages: DJR-109-10, DJR-109-11, DJR-109-12, DJR-109-13, DJR-109-14

sentence

BAL-0294-V003 · Law and justice

Printed “Sentence” (English; lemma).

A judicial decision or judgment.

Here: A judgment delayed or altered although the case is unchanged.

Context: Burton’s accusation concerns arbitrary or corrupt administration, not the grammatical unit called a sentence.

Source; Context passages: DJR-010-17

Edition page: 34–35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sentence prolonged, changed

Modern rendering: Judgement delayed or changed

Word and construction: Sentence supplies Judgement; prolonged and changed name the separate acts.

Context passages: DJR-010-15, DJR-010-16, DJR-010-18, DJR-010-19, DJR-010-20, DJR-010-21, DJR-010-22

Alignment conventions: A1.

servant

BAL-0241-V015 · Liberty and servitude

Printed “servant” (English; lemma).

A person serving another in a subordinate position.

Here: Servant overlaps here with the enslaved person of Seneca’s source. The first-person speaker claims shared humanity and possibly greater worth before God, not a change in legal status.

Context: Burton turns Seneca’s remarks about slaves into a servant’s appeal. The margin prints Letter 74 where the parallel is 47.1; peradventure qualifies the comparison of spiritual worth.

Source; Context passages: DJR-090-38

Edition page: 325; Source layer: original body; Page label type: printed source label.

Source and modern wording: I am a servant

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-090-37, DJR-090-39, DJR-090-40, DJR-090-41, DJR-090-42, DJR-090-43

Further local use

Printed “servus” (Latin; lemma).

Citation key: servus.

Here: Servus is a slave; sum I am; at but; humilis amicus a humble friend. The supplied note translation carries the repeated I am from the larger series.

Context: The opening clause elsewhere in this margin has an uncertain printed sumne; this selected later clause is clear. The whole series is Burton’s adaptation of Seneca 47.1.

Source; Context passages: DJR-090-38

Edition page: 325; Source layer: original marginal quotation.

Note; Modern note: N06705

Page label type: printed source label.

Source wording and original alignment: servus sum, at humilis amicus

Modern rendering: a slave, but a humble friend

Alignment scope: Original marginal wording aligned with the supplied editorial translation of that note

Word and construction: The modern note’s phrase omits the repeated I am, carried by the larger explanatory series; it does not deny the Latin first-person verb.

Modern container: note

Context passages: DJR-090-37, DJR-090-39, DJR-090-40, DJR-090-41, DJR-090-42, DJR-090-43

Further local use

Printed “servi” (Latin; lemma).

Citation key: servus.

Here: Servi is nominative plural slaves; etiam even; diis to the gods and curæ an object of care, a double-dative construction with sunt.

Context: Burton attributes the defence to Evangelus, but in Macrobius it is Praetextatus replying to Evangelus. The Latin gods and Burton’s following singular his sight remain distinct.

Source; Context passages: DJR-090-39

Edition page: 325; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Etiam servi diis curæ sunt

Modern rendering: Even slaves are objects of the gods’ care

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-090-37, DJR-090-38, DJR-090-40, DJR-090-41, DJR-090-42, DJR-090-43

servile

BAL-0241-V012 · Liberty and servitude

Printed “servile” (English; lemma).

Subject to dependent or forced service.

Here: Servile describes a class compelled to work and unable to refuse tasks; generation means a class or people here. The word does not itself establish one uniform legal status across Burton’s examples.

Context: The surrounding marginal authorities range from Leo Africanus to Münster’s German peasants; the precise passages remain uncollated.

Source; Context passages: DJR-053-05

Edition page: 157; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a servile generation

Modern rendering: a servile race

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-053-04, DJR-053-06

Further local use

Printed “servilis” (Latin; lemma).

Citation key: servilis.

Here: Servilis qualifies gens, an enslaved or servile people; misera adds wretched, nihil nothing, recusare refuse and audet dares.

Context: The Latin and Burton’s separate English describe compulsory labour, with different levels of explicitness about enslavement.

Source; Context passages: DJR-053-05

Edition page: 157; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: servilis & misera gens nihil recusare audet

Modern rendering: an enslaved and wretched people dares refuse nothing

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-053-04, DJR-053-06

servilis

BAL-0241-V013 · Liberty and servitude

Printed “Servile” (Latin; lemma).

Marked by subordinate or degrading dependence.

Here: Servile qualifies nomen, name: the social designation scholar has become degradingly dependent. It does not assert that every scholar is legally owned.

Context: The marginal sentence accompanies Burton’s complaint that poverty forces scholars to beg for patronage. The supplied transcription expands the printed abbreviations nom. and ē; the associated Heinsius preface remains unlocated.

Source; Context passages: DJR-048-42

Edition page: 139; Source layer: original marginal quotation.

Note; Modern note: N03554

Page label type: printed source label.

Source wording and original alignment: Servile nomen est Scholaris jam

Modern rendering: The name “scholar” is now a servile one

Alignment scope: Original marginal wording aligned with the supplied editorial translation of that note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-048-41, DJR-048-43, DJR-049-01, DJR-049-02, DJR-049-03

servitium

BAL-0241-V016 · Liberty and servitude

Printed “servitium” (Latin; lemma).

A household or body of servants collectively.

Here: Servitium here names the people serving a master, not an abstract experience of oppression. Totum supplies whole and ejus his.

Context: The marginal Apuleius passage contrasts the rich man’s inability to eat with the servants’ feasting. Burton expands the body with sickness and diet; these are historical claims.

Source; Context passages: DJR-090-12

Edition page: 323; Source layer: original marginal quotation.

Note; Modern note: N06660

Page label type: printed source label.

Source wording and original alignment: totum ejus servitium

Modern rendering: his whole household of servants

Alignment scope: Original marginal wording aligned with the supplied editorial translation of that note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-090-11, DJR-090-13, DJR-090-14, DJR-090-15, DJR-090-16, DJR-090-17

servitude

BAL-0241-V010 · Liberty and servitude

Printed “servitude” (English; lemma).

Subjection to another’s power, especially bondage or slavery.

Here: Servitude is the condition ranked as extreme misery; the extremity belongs to Botero’s evaluation rather than the word’s definition.

Context: Burton attributes the judgement to Botero and surrounds it with comparisons between confinement and actual slavery. The authorities’ death comparisons are reported rhetoric, not advice.

Source; Context passages: DJR-052-08

Edition page: 152; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that accompt servitude, the extremity of misery

Modern rendering: who regards servitude as the extremity of misery

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-052-01, DJR-052-02, DJR-052-03, DJR-052-04, DJR-052-05, DJR-052-06, DJR-052-07, DJR-052-09, DJR-052-10, DJR-052-11, DJR-052-12, DJR-052-13, DJR-052-14, DJR-052-15, DJR-052-16

Further local use

Printed “servitute” (Latin; lemma).

Citation key: servitus.

Here: Servitute is ablative singular after in, in bondage; vivendum concerns having to live, while tristius morte supplies worse than death.

Context: Hermolaus addresses Alexander in Curtius, as reported by Burton. The saying is a historical valuation, not a recommendation for a reader.

Source; Context passages: DJR-052-08

Edition page: 152; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quod tristius morte, in servitute vivendum

Modern rendering: To live in bondage is worse than death

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-052-01, DJR-052-02, DJR-052-03, DJR-052-04, DJR-052-05, DJR-052-06, DJR-052-07, DJR-052-09, DJR-052-10, DJR-052-11, DJR-052-12, DJR-052-13, DJR-052-14, DJR-052-15, DJR-052-16

Further local use

Printed “servitutem” (Latin; lemma).

Citation key: servitus.

Here: Servitutem is accusative singular in the indirect statement, slavery; extremum omnium malorum the greatest of all evils. Arbitror is first-person I consider, but the modern rendering incorporates it in I am one who considers.

Context: Botero’s attributed judgement is reported without independently establishing the exact source.

Source; Context passages: DJR-052-08

Edition page: 152; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror

Modern rendering: For my part, I am one who considers slavery the greatest of all evils

Alignment scope: Equal-scope complete Latin and modern clauses

Word and construction: Equidem ego is sum supplies For my part, I am one; qui introduces who, while the first-person arbitror becomes considers within the English relative clause. Servitutem names slavery and extremum omnium malorum the greatest of all evils.

Context passages: DJR-052-01, DJR-052-02, DJR-052-03, DJR-052-04, DJR-052-05, DJR-052-06, DJR-052-07, DJR-052-09, DJR-052-10, DJR-052-11, DJR-052-12, DJR-052-13, DJR-052-14, DJR-052-15, DJR-052-16

Further local use

Printed “servitute” (Latin; lemma).

Citation key: servitus.

Here: Servitute means in servitude; mentem mind and non preserves the denial of mental bondage. The supplied note translation makes the printed compressed construction intelligible.

Context: The margin quotes the maid’s protest from Aristaenetus. It does not claim that she is legally emancipated.

Source; Context passages: DJR-141-01

Edition page: 577; Source layer: original marginal quotation.

Note; Modern note: N11082

Page label type: printed source label.

Source wording and original alignment: non mentem unà addixit mihi fortuna servitute

Modern rendering: Fortune did not bind my mind along with me in servitude

Alignment scope: Original marginal wording aligned with the supplied editorial translation of that note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Sense relation: The maid’s actual servile condition supplies the literal bondage from which she explicitly excludes her mind.

Context passages: DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09

servitude

BAL-0241-V017 · Liberty and servitude

Printed “servitude” (English; lemma).

Dependence or restrictive obligation figured as slavery.

Here: State is social rank; its ceremonial obligations prevent privacy and ordinary freedom. The modern a form of makes the metaphor explicit.

Context: Burton argues that the rich or powerful may be less free than a countryman. His following generalizations about secluded Asian rulers remain reported, not universal facts.

Source; Context passages: DJR-090-16

Edition page: 323; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his state is a servitude

Modern rendering: his high position is a form of slavery

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-090-11, DJR-090-12, DJR-090-13, DJR-090-14, DJR-090-15, DJR-090-17

Further local use

Printed “mancipia” (Latin; lemma).

Citation key: mancipium.

Here: Mancipia is neuter plural for enslaved people or human property; aurea adds golden, the luxury gilding the restriction.

Context: The epithet is transferred to rulers supposedly confined by the requirements of majesty; it does not establish their legal enslavement.

Source; Context passages: DJR-090-17

Edition page: 323; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: aurea mancipia

Modern rendering: golden slaves

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-090-11, DJR-090-12, DJR-090-13, DJR-090-14, DJR-090-15, DJR-090-16

Further local use

Printed “servitus” (Latin; lemma).

Citation key: servitus.

Here: Servitus is personified slavery, contrasted with liberos, free men. Culmen is the printed roof, not the straw of the compared Seneca text.

Context: The poor speaker contrasts his freedom with the rich favourite’s dependence. Burton adapts Seneca 90.10, adding afterwards and changing the tense.

Source; Context passages: DJR-090-42

Edition page: 325; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: culmen liberos texit, sub marmore et auro postea servitus habitavit

Modern rendering: A roof sheltered free men; afterwards slavery lived beneath marble and gold

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-090-37, DJR-090-38, DJR-090-39, DJR-090-40, DJR-090-41, DJR-090-43

shame

BAL-0257-V013 · Shame

Printed “shame” (English; lemma).

Humiliate or bring disgrace upon someone.

Here: The speaker permits joking but forbids humiliating injury.

Context: The surrounding argument permits sociable humour and protects distressed people from cruel jokes.

Source; Context passages: DJR-051-48

Edition page: 151; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Jest with me, but shame me not

Modern rendering: Joke with me, but do not shame me

Word and construction: Jest becomes joke; the negative is moved before the verb, and me remains the object of both actions.

Context passages: DJR-051-43, DJR-051-44, DJR-051-45, DJR-051-46, DJR-051-47

Alignment conventions: A1.

Further local use

Printed “shamed” (English; lemma).

Citation key: shame.

Here: The proposed commonwealth publicly humiliates a bankrupt.

Context: This is Burton’s punitive ideal legislation, not current law; the separate severe debtor rule is conditional on extravagance or negligence and failure to pay within twelve months. The modernization of the preceding dubious Latin follows Burton’s gloss.

Source; Context passages: DJR-017-01

Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: publikely shamed

Modern rendering: publicly shamed

Word and construction: Only the spelling of publicly changes; the passive keeps the bankrupt as recipient of the penalty.

Sense relation: The transitive verb has an institutional and punitive application.

Context passages: DJR-016-43, DJR-017-02

Alignment conventions: A1.

shamefaced

BAL-0257-V004 · Shame

Printed “shamefac’d” (English; lemma).

Shy or bashful.

Here: Very shy people are reluctant to speak, put themselves forward or accept office.

Context: Burton says most, not all; Peter of Blois and Christopher Urswick are examples of refusals, not independently verified biographies here.

Source; Context passages: DJR-059-39

Edition page: 188; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: very shamefac’d

Modern rendering: very shy

Word and construction: The quantifying degree very remains, while shamefac’d becomes shy rather than guilty.

Context passages: DJR-059-37, DJR-059-38, DJR-059-40

Alignment conventions: A1.

Further local use

Printed “shamefast” (English; lemma).

Citation key: shamefast.

Here: Shamefast is opposed to shameless boldness.

Context: The alternatives are attributed to differing kinds of melancholy in a historical hot/cold theory; the passage denies uniform symptoms.

Source; Context passages: DJR-060-13

Edition page: 190 [second occurrence]–191; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: one is fearful, shamefast

Modern rendering: one is fearful and bashful

Word and construction: Shamefast becomes bashful; and supplies the coordination implicit in the comma.

Sense relation: A related English form has the same bashful sense.

Context passages: DJR-060-12, DJR-060-14

Alignment conventions: A1.

Further local use

Printed “bashfulness” (English; lemma).

Citation key: bashfulness.

Here: Bashfulness hinders scholars from attending patrons and advancing.

Context: Burton includes himself in the admission, then criticizes the opposite extremes of ambition and shameless intrusion; no single trait explains every failed career.

Source; Context passages: DJR-049-02

Edition page: 140; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bashfulness, melancholy, timourousness

Modern rendering: bashfulness, melancholy and timidity

Word and construction: Bashfulness is unchanged; its distinct neighbours are retained.

Sense relation: Social hesitation obstructs advancement in the patronage argument.

Context passages: DJR-049-01, DJR-049-03, DJR-049-04

Alignment conventions: A1.

Further local use

Printed “bashful” (English; lemma).

Citation key: bashful.

Here: Shyness is credited with restraining intrusive behaviour in a consolation.

Context: Burton’s paradoxical comparison opposes the shy sufferer to shameless intruders; it does not deny suffering or establish a universal moral superiority.

Source; Context passages: DJR-098-27

Edition page: 361; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most part bashful, suspicious, solitary

Modern rendering: Most are shy, suspicious and solitary

Word and construction: Most part becomes Most, bashful shy; the other traits remain separate.

Sense relation: The same shyness is given a favourable relative evaluation.

Context passages: DJR-098-24, DJR-098-25, DJR-098-26, DJR-098-28

Alignment conventions: A1.

Further local use

Printed “bashful” (English; lemma).

Citation key: bashful.

Here: Bashfulness appears among aversions Burton proposes to alter gradually.

Context: Gentle treatment precedes the analogy of training; the next paragraph recommends avoidance if habituation cannot be achieved. His gladiator example is morally disturbing, not a present clinical model.

Source; Context passages: DJR-084-13

Edition page: 295–292 [296]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: averse from company, bashful, solitary, timorous

Modern rendering: averse to company, bashful, solitary, or fearful

Word and construction: Bashful remains; or explicitly coordinates the list.

Sense relation: Social shyness enters a qualified historical account of habituation.

Context passages: DJR-084-11, DJR-084-12, DJR-084-14

Alignment conventions: A1.

shaped mirrors

BAL-0225-V004 · Glass

Printed “Concave and Cylinder glasses” (English; family).

Mirrors with inward-curving or cylindrical surfaces.

Here: Concave supplies inward-curved, Cylinder cylindrical, glasses mirrors. Burton uses shaped reflections to explain apparently suspended people, devils or grotesques.

Context: The passage describes an image placed in another room, not a living apparition; the surrounding claims about optical arrangements remain Burton’s account.

Source: DJR-064-28; Edition page: 211; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Concave and Cylinder glasses

Modern rendering: concave and cylindrical mirrors

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-064-27, DJR-064-29

Shrine of kisses

BAL-0204-V006 · Kissing and embracing

Printed “suaviorum delubrum” (Latin; phrase).

A shrine of kisses: delubrum is a shrine; suaviorum is a genitive plural, of kisses.

Here: The coral lip is imagined as a sacred place where kisses reside, in a catalogue of features that can inspire love.

Context: Burton’s erotic encomium, immediately extended by a poetic thousand revealed and hidden kisses.

Source; Context passages: DJR-119-18

Edition page: 463; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: suaviorum delubrum

Modern rendering: the shrine of kisses

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The whole genitive construction is matched; the is supplied in English.

Context passages: DJR-119-19

si non caste, tamen cautè

BAL-0236-V023 · Adultery

Printed “si non caste, tamen cautè” (Latin; phrase).

If not with chastity, then at least with caution.

Here: Caste means chastely, cautè cautiously; si non supplies if not and tamen the concessive at least. The maxim distinguishes moral conduct from concealment.

Context: Burton cites a strategy attributed to concealed offenders while discussing difficulty of proof; it is not his endorsement of adultery.

Source; Context passages: DJR-148-36

Edition page: 617; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: si non caste, tamen cautè

Modern rendering: If not chastely, at least cautiously

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-148-34, DJR-148-35, DJR-148-37, DJR-148-38, DJR-148-39, DJR-148-40, DJR-148-41

silent leges inter arma

BAL-0296-V010 · War and peace

Printed “silent leges inter arma” (Latin; phrase).

Laws fall silent amid arms: silent means are silent, leges laws, inter amid and arma arms or armed conflict.

Here: The suspension of effective legal restraint amid warfare.

Context: This abbreviated Cicero quotation is distinct from the adjoining Virgil question about deceit or courage; Burton places both in a denunciation.

Source; Context passages: DJR-009-24

Edition page: 31; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: silent leges inter arma

Modern rendering: laws fall silent amid arms

Word and construction: Each Latin component is rendered; fall silent expresses silent without supplying a legal permission.

Context passages: DJR-009-17, DJR-009-18, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-25, DJR-009-26, DJR-009-27, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

Silent rhetoric

BAL-0202-V010 · Beauty

Printed “still rhetorick” (English; phrase).

Silent eloquence or persuasion without speech.

Here: Beauty commands attention and service; Burton juxtaposes this name with privilege, fraud, kingdom and tyranny.

Context: One definition attributed to Carneades in a compilation of different philosophers’ sayings; exact attributions and punctuation remain uncollated.

Source; Context passages: DJR-117-30

Edition page: 454–455; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: still rhetorick

Modern rendering: silent rhetoric

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Still means silent here, rather than continuing or motionless.

Context passages: DJR-117-28, DJR-117-29, DJR-117-31

Silly

BAL-0285-V001 · Silly

Printed “silly” (English; lemma).

Simple or unlearned, without the learned physician’s theoretical training.

Here: The surgeon may achieve remarkable cures because the patient trusts him.

Context: Burton reports Nymannus’s explanation and associated claims by Avicenna, Cardan and Hippocrates about confidence. These belong to historical medicine, not evidence for treating disease through belief alone. The adjacent Weyer body and margin disagree between incredulity and credulity.

Source; Context passages: 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

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies simple; Chyrurgian surgeon; a is retained. The adjective concerns the professional learning contrast, not a demonstrated lack of practical skill.

Context passages: DJR-039-27, DJR-039-28, DJR-039-30, DJR-039-31

Silly

BAL-0285-V002 · Silly

Printed “silly” (English; lemma).

Helpless or vulnerable to misfortune.

Here: The medical catalogue turns into an address exposing every reader’s fragile hold on health and happiness.

Context: Burton’s moral exhortation follows attributed humoral and dietary explanations, and concludes with a call to humility before God. Its address is universal rather than a finding about one person’s intelligence.

Source; Context passages: DJR-057-48

Edition page: 178; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: weak and silly

Modern rendering: weak and helpless

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Weak remains weak, and silly supplies helpless; the coordinate adjectives contribute distinct but overlapping aspects of vulnerability.

Context passages: DJR-057-46, DJR-057-47, DJR-057-49

Further local use

Printed “silly” (English; lemma).

Citation key: Silly.

Weak or defenceless.

Here: The sheep is represented as overcoming its ordinary vulnerability to protect its young.

Context: Burton’s natural-affection exemplum moves from animal care to human filial love, then makes divine command the stronger obligation. It is not a judgment of the sheep’s intelligence.

Source; Context passages: DJR-111-20

Edition page: 426–427; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a silly Sheep

Modern rendering: a helpless sheep

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies helpless; Sheep sheep, with the article retained.

Sense relation: A related local application, separately defined and qualified; no claim that all uses share one modern equivalent.

Context passages: DJR-111-19, DJR-111-21, DJR-111-22

Further local use

Printed “silly” (English; lemma).

Citation key: Silly.

Frail or yielding.

Here: The reed can survive the storm that fells a lofty oak, in a preference for obscure contentment over precarious glory.

Context: Burton’s consolatory image says may stand, not that low position guarantees safety. The later objection at DJR-092-05 challenges praise of humble circumstances from personal security.

Source; Context passages: DJR-091-35

Edition page: 329; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the silly reed may stand

Modern rendering: the frail reed may stand

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies frail; may preserves possibility, and the remaining noun and verb are retained.

Sense relation: A related local application, separately defined and qualified; no claim that all uses share one modern equivalent.

Context passages: DJR-091-34, DJR-091-36, DJR-091-37, DJR-092-04, DJR-092-05, DJR-092-06, DJR-092-07

Silly

BAL-0285-V003 · Silly

Printed “silly” (English; lemma).

Unsuspecting or inexperienced.

Here: Newly arrived travellers are vulnerable to procurers who gather information and feign acquaintance.

Context: Burton’s hostile account combines an adapted Plautine scene with exaggerated Maserius-attributed claims about snares irresistible even to exemplars of chastity. These are literary and moral allegations, not evidence that all travellers or sex workers act as described.

Source; Context passages: DJR-125-65

Edition page: 499; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: silly travellers

Modern rendering: unsuspecting travellers

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies unsuspecting; travellers remains travellers. The word occurs in Burton’s English prose after the Latin verse, not in that verse itself.

Context passages: DJR-125-63, DJR-125-64, DJR-125-66

Further local use

Printed “silly” (English; lemma).

Citation key: Silly.

Simple or inexperienced, readily taken in.

Here: The novice instantly believes a written claim about a supposed rival.

Context: Burton attributes the manipulation to Melissa in Lucian, but merges different speakers and incidents; the four-month return belongs to another story. His account is preserved without validating that merged narrative.

Source; Context passages: DJR-124-20

Edition page: 489–490; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the silly novice

Modern rendering: the simple novice

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies simple and novice preserves inexperience; this is not a separate translation of the following Latin he believed as soon as he read.

Sense relation: A related local application, separately defined and qualified; no claim that all uses share one modern equivalent.

Context passages: DJR-124-19, DJR-124-21

Silly

BAL-0285-V004 · Silly

Printed “silly” (English; lemma).

Poor or pitiable.

Here: The lovesick shepherd neglects flocks and farm while mourning and burning with desire.

Context: Burton’s English verse follows Latin attributed to Mantuan. Silly is present in the English, not an equivalent of an adjective in the Latin lines. The Ovid margin supports neglected flocks but also describes attention to appearance, qualifying Burton’s broader neglect claim.

Source; Context passages: DJR-128-76

Edition page: 516; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The silly shepherd

Modern rendering: The poor shepherd

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies poor in the sense pitiable, while shepherd is retained. Poverty in money is not established by this adjective.

Context passages: DJR-128-74, DJR-128-75, DJR-128-77

Further local use

Printed “silly” (English; lemma).

Citation key: Silly.

Poor or pitiable.

Here: Gesner’s staff and humble appearance contrast with richly mounted ecclesiastical dignitaries.

Context: Burton’s account of neglected scholarly worth and unequal advancement; the person’s exact identification and individual financial circumstances remain unverified.

Source; Context passages: DJR-096-14

Edition page: 351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a silly old man

Modern rendering: a poor old man

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies poor, while old and man retain age and person. The label does not mean the scholar lacks intelligence.

Sense relation: A related local application, separately defined and qualified; no claim that all uses share one modern equivalent.

Context passages: DJR-096-12, DJR-096-13, DJR-096-15, DJR-096-16

Further local use

Printed “silly” (English; lemma).

Citation key: Silly.

Humble or pitiable.

Here: The beggar happens to tell a woman of a remedy represented as effective.

Context: The first-person witness is Villanovanus quoted by Burton, not Burton himself. The borage-wine cure and claimed exact transmission through Mizauld and Magninus remain historical, unverified medical claims.

Source; Context passages: DJR-101-22

Edition page: 374–375; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a silly beggar

Modern rendering: a humble beggar

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies humble; beggar identifies the social situation. The lowly figure is credited with knowledge, not dismissed as incapable.

Sense relation: A related local application, separately defined and qualified; no claim that all uses share one modern equivalent.

Context passages: DJR-101-21, DJR-101-23

Silly

BAL-0285-V005 · Silly

Printed “silly” (English; lemma).

Poor, pitiable or helpless.

Here: A sinful soul is distressed by contemplating everlasting punishment.

Context: Burton’s theological account, followed by the particular susceptibility of melancholy bodies and tender consciences and the danger of misreading Scripture. The feeling of torment is described, not proof of the person’s damnation.

Source; Context passages: DJR-164-25

Edition page: 697; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a sinfull silly soul

Modern rendering: a poor sinful soul

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies poor and sinfull supplies sinful; the modern reverses the adjective order. Soul remains soul.

Context passages: DJR-164-23, DJR-164-24, DJR-164-26, DJR-164-27, DJR-164-28, DJR-164-29

Silly

BAL-0285-V006 · Silly

Printed “silly” (English; lemma).

Gullible or inexperienced in recognizing deception.

Here: A spectator mistakes projected or reflected images for supernatural figures.

Context: Burton explains contrived optical appearances, doubts the reported Bacon feat because it is absent from his writings, generally locates deception in the brain, but still allows diabolical agency. The combination is historical, not a modern finding.

Source; Context passages: DJR-064-28

Edition page: 211; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a silly spectator

Modern rendering: a gullible spectator

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies gullible and spectator is retained. The associated Agrippa margin calls such viewers inexperienced, but is a separate Latin witness.

Context passages: DJR-064-27, DJR-064-29, DJR-064-30

Silly

BAL-0285-V007 · Silly

Printed “silly” (English; lemma).

Weak or lacking courage; timid in this paired construction.

Here: Love is said to give otherwise weak, timid people spirit and courage.

Context: Burton sets beneficial changes beside harmful ones, explicitly leaving it hard to judge whether love does more harm than good. The following Ovid line concerns Thisbe; her is supplied by its source context, not by the Latin adjective’s gender ending.

Source; Context passages: DJR-131-51

Edition page: 532; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: soft and silly

Modern rendering: weak and timid

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Soft supplies weak and silly supplies timid in the modern pair; the surrounding contrast with courageous controls the local sense.

Context passages: DJR-131-50, DJR-131-52, DJR-131-53

Silly

BAL-0285-V008 · Silly

Printed “silly” (English; lemma).

Poor, insignificant or disregarded in social appearance.

Here: A ragged figure is nevertheless polished in speech, noble in spirit and wise.

Context: Burton’s contrast of outward display with inward worth expressly prevents reading silly as intellectually foolish in this example.

Source; Context passages: DJR-010-15

Edition page: 34; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a silly contemptible sloven in apparel

Modern rendering: a poor, despised man, slovenly in dress

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies poor, contemptible despised, and sloven in apparel is recast as man, slovenly in dress. The modern does not derive every component from silly alone.

Context passages: DJR-010-14, DJR-010-16, DJR-010-17, DJR-010-18

Further local use

Printed “silly” (English; lemma).

Citation key: Silly.

Insignificant or unimpressive in appearance.

Here: An unremarkable-looking man may exceed a showy one in intelligence, learning and honesty.

Context: Burton’s consolation follows the Musso anecdote and uses a humble-vessel image. May preserves comparison as possibility; the Latin lowly vessel and English old vessel remain distinct.

Source; Context passages: DJR-087-41

Edition page: 312; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A silly fellow to look to

Modern rendering: A man who looks insignificant

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies insignificant; fellow becomes man; to look to is expanded into who looks, explicitly restricting the judgment to appearance.

Sense relation: A related local application, separately defined and qualified; no claim that all uses share one modern equivalent.

Context passages: DJR-087-40, DJR-087-42

Silly

BAL-0285-V009 · Silly

Printed “silly” (English; lemma).

Powerless or socially defenceless.

Here: Those without influence suffer enforcement while corrupt or powerful people escape.

Context: Burton’s indictment of unequal justice, followed by a comparison of penalties imposed on a poor man for behaviour attributed to gentlemen. The catalogue is not a claim that one uniform historical procedure imposed every penalty.

Source; Context passages: DJR-010-17

Edition page: 34–35; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some silly ones

Modern rendering: some powerless wretches

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies powerless; the substantival ones becomes wretches, bringing the pitiful social position forward; some remains limited.

Context passages: DJR-010-14, DJR-010-15, DJR-010-16, DJR-010-18

Silly

BAL-0285-V010 · Silly

Printed “silly” (English; lemma).

Foolish or practically inexperienced.

Here: Highly learned people may lack worldly skill and be outwitted in everyday transactions.

Context: Burton’s criticism of schooling detached from life concludes at DJR-046-42 with praise of scholars’ honesty, innocence and sincerity. Intellectual range and practical vulnerability are both retained.

Source; Context passages: DJR-046-40

Edition page: 130; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: silly, soft fellows

Modern rendering: foolish, ineffectual fellows

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies foolish, soft ineffectual, and fellows remains fellows. The adjective is not a denial of their explicitly acknowledged learning.

Context passages: DJR-046-39, DJR-046-41, DJR-046-42

Further local use

Printed “silly” (English; lemma).

Citation key: Silly.

Foolish or inexperienced in ordinary affairs.

Here: Aeneas Sylvius’s scholars are highly learned yet supposedly lack domestic and public competence.

Context: The attributed letter and Paglarensis identification remain unresolved; the following defence of scholarly sincerity limits a purely contemptuous summary.

Source; Context passages: DJR-046-41

Edition page: 130; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so rude, so silly

Modern rendering: so uncouth and foolish

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Rude supplies uncouth and silly foolish; the modern coordinates the adjectives under one so.

Sense relation: A related local application, separately defined and qualified; no claim that all uses share one modern equivalent.

Context passages: DJR-046-39, DJR-046-40, DJR-046-42

Silly

BAL-0285-V011 · Silly

Printed “silly” (English; lemma).

Simple or readily manipulated.

Here: People become targets of flattering mockery attributed to Leo X and his associates.

Context: Burton cites Giovio and claims the manipulations worsen people’s state; the continuation explicitly asks who, however wise, could be immune if subjected to such treatment. The label does not shift responsibility for cruelty onto its victims.

Source; Context passages: DJR-051-36

Edition page: 149; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: silly fellows

Modern rendering: simple people

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies simple, fellows people. The following claims about madness belong to the historical narrative, not to this adjective’s literal definition.

Context passages: DJR-051-35, DJR-051-37, DJR-051-38, DJR-051-39, DJR-051-40, DJR-051-41

Further local use

Printed “silly” (English; lemma).

Citation key: Silly.

Simple or unsophisticated.

Here: A person may not suffer inwardly if he does not perceive the mockery, whereas awareness can make it deeply painful.

Context: Burton’s explicitly conditional contrast: if he does not perceive it versus if he takes it to heart. The surrounding argument condemns tormenting people and does not certify that every simple person is immune to hurt.

Source; Context passages: DJR-051-40

Edition page: 150; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a silly soul

Modern rendering: a simple soul

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies simple; soul stands for the person. The lack of perception is stated separately in the condition.

Sense relation: A related local application, separately defined and qualified; no claim that all uses share one modern equivalent.

Context passages: DJR-051-35, DJR-051-36, DJR-051-37, DJR-051-38, DJR-051-39, DJR-051-41

Silly

BAL-0285-V012 · Silly

Printed “silly” (English; lemma).

Foolish or readily deceived.

Here: Gentlewomen are said to mistake empty accomplishments and borrowed boasts for worth.

Context: Burton’s generalizing account of courtship deception reports their attraction through mocking exclamations. It does not establish a trait shared by all women; the immediate literary example concerns a woman who feigns virtue, so the agents and targets vary.

Source; Context passages: DJR-123-22

Edition page: 484–485; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Many silly Gentlewomen

Modern rendering: Many foolish gentlewomen

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Many remains many; silly becomes foolish; Gentlewomen denotes social rank, not all women.

Context passages: DJR-123-21, DJR-123-23

Silly

BAL-0285-V013 · Silly

Printed “silly” (English; lemma).

Simple or seemingly insignificant.

Here: A single humble instrument is said to overcome Argus’s hundred eyes.

Context: Burton’s mythological example of music’s power, followed by a Tatius romance episode. Belike qualifies the proposed Anacreon source of the later song; it does not make the Argus story an observed event.

Source; Context passages: DJR-123-10

Edition page: 484; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: one silly pipe

Modern rendering: one simple pipe

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies simple; one emphasizes the small means against a hundred eyes; pipe is the instrument.

Context passages: DJR-123-09, DJR-123-11

Silly

BAL-0285-V014 · Silly

Printed “silly” (English; lemma).

Little or harmless.

Here: The wren has liberty to choose a mate in verses used against restrictions on human marriage.

Context: Burton quotes Lydgate and contrasts birds’ natural choice with human restraint; the following polemic extends to poor people’s marriage and answers economic objections through employment and colonization. Its assumptions about available colonial land are historical, not endorsed.

Source; Context passages: DJR-142-20

Edition page: 582; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The silly Wren

Modern rendering: The little wren

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies little; Wren is retained. The adjective describes a small harmless creature, not foolish conduct.

Context passages: DJR-142-18, DJR-142-19, DJR-142-21, DJR-142-22, DJR-142-23, DJR-142-24

Silly

BAL-0285-V015 · Silly

Printed “silly” (English; lemma).

Simple or unlearned.

Here: The Gospel fishermen’s lack of worldly learning is made the instrument of confounding worldly wisdom.

Context: Burton distinguishes the Saviour’s use of simple people from the Devil’s alleged exploitation of ignorance. The adjoining claims about religious groups, women and elderly people are his confessional and social prejudices, not adopted judgments.

Source; Context passages: DJR-155-28

Edition page: 653; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a few silly Fishermen

Modern rendering: a few simple fishermen

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies simple; a few and fishermen retain number and occupation. The word is compatible here with an honoured religious function.

Context passages: DJR-155-25, DJR-155-26, DJR-155-27, DJR-155-29

Further local use

Printed “silly” (English; lemma).

Citation key: Silly.

Simple or easily influenced.

Here: People considered uneducated are alleged to be the first targets of religious deception.

Context: Burton’s prejudiced generalization groups women, old people and the illiterate; the contrast with the fishermen at DJR-155-28 prevents treating simplicity itself as proof of false faith.

Source; Context passages: DJR-155-26

Edition page: 652–653; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: silly, rude, ignorant people

Modern rendering: simple, uncultivated, ignorant people

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Silly supplies simple, rude uncultivated, and ignorant retains its separate explicit claim.

Sense relation: A related local application, separately defined and qualified; no claim that all uses share one modern equivalent.

Context passages: DJR-155-25, DJR-155-27, DJR-155-28, DJR-155-29

Silly

BAL-0285-V016 · Silly

Printed “silly” (English; lemma).

Simple or innocent.

Here: A monk resists the temptation that readily overcomes crowds in the marketplace.

Context: An unlocated vision attributed to Benedict introduces the discussion of false Christians. Burton initially grants monastic resistance, then turns to confessional attacks on other religions and the Church of Rome; neither the vision nor those assessments are established by the label.

Source; Context passages: DJR-159-21

Edition page: 671–672; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: on silly Monk

Modern rendering: one simple monk

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Printed on is interpreted as one; silly supplies simple, and Monk monk. The witness spelling is retained in the original alignment.

Context passages: DJR-159-20, DJR-159-22, DJR-159-23

Simoniacus; simoniac

BAL-0267-V013 · Church patronage

Printed “Simoniacus” (Latin; phrase).

A person involved in simony, the purchase or sale of spiritual office.

Here: The attributed argument says the simoniac has not received grace and cannot enjoy God’s favour; Burton then accuses some leaders of obstructing others’ advancement.

Context: The theological argument is attributed to Leo, whose exact text remains unlocated.

Source; Context passages: DJR-050-17

Edition page: 145 [sequence; printed 141]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: Simoniacus

Modern rendering: the simoniac

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The Latin substantive is rendered by its English equivalent with the article required in the modern sentence.

Uncertainty: The supplied edition interprets gratus as enjoying God’s favour, not giving grace; the precise Leo source is unresolved.

Context passages: DJR-050-14, DJR-050-15, DJR-050-16, DJR-050-18

Simony

BAL-0267-V004 · Church patronage

Printed “Simony” (English; phrase).

Buying or selling spiritual offices or privileges.

Here: Simony joins fraud, robbery and oppression as an effect of covetousness in Burton’s catalogue.

Context: Burton expands the question from James 4:1 into his own moral diagnosis.

Source; Context passages: DJR-043-34

Edition page: 114; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Simony

Modern rendering: simony

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The historical term is retained with modern capitalization.

Context passages: DJR-043-33, DJR-043-35

Further local use

Printed “simonie” (English; phrase).

Citation key: Simony.

Here: The clergyman unable to obtain a living without purchase is part of Burton’s defence of crossing professional boundaries.

Context: Burton’s rhetorical question; it does not confess that he bought a living himself.

Source; Context passages: DJR-006-16

Edition page: 15; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: by simonie

Modern rendering: by buying a church appointment

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern phrase expands the noun into the act of buying an appointment.

Sense relation: The same prohibited purchase of office, with a spelling variant and explicit modern expansion.

Context passages: DJR-006-17, DJR-006-18

Further local use

Printed “Simoniam” (Latin; lemma).

Citation key: Simonia.

Here: Burton’s Latin accusation describes leaders carrying others toward simony and suggests corruption may spread downward from the highest ranks.

Context: Burton’s polemical account, introduced after expressly exempting good clergy and universities; origin is left unresolved at DJR-050-18.

Source; Context passages: DJR-050-16

Edition page: 145 [sequence; printed 141]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: ad Simoniam

Modern rendering: towards simony

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Ad with accusative Simoniam supplies towards simony; the surrounding torch image supplies the leading or encouragement.

Sense relation: The same spiritual-office trafficking, expressed by the Latin noun rather than the English form; language and lemma are explicitly distinct.

Context passages: DJR-050-09, DJR-050-10, DJR-050-11, DJR-050-12, DJR-050-13, DJR-050-14, DJR-050-15, DJR-050-17, DJR-050-18

single life

BAL-0235-V002 · Celibacy and vows

Printed “single life” (English; phrase).

The unmarried state or way of life.

Here: Single means unmarried. Willing howsoever gives the women’s wish, whatever its reason; it does not impose a vow on every resident.

Context: Burton proposes a communal residence for women facing age, poverty, unhappiness or disappointed hopes, as well as those who choose unmarried life.

Source; Context passages: DJR-139-32

Edition page: 570; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: are willing howsoever to lead a single life

Modern rendering: for whatever reason, wish to lead a single life

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-25, DJR-139-26, DJR-139-27, DJR-139-28, DJR-139-29, DJR-139-30, DJR-139-31, DJR-139-33, DJR-139-34, DJR-139-35, DJR-139-36, DJR-139-37, DJR-139-38, DJR-139-39, DJR-139-40, DJR-139-41, DJR-139-42, DJR-139-43, DJR-139-44, DJR-139-45, DJR-139-46

Further local use

Printed “single life” (English; phrase).

Citation key: single life.

Here: Single life is unmarried life under material constraint; the wish to marry and the capacity for continence are separate questions.

Context: Burton reports Beza’s counsel to pray for continence, after admitting some people may marry only by forfeiting their livelihoods.

Source; Context passages: DJR-141-52

Edition page: 580; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: God hath so called him to a single life, in taking away the means of marriage

Modern rendering: God, by taking away the means of marriage, has thus called him to a single life

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The means phrase moves into the middle of the modern clause; no religious vow is supplied.

Context passages: DJR-141-49, DJR-141-50, DJR-141-51, DJR-141-53, DJR-142-01, DJR-142-02, DJR-142-03, DJR-142-04, DJR-142-05, DJR-142-06, DJR-142-07, DJR-142-08

Further local use

Printed “Single life” (English; phrase).

Citation key: single life.

Here: Single life is coordinated with virginity rather than made identical to it; prerogatives are the praised advantages.

Context: The unnumbered Table points to printed page 570, where praise turns into satire about the rich bachelor’s inheritance-hunting friends.

Source; Context passages: DJR-172-174

Edition page: unnumbered Table and closing notice; Source layer: original body; Page label type: unnumbered table or closing notice.

Source wording and original alignment: Single life and virginity commended 570 their prerogatives ibid.

Modern rendering: The single life and virginity commended, 570; their advantages, same page.

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-25, DJR-139-26, DJR-139-27, DJR-139-28, DJR-139-29, DJR-139-30, DJR-139-31, DJR-139-32, DJR-139-33, DJR-139-34, DJR-139-35, DJR-139-36, DJR-139-37, DJR-139-38, DJR-139-39, DJR-139-40, DJR-139-41, DJR-139-42, DJR-139-43, DJR-139-44, DJR-139-45, DJR-139-46

Further local use

Printed “single” (English; family).

Citation key: single / single life.

Here: Single is the adjective unmarried; it qualifies the recipients eligible for institutional maintenance, alongside the preceding incapacity conditions.

Context: Burton’s imagined welfare scheme contrasts these recipients with married infirm people receiving other forms of relief in the next paragraph. It is not a provision for all unmarried people indiscriminately.

Source; Context passages: DJR-016-40

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: and single

Modern rendering: and unmarried

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-016-39, DJR-016-41, DJR-016-42

sire

BAL-0242-V033 · Parents and children

Printed “Syres” (English; lemma).

Fathers or forefathers.

Here: Syres supplies fathers; did is already printed in the original and is reordered before before them in the modern.

Context: The lovers’ tiny reflected images are not literal babies; the ancestral comparison belongs to Burton’s anticipation of fulfilled desire.

Source; Context passages: DJR-140-14

Edition page: 574; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their Syres before them did

Modern rendering: their fathers did before them

Alignment scope: Equal-scope comparative clause with reordered auxiliary

Word and construction: Syres means fathers; the original auxiliary did is moved before before them in the modern rather than supplied.

Context passages: DJR-140-15, DJR-140-16, DJR-140-17, DJR-140-18, DJR-140-19, DJR-140-20

slave

BAL-0241-V011 · Liberty and servitude

Printed “slaves” (English; lemma).

People held in slavery.

Here: Slaves names the reported condition of coerced mine workers. The number, Indigenous identity and place belong to this report, not to the definition.

Context: Burton cites De Laet; the number, classification and reference to gold mines are not independently established. The paragraph condemns harsh labour, hunger and beatings, rather than merely likening passion to captivity.

Source; Context passages: DJR-052-09

Edition page: 152–153; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: 30000 Indian slaves at Potosa in Peru

Modern rendering: thirty thousand Indigenous slaves at Potosa in Peru

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-052-08, DJR-052-10, DJR-052-11

Further local use

Printed “Gally-slaves” (English; family).

Citation key: galley slave.

Here: Gally-slaves is a compound for enslaved galley labourers; the comparison concerns people bought and sold as working animals.

Context: Burton’s compressed Ottoman, African and American examples invoke Lansius and De Laet. Their scope is reported rather than independently verified.

Source; Context passages: DJR-053-04

Edition page: 156–157; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Turks Gally-slaves, which are bought and sold like juments

Modern rendering: the Turks’ galley slaves, bought and sold like beasts of burden

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-053-05, DJR-053-06

Further local use

Printed “slaves” (English; lemma).

Citation key: slave.

Here: Slaves are people subjected for life to the person they wronged in Burton’s penal proposal.

Context: The modern sentence expresses for life before its list of punishments. DJR-017-03 rejects hereditary slavery but does not retract this penal condition.

Source; Context passages: DJR-017-02

Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: otherwise they shal be condemned to the gallies, mines, be his slaves whom they offended, during their lives

Modern rendering: Otherwise they shall be condemned for life to the galleys or mines, or to slavery under the person they wronged.

Alignment scope: Equal-scope complete sentence with shared duration

Word and construction: Be his slaves becomes to slavery under the person they wronged. The modern for life precedes the coordinated penalties and preserves during their lives within the complete sentence.

Context passages: DJR-017-01, DJR-017-03, DJR-017-04

slave

BAL-0241-V018 · Liberty and servitude

Printed “slaves” (English; lemma).

People figuratively mastered by desires or emotions.

Here: Affections are passions; slaves expresses their mastery over people. The modern supplies we are to make Burton’s compressed continuation a complete clause.

Context: Burton’s consolation treats rulers, lovers and rich people as subject to fear, pride, lust or money. It must be read beside the earlier recognition of actual imprisonment and forced labour.

Source; Context passages: DJR-093-32

Edition page: 339; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all slaves to our affections

Modern rendering: we are all slaves to our passions

Alignment scope: Compressed nominal continuation rendered as a complete finite clause with supplied we are

Word and construction: The nominal continuation all slaves becomes the finite clause we are all slaves; our affections is our passions.

Context passages: DJR-093-30, DJR-093-31, DJR-093-33, DJR-093-34, DJR-093-35, DJR-093-36, DJR-093-37, DJR-093-38, DJR-093-39, DJR-093-40

Further local use

Printed “servus” (Latin; lemma).

Citation key: servus.

Here: Servus is slave; rerum and hominum are genitives of things and people; sis is whether you are. Nihil refert supplies makes no difference.

Context: The maxim deliberately puts bondage to possessions beside subjection to people as a moral comparison, without making their material circumstances identical.

Source; Context passages: DJR-093-32

Edition page: 339; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nihil enim refert, rerum sis servus an hominum

Modern rendering: for it makes no difference whether you are a slave to things or to people

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-093-30, DJR-093-31, DJR-093-33, DJR-093-34, DJR-093-35, DJR-093-36, DJR-093-37, DJR-093-38, DJR-093-39, DJR-093-40

Further local use

Printed “servitutem” (Latin; lemma).

Citation key: servitus.

Here: Servitutem is accusative slavery; assiduam unceasing, extremam utter, and ineluctabilem inescapable. Those intensifiers describe bondage to vice.

Context: Burton adapts Seneca’s Natural Questions 3, preface 16–17, in the consolatory argument; the neighbouring Macrobius attribution mistakes Evangelus for his respondent Praetextatus.

Source; Context passages: DJR-093-32

Edition page: 339; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: assiduam servitutem extremam & ineluctabilem

Modern rendering: unceasing, utter and inescapable slavery

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-093-30, DJR-093-31, DJR-093-33, DJR-093-34, DJR-093-35, DJR-093-36, DJR-093-37, DJR-093-38, DJR-093-39, DJR-093-40

Further local use

Printed “servit” (Latin; lemma).

Citation key: servio.

Here: Servit means serves, with the dative libidini, lust; the repeated verb is understood with ambitioni, spei and timori, ambition, hope and fear.

Context: The Macrobius margin supports the moral servitude comparison; the body assigns its argument to the wrong dialogue speaker.

Source; Context passages: DJR-093-32

Edition page: 339; Source layer: original marginal quotation.

Note; Modern note: N06965

Page label type: printed source label.

Source wording and original alignment: Alius libidini servit, alius ambitioni, omnes spei, omnes timori

Modern rendering: One serves lust, another ambition; all serve hope, all fear

Alignment scope: Original marginal wording aligned with the supplied editorial translation of that note

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-093-30, DJR-093-31, DJR-093-33, DJR-093-34, DJR-093-35, DJR-093-36, DJR-093-37, DJR-093-38, DJR-093-39, DJR-093-40

slut

BAL-0212-V001 · Quean and slut

Printed “slut” (English; lemma).

A dirty or slovenly woman.

Here: The hostile marriage catalogue lists slovenliness separately from the sexual accusation carried by harlot.

Context: Burton first praises concordant marriage, then catalogues miserable matches; the continuation also gives women’s suffering a voice.

Source: DJR-055-36; Edition page: 168; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a slut

Modern rendering: a slattern

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a dirty or slovenly woman.

Context passages: DJR-055-37, DJR-055-38, DJR-055-39, DJR-055-40, DJR-055-41, DJR-055-42, DJR-055-43

Further local use

Printed “slut” (English; lemma).

Here: Slovenliness is one alleged objection in a catalogue which finds faults in mutually opposed kinds of prospective wives.

Context: Burton’s rhetoric against marriage; wantonness is a separate conditional charge.

Source: DJR-139-09; Edition page: 569; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if she be a slut

Modern rendering: if she is slovenly

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a dirty or untidy woman.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-139-08, DJR-139-10

Further local use

Printed “sluts” (English; lemma).

Here: The charge contrasts public finery with neglect of appearance at home.

Context: Burton rejects extreme confinement but imposes a gendered demand that wives please husbands and remain patient.

Source: DJR-150-60; Edition page: 629–630; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sluts at home

Modern rendering: slatterns at home

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes slovenly women.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

slut

BAL-0212-V002 · Quean and slut

Printed “sluts” (English; lemma).

Slovenly people.

Here: The general account of lovers’ grooming extends beyond the singular hostile wife catalogue.

Context: Burton says love makes even rough, slovenly people neat; the subsequent young-woman example is one illustration.

Source: DJR-132-01; Edition page: 534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Grobians and sluts

Modern rendering: ill-mannered or slovenly

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Grobians contributes ill-mannered; sluts contributes slovenly. The modern rendering changes nouns to adjectives.

sluttishness

BAL-0212-V003 · Quean and slut

Printed “sluttishness” (English; lemma).

Slovenliness or dirty habits.

Here: Neglected urban cleanliness spoils naturally favourable air.

Context: Burton accuses city inhabitants collectively; his geographical allegations remain attributed.

Source: DJR-037-06; Edition page: 83; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: their own nastiness, and sluttishness

Modern rendering: their own filth and slovenliness

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Nastiness contributes filth; sluttishness contributes slovenliness.

Context passages: DJR-037-05, DJR-037-07

sodomia

BAL-0214-V001 · Sodomy

Printed “Sodomiæ” (Latin; lemma).

A historical condemnatory category of sexual conduct, here applied to sexual relations between males.

Here: The phrase labels human sexual conduct after alleged human–animal unions and fabulous offspring. The preceding Pauline quotation and following catalogue of male attachments specify the male–male context; this is not a modern identity category.

Context: Burton’s extended Latin catalogue mingles myth, allegations and hostile ethnic generalizations; these do not establish biological facts or modern sexual identities.

Source: DJR-114-25; Edition page: 441; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: peccatum Sodomiæ

Modern rendering: the sin of sodomy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sodomiæ supplies of sodomy; peccatum supplies sin. The complete phrase makes condemnation explicit.

Context passages: DJR-114-22, DJR-114-23, DJR-114-24, DJR-114-26, DJR-114-27

sodomia

BAL-0214-V002 · Sodomy

Printed “Sodomia” (Latin; lemma).

A historical condemnatory category of sexual conduct, continuing the male–male context of the preceding catalogue.

Here: Diana makes the condemned practice an alleged object of worship or cherished idol.

Context: Burton’s hostile generalizations about peoples and regions, with Busbecq named in the margin; not verified population descriptions.

Source: DJR-114-28; Edition page: 441; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Diana Romanorum Sodomia

Modern rendering: Sodomy is the Romans’ Diana

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sodomia is sodomy; Diana supplies the idol metaphor and Romanorum identifies its alleged adherents. English is makes explicit the copula implicit in the Latin nominal sentence.

Translator-supplied words: is: English copula made explicit for the Latin nominal sentence

Context passages: DJR-114-29, DJR-114-30, DJR-114-31

sodomita

BAL-0214-V005 · Sodomy

Printed “Sodomitæ” (Latin; lemma).

People accused of conduct condemned as sodomy.

Here: The word is one item in Bale’s overlapping list of sexual accusations about religious houses.

Context: Burton expressly says he is using Bale’s words; the Protestant polemic is not independent substantiation of misconduct.

Source: DJR-114-32; Edition page: 441; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sodomitæ

Modern rendering: sodomites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The plural Sodomitæ corresponds to sodomites, not to all the preceding differentiated insults.

Context passages: DJR-114-33, DJR-114-34

sodomite

BAL-0214-V006 · Sodomy

Printed “Sodomites” (English; lemma).

People accused of conduct condemned as sodomy.

Here: The accusation is applied to pagan gods to argue their unworthiness of worship.

Context: Burton’s Christian polemic, with Mornay cited: moral judgements about myth, not neutral descriptions of identities.

Source: DJR-158-12; Edition page: 666; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: incestious Sodomites

Modern rendering: incestuous sodomites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sodomites supplies sodomites; incestious supplies the separate accusation incestuous.

Context passages: DJR-158-11, DJR-158-13, DJR-158-14

Further local use

Printed “Sodomite” (English; lemma).

Here: The sexual label participates in a hostile catalogue intended to discredit Socrates.

Context: Burton reports Theodoret and others; the precise sources remain uncollated, and the supplied apparatus warns against treating the catalogue as biography.

Source: DJR-007-21; Edition page: 20–21; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Sodomite, an Athiest

Modern rendering: a sodomite and an atheist

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sodomite is sodomite; Athiest supplies the separate religious accusation.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-007-20, DJR-007-22

Further local use

Printed “Sodomites” (English; lemma).

Here: The title-like invocation treats Bale as a polemical authority against religious celibacy.

Context: Burton’s citation occurs beside an unverified infanticide allegation whose body and margin give different numbers; invoking it does not establish the events.

Source: DJR-142-12; Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Bales Catalogue of Sodomites

Modern rendering: Bale’s Catalogue of Sodomites

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes people accused of conduct condemned as sodomy.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

sodomy

BAL-0214-V003 · Sodomy

Printed “sodomy” (English; lemma).

A historical label for condemned sexual acts, overlapping with buggery.

Here: The paired words intensify a catalogue of conduct that the alleged provision of numerous partners fails to prevent.

Context: Burton’s account of rulers and nobles, following a selection narrative attributed to Giovio; the allegations and their general reach remain unverified.

Source: DJR-116-33; Edition page: 450; Source layer: original body; Page label type: printed source label.

Source and modern wording: sodomy, buggery

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sodomy corresponds to sodomy; buggery is the separate adjacent term. Their coordination does not establish distinct modern categories.

Context passages: DJR-116-32, DJR-116-34

Further local use

Printed “Sodomies” (English; lemma).

Here: Pluralized acts are included in the attack on enforced continence.

Context: Burton invokes Chemnitz, Bale and physicians in anti-monastic polemic; neither the allegations nor the proposed causal connection are established by the list.

Source: DJR-063-15; Edition page: 205; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Sodomies, buggeries of Monkes and Friers

Modern rendering: sodomies and buggeries of monks and friars

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sodomies supplies sodomies; buggeries supplies the adjoining overlapping term, with the institutional targets separately specified.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-063-14, DJR-063-16

Further local use

Printed “sodomy” (English; lemma).

Here: The order of the paired terms is reversed in a catalogue of alleged results of rash vows.

Context: Burton asserts that celibate vows generate diseases and crimes; the asserted causality is part of his historical polemic.

Source: DJR-142-11; Edition page: 581; Source layer: original body; Page label type: printed source label.

Source and modern wording: buggery, sodomy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sodomy supplies the second term; the pair does not establish a modern taxonomy.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-142-10, DJR-142-12, DJR-142-13

Further local use

Printed “sodomy” (English; lemma).

Here: Burton addresses an offender’s shame by arguing that new public stories displace old ones.

Context: Consolation to an acknowledged offender, followed by criticism of unequal punishment and an explicit call to repentance and amendment, not an acquittal.

Source: DJR-097-31; Edition page: 357; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: be it theft, rape, sodomy, murder, incest, treason

Modern rendering: whether theft, rape, sodomy, murder, incest, treason

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sodomy supplies one catalogue item; the other offences retain their distinct names.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-097-28, DJR-097-29, DJR-097-30, DJR-097-32, DJR-097-33, DJR-097-34, DJR-097-35, DJR-097-36, DJR-097-37, DJR-097-38

son

BAL-0242-V030 · Parents and children

Printed “sonne” (English; lemma).

A male offspring in relation to a parent.

Here: Sonne is the printed spelling of son; aged describes the father, not the son. The continuation calls the son a young child.

Context: An imagined bereaved parent begins a consolatory exchange; later possibilities that the son might have become bad are hypothetical.

Source; Context passages: DJR-095-09

Edition page: 345; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an aged father sighing for a sonne

Modern rendering: an aged father sighing for a son

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-094-32, DJR-094-33, DJR-094-34, DJR-094-35, DJR-094-36, DJR-094-37, DJR-094-38, DJR-094-39, DJR-094-40, DJR-095-01, DJR-095-02, DJR-095-03, DJR-095-04, DJR-095-05, DJR-095-06, DJR-095-07, DJR-095-08, DJR-095-10, DJR-095-11, DJR-095-12, DJR-095-13, DJR-095-14, DJR-095-15, DJR-095-16, DJR-095-17, DJR-095-18, DJR-095-19, DJR-095-20, DJR-095-21, DJR-095-22, DJR-095-23, DJR-095-24, DJR-095-25, DJR-095-26, DJR-095-27, DJR-095-28, DJR-095-29, DJR-095-30, DJR-095-31

Further local use

Printed “son” (English; lemma).

Citation key: son.

Here: Son remains male offspring; disobedient supplies the hypothetical moral judgement.

Context: Burton asks who could know the child’s eventual conduct and lists things he might have become; these are not accusations about the dead child.

Source; Context passages: DJR-095-15

Edition page: 346; Source layer: original body; Page label type: printed source label.

Source and modern wording: a disobedient son

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-095-09, DJR-095-10, DJR-095-11, DJR-095-12, DJR-095-13, DJR-095-14, DJR-095-16, DJR-095-17, DJR-095-18, DJR-095-19, DJR-095-20, DJR-095-21, DJR-095-22, DJR-095-23, DJR-095-24, DJR-095-25, DJR-095-26, DJR-095-27, DJR-095-28, DJR-095-29, DJR-095-30

Speak and write freely

BAL-0282-V007 · Parrhesia

Printed “freely speak and write” (English; phrase).

Speak and write openly, independently of another person’s approval or political allegiance.

Here: Burton transfers Lucian’s ideal for a historian to the political writer.

Context: The claim follows Burton’s warning that truth breeds hatred and that he must not speak too harshly. His next paragraph acknowledges good laws but questions their effectiveness; this passage does not establish a general legal right to unrestricted expression.

Source; Context passages: DJR-015-25

Edition page: 59; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: He that will freely speak and write

Modern rendering: whoever means to speak and write freely

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Will means intends or means to; freely qualifies both speak and write. The modern preserves the prospective condition, not a report that every political writer actually enjoys independence.

Context passages: DJR-015-24, DJR-015-26, DJR-015-27

Speak my mind freely

BAL-0282-V008 · Parrhesia

Printed “speak my minde freely” (English; phrase).

Express my thoughts openly and without restraint.

Here: The author demands festive licence to say what he thinks and announces that he will take it even if denied.

Context: Burton first claims to spare people while censuring vices, and attributes offence to the reader’s guilt; this is his self-exculpatory argument, not evidence that objectors are guilty. His Saturnalian and Vacunalian literary defence then moves from defiance to immediate recantation, fear, apology and promised sobriety at 019-32–36. It is not a stable assertion that he fears no consequences.

Source; Context passages: DJR-019-30

Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: speak my minde freely

Modern rendering: speak my mind freely

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern regularizes minde to mind and retains the phrase. In the original it continues the preceding why may I not question, while the later declaration of taking liberty supplies a different assertive modality.

Context passages: DJR-019-21, DJR-019-22, DJR-019-23, DJR-019-24, DJR-019-25, DJR-019-26, DJR-019-27, DJR-019-28, DJR-019-29, DJR-019-31, DJR-019-32, DJR-019-33, DJR-019-34, DJR-019-35, DJR-019-36, DJR-019-37, DJR-019-38, DJR-019-39

Further local use

Printed “freenesse of speech” (English; phrase).

Citation key: Freedom of speech.

Freedom or frankness in expressing oneself.

Here: Burton denies that his frankness causes offence and blames the reader’s conscience instead.

Context: The preceding conditional distinguishes guilt from innocence, while the denial is Burton’s own satirical defence. The persons/vices limitation and accusation of self-betrayal do not establish an objector’s actual guilt.

Source; Context passages: DJR-019-26

Edition page: 77; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it is not my freenesse of speech, but a guilty conscience, a gauled back of his own that makes him winch

Modern rendering: It is not my freedom of speech that makes him flinch, but his guilty conscience, a sore on his own back

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Freenesse of speech supplies freedom of speech. The complete reordered sentence retains not…but and the sore-back figure; the claim assigns the flinching to conscience rather than to the author’s speech.

Context passages: DJR-019-21, DJR-019-22, DJR-019-23, DJR-019-24, DJR-019-25, DJR-019-27, DJR-019-28, DJR-019-29, DJR-019-30, DJR-019-31, DJR-019-32, DJR-019-33, DJR-019-34, DJR-019-35, DJR-019-36, DJR-019-37, DJR-019-38, DJR-019-39

Species of beauty

BAL-0202-V005 · Beauty

Printed “species of beauty” (English; phrase).

Perceptible forms or appearances of beauty.

Here: These forms reach eyes and ears or are conceived inwardly; the formulation is mediated through the authorities Burton cites.

Context: Burton’s report of a Platonic conclusion and Valesius’s inference; the supplied note distinguishes this from Hippias Major’s unresolved ending.

Source; Context passages: DJR-108-38

Edition page: 413; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: species of beauty

Modern rendering: Forms of beauty

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Species means forms or appearances, not biological kinds.

Qualification: The edition notes that Hippias Major ends without an agreed definition; Burton’s positive definition is not its exact conclusion.

Context passages: DJR-108-37, DJR-108-39, DJR-108-40

Sperma

BAL-0220-V012 · Seed

Printed “sperma” (Latin; lemma).

Generative material, here attributed to a woman by historical reproductive theory.

Here: Sperma is the object of the unnamed physician’s proposed drying regimen in the reported case.

Context: The female pronoun refers to a young noblewoman; the report is not an established treatment or an equation with modern male semen.

Source: DJR-134-42; Edition page: 548; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ad exiccandum vero sperma jussit eam quam parcissimè cibari

Modern rendering: To dry up her seed, he ordered her to eat as sparingly as possible

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Sperma contributes seed; her is supplied from the woman already identified, and the rest describes the reported regimen.

Context passages: DJR-134-43, DJR-134-44

Sperma ranarum

BAL-0220-V020 · Seed

Printed “spermatis ranarum” (Latin; phrase).

Spermatis is the genitive of sperma, generative material; ranarum means of frogs. Together the phrase denotes frogspawn.

Here: The phrase identifies a non-human reproductive material in the historical preparation attributed to Quercetan.

Context: Burton’s marginal medical citation reports a recommendation; it is not an efficacy finding or advice from this lexicon.

Source: DJR-106-07; Edition page: 397; Source layer: original marginal quotation.

Note; Modern note: N08017

Page label type: printed source label.

Source wording and original alignment: Ad faciei ruborem aqua spermatis ranarum

Modern rendering: For redness of the face, water of frogspawn

Alignment scope: Equal-scope Latin marginal sentence and supplied English translation in the same note

Word and construction: Spermatis ranarum contributes of frogspawn; aqua supplies water and the initial phrase the proposed purpose.

Modern container: note

Context passages: DJR-106-06, DJR-106-08

Further local use

Printed “frogs spawn” (English; lemma).

Citation key: Frogspawn.

Here: The body’s English counterpart to the marginal spermatis ranarum.

Context: The phrase belongs to the preparation attributed to Quercetan; efficacy is reported, not established.

Source: DJR-106-07; Edition page: 397; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the water of frogs spawn

Modern rendering: frogspawn water

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Frogs spawn contributes frogspawn; the full phrases reverse water and its defining material.

Spermatical

BAL-0220-V001 · Seed

Printed “Spermatical” (English; lemma).

Derived from generative seed, in the inherited classification of bodily tissues.

Here: One class of uniform parts is set against the fleshy class.

Context: Burton reports the traditional anatomical division and defines it more fully in the next source unit.

Source: DJR-023-38; Edition page: 15; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some be Spermatical, some Fleshie, or Carnal

Modern rendering: Some of these derive from seed; others are fleshy

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Spermatical contributes derive from seed; the subject and contrast belong to the whole aligned sentence.

Context passages: DJR-023-39, DJR-023-40, DJR-023-47

Further local use

Printed “Seed” (English; lemma).

Citation key: Seed.

Here: The claimed material origin of the listed tissues; immediately means directly in this classification.

Context: Burton defines the inherited tissue category, without supplying a modern embryological account.

Source: DJR-023-39; Edition page: 15; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Spermatical are such as are immediately begotten of the Seed

Modern rendering: Parts derived from seed are those generated directly from it

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-023-38, DJR-023-47

Spermatick

BAL-0220-V011 · Seed

Printed “spermatick” (English; lemma).

Producing or abounding in generative fluid.

Here: The adjective characterizes those whom the attributed account considers especially prone to erotic passion.

Context: Burton reports Ferrand’s explanation after Guaineri’s different emphasis on bodily heat, then cites an Aristotelian conditional about discharge.

Source: DJR-116-19; Edition page: 448–449; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such as are very spermatick and full of seed

Modern rendering: who produce much semen and are full of it

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-116-12, DJR-116-20

sponsus

BAL-0234-V026 · Marriage

Printed “sponsumq; futurum” (Latin; lemma).

A promised or future husband.

Here: Sponsum is husband or bridegroom in prospect; -q; abbreviates and, futurum means going to be, and tibi supplies your relational connection. Me … venturum gives I will come.

Context: Burton makes Acontius swear; in Ovid Cydippe unwittingly reads a vow on the apple. His separate English also adds an if I may condition absent from this Latin.

Source; Context passages: DJR-141-28

Edition page: unnumbered PDF689; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Me tibi venturum comitem, sponsumq; futurum

Modern rendering: That I will come to be your companion and become your husband

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The accusative-and-future-participle construction after I swear becomes a that-clause; the two predicate complements companion and husband remain distinct.

Context passages: DJR-141-27, DJR-141-29, DJR-141-30

sponsus

BAL-0234-V027 · Marriage

Printed “sponsi” (Latin; lemma).

Suitors or prospective husbands.

Here: Sponsi is plural and here names Penelope’s suitors, not men already married to her.

Context: Burton uses the classical comparison for perpetual pursuers who will not marry.

Source; Context passages: DJR-142-40

Edition page: 583; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sponsi Penelopes

Modern rendering: Penelope’s suitors

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-39, DJR-142-41, DJR-142-42, DJR-142-43, DJR-142-44

Further local use

Printed “Sponsi” (Latin; lemma).

Citation key: sponsus.

Here: Sponsi again means suitors; Penelopes is Burton’s printed genitive form, where the supplied note compares Penelopae in Horace.

Context: In the university polemic the suitors stand for idle consumers, not literal students seeking Penelope as wife.

Source; Context passages: DJR-050-03

Edition page: 144 [sequence]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: Sponsi Penelopes

Modern rendering: Penelope’s suitors

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-050-02, DJR-050-04

spousals

BAL-0234-V018 · Marriage

Printed “spousals” (English; lemma).

Betrothal or espousal.

Here: Spousals names the promised union under discussion, not the whole ensuing married life.

Context: Burton invokes Ambrose to approve parental choice and female reserve, explicitly limiting his preceding defence of free affection; the precise Ambrose passage is unlocated.

Source; Context passages: DJR-141-09

Edition page: unnumbered PDF688; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Rebecca’s spousals

Modern rendering: Rebecca’s betrothal

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-10

spouse

BAL-0234-V037 · Marriage

Printed “Spouse” (English; lemma).

A spouse or bride, applied figuratively to the Church.

Here: Spouse is the Church as bride of Christ within Burton’s composite Song of Solomon imagery; his names that relation and undefiled supplies its purity.

Context: The surrounding wedding-song allegory explains the transfer. It is not a literal human marriage or an independently endorsed doctrinal inference.

Source; Context passages: DJR-151-38

Edition page: 634–635; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his sister, his Spouse, undefiled

Modern rendering: his sister, his bride, undefiled

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-151-37, DJR-151-39

St Vitus’s dance

BAL-0205-V001 · Dancing

Printed “Chorus sancti Viti” (Latin; phrase).

Dance of Saint Vitus: a historical name for reported compulsive dancing.

Here: The account describes prolonged involuntary dancing and visits to the saint for relief; it does not establish a single modern diagnosis.

Context: Burton reports the disorder and Paracelsus’s name; the body’s certain relief is qualified by the original margin’s usually.

Source; Context passages: DJR-022-35

Edition page: 10; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Chorus sancti Viti, or S. Vitus dance

Modern rendering: Chorus sancti Viti, or St Vitus’s dance

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The Latin name is retained and the English saint’s name expanded.

Uncertainty: The historical designation has covered different conditions; no modern diagnosis or treatment recommendation follows.

Context passages: DJR-022-36, DJR-022-37

Supporting source notes: N01530, N01531

stenography and polygraphy

BAL-0211-V008 · Bawd

Printed “Stenography, Polygraphy” (English; family).

Methods of concealed or coded writing in this list of secret communication.

Here: The terms describe possible message-conveying devices within procurement’s purported arts.

Context: Burton’s margin names Trithemius; the precise editions remain uncollated.

Source: DJR-125-59; Edition page: 498; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Stenography, Polygraphy

Modern rendering: stenography, polygraphy

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Both names concern secret communication here; the supplied text does not supply a technical distinction sufficient to impose narrower definitions.

stepmother

BAL-0242-V016 · Parents and children

Printed “step-mother” (English; lemma).

A woman married to one’s father who is not one’s own mother.

Here: The relation is literal, but the claim that she troubles the whole family is Burton’s conventional hostile characterization.

Context: The Cato anecdote omits the father’s affectionate reply; Plutarch names Salonius where Burton prints Solinius.

Source; Context passages: DJR-055-45

Edition page: 169; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: A step-mother

Modern rendering: A stepmother

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-055-43, DJR-055-44, DJR-056-01, DJR-056-02

Further local use

Printed “noverca” (Latin; lemma).

Citation key: noverca.

Here: Noverca means stepmother; injusta supplies unjust. The traditional epithet is not part of the kinship word’s definition.

Context: The Latin invokes a hostile literary type amid reciprocal complaints between spouses and between generations.

Source; Context passages: DJR-055-44

Edition page: 169; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Injusta noverca

Modern rendering: The unjust stepmother

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-055-43, DJR-055-45, DJR-056-01, DJR-056-02

Further local use

Printed “noverca” (Latin; lemma).

Citation key: noverca.

Here: Noverca means stepmother, while injusta supplies unjust.

Context: The original margin attaches the conventional hostile relation to the Pratensis discussion of upbringing; both severe and indulgent carers are criticized.

Source; Context passages: DJR-050-39

Edition page: 148 [sequence; printed 144]; Source layer: original marginal quotation.

Note; Modern note: N03676

Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: Injusta noverca

Modern rendering: An unjust stepmother

Alignment scope: Original marginal quotation aligned to its explicitly supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-050-38, 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

stepmother

BAL-0242-V017 · Parents and children

Printed “step-mother” (English; lemma).

A figurative parent represented as harsh rather than nurturing.

Here: The contrast supplies the adverse sense: Nature is likened to a hostile stepmother rather than a kindly mother.

Context: Burton paraphrases Pliny’s complaint; the claim that only humans suffer these passions belongs to this argument, not present-day zoology.

Source; Context passages: DJR-042-16

Edition page: 107; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Nature may be rather accounted a step-mother, then a mother unto us

Modern rendering: Nature might better be called our stepmother than our mother

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-042-15, DJR-042-17

Further local use

Printed “novercæ” (Latin; lemma).

Citation key: noverca.

Here: Novercæ means stepmothers, nominative plural; animarum specifies of souls, contrasting corporum nutrices, nurses of bodies. Biological mothers can be called stepmothers figuratively when indulgence is said to damage their children’s souls.

Context: The ape emblem and Proverbs margin support Burton’s argument for correction as well as his attack on terror; he does not reject every form of discipline.

Source; Context passages: DJR-050-51

Edition page: 149 [sequence; printed 145]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: Corporum nutrices animarum novercæ

Modern rendering: nurses of their bodies, stepmothers of their souls

Alignment scope: Complete paired noun phrases with contextually supplied possessives

Word and construction: Corporum and animarum mean of bodies and of souls; nutrices and novercæ mean nurses and stepmothers. Both modern possessives their are supplied from the children in the surrounding context.

Context passages: DJR-050-38, 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-050-52, DJR-050-53, DJR-050-54, DJR-050-55

stercoro

BAL-0265-V005 · Bewray

Printed “stercorant” (Latin; lemma).

To dung, manure or befoul with excrement; here to befoul an author metaphorically.

Here: The second Latin verb reinforces the excremental attack on commentary.

Context: Burton introduces the Latin as something someone says; the unnamed saying is not independently attributed by the nearby Scaliger citation.

Source; Context passages: DJR-018-10

Edition page: 71–72; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Quosvis authores absurdis commentis suis percacant & stercorant

Modern rendering: They shit on and befoul every author with their absurd commentaries

Word and construction: Stercorant contributes befoul; percacant supplies the preceding shit on. The commentators are the implied plural subject, authors the object, and their comments the means.

Context passages: DJR-018-08, DJR-018-09, DJR-018-11, DJR-018-12, DJR-018-13

Alignment conventions: A1.

stercus

BAL-0295-V005 · Manure

Printed “stercus” (Latin; lemma).

Dung or animal excrement.

Here: The fertilising material left where sheep are penned.

Context: The original marginal quotation attributed to Dio specifies dung, while Burton’s English only says that sheep improve pasture; the supplied note identifies Dio’s use as an analogy for a city enriched by visitors.

Source; Context passages: DJR-014-20

Edition page: 54; Source layer: original marginal quotation.

Note; Modern note: N00919

Page label type: printed source label.

Source wording and original alignment: ob stercus

Modern rendering: because of the dung

Word and construction: Ob supplies because of and stercus dung; the article the is supplied by English usage.

Modern container: note

Context passages: DJR-014-18, DJR-014-19, DJR-014-21, DJR-014-22

Alignment conventions: A1.

still

BAL-0233-V001 · Still

Printed “still” (English; lemma).

Continually or always, marking ongoing or repeated activity.

Here: The imagined frogs keep croaking. Still qualifies crying; it does not say the frogs are silent or motionless.

Context: Burton invokes Platter’s reported case as an analogy for his own study of medicine; the underlying case remains uncollated.

Source: DJR-003-09; Edition page: 6; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: still crying

Modern rendering: continually crying

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-003-08, DJR-003-10

Further local use

Printed “still running” (English; lemma).

Citation key: still.

Here: Still supplies ever or continual duration, running flowing. Obstruction concerns navigation and transport, not the cessation of the water’s movement.

Context: Burton’s comparison with Dutch waterways criticizes neglected English transport; he then concedes his nation’s flourishing condition and defensive advantages.

Source: DJR-014-05; Edition page: 52; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: still running rivers

Modern rendering: ever-flowing rivers

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The two-word modifier still running is compounded as ever-flowing; the duration belongs to still and the motion to running.

Context passages: DJR-014-04, DJR-014-06

Further local use

Printed “still” (English; lemma).

Citation key: still.

Here: The lover remains mentally occupied by the absent beloved. Still supplies always; the heart’s being with her is figurative.

Context: Burton describes the lover’s preoccupation, then quotes extravagant Philostratus claims whose exact letter/intermediary remains unverified.

Source: DJR-131-08; Edition page: 529; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his heart is still with her

Modern rendering: his heart is always with her

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-131-07, DJR-131-09

Further local use

Printed “stil” (English; lemma).

Citation key: still.

Here: Stil is the single-l spelling of the temporal adverb: always or consistently. The same expresses constancy, not stillness of movement.

Context: Burton praises conjugal devotion; his adjoining widow-burning allusion does not distinguish choice from coercion. The continuation acknowledges bad and good husbands too.

Source: DJR-142-64; Edition page: 585; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: she is stil the same in sickness and in health

Modern rendering: She is always the same in sickness and in health

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-63, DJR-142-65, DJR-143-01, DJR-143-02

still

BAL-0233-V002 · Still

Printed “still” (English; lemma).

Continuing in an existing state: still or yet.

Here: The whole construction means continuing college membership. Remain carries live still; member of the college explains Collegiat student, rather than making the narrator merely an undergraduate.

Context: Burton’s prefatory self-description joins sufficient income to limited preferment and a secluded scholarly life.

Source: DJR-002-04; Edition page: 3; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I live still a Collegiat student

Modern rendering: I remain a member of the college

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Live still is recast as remain; Collegiat student supplies member of the college. This is a construction-level alignment.

Context passages: DJR-002-03, DJR-002-05

still

BAL-0233-V003 · Still

Printed “still” (English; lemma).

Without movement; stationary.

Here: Still describes the land’s lack of movement in contrast with the moving sailors. This is not the continual-flow sense used of rivers elsewhere.

Context: Burton adapts Virgil’s receding-land image to old people who mistake changes in themselves for folly in the world; the next paragraph generalizes reciprocal prejudice.

Source: DJR-011-20; Edition page: 39; Source layer: original body; Page label type: printed source label.

Source and modern wording: the land stands still

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-011-19, DJR-011-21

Further local use

Printed “still” (English; lemma).

Citation key: still.

Here: The person stays seated rather than taking the proposed exercise, while nevertheless shaking with cold. Still therefore cannot exclude every bodily motion. The modern does not separately render still.

Context: Burton’s moralized inactivity account also describes impaired ability and changed social circumstances; it is not a general present-day prescription.

Source: DJR-037-23; Edition page: 85; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sits still shaking

Modern rendering: sits shivering

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Sits shaking becomes sits shivering. Still, marking lack of active movement, has no separately expressed counterpart in the modern phrase.

Alignment qualification: Modern compression retains the seated shivering but does not independently translate still.

Context passages: DJR-037-22, DJR-037-24

Further local use

Printed “still” (English; lemma).

Citation key: still.

Here: Keep the water in place without speaking; still modifies hold, rather than simply promising to keep doing something for ever.

Context: The anecdote attributes the result to silence, not the water. Burton places the burden of restraint on wives during husbands’ anger.

Source: DJR-150-61; Edition page: 630; Source layer: original body; Page label type: printed source label.

Source and modern wording: hold still in her mouth

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-150-60, DJR-150-62

still

BAL-0233-V004 · Still

Printed “still” (English; lemma).

Silent: operating without speech.

Here: Rhetorick is persuasive eloquence; still says beauty persuades without speaking. The following relative clause explicitly explains this.

Context: Burton attributes the definition to Carneades among several philosophers’ sayings. Their exact distribution requires collation; belike qualifies the ensuing Diogenes explanation.

Source: DJR-117-30; Edition page: 454–455; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: still rhetorick

Modern rendering: silent rhetoric

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Still supplies silent; rhetorick rhetoric or eloquence.

Context passages: DJR-117-29, DJR-117-31

still

BAL-0233-V005 · Still

Printed “still” (English; lemma).

Quiet or free from outward bustle or agitation.

Here: Fishing is contrasted with dangerous, laborious hunting and hawking, but the angler still walks and hears birds. Still is therefore not absolute absence of movement or sound.

Context: Burton answers the anti-fishing position he assigns to Plutarch; the editor identifies it as a speaker’s position in a dialogue. Even catching nothing can leave the outing valuable.

Source: DJR-078-28; Edition page: 269; Source layer: original body; Page label type: printed source label.

Source and modern wording: still and quiet

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-078-27, DJR-078-29

Further local use

Printed “still” (English; lemma).

Citation key: still.

Here: Still supplies quiet or tranquil; poor and contented remain separate qualities. The life is free from the glory and strife of the preceding lines.

Context: Burton’s own English adaptation of Poliziano differs from the preceding Latin, including God for gods and added strife. The next sentence makes recognition of contentment conditional.

Source: DJR-090-51; Edition page: 326; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a still, poor and contented life

Modern rendering: a quiet, poor, contented life

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-090-50, DJR-090-52

Further local use

Printed “still” (English; lemma).

Citation key: still.

Here: Still supplies quiet; dotage here means mental derangement, not fond affection. Quiet does not imply well-being or unbroken duration: the passage expressly says the symptoms come and go in fits.

Context: Burton reports Rodericus following Aretaeus within historical uterine melancholy; the definition and its intermittent character are attributed, not a modern diagnosis.

Source: DJR-062-32; Edition page: 202; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: still dotage

Modern rendering: quiet mental derangement

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Still contributes quiet, and dotage mental derangement. The two-word phrase is aligned at equal scope.

Context passages: DJR-062-31, DJR-063-01

still

BAL-0233-V006 · Still

Printed “still” (English; lemma).

A distilling apparatus.

Here: The concrete noun follows a and names the vessel or apparatus from which drops emerge, furnishing a comparison for tears. It is neither the temporal adverb nor the adjective silent.

Context: Burton moves from Pratensis’s historical physiology to a literary comparison of Cupid’s fire and lovers’ tears; the garden in the preceding attributed passage is not casually assigned to Burton.

Source: DJR-126-30; Edition page: 503; Source layer: original body; Page label type: printed source label.

Source and modern wording: drops from a still

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-126-28, DJR-126-29, DJR-126-31, DJR-126-32, DJR-126-33

still

BAL-0233-V008 · Still

Printed “still” (English; lemma).

Also or further, marking an addition to the discussion.

Here: Still marks the next item in Burton’s account: after sorrow he also places occasions of fear. Annex means add or place alongside, rather than making still describe an enduring emotional state.

Context: Burton’s transitional sentence introduces superstitious fear and reported beliefs in omens, without establishing the omens’ predictive truth.

Source: DJR-055-01; Edition page: 165; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: still I may annex

Modern rendering: I may also place

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Still contributes also; I may annex becomes I may place. The word order changes within the equal-scope construction.

Context passages: DJR-054-51, DJR-055-02

still

BAL-0233-V009 · Still

Printed “still” (English; lemma).

Nevertheless or yet, retaining a circumstance despite a contrasting result.

Here: The fertile and barren regions are at the same latitude despite their opposed climates. Still marks this contrast; it does not primarily say that latitude continues unchanged over time.

Context: Burton compares travellers' reports, including qualified praise and reported extremes, then explains variation through local terrain and exposure.

Source: DJR-074-04; Edition page: 248; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: and still in the same latitude

Modern rendering: and still at the same latitude

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Still remains still in the modern construction, here with concessive force; in becomes at.

Context passages: DJR-074-03, DJR-074-05

stillo

BAL-0233-V007 · Still

Printed "stillat" (Latin; lemma).

Drips or falls in drops: third-person singular of Latin stillare.

Here: Liquor is the subject liquid; stillat means drips; ut introduces as; ab igne means from fire, with occluso qualifying the enclosed fire. The Latin verb describes dripping and is not an English adverbial form of still.

Context: Unattributed Latin fragment between Burton's English distillation image and its application to Cupid's tears; its 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

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-126-30, DJR-126-32

Stock; capital

BAL-0274-V001 · Estate

Printed "stock" (English; family).

Capital or the accumulated resources available to spend.

Here: Schenck's reported patient has exhausted his capital in unnecessary building and becomes melancholy.

Context: A historical case story; the preceding cured young man is a separate Montanus and Frigimelica example, and no cure is stated for Schenck's builder.

Source; Context passages: DJR-054-40

Edition page: 164; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: spent his stock

Modern rendering: spent his capital

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Stock supplies capital; spent and his are retained. The word does not specify modern shares or a particular financial instrument.

Context passages: DJR-054-38, DJR-054-39, DJR-054-41, DJR-054-42

stupro

BAL-0236-V017 · Adultery

Printed “stupravit” (Latin; lemma).

Had illicit or sexually dishonouring intercourse.

Here: Stupravit is the finite perfect verb; conjugem supplies spouse, rendered wife here. His is supplied from the jailer’s relationship in the story. The verb alone does not establish force.

Context: The original margin summarizes the prisoner’s betrayal of a jailer. A supplied note reports corroboration in a later English adaptation, not fresh collation of Burton’s Greek or Latin intermediary.

Source; Context passages: DJR-151-03

Edition page: 630; Source layer: original marginal quotation.

Note; Modern note: N11955

Page label type: printed source label.

Source wording and original alignment: stupravit conjugem

Modern rendering: had illicit intercourse with his wife

Alignment scope: Equal-scope selected unit in the original marginal quotation and its supplied English note translation

Word and construction: Finite verb plus object aligned to finite phrase plus object; the English possessive his is contextual supply, not a separate word in the selected Latin.

Modern container: note

Context passages: DJR-151-01, DJR-151-02, DJR-151-04, DJR-151-05

Further local use

Printed “stuprârit” (Latin; lemma).

Citation key: stupro.

Here: The contracted verb describes illicit intercourse; nuptam specifies a married woman, and the conditional Si quis supplies if someone, rendered if a man.

Context: The marginal law attributed to Alfred prescribes mutilation and differs from Burton’s body death penalty. Its source is uncollated and its Latin agreement irregular; no current legal authority is claimed.

Source; Context passages: DJR-017-02

Edition page: 66; Source layer: original marginal quotation.

Note; Modern note: N01084

Page label type: printed source label.

Source wording and original alignment: Si quis nuptam stuprârit

Modern rendering: If a man has illicit intercourse with a married woman

Alignment scope: Equal-scope selected unit in the original marginal quotation and its supplied English note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Sense relation: Same defined lexical sense; this attestation retains its own construction, agency and contextual qualifications.

Context passages: DJR-017-01, DJR-017-03, DJR-017-04, DJR-017-05, DJR-017-06, DJR-017-07

stuprum

BAL-0236-V018 · Adultery

Printed “stupri” (Latin; lemma).

Sexual dishonouring or violation.

Here: Stupri is genitive after causâ, for the sake or purpose of. The surrounding story’s seizure and threatened drowning explicitly establish coercion.

Context: Burton attributes the attacking Tritons to Pierre Gilles. The adjoining claim about fish wasting for love is conditional on accepting Gomesius’s authority. These are marvellous reports, not verified zoological evidence.

Source; Context passages: DJR-113-43

Edition page: 437; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: stupri causâ

Modern rendering: for the purpose of sexual violation

Alignment scope: Equal-scope Latin purpose phrase and its paired English body rendering

Word and construction: Stupri supplies sexual violation; causâ supplies for the purpose of. The surrounding seizure and drowning threat establish coercion.

Context passages: DJR-113-41, DJR-113-42, DJR-113-44, DJR-113-45

stuprum

BAL-0236-V027 · Adultery

Printed “stupris” (Latin; lemma).

Sexual transgressions or illicit sexual acts.

Here: Stupris is ablative plural after de in the wider quotation; inanibus supplies fruitless or empty. Nothing in this fragment itself specifies rape.

Context: Burton attributes the warning against rash vows to Witzel. The Latin sexual warning is harsher and more specific than Burton’s following English lest they repent it; the intermediary source remains uncollated.

Source; Context passages: DJR-142-18

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: inanibus stupris

Modern rendering: fruitless sexual transgressions

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The selected noun phrase includes the adjective in both languages; the wider de supplies of after complain and remains outside both selected units.

Context passages: DJR-142-09, DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-14, DJR-142-15, DJR-142-16, DJR-142-17, DJR-142-19

stylus virum arguit

BAL-0265-V007 · Bewray

Printed “stylus virum arguit” (Latin; phrase).

Stylus means style or manner of writing; virum, the man; arguit, reveals or makes evident: style reveals the man.

Here: Writing makes the author’s character discernible.

Context: Burton applies the maxim to himself and follows it with the separate English claim that style gives writers away; the surrounding observations acknowledge variable judgments.

Source; Context passages: DJR-005-09

Edition page: 9; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: stylus virum arguit

Modern rendering: style reveals the man

Word and construction: The three components align as style, the man and reveals; this Latin maxim and Burton’s following English are separate statements in the paired text.

Context passages: DJR-005-07, DJR-005-08, DJR-005-10, DJR-005-11, DJR-005-12

Alignment conventions: A1.

Suaviolum

BAL-0204-V019 · Kissing and embracing

Printed “suaviolum” (Latin; lemma).

Little kiss, a diminutive noun used here as an affectionate name for the beloved.

Here: The lover calls the beloved a little kiss within a catalogue of extravagant pet names; the noun names the person through the pleasing act.

Context: Verses attributed to Marullus addressing Neaera; the precise poem remains unresolved.

Source; Context passages: DJR-129-77

Edition page: 522; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Meum suaviolum

Modern rendering: My little kiss

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Suaviolum contributes little kiss; the possessive adjective meum contributes my. The preceding corculum at DJR-129-76 means little heart and is a separate diminutive.

Uncertainty: Burton’s Epigrams book 1 locator is retained; the precise Marullus poem has not been established.

Context passages: DJR-129-75, DJR-129-76, DJR-129-78, DJR-129-79

subrusticus pudor

BAL-0257-V001 · Shame

Printed “subrusticus pudor” (Latin; phrase).

Somewhat rustic or socially awkward shyness: subrusticus means somewhat rustic, pudor shame or bashfulness.

Here: Awkward shyness is one of the feelings that suddenly seize the solitary melancholic person.

Context: Burton describes distress after solitary rumination, but immediately distinguishes profitable meditation and rightly used solitude.

Source; Context passages: DJR-038-11

Edition page: 89; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: subrusticus pudor

Modern rendering: awkward shyness

Word and construction: The modern renders the social awkwardness of the whole Latin phrase rather than importing guilt.

Context passages: DJR-038-10, DJR-038-12

Alignment conventions: A1.

Further local use

Printed “subrusticus pudor” (Latin; phrase).

Citation key: subrusticus pudor.

Here: The same phrase names a symptom intensified by mockery, disgrace or disturbance.

Context: Crato, Laurentius and Fernel are cited; duration and severity vary, and some people exhibit the opposite behaviour.

Source; Context passages: DJR-059-38

Edition page: 187–188; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: subrusticus pudor

Modern rendering: Somewhat rustic shyness

Word and construction: Both components are translated more literally than at DJR-038-11.

Sense relation: The same socially awkward shyness is specified as variable and consequential.

Context passages: DJR-059-37, DJR-059-39, DJR-059-40

Alignment conventions: A1.

Further local use

Printed “subrusticus pudor” (Latin; phrase).

Citation key: subrusticus pudor.

Here: The phrase occurs among symptoms attributed to women in this historical uterine account.

Context: The chapter concerns unmarried women, nuns and widows; the subsequent paragraph allows cheerful intervals and a more continuous longstanding form. The physiology is historical.

Source; Context passages: DJR-063-02

Edition page: 203; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: subrusticus pudor

Modern rendering: a somewhat rustic shame

Word and construction: The article a is supplied in English; the adjective and noun are individually translated.

Sense relation: The same awkward bashfulness is placed within an attributed gender-specific historical pathology.

Context passages: DJR-062-27, DJR-062-28, DJR-062-29, DJR-062-30, DJR-062-31, DJR-062-32, DJR-063-01, DJR-063-03

Alignment conventions: A1.

Substance; wealth

BAL-0274-V003 · Estate

Printed “substance” (English; family).

Wealth or material possessions.

Here: People would part with possessions and wealth to recover health; Burton contrasts this desire with extreme melancholic suffering.

Context: A rhetorical comparison of suffering, not a universal clinical statement or advice to surrender resources. The ensuing incurability language is rhetorical; the partition ends in charity before the treatment partition.

Source; Context passages: DJR-066-01

Edition page: 215; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fortunes, substance

Modern rendering: possessions and wealth

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Fortunes supplies possessions and substance wealth; the modern conjunction joins the paired nouns.

Context passages: DJR-066-02, DJR-066-03, DJR-066-20, DJR-066-21, DJR-066-22

Further local use

Printed “substance” (English; family).

Citation key: Substance; wealth spent on building.

Wealth or financial resources.

Here: Forestus’s reported patient spends his wealth on a building that yields no return.

Context: Burton allows that the same ornamental buildings can be delightful and appropriate for some people while financially disastrous for others.

Source; Context passages: DJR-044-28

Edition page: 118; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: having consumed his substance in an unprofitable building

Modern rendering: having consumed his wealth on an unprofitable building

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Substance supplies wealth; in becomes on. This is a separately attributed Forestus story, not silently identified with Schenck’s builder.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-044-27, DJR-044-29

Further local use

Printed “substance” (English; family).

Citation key: Substance; property.

Property or wealth.

Here: The scholars’ property and inherited resources are expended as well as time, bodies and spirits.

Context: The quoted sermon’s complaint about education and corrupt patronage, whose following question emphasizes the additional financial and spiritual cost.

Source; Context passages: DJR-048-03

Edition page: 135; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our substance and patrimonies

Modern rendering: our property and inheritances

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Substance supplies property; patrimonies supplies inheritances. Bodies and spirits are separately named resources in the preceding clause.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-048-02, DJR-048-04

Further local use

Printed “substance” (English; family).

Citation key: Substance; wealth consumed by hospitality.

Wealth.

Here: Extravagant hosts consume their resources by continual feasting.

Context: Burton distinguishes commendable hospitality from its ruinous abuse and spending beyond means.

Source; Context passages: DJR-017-22

Edition page: 68; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: consuming themselves and their substance

Modern rendering: consuming themselves and their wealth

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Substance contributes wealth, distinct from themselves in the same phrase.

Sense relation: Related condition or resources, with the local object, subject, evaluation and syntax retained.

Context passages: DJR-017-21, DJR-017-23

Sue to; be courted

BAL-0286-V015 · Suit

Printed “sued to” (English; phrase).

Addressed with amorous petitions; courted.

Here: The passive verb joins being wooed and sought after.

Context: Burton describes frustrated marriage wishes and competing suitors, then directs unsuccessful lovers to disentangle themselves and let the beloved go. Desire or competition does not guarantee success.

Source; Context passages: DJR-140-73

Edition page: unnumbered verso after 576; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: They look to be wooed, sought after, and sued to

Modern rendering: They expect to be wooed, sought after and courted

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Look to means expect; sued to is the passive courted. The repeated romantic expressions describe the same anticipated attention.

Context passages: DJR-140-70, DJR-140-71, DJR-140-72, DJR-140-74, DJR-140-75

Sue; apply for advancement

BAL-0286-V003 · Suit

Printed “sue” (English; family).

Apply or seek an office, honour or position.

Here: Burton condemns never applying when qualified, as well as seeking advancement excessively.

Context: The criticism of refusal is limited to positions to which birth, standing, resources and education call someone who is apt and capable. The next clause condemns immoderate ambition.

Source; Context passages: DJR-041-21

Edition page: 103; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not to emulate or to sue at all

Modern rendering: never to compete or apply at all

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sue supplies apply, emulate compete; the negative and at all apply to the coordinated actions.

Context passages: DJR-041-19, DJR-041-20, DJR-041-22, DJR-041-23

Sue; bring legal proceedings

BAL-0286-V002 · Suit

Printed “sues” (English; family).

Brings a legal action against someone.

Here: The plaintiff in Burton’s imagined commonwealth must lodge security or obtain preliminary approval.

Context: These are proposed rules, not a description of current universal law. Forfeiture depends on proof of wrongful, rash or malicious suing; commission approval is an alternative, and concealment of names has an express circumstances exception.

Source; Context passages: DJR-016-31

Edition page: 64; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: He that sues any man

Modern rendering: Anyone who brings a lawsuit

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The English modernization recasts the relative construction: sues any man becomes brings a lawsuit, leaving the existence of an opponent implicit in lawsuit.

Context passages: DJR-016-29, DJR-016-30, DJR-016-32, DJR-016-33

Further local use

Printed “sue for dilapidations” (English; phrase).

Citation key: Sue for dilapidations.

Bring a legal claim for the cost of disrepair.

Here: An incumbent may sue for dilapidations or be sued himself.

Context: The scholar has first petitioned for a living; after obtaining it, he faces repairs, arrears and possible defective title. Burton later concedes that parishioners may be peaceable and honest.

Source; Context passages: DJR-049-36

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: sue for dilapidations

Modern rendering: sue for the cost of the dilapidations

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sue is retained as legal action; the cost of is explicitly supplied to clarify the claim for disrepair.

Context passages: DJR-049-35, DJR-049-37, DJR-049-38, DJR-049-39

Suit; adapt oneself

BAL-0286-V007 · Suit

Printed “suits himself” (English; family).

Adapts or accommodates himself.

Here: Wise adjustment responds to circumstances that cannot be changed.

Context: Burton begins with the condition that the matter cannot be helped or amended; the dice analogy recommends skill in responding to an unchosen result. This is not blanket approval of abandoning conscience.

Source; Context passages: DJR-093-03

Edition page: 336; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: he is wise that suits himself to the time

Modern rendering: a wise man adapts himself to the times

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The English restatement renders suits himself as adapts himself and time as times. It is distinct from the immediately preceding Latin maxim, whose object is necessity.

Context passages: DJR-093-01, DJR-093-02, DJR-093-04, DJR-093-05

Suit; adverse legal result

BAL-0286-V005 · Suit

Printed “cast in a sute” (English; phrase).

Defeated in a lawsuit: cast means losing one’s case, and sute is the legal action.

Here: A lost lawsuit joins frustrated hopes and bad news among occasions of melancholy.

Context: Burton distributes contrary troubles among different people rather than saying every legal defeat produces the same illness. This is his historical account of causes.

Source; Context passages: DJR-056-26

Edition page: 171; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: cast in a sute

Modern rendering: losing a lawsuit

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cast in supplies losing; a sute supplies a lawsuit. The compact phrase does not denote being literally thrown.

Context passages: DJR-056-25, DJR-056-27

Suit; application

BAL-0286-V009 · Suit

Printed “suit” (English; family).

An application or petition for a position.

Here: The deserving scholar makes no application and is a candidate only in imagination.

Context: He lacks influence, money and advocates and detests the usual methods; the bishop nevertheless rewards him in the tale. Burton explicitly withdraws the outcome as fiction at DJR-096-24.

Source; Context passages: DJR-096-21

Edition page: 351–352; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: made no suit

Modern rendering: made no application

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Suit means application, and no preserves the absence of an actual request.

Context passages: DJR-096-17, DJR-096-18, DJR-096-19, DJR-096-20, DJR-096-22, DJR-096-23, DJR-096-24

Further local use

Printed “sue for him” (English; family).

Citation key: Sue; petition.

Petition on his behalf.

Here: A candidate sends his wife to request the appointment for him.

Context: One motive within the expressly fictional prebend tale; the exact kinship implied by kinswoman is not supplied in the original.

Source; Context passages: DJR-096-20

Edition page: 351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to sue for him

Modern rendering: to petition for him

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sue supplies petition, and for him preserves the beneficiary, distinct from the wife who performs the request.

Context passages: DJR-096-17, DJR-096-18, DJR-096-19, DJR-096-21, DJR-096-22, DJR-096-23, DJR-096-24

Suit; courtship

BAL-0286-V012 · Suit

Printed “suites” (English; family).

Courtship efforts or amorous requests.

Here: Men falsely advertise wealth to further their pursuit of a beloved.

Context: Burton accuses many men of deception, with examples of invented possessions and hired appearances; the preceding praise is ironic. The continuation says promises are neglected once desire is satisfied and, if verbal promises fail, gifts are tried. This is an accusation, not advice to deceive.

Source; Context passages: DJR-125-19

Edition page: 495; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to prefer their suites

Modern rendering: to further their courtship

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Prefer supplies further, their retains the possessive, and plural suites is rendered collectively as courtship.

Context passages: DJR-125-18, DJR-125-20, DJR-125-21, DJR-125-22, DJR-125-23, DJR-125-24, DJR-125-25, DJR-125-26

Suit; effort of applying

BAL-0286-V017 · Suit

Printed “suit” (English; family).

Application or petition, here the effort involved in obtaining something.

Here: The modernization makes the effort of applying explicit in Burton’s claim that pardons are easily obtained.

Context: The statement continues the polemical fees allegation and leads to an unsupported inference about the frequency of despair among Catholics. It is not a verified description of pardon procedure or comparative illness.

Source; Context passages: DJR-165-18

Edition page: 701; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: with so smal cost and suit obtained

Modern rendering: secured at such little expense and effort

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cost supplies expense; suit is contextually rendered effort, the trouble of making an application. Obtained supplies secured; so smal becomes such little.

Context passages: DJR-165-17, DJR-165-19, DJR-165-20, DJR-165-21

Suit; petition and intercession

BAL-0286-V018 · Suit

Printed “suit and favour” (English; phrase).

Petitioning and influential support.

Here: Petitions and influence are said to reverse banishment in a comparison with a troubled conscience.

Context: Burton’s categorical contrast describes the extremity of despair rhetorically. It does not deny the possibility of treatment, which later combines medicine and counsel.

Source; Context passages: DJR-165-25

Edition page: 702; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: suit and favour revoke banishment

Modern rendering: petitions and influence reverse banishment

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Suit supplies petitions, favour influential support, and revoke reverse; the entire clause is aligned.

Context passages: DJR-165-24, DJR-165-26

Suit; petition for favour

BAL-0286-V004 · Suit

Printed “sute” (English; family).

A petition or sustained application for favour, honour or office.

Here: The ambitious petitioner performs exhausting deference and expends himself and his fortune.

Context: Burton’s portrait attacks excessive ambition; its sought objects are often better forgone. Even success in DJR-043-24 renews anxiety because the aspirants remain unsatisfied. The wider allowance of restrained ambition at DJR-041-19–21 limits the attack.

Source; Context passages: DJR-043-23

Edition page: 113; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: about a sute

Modern rendering: pursuing a petition

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: About is rendered as active pursuit; a sute supplies a petition.

Context passages: DJR-043-21, DJR-043-22, DJR-043-24, DJR-043-25, DJR-043-26, DJR-041-19, DJR-041-20, DJR-041-21, DJR-041-22, DJR-041-23

Further local use

Printed “earnest suit” (English; family).

Citation key: Suit; petition for appointment.

Urgent or persistent petitioning.

Here: The scholar and his friends appeal for a small benefice.

Context: Obtaining the appointment is conditional and begins fresh troubles in the following paragraphs.

Source; Context passages: DJR-049-35

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: earnest suit of our selves and friends

Modern rendering: earnest appeals by ourselves and our friends

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Suit supplies appeals; of is rendered as agency by, while the second our is supplied to make the shared possession explicit.

Context passages: DJR-049-36, DJR-049-37, DJR-049-38, DJR-049-39

Suit; petition to a deity

BAL-0286-V014 · Suit

Printed “suits” (English; family).

Petitions or requests; the construction also evokes legal proceedings.

Here: Lovers bring requests to Venus, especially widows seeking another marriage.

Context: Burton cites Pausanias but extends the sanctuary report with legal-sounding suits commenced and grievances helped. This is a report of religious practice, not an established treatment claim.

Source; Context passages: DJR-139-65

Edition page: 573; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all manner of suits concerning Lovers were commenced

Modern rendering: all manner of lovers’ suits were brought

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Suits retains requests; were commenced becomes were brought in the reordered construction, preserving the legal analogy without making the sanctuary a law court.

Context passages: DJR-139-64, DJR-139-66, DJR-139-67

Suit; set of clothes

BAL-0286-V006 · Suit

Printed “suit of apparel” (English; family).

A set of garments or clothes.

Here: Extravagant dress consumes the resources of an estate.

Context: Burton’s thousand oaks, hundred oxen and manor on the back are a satirical reckoning of expenditure, not literal materials sewn into clothing. The surrounding gendered and moral condemnations belong to his argument.

Source; Context passages: DJR-121-38

Edition page: 476; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a suit of apparel

Modern rendering: a suit of clothes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Suit retains the clothing-set meaning; apparel supplies clothes.

Context passages: DJR-121-37, DJR-121-39, DJR-121-40, DJR-121-41, DJR-121-42, DJR-121-43

Further local use

Printed “cloth suite” (English; phrase).

Citation key: Cloth suit.

A woollen set of clothes.

Here: Plain woollen clothing is said to be as becoming and warm as expensive fabric.

Context: Burton’s consolatory rhetorical question uses practical comfort to challenge luxury. The following Nero comparison remains an exemplum, not evidence that wealth invariably causes illness.

Source; Context passages: DJR-090-25

Edition page: 324; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a cloth suite

Modern rendering: a woollen suit

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Cloth specifies woollen fabric here; suite is the set of clothes.

Context passages: DJR-090-24, DJR-090-26, DJR-090-27

Further local use

Printed “new suits” (English; family).

Citation key: Suit; clothes.

New sets of clothes.

Here: Fashionable suitors repeatedly change their clothes.

Context: The attire is part of Burton’s satirical description of lovers’ expense and grooming.

Source; Context passages: DJR-132-19

Edition page: 535; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: with every day new suits

Modern rendering: wearing new suits every day

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: New suits is retained; wearing makes the construction’s clothing action explicit, and every day is moved.

Context passages: DJR-132-18, DJR-132-20, DJR-132-21

Suiter; divine lover

BAL-0286-V011 · Suit

Printed “suiter” (English; family).

A wooer or lover, here figuratively God.

Here: Moral adornment is promised divine love in an exhortation associated with Tertullian.

Context: The promise is conditional on the advocated sanctity, modesty and chastity; Burton’s Christian marital and moral exhortation is reported as such. His English suiter corresponds to the margin’s divine lover, not a petition for office.

Source; Context passages: DJR-121-42

Edition page: 477; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: they shall have God himself to be a suiter

Modern rendering: they will have God himself as a suitor

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Suiter is retained as suitor in the metaphor; God himself is the pursuing lover. To be and as express the same predicative role.

Context passages: DJR-121-37, DJR-121-38, DJR-121-39, DJR-121-40, DJR-121-41, DJR-121-43

Suiter; earnest requester

BAL-0286-V010 · Suit

Printed “an earnest suiter” (English; family).

A person making an earnest request.

Here: Branchus asks his mother to reveal his father’s identity.

Context: The myth is attributed to Lactantius without an identified passage. The mother initially refuses because of an oath, yields to importunity and sends him to Apollo, who subsequently honours his beauty; the request itself is familial information, not courtship.

Source; Context passages: DJR-117-26

Edition page: 454; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: was an earnest suiter to his mother to know his father

Modern rendering: he begged his mother to tell him who his father was

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The nominal description earnest suiter is recast by begged; the infinitive purpose is expanded to the request that his mother tell him the identity. The modern he represents the previously named Branchus.

Context passages: DJR-117-25, DJR-117-27

Suiter; litigant

BAL-0286-V001 · Suit

Printed “suiters” (English; family).

People pursuing legal cases; litigants.

Here: Ordinary litigants are blamed for destructive contention, alongside lawyers and laws.

Context: Burton says most part, reports rather than counts the cases in one court, and expressly leaves fault divided among lawyers, clients, laws, both or all. Paul and Christ supply the following appeal to reconciliation.

Source; Context passages: DJR-013-41

Edition page: 51; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ordinary suiters

Modern rendering: ordinary litigants

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Ordinary retains ordinary; suiters supplies litigants, not marriage-seekers.

Context passages: DJR-013-40, DJR-013-42

Suiter; religious petitioner

BAL-0286-V016 · Suit

Printed “suters” (English; family).

People making petitions or devotional requests.

Here: Pilgrims and worshippers at saints’ shrines are called petitioners.

Context: The word occurs inside Burton’s anti-Roman polemical catalogue. Its conclusion at DJR-159-44 alleges continuity with other religions; neither the hostile analogy nor the numerical claims independently establish the practices or motives of worshippers.

Source; Context passages: DJR-159-42

Edition page: 674; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: number of suters

Modern rendering: number of petitioners

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Suters supplies petitioners; number of retains the count expression without verifying a count.

Context passages: DJR-159-40, DJR-159-41, DJR-159-43, DJR-159-44

Suitor

BAL-0203-V009 · Courtship and wooing

Printed “sutor” (English; family).

A person seeking another’s affection or favour, here an amorous pursuer.

Here: Lucretia’s suitor is deliberately frustrated and shown fictitious evidence of a wealthy rival.

Context: Lucretia’s account as retold by Burton; the count and gifts form a staged deception.

Source; Context passages: DJR-124-11

Edition page: 488–489; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I had a sutor lov’d me dearly

Modern rendering: I had a suitor who loved me dearly

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Sutor becomes suitor, and who makes the relative connection explicit.

Context passages: DJR-124-10, DJR-124-12, DJR-124-13

Suitor; applicant

BAL-0286-V008 · Suit

Printed “suitors” (English; family).

Applicants or petitioners for an appointment.

Here: Candidates compete for a vacant cathedral prebend.

Context: Burton introduces a consolatory tale, admits favourable outcomes are rare, and at DJR-096-24 expressly withdraws this generous appointment as pure fiction. These applicants are not spouses.

Source; Context passages: DJR-096-17

Edition page: 351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many suitors were up in an instant

Modern rendering: many applicants sprang up

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Suitors supplies applicants; the rapid appearance is expressed by were up in an instant and sprang up.

Context passages: DJR-096-18, DJR-096-19, DJR-096-20, DJR-096-21, DJR-096-22, DJR-096-23, DJR-096-24

Further local use

Printed “suitor in conceit” (English; phrase).

Citation key: Suitor in conceit.

An applicant in imagination only.

Here: The scholar does not formally apply.

Context: The tale grants him a position unsolicited, then withdraws the happy result as fiction.

Source; Context passages: DJR-096-21

Edition page: 351–352; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a suitor in conceit

Modern rendering: an applicant only in his imagination

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Suitor supplies applicant; in conceit means in imagination. Only makes the restriction explicit and his supplies the understood possessor of that imagination.

Context passages: DJR-096-17, DJR-096-18, DJR-096-19, DJR-096-20, DJR-096-22, DJR-096-23, DJR-096-24

Suitor; wooer

BAL-0286-V013 · Suit

Printed “Sutors” (English; family).

People courting a beloved.

Here: The lover’s extravagant grooming leads immediately to new suits of clothes.

Context: Burton generalizes about all suitors in a satirical account; the Heinsius continuation describes a scholar’s supposed loss of study and obsessive grooming.

Source; Context passages: DJR-132-19

Edition page: 535; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: all Sutors

Modern rendering: all suitors

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modernization retains both the universal all and the courting-person noun; the generalization remains Burton’s.

Context passages: DJR-132-18, DJR-132-20, DJR-132-21

Further local use

Printed “sutor” (English; lemma).

Citation key: Suitor.

A man seeking marriage.

Here: The Serbian ruler seeks Eudocia, who refuses him despite her brother’s preference.

Context: Burton attributes the narrative to Gregoras, with chronology uncollated; he then condemns the unequal politically motivated marriage to the emperor’s little daughter. The request creates no assured acceptance.

Source; Context passages: DJR-141-41

Edition page: 579; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an earnest sutor to Eudocia

Modern rendering: an eager suitor to Eudocia

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Earnest becomes eager; sutor remains suitor with Eudocia as the person sought.

Context passages: DJR-141-40, DJR-141-42, DJR-141-43

Superabundance of seed

BAL-0220-V009 · Seed

Printed “superabundance of seed” (English; phrase).

An excessive quantity of generative fluid, as an alleged causal condition.

Here: The phrase limits claims that sexual activity can relieve melancholy: excess seed must actually be the cause, unless another stated exception applies.

Context: Burton urges caution and cites Arnoldus’s objection; the conditional should not be converted into a general endorsement.

Source: DJR-072-05; Edition page: 240; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: except it be manifest that superabundance of seed, or fulness of blood be a cause

Modern rendering: Unless it is clear that an excess of seed or fullness of blood is a cause

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-072-04, DJR-072-06

symptoms of love melancholy

BAL-0201-V013 · Heroical love

Printed “paleness, leanness, driness” (English; phrase).

Pale appearance, thinness and dryness, listed as bodily signs.

Here: The conventional wasted-lover picture combines poetic examples and medical reports; Avicenna’s cited Ilishi account also names hollow eyes and absorbed smiling.

Context: Burton attributes signs to named physicians and quotes poetry; the list is not a modern diagnostic test or an assertion that every lover has all signs.

Source: DJR-126-21; Edition page: 503; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: paleness, leanness, driness

Modern rendering: paleness, thinness, dryness

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Each noun supplies its corresponding bodily sign; the surrounding text distinguishes bodily from mental signs.

Context passages: DJR-126-20, DJR-126-22

taken in the fact

BAL-0236-V022 · Adultery

Printed “taken in the fact” (English; phrase).

Detected while doing the deed.

Here: Fact means deed or act, not a piece of verified information. The larger clause says such detection is unlikely, while the wrongdoing cannot evidently be proved.

Context: Burton’s counsel about divorce distinguishes alleged notoriety from proof, though his illustrative use of Sulpitia is problematic: the supplied note identifies Sulpicia and Calenus as spouses in Martial.

Source; Context passages: DJR-148-36

Edition page: 617; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: taken in the fact

Modern rendering: caught in the act

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Equal-scope passive participial phrase; the surrounding negative likelihood is preserved in explanation rather than incorporated into either selected unit.

Context passages: DJR-148-34, DJR-148-35, DJR-148-37, DJR-148-38, DJR-148-39, DJR-148-40, DJR-148-41

Tax

BAL-0287-V001 · Tax

Printed “taxeth” (English; lemma).

Reproaches or censures; third-person singular verb.

Here: Erasmus is said to reproach scholars for neglecting patrons or choosing them badly.

Context: Burton endorses the reproach and admits his own fault, then condemns the opposite excess of importunity before returning chief responsibility to harsh patrons at DJR-049-05. The printed Erasmus citation does not establish the borrowing.

Source; Context passages: DJR-049-01

Edition page: 139–140; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as Erasmus well taxeth

Modern rendering: as Erasmus justly reproaches them

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxeth supplies reproaches; well supplies justly. Them is an explicit modern object supplied from the university scholars in the surrounding sentence.

Context passages: DJR-049-02, DJR-049-03, DJR-049-04, DJR-049-05

Tax

BAL-0287-V002 · Tax

Printed “taxe” (English; lemma).

Attack or censure in satire.

Here: Princes reportedly pay Aretino so he will not attack their conduct.

Context: Burton qualifies the pension story as some relate; the precise Barth preface remains uncollated. The money is the means allegedly used to avoid satire, not a levy imposed by the word taxe.

Source; Context passages: DJR-051-27

Edition page: 148; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: taxe them in his Satyres

Modern rendering: attack them in his satires

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxe supplies attack, them names the rulers, and in his Satyres identifies the medium; the negative should not stands outside this retained selected unit and is preserved in the context.

Context passages: DJR-051-26, DJR-051-28

Tax

BAL-0287-V003 · Tax

Printed “tax” (English; lemma).

Censure or rebuke.

Here: Burton declares that discussing lust should expose it, discourage others and apply remedies.

Context: This is his avowed defensive purpose, not proof of every reader’s response. He denies teaching lust, not teaching its remedies; the original margin expressly includes teaching remedies.

Source; Context passages: DJR-108-16

Edition page: 410; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to tax and deter others from it

Modern rendering: to censure it and deter others from it

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Tax supplies censure. The first it is an explicit modern object supplied from lust; others is the object of deter, not a person censured by tax. The remaining deterrence construction is retained.

Context passages: DJR-108-13, DJR-108-14, DJR-108-15, DJR-108-17, DJR-108-18

Tax satirically

BAL-0287-V010 · Tax

Printed “taxe satyrically” (English; phrase).

Criticize or censure in a satirical manner.

Here: Discontented sufferers are described as railing at the world.

Context: Burton’s historical symptom account attributes criticism to frustrated emotion and qualifies perceived wrong with as they mean. Its eventual self-destructive outcome is not a necessary course of mental illness or a modern diagnostic claim.

Source; Context passages: DJR-062-26

Edition page: 201; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: taxe satyrically

Modern rendering: criticize satirically

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxe supplies criticize and satyrically supplies satirically; the manner remains distinct from the object, the world and its perceived wrongs in context.

Context passages: DJR-062-24, DJR-062-25, DJR-062-27, DJR-062-28

Tax someone of a fault

BAL-0287-V011 · Tax

Printed “taxeth” (English; phrase).

Accuses or reproaches someone for a fault.

Here: Crato charges melancholy patients with changing physicians when immediate relief fails.

Context: The universal all is Crato’s reported accusation, not an adopted judgment of patients. The continuation demands prolonged perseverance and then warns against copying recipes because one person’s remedy may harm another; all are historical medical counsels.

Source; Context passages: DJR-069-35

Edition page: 229; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: taxeth all melancholy persons of this fault

Modern rendering: accuses all melancholy people of this fault

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxeth supplies accuses in the construction tax persons of a fault. All is retained as the reported generalization; of introduces the alleged fault.

Context passages: DJR-069-34, DJR-069-36, DJR-069-37, DJR-069-38

Tax; criticize a proposition

BAL-0287-V006 · Tax

Printed “taxeth” (English; family).

Criticizes or finds fault with.

Here: Mercurialis objects to Aretaeus’s definition of melancholy.

Context: The very same sentence says Montalto defends the definition as sufficient and good; Burton reports disagreement rather than endorsing the critic as a settled verdict. All medical categories here are historical.

Source; Context passages: DJR-027-06

Edition page: 31; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: which definition of his, Mercurialis de affect. cap. lib. 1. cap. 10. taxeth

Modern rendering: Mercurialis criticizes this definition in On Diseases of the Head, book 1, chapter 10

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxeth supplies criticizes; the fronted original object becomes this definition after the verb. The book reference is reordered and expanded in the modern.

Context passages: DJR-027-04, DJR-027-05, DJR-027-07, DJR-027-08

Further local use

Printed “taxeth” (English; family).

Citation key: Tax; critique of definition.

Criticizes or rejects as inadequate.

Here: Scaliger objects to defining love by appetite, since love can persist after desire is satisfied.

Context: Scaliger’s counterdefinition makes union or its preservation central; Burton says it partly agrees with Leone Ebreo, while retaining preceding definitions.

Source; Context passages: DJR-108-31

Edition page: 412; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: taxeth these former definitions

Modern rendering: criticizes these earlier definitions

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxeth supplies criticizes, former means earlier, and definitions remains the object.

Context passages: DJR-108-29, DJR-108-30, DJR-108-32, DJR-108-33

Further local use

Printed “taxed” (English; family).

Citation key: Tax; disputed practice.

Criticized or censured.

Here: Amulets are disapproved by some but approved by named others.

Context: Burton presents disagreement and attributed prescriptions; the following planetary herb recommendation is historical, not verified treatment advice.

Source; Context passages: DJR-105-26

Edition page: 394; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: taxed by some

Modern rendering: criticized by some

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The passive participle and indefinite agents are retained; taxed means criticized.

Context passages: DJR-105-25, DJR-105-27

Further local use

Printed “taxe” (English; family).

Citation key: Tax; condemn a practice.

Condemn or censure.

Here: Some object to casting a birth horoscope.

Context: Burton explicitly replies that it may be allowed in some cases as an absorbing exercise; the modern identifies the last of the preceding activities as the objection’s object. The qualified allowance is historical.

Source; Context passages: DJR-082-11

Edition page: 285; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: which howsoever some taxe

Modern rendering: However some may condemn the last

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxe supplies condemn; some names unspecified critics. The last explicitly identifies casting a nativity from the preceding list; it is a contextual clarification of which.

Context passages: DJR-082-10, DJR-082-12

Tax; financial levy

BAL-0287-V008 · Tax

Printed “taxes” (English; family).

Compulsory public financial levies.

Here: Necessary imports and exports should bear no taxes in Burton’s imagined commonwealth.

Context: His proposal distinguishes little or no customs on necessities from heavier imposts on pleasure and ornament. It is not a universal abolition of taxation or a report of current law.

Source; Context passages: DJR-016-25

Edition page: 63; Source layer: original body; Page label type: printed source label.

Source and modern wording: no taxes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The noun and negative are retained in their financial sense; this is not verbal reproach.

Context passages: DJR-016-24, DJR-016-26

Further local use

Printed “taxes” (English; family).

Citation key: Tax; financial levy.

Public financial levies.

Here: Reserved commonwealth revenue is proposed to avoid heavy taxes and meet war and civil expenditure.

Context: The proposed third part has no stated modern accounting basis; cited ancient examples remain uncollated. It is a plan for funding expenses, not a demonstration of feasibility.

Source; Context passages: DJR-017-17

Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: heavy taxes and impositions

Modern rendering: heavy taxes and levies

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxes retains the financial noun, impositions supplies levies, and heavy qualifies the burdens.

Context passages: DJR-017-16, DJR-017-18

Further local use

Printed “taxes” (English; family).

Citation key: Tax; household burden.

Financial levies.

Here: Taxes join fines, waste, losses and other causes of household financial collapse.

Context: Burton lists converging burdens and mismanagement rather than assigning all impoverishment to tax alone.

Source; Context passages: DJR-017-34

Edition page: 69; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: taxes, mulcts

Modern rendering: taxes, fines

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxes is retained; mulcts supplies fines, a separate financial burden.

Context passages: DJR-017-33, DJR-017-35

Tax; general moral satire

BAL-0287-V005 · Tax

Printed “taxe” (English; family).

Attack or censure a fault.

Here: General criticism of vice is exempted from the condemnation of personal ridicule.

Context: Burton distinguishes satirists who attack vice in general from those who single out, name, slander or affront particular people. The preceding moderation argument says even an actual shameful deed does not license humiliating its offender.

Source; Context passages: DJR-051-50

Edition page: 151; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: generally taxe vice

Modern rendering: attack vice in general

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxe supplies attack, vice remains the object, and generally becomes in general. The adverb marks the scope of the target, not habitual frequency.

Context passages: DJR-051-48, DJR-051-49, DJR-051-51, DJR-051-52

Tax; receive criticism

BAL-0287-V007 · Tax

Printed “taxed” (English; family).

Criticized or censured.

Here: Burton imagines hostile readers criticizing and shouting him down.

Context: The conditional hostility is balanced by perhaps receiving praise from others and by his claim to mixed reception. The borrowed Giovio formula is not a verified catalogue of Burton’s own acquaintances.

Source; Context passages: DJR-005-16

Edition page: 10; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: If I be taxed, exploded by thee and some such

Modern rendering: If you and others like you criticize and shout me down

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The passive becomes active: taxed supplies criticize, exploded shout me down, and thee and some such becomes you and others like you. If preserves the condition.

Context passages: DJR-005-15, DJR-005-17, DJR-005-18

Further local use

Printed “taxed” (English; family).

Citation key: Tax; warranted criticism.

Criticized or found faulty.

Here: Even the works of Galen and Aristotle contain defects that may justly be criticized.

Context: Burton admits defects in his own book and requests friendly correction rather than bitter invective at DJR-006-03. The comparison does not claim that every criticism is just.

Source; Context passages: DJR-006-01

Edition page: 13; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: may be justly taxed, altered, and avoided

Modern rendering: may justly be criticized, corrected, and avoided

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxed supplies criticized; altered is separately corrected. May expresses warranted possibility, and justly retains the judgment of warrant.

Context passages: DJR-006-02, DJR-006-03

Taxa

BAL-0287-V009 · Tax

Printed “Taxa” (Latin; lemma).

A tariff or schedule of assessed charges.

Here: Burton names a schedule of fees associated with the Apostolic Chamber.

Context: The polemic alleges fees for offences and a first publication under Leo X. N13010 reports earlier catalogued tax schedules, without identifying Burton’s edition or verifying his alleged contents. Administrative fees cannot automatically be equated with selling forgiveness.

Source; Context passages: DJR-165-17

Edition page: 701; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Taxa Cameræ Apostolicæ

Modern rendering: Schedule of Fees of the Apostolic Chamber

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxa supplies Schedule of Fees; Cameræ is genitive of Chamber, with Apostolicæ agreeing, together of the Apostolic Chamber. The title does not itself mean a tax imposed on committing each listed offence.

Context passages: DJR-165-18, DJR-165-19, DJR-165-20, DJR-165-21

Taxare

BAL-0287-V004 · Tax

Printed “Taxando” (Latin; lemma).

By censuring: ablative gerund of taxare, used instrumentally.

Here: The marginal defence couples censure of human lust and madness, deterrence and instruction in remedies.

Context: Original marginal language, associated with the defensive authorities and continued with an Aeneas Sylvius attribution; precise bibliographical links remain uncollated. It supports a declared purpose, not guaranteed therapeutic effect.

Source; Context passages: DJR-108-16

Edition page: 410; Source layer: original marginal quotation.

Note; Modern note: N08198

Page label type: printed source label.

Source wording and original alignment: Taxando & ab his deterrendo humanam lasciviam & insaniam, sed & remedia docendo

Modern rendering: By censuring human lust and madness and deterring people from these things, and also by teaching remedies

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taxando supplies by censuring, with humanam lasciviam & insaniam as the censured object. Deterrendo is by deterring; ab his is from these things. People is supplied to make the object of deterrence explicit, rather than translating an

expressed homines. Sed & supplies and also; remedia is remedies and docendo by teaching.

Modern container: note

Translator-supplied words: people, the understood persons deterred; no homines is printed

Context passages: DJR-108-13, DJR-108-14, DJR-108-15, DJR-108-17, DJR-108-18

Tempestive

BAL-0205-V007 · Dancing

Printed “tempestive” (Latin; phrase).

At a fitting time or proper occasion; Latin adverb.

Here: Timeliness is one condition of dances approved as becoming, dignified and modest, in daylight and suitable company.

Context: Burton endorses a conditional verdict attributed to Wolfgang Hider and modern divines.

Source; Context passages: DJR-124-51

Edition page: 493; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Si decoræ, graves, verecundæ, plena luce bonorum virorum & matronarum honestarum, tempestive fiant, probari possunt, & debent.

Modern rendering: If dances are becoming, dignified and modest, performed in full daylight in the presence of good men and respectable married women, and at a fitting time, they can and should be approved.

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Tempestive contributes at a fitting time, not the whole list of conditions.

Translator-supplied words: dances, the understood subject

Translator-supplied words: in the presence of, supplied in construing the surrounding genitives

Grammar: Si introduces the condition; fiant is plural present subjunctive, with dances understood; probari is passive infinitive governed by possunt and debent.

Uncertainty: The exact cited authorial form and edition of Hider remain uncollated.

Context passages: DJR-124-47, DJR-124-48, DJR-124-49, DJR-124-50, DJR-124-52

Tempestively

BAL-0205-V011 · Dancing

Printed “tempestively” (English; phrase).

At a suitable time; timely.

Here: Burton’s final judgment permits sober and modest dancing at the proper time, while condemning unchaste abuse.

Context: Burton’s explicitly announced verdict; the Christian/pagan contrast is his polemical classification.

Source; Context passages: DJR-124-60

Edition page: 494; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if tempestively used

Modern rendering: and practised at the proper time

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Tempestively supplies at the proper time; practised renders used, and the modern coordination carries forward the condition when.

Context passages: DJR-124-59

Temporibus servire

BAL-0288-V010 · Temporize

Printed “Temporibus servi” (Latin; phrase).

Serve or accommodate yourself to the times: temporibus is dative plural, governed by servi, a singular imperative of servire.

Here: The margin advises adjustment to circumstances and not opposing the winds.

Context: The imperative sits among pragmatic maxims, including the Cretan proverb, beside the body’s injunction to keep upright. Its source is not precisely identified; it is not an unqualified endorsement of the politically expedient hypocrisy condemned elsewhere.

Source; Context passages: DJR-098-22

Edition page: 360; Source layer: original marginal quotation.

Note; Modern note: N07390

Page label type: printed source label.

Source wording and original alignment: Temporibus servi, nec contra flamina flato

Modern rendering: Accommodate yourself to the times, and do not blow against the winds

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Servi supplies accommodate yourself, an idiomatic rendering of serve, with temporibus to the times. Nec gives and do not; contra flamina is against the winds and flato the second imperative blow.

Modern container: note

Context passages: DJR-098-20, DJR-098-21, DJR-098-23, DJR-098-24

Temporiser

BAL-0288-V002 · Temporize

Printed “temporisers” (English; lemma).

People who change their outward allegiance or conduct opportunistically.

Here: Conformists are accused of accepting whatever is proposed in hope of advancement.

Context: Burton’s religious polemic contrasts these people with another extreme of scrupulous refusal and with seekers of Church property. Fear and flattery as well as promotion are attributed motives; the passage does not prove all conformists’ private beliefs.

Source; Context passages: DJR-009-15

Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a rout of temporisers

Modern rendering: a gang of opportunists

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Rout supplies gang; temporisers supplies opportunists. The noun names people, not merely delay in making a decision.

Context passages: DJR-009-14, DJR-009-16, DJR-009-17

Temporising

BAL-0288-V006 · Temporize

Printed “temporising” (English; lemma).

Opportunistically accommodating; an adjective describing the age.

Here: The age’s conduct makes flattering companions hard to expose.

Context: The Gnathos generally attach themselves to great men, gain honours and offices, and often ruin themselves and others. Burton contrasts their false appearances with genuine honourable love, which cannot deceive or be compelled. The Caelius Secundus anecdote remains unidentified.

Source; Context passages: DJR-110-23

Edition page: 421–422; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: this temporising age

Modern rendering: this opportunistic age

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Temporising supplies opportunistic, retaining its negative evaluation; this and age remain unchanged.

Context passages: DJR-110-21, DJR-110-22, DJR-110-24, DJR-110-25, DJR-110-26

Further local use

Printed “temporizing” (English; lemma).

Citation key: Temporizing.

Opportunistically adjusting conduct for advantage.

Here: Hypocrites are figured as foxes whose apparent prosperity will end in disgrace.

Context: Burton first predicts exposure and sudden downfall, then admits they may escape through life and shifts the claimed punishment to posthumous reputation. Printed unmasked is awkward and retained, not silently repaired.

Source; Context passages: DJR-111-14

Edition page: 426; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such temporizing Foxes

Modern rendering: such opportunistic foxes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Temporizing supplies opportunistic; Foxes remains the figurative agent label, rather than a zoological statement.

Context passages: DJR-111-13, DJR-111-15

Temporize

BAL-0288-V001 · Temporize

Printed “temporize” (English; lemma).

Adjust one’s conduct to prevailing circumstances, especially for advantage.

Here: Conscientious people refuse the opportunistic behaviour that society rewards as wisdom.

Context: The cannot or will not of the surrounding sentence includes inability and refusal. Burton’s catalogue is ironic; the following paragraph reverses worldly judgment and calls the successful worldly people foolish.

Source; Context passages: DJR-007-14

Edition page: 19; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: temporize as other men do

Modern rendering: trim their conduct to circumstances as others do

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Temporize is expanded as trim their conduct to circumstances; as other men do becomes as others do. Their conduct makes the implied subject matter of adjustment explicit.

Context passages: DJR-007-12, DJR-007-13, DJR-007-15, DJR-007-16

Further local use

Printed “temporizing” (English; lemma).

Citation key: Temporize.

Opportunistic adjustment of conduct.

Here: Trimming joins fraud and pretence in a catalogue of means to worldly success.

Context: Burton presents conformity as a morally destructive alternative to contempt and misery; it is his satirical indictment, not a verified description of every social transaction.

Source; Context passages: DJR-010-27

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: temporizing

Modern rendering: trimming

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The action noun is rendered trimming in its opportunistic sense.

Context passages: DJR-010-26, DJR-010-28, DJR-010-29, DJR-011-01, DJR-011-02

Further local use

Printed “temporize” (English; lemma).

Citation key: Temporize.

Shift conduct with circumstances for personal advantage.

Here: The chameleon-like actor changes face and behaviour for each audience.

Context: The explicit for his advantages makes the motive local, while the continuation contrasts good precepts with contradictory deeds. Mercury is an astrological comparison for changeability.

Source; Context passages: DJR-010-29

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: for his advantages temporize & vary like Mercurie the Planet

Modern rendering: shifting with circumstances for his own advantage and changing like the planet Mercury

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Temporize supplies shifting with circumstances; for his advantages becomes for his own advantage, with own emphasizing the self-interest. Vary separately supplies changing.

Context passages: DJR-010-26, DJR-010-27, DJR-010-28, DJR-011-01, DJR-011-02

Further local use

Printed “temporize” (English; lemma).

Citation key: Temporize.

Adapt opportunistically to the times.

Here: Self-presentation, accommodation, flattery, friends or money allegedly procure promotion before merit.

Context: Burton’s invective gives alternatives, not a requirement that every favoured person uses all of them. He later concedes that merit sometimes succeeds, then presents and withdraws the ideal prebend outcome as fiction.

Source; Context passages: DJR-096-11

Edition page: 350–351; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: can temporize, collogue, insinuate

Modern rendering: adapt to the times, flatter and ingratiate himself

Alignment scope: Construction alignment within a longer coordinated clause: original can is represented by an earlier shared can outside the displayed modern fragment.

Word and construction: Temporize supplies adapt to the times; collogue supplies flatter and insinuate ingratiate himself. The modern coordination follows the earlier can in its full sentence.

Context passages: DJR-096-10, DJR-096-12, DJR-096-13, DJR-096-14, DJR-096-15, DJR-096-16, DJR-096-17, DJR-096-18, DJR-096-19, DJR-096-20, DJR-096-21, DJR-096-22, DJR-096-23, DJR-096-24

Temporize

BAL-0288-V003 · Temporize

Printed “temporize” (English; lemma).

Accommodate oneself to the times for advantage.

Here: Burton’s original margin confesses inability and unwillingness to adopt the methods of patron-seeking.

Context: The body shifts blame from patrons to his own misfortune and negligence; the margin says he lacks money and impudence, cannot be recast in old age and does not wish to be moulded, despite harm to his interests. Both parties remain blamed in the preceding paragraph.

Source; Context passages: DJR-048-10

Edition page: 136; Source layer: original marginal quotation.

Note; Modern note: N03500

Page label type: printed source label.

Source wording and original alignment: I could not scamble, temporize, dissemble

Modern rendering: I could not scramble for advantage, suit myself to the times or dissemble

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Temporize supplies suit myself to the times; scamble separately supplies scramble for advantage. Could not governs the three actions. The Latin continuation expressly adds unwillingness as well as inability.

Modern container: note

Context passages: DJR-048-09, DJR-048-11

Temporize

BAL-0288-V004 · Temporize

Printed “temporizeth” (English; lemma).

Adapts conduct opportunistically to prevailing circumstances; third-person singular.

Here: The ideal contented man does not flatter, envy or seek advancement.

Context: The negative is essential. Burton’s consolatory portrait is an ideal, not a claim that all poor people are independent. The preceding Horatian rural lines are excerpted from a poem whose moneylender returns to lending; the margin adapts a Pliny description of illness to this contentment.

Source; Context passages: DJR-090-47

Edition page: 325; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: temporizeth not

Modern rendering: nor trims his conduct to the times

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Temporizeth supplies trims his conduct to the times; not becomes nor within the coordinated negative list. His conduct is made explicit by the modern.

Context passages: DJR-090-45, DJR-090-46, DJR-090-48, DJR-090-49

Temporize

BAL-0288-V005 · Temporize

Printed “temporize” (English; lemma).

Bend or adjust one’s behaviour to circumstances for gain.

Here: Burton declares indifference to others’ pursuit of wealth and honour.

Context: Let them is a declaration of withdrawal, not advice endorsing the practices. The continuation admits his own former pursuit and acknowledges generous patrons, distinguishing desire, expectation and desert.

Source; Context passages: DJR-095-48

Edition page: 349; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: temporize and fleire

Modern rendering: bend with the times and smirk

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Temporize supplies bend with the times; fleire supplies smirk. The actions remain distinct.

Context passages: DJR-095-47, DJR-095-49, DJR-095-50, DJR-095-51, DJR-095-52, DJR-095-53, DJR-095-54, DJR-095-55, DJR-095-56, DJR-095-57

Temporizing; political conformity

BAL-0288-V007 · Temporize

Printed “temporizing” (English; family).

Accommodating conduct and professions to prevailing political circumstances.

Here: Statesmen are accused of displaying religion while privately despising it.

Context: Herodian and Machiavellian are Burton’s hostile labels, not proof of historical persons’ beliefs. The sequel allows outward sobriety, honesty and charity, assigning the judgment of hidden hearts to God; it does not establish those motives by observation.

Source; Context passages: DJR-163-04

Edition page: 691; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Herodian temporizing Statesmen

Modern rendering: Herodian statesmen who accommodate themselves to the times

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The adjective temporizing is expanded as the relative clause who accommodate themselves to the times; Statesmen remains statesmen and Herodian retains the polemical label.

Context passages: DJR-163-01, DJR-163-02, DJR-163-03, DJR-163-05, DJR-163-06, DJR-163-07, DJR-163-08, DJR-163-09, DJR-163-10, DJR-163-11, DJR-163-12

Tenths

BAL-0267-V009 · Church patronage

Printed “tenths” (English; phrase).

An annual tenth paid from a church living’s income.

Here: This recurring levy is distinguished from the first-year basis of first fruits.

Context: Burton’s list of charges on the incumbent.

Source; Context passages: DJR-049-36

Edition page: 143; Source layer: original body; Page label type: printed source label.

Source and modern wording: tenths

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The name is retained without a modern equivalent amount.

Context passages: DJR-049-35

Terra Australis Incognita

BAL-0292-V016 · Utopia

Printed “Terra Australi Incognita” (Latin; phrase).

The Unknown Southern Land: terra is land, australis southern and incognita unknown; Australi is the expected ablative of australis after in.

Here: An undecided, conjectural site for the author’s imaginary commonwealth.

Context: Burton sets a reported southern discovery beside a satirical voyage, then supplies other locations and conceals longitude.

Source; Context passages: DJR-015-38

Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in Terra Australi Incognita

Modern rendering: in the Unknown Southern Land

Word and construction: The modern renders the full construction in Terra Australi Incognita as in the Unknown Southern Land; Australi is the expected ablative of australis after in.

Context passages: DJR-015-36, DJR-015-37, DJR-015-39, DJR-015-40

Alignment conventions: A1.

Further local use

Printed “Terra Australis Incognita” (Latin; phrase).

Citation key: Terra Australis Incognita.

Here: The Unknown Southern Land, a conjectured southern continent.

Context: Burton questions discovery reports by comparing them with Utopia, then expresses expectation of future flourishing kingdoms.

Source; Context passages: DJR-072-22

Edition page: 241–242; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Terra Australis Incognita

Modern rendering: the Unknown Southern Land

Word and construction: The modern translates all three components; the name does not establish that the supposed continent has been surveyed.

Context passages: DJR-072-20, DJR-072-21, DJR-072-23, DJR-072-24

Alignment conventions: A1.

The beholder’s infirmity

BAL-0202-V016 · Beauty

Printed “infirmity of the beholder” (English; phrase).

Weakness or limitation in the person who looks.

Here: Beauty’s appearance is attributed chiefly to the observer’s weakness; the next example makes a lover admit inability to judge properly.

Context: Burton’s deployment of Boethius within an argument designed to cool desire, adjacent to a Gregorian transience maxim.

Source; Context passages: DJR-137-33

Edition page: 560; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: most part the infirmity of the beholder

Modern rendering: chiefly the weakness of the beholder

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Most part qualifies the extent of the explanation; infirmity is weakness.

Context passages: DJR-137-32, DJR-137-34

The mother

BAL-0218-V002 · Matrix and mother

Printed “the mother” (English; phrase).

The mother names a historical disorder attributed to the womb.

Here: It is the female comparator for the frequency of hypochondriacal melancholy among men.

Context: Burton attributes the comparison to Melanchthon; the grammatical comparison does not give men wombs or call their disorder the mother.

Source: DJR-057-41; Edition page: 177; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as common to men, as the mother to women

Modern rendering: as common in men as the disorder called “the mother” is in women

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed phrase names the second disorder; the modern text supplies disorder called to expose the historical idiom.

Alignment qualification: The supplied words disorder called explain the name rather than translate separate words in the original.

Context passages: DJR-057-42

things indifferent

BAL-0253-V002 · Indifferent

Printed “things indifferent” (English; phrase).

Things means practices or matters; indifferent means neither required nor forbidden in themselves on religious grounds.

Here: Burton faults refusal of ceremonies even when no inherent religious prohibition applies.

Context: The passage attacks both hostile religious extremes and conformists motivated by advancement; the judgment belongs to Burton’s polemic.

Source; Context passages: DJR-009-15

Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: though in things indifferent

Modern rendering: even in matters neither required nor forbidden by religion

Word and construction: The modern phrase expands the technical sense and retains the concessive even.

Context passages: DJR-009-14, DJR-009-16

Alignment conventions: A1.

Further local use

Printed “things indifferent” (English; phrase).

Citation key: things indifferent.

Here: Clothing and ceremonial distinctions are treated as morally neutral in themselves.

Context: Burton attacks opponents who make their use a matter of conscience; his account groups distinct religious opponents and is not their own shared confession.

Source; Context passages: DJR-160-16

Edition page: 676; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: things indifferent in themselves

Modern rendering: things morally indifferent in themselves

Word and construction: Morally makes the intended field explicit; in themselves restricts the claim to inherent status.

Sense relation: The same technical neutrality is applied to dress and ceremonial distinction.

Context passages: DJR-160-15, DJR-160-17

Alignment conventions: A1.

Further local use

Printed “thing indifferent” (English; phrase).

Citation key: thing indifferent.

Here: A morally neutral matter is wrongly magnified into an unforgivable offence in the criticism of pastors.

Context: Burton says such indiscriminate condemnation wounds consciences; his following English all hearers is stronger than the original margin’s many.

Source; Context passages: DJR-164-39

Edition page: 698; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: making every smal fault and thing indifferent an irremissible offence

Modern rendering: Making every small fault, and every morally indifferent matter, an unforgivable offence

Word and construction: Thing indifferent becomes morally indifferent matter; the falsely intensified offence remains the result attributed to the preachers.

Sense relation: The same category protects innocent recreation from indiscriminate condemnation.

Context passages: DJR-164-38, DJR-164-40

Alignment conventions: A1.

thraldom

BAL-0241-V025 · Liberty and servitude

Printed “thralldom” (English; family).

Bondage or subjection.

Here: Thralldom intensifies the chain of slavery metaphors applied to marriage. The immediate sentence denies that marriage itself is evil and praises a harmonious match.

Context: Burton has just marked the preceding violent joke as comic; his serious formulation still contains an express qualification. DJR-143-34–36 concludes by urging the risk of marriage.

Source; Context passages: DJR-138-44

Edition page: 566–567; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: marriage is a bondage, a thralldom, an yoke

Modern rendering: marriage is a bondage, a slavery, a yoke

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-138-43, DJR-138-45, DJR-138-46, DJR-143-34, DJR-143-35, DJR-143-36

timely help for love melancholy

BAL-0201-V019 · Heroical love

Printed “if it be taken in time, it may be helped” (English; phrase).

If addressed promptly, the condition can be relieved.

Here: Burton explicitly counters the preceding incurability rhetoric by affirming that timely remedies may improve the condition.

Context: This is Burton’s own confident turn towards the treatment section, qualified by timely intervention.

Source: DJR-134-06; Edition page: 544–545; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: if it be taken in time, it may be helped

Modern rendering: if treated in time, it can be relieved

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Taken in time contributes timely treatment; may be helped supplies possibility of relief, not a guarantee of cure for every case.

Context passages: DJR-133-30, DJR-133-40, DJR-134-05, DJR-134-07

tire

BAL-0213-V001 · Tires and weeds

Printed “tires” (English; lemma).

Dress or attire.

Here: Fashions are imitated along with gestures and conduct, with courtiers following rulers.

Context: Burton’s satire of social imitation, supported by historical anecdotes and a Juvenalian flatterer.

Source: DJR-011-04; Edition page: 37; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fashions in tires

Modern rendering: fashions in dress

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes dress or attire.

Context passages: DJR-011-05

Further local use

Printed “tyres” (English; lemma).

Here: Cyrus’s splendid exterior exemplifies valuation by clothing rather than known wealth or merit.

Context: Burton’s social satire extends the privileges of the rich to people who merely seem rich.

Source: DJR-052-41; Edition page: 156; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his gay tyres

Modern rendering: his magnificent dress

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Tyres contributes dress; gay supplies magnificent, not a judgement about sexuality.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-052-40, DJR-052-42

tire

BAL-0213-V002 · Tires and weeds

Printed “tires” (English; lemma).

A headdress or head-adornment.

Here: Tires appear beside coronets in a catalogue of ornaments and costly clothing.

Context: Burton’s interrogative attack on display follows his explicit acceptance of becoming ordinary dress.

Source: DJR-121-05; Edition page: 473; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: coronets and tires of several fashions

Modern rendering: coronets and headdresses of various fashions

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Tires contributes headdresses; coronets remain a separate named head-adornment.

Context passages: DJR-121-04, DJR-121-06, DJR-121-07

tire

BAL-0213-V003 · Tires and weeds

Printed “tire” (English; lemma).

A headdress.

Here: The headdress helps make the adorned woman seem a small part of her elaborate appearance.

Context: Burton’s English verse expands the preceding Ovidian couplet, adding the headdress detail.

Source: DJR-121-19; Edition page: 475; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: with a strange tire we are won

Modern rendering: an exotic headdress wins us over

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a headdress.

Context passages: DJR-121-18

tire

BAL-0213-V005 · Tires and weeds

Printed “tires” (English; lemma).

Ornaments or finery.

Here: The wife’s appearance without adornment in daylight disappoints the husband who had seen only torchlit display.

Context: Reported Gomesius anecdote; the judgement of ugliness belongs to the husband, and the source remains uncollated.

Source: DJR-122-35; Edition page: 482; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: without her tires

Modern rendering: without her finery

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes ornaments or finery.

Context passages: DJR-122-34, DJR-122-36

tire-woman

BAL-0213-V007 · Tires and weeds

Printed “tire-woman” (English; lemma).

A woman who dresses or adorns another person.

Here: Venus prepares Aeneas’s divine-looking appearance before Dido.

Context: Burton glosses the preceding Virgil quotation, then offers a confused imperial family example.

Source: DJR-132-11; Edition page: 534; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: she was the tire-woman her self

Modern rendering: she herself acted as his dresser

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Tire-woman supplies dresser; she refers to Venus. His is supplied in the modern phrase from Aeneas, the person she adorns in the adjoining construction and preceding context.

Translator-supplied words: his: supplied possessive referring to Aeneas, whom Venus adorns

Context passages: DJR-132-10, DJR-132-12

Tithes

BAL-0267-V015 · Church patronage

Printed “Tithes” (English; phrase).

Payments for church support, traditionally a tenth of produce or income.

Here: Burton attacks those withholding tithes alongside simoniacal patrons, and reports their denial that the dues are owed by divine law.

Context: Burton’s polemical argument; the divine-right claim is contested within the passage.

Source; Context passages: DJR-048-21

Edition page: 137; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: detain Tithes

Modern rendering: withhold tithes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Detain means withhold, rather than hold a person in custody; Tithes retains the institutional noun.

Context passages: DJR-048-20, DJR-048-22, DJR-048-23, DJR-048-24, DJR-048-25

tonsura humani generis

BAL-0296-V006 · War and peace

Printed “tonsura humani generis” (Latin; phrase).

A pruning of humankind: tonsura is cutting, shearing or pruning; humani generis means of the human race.

Here: The pruning image that Burton attributes to Tertullian and rejects in favour of ruin.

Context: Tertullian’s account treats calamity as reducing an overcrowded human race; Burton’s not … but explicitly opposes its evaluative image.

Source; Context passages: DJR-009-26

Edition page: 31; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: not tonsura humani generis, as Tertullian cals it, but ruina

Modern rendering: not “a pruning of humankind,” as Tertullian calls it, but “its ruin.”

Alignment scope: full mixed-language opposition

Word and construction: The whole opposition is aligned: tonsura supplies pruning, humani generis of humankind and ruina ruin; modern its supplies the reference to humankind in the second phrase.

Translator-supplied words: its

Context passages: DJR-009-17, DJR-009-18, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-24, DJR-009-25, DJR-009-27, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Town clerk

BAL-0268-V002 · Clerk

Printed “town-clerk” (English; phrase).

A civic officer concerned with a town’s records or public business.

Here: Burton lists town clerk alongside lawgiver and recorder among reported roles at Abdera.

Context: Some say Democritus was summoned for public office; others give a different account of his settlement. Burton does not settle the traditions.

Source; Context passages: DJR-001-09

Edition page: 2; Source layer: original body; Page label type: printed source label.

Source wording: Recorder or town-clerk as some will

Original wording: was sent for thither to be their Law-maker, Recorder or town-clerk as some will

Modern rendering: Some say he was summoned there to be its lawgiver, recorder, or town clerk

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Town-clerk contributes town clerk; some say carries the original attribution as some will, moved to the beginning of the clause.

Context passages: DJR-001-08, DJR-001-10

Further local use

Printed “Town-Clarks” (English; phrase).

Citation key: Town clerk.

Civic officers for whom rhetorical skill serves their public work.

Here: Town clerks’ rhetoric is one occupational study that idle gentlemen leave to people they regard as beneath them.

Context: The dismissal of learning belongs to the reported reasoning of those gentlemen; Burton rebukes it.

Source; Context passages: DJR-048-35

Edition page: 139; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Town-Clarks Rhetorick

Modern rendering: town clerks rhetoric

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern retains the two nouns in the list, with learn understood from the preceding items.

Sense relation: A further local attestation of the parent sense; its form, agency and construction are separately specified.

Context passages: DJR-048-34, DJR-048-36, DJR-048-37, DJR-048-38, DJR-048-39, DJR-048-40

Further local use

Printed “Town-clark” (English; phrase).

Citation key: Town clerk.

A civic officer acting as a public spokesman.

Here: A mayor speaks through the town clerk or Recorder when unable to express himself, illustrating the rich man’s reliance on intermediaries.

Context: Burton’s consolation of poverty, contrasting self-sufficiency with dependence; he does not claim every mayor is inarticulate.

Source; Context passages: DJR-090-21

Edition page: 323; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: speaks by the Town-clark, or by Mr Recorder

Modern rendering: speaks through the town clerk or the Recorder

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: By contributes through; Town-clark and Recorder supply the officers. The modern drops the courtesy title Mr.

Sense relation: A further local attestation of the parent sense; its form, agency and construction are separately specified.

Context passages: DJR-090-20, DJR-090-22

Town clerk as bodily spokesman

BAL-0268-V004 · Clerk

Printed “Town-Clark” (English; phrase).

A town clerk or public crier, used figuratively for an organ that gives voice.

Here: The lungs are pictured as the heart’s spokesman, like an orator attached to a king.

Context: Burton reports the town-clerk/crier designation from an unnamed writer; the related orator comparison is attributed to Melanchthon in the margin.

Source; Context passages: DJR-024-16

Edition page: 19; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the Town-Clark, or Cryer

Modern rendering: the town clerk or crier

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The two civic descriptions are retained as a metaphor; neither describes a literal office held by the lungs.

Qualification: The account of voice, air and cooling belongs to historical physiology, not modern anatomical instruction.

Context passages: DJR-024-15, DJR-024-17

Supporting source notes: N01637

triste divortium

BAL-0234-V046 · Marriage

Printed “triste divortium” (Latin; phrase).

A sorrowful separation or parting.

Here: Triste means sorrowful and divortium parting; here death separates a person from possessions, pleasures and friends, not one spouse from another.

Context: Burton describes fear of death and the distress of leaving familiar goods. This figurative breadth prevents every divortium from being indexed as a legal divorce.

Source; Context passages: DJR-055-11

Edition page: 166; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: triste divortium

Modern rendering: a sorrowful parting

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-055-10, DJR-055-12

tristitia de bonis alienis

BAL-0246-V002 · Envy, malice and hatred

Printed “Tristitia de bonis alienis” (Latin; phrase).

Tristitia means sorrow; de marks its occasion; bonis alienis means the goods or blessings of others.

Here: Sorrow is provoked by another person’s good fortune.

Context: This is Burton’s Latin definitional phrase, followed by a separate English gloss and a list of attributed parallels.

Source: DJR-041-07; Edition page: 101; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Tristitia de bonis alienis

Modern rendering: sorrow at another’s good fortune

Word and construction: The complete Latin phrase matches the complete new translation; another’s is alienis, and good fortune renders bonis.

Context passages: DJR-041-06, DJR-041-08

Alignment conventions: A1.

tuition

BAL-0242-V013 · Parents and children

Printed “tuition” (English; lemma).

Care, protection or charge of another person.

Here: Tuition means care here, alongside oversight as supervision; it does not name a fee charged for lessons.

Context: Burton calls for moderation after describing threats and physical punishment as potentially lifelong harms.

Source; Context passages: DJR-050-40

Edition page: 148 [sequence; printed 144]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: the tuition and oversight of children

Modern rendering: the care and supervision of children

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-050-38, DJR-050-39, 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

turning pictures

BAL-0262-V003 · Ambodexter

Printed “turning pictures” (English; phrase).

Pictures whose appearance changes with the angle of view; turning marks the change of viewpoint, pictures the visible images.

Here: One person displays a lion from one side and a lamb from the other.

Context: Burton’s comparison of opposed outward faces; the exact optical device, if any, is unspecified. The original margins extend the analogy through Curius/Bacchic revelry and hybrid creatures.

Source; Context passages: DJR-010-28

Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: so many turning pictures, a lyon on the one side, a lamb on the other

Modern rendering: so many pictures that change as you turn them: a lion on one side, a lamb on the other

Word and construction: The full comparison preserves both contrasted animals and their sides; the adjective is unfolded as a relative clause.

Context passages: DJR-010-27, DJR-010-29, DJR-011-01, DJR-011-02

Alignment conventions: A1.

Further local use

Printed “double or turning pictures” (English; phrase).

Citation key: turning pictures.

Here: Changing pictures illustrate mixed virtue and fault, without necessarily implying deliberate deception.

Context: Burton judges historical figures whose merits and vices coexist; the girl, ape and owl are alternative views of the same image.

Source; Context passages: DJR-018-25

Edition page: 73; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: these double or turning pictures

Modern rendering: those changing pictures

Word and construction: Double or turning jointly becomes changing; the following front and side views explain the change. The demonstrative shifts idiomatically from these to those.

Context passages: DJR-018-24, DJR-018-26

Alignment conventions: A1.

tutor

BAL-0242-V012 · Parents and children

Printed “Tutors” (English; lemma).

People charged with a young person’s instruction or upbringing.

Here: The overlapping titles describe those who can shape a child’s education; the printed list does not give an exclusive legal definition of each office.

Context: Pratensis and Burton blame both excessive severity and excessive indulgence, within the historical account of melancholy.

Source; Context passages: DJR-050-39

Edition page: 148 [sequence; printed 144]; Source layer: original body; Page label type: sequence label with printed qualification.

Locator qualification: Preserve sequence and printed-number distinction exactly.

Source wording and original alignment: Tutors, Masters, Teachers

Modern rendering: tutors, masters and teachers

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-050-38, 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

two loves

BAL-0200-V007 · Love

Printed “both are good in their own natures” (English; phrase).

Both the contemplative and the generative forms of love are naturally good within the reported account.

Here: The love initially called lower and bad is condemned for misuse and distraction from contemplation, not because procreation is intrinsically bad.

Context: Burton expressly closes this passage with So far Ficinus, attributing the account to Ficino.

Source: DJR-108-44; Edition page: 413–414; Source layer: original body; Page label type: printed source label.

Source and modern wording: both are good in their own natures

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Both has the two previously distinguished loves as its subject; in their own natures is essential to the qualification.

Context passages: DJR-108-42, DJR-108-43, DJR-108-45

ulciscor

BAL-0256-V005 · Revenge

Printed “ultus” (Latin; lemma).

Avenge oneself or take revenge; ultus forms the perfect expression with fuero.

Here: The first vow threatens revenge on the other brother.

Context: The second vow promises to make the first speaker love him; the original marginal Latin leaves the names unstated.

Source; Context passages: DJR-096-33

Edition page: 353; Source layer: original marginal quotation.

Note; Modern note: N07217

Page label type: printed source label.

Source wording and original alignment: Dispeream nisi te ultus fuero

Modern rendering: May I perish unless I take revenge on you

Word and construction: Dispeream supplies may I perish, nisi unless, te on you, and ultus fuero the completed revenge contemplated by the vow.

Modern container: note

Context passages: DJR-096-30, DJR-096-31, DJR-096-32, DJR-096-34

Alignment conventions: A1.

Further local use

Printed “ulcisci” (Latin; lemma).

Citation key: ulciscor.

Here: The infinitive supplies the action desired by even a small animal.

Context: This margin says desire revenge, where Burton’s body says will be revenged; desire is not silently converted into achievement.

Source; Context passages: DJR-097-08

Edition page: 355; Source layer: original marginal quotation.

Note; Modern note: N07271

Page label type: printed source label.

Source wording and original alignment: quod non cupiat ulcisci

Modern rendering: that it does not desire revenge

Word and construction: Cupiat supplies desire, ulcisci revenge or to take revenge; quod and non supply the relation and negation.

Modern container: note

Sense relation: The same verb occurs as the object of desire, with a narrower modality than the body.

Context passages: DJR-097-06, DJR-097-07, DJR-097-09, DJR-097-10

Alignment conventions: A1.

Further local use

Printed “ulcisci” (Latin; lemma).

Citation key: ulciscor.

Here: A person’s punishment of an enemy is compared with God’s treatment of oppressors.

Context: Burton attributes the maxim to Plato without a verified locus. The margin’s customarily differs from the body’s will.

Source; Context passages: DJR-096-48

Edition page: 354; Source layer: original marginal quotation.

Note; Modern note: N07247

Page label type: printed source label.

Source wording and original alignment: inimicum suum ulcisci

Modern rendering: take such severe vengeance on his enemy

Alignment scope: phrase with degree supplied from earlier tam severè in the wider comparison

Word and construction: Inimicum suum supplies his enemy; ulcisci take vengeance. Such severe is supplied from tam severè earlier in the full comparison.

Modern container: note

Sense relation: The same retaliatory verb occurs under a comparison of human and divine power.

Context passages: DJR-096-47, DJR-096-49

ultio

BAL-0256-V013 · Revenge

Printed “ultio” (Latin; lemma).

Vengeance, requital or punishment; here conscience’s inward punishment.

Here: The guilty person cannot acquit himself, even after avoiding worldly justice.

Context: The adapted Juvenal quotation belongs to an account of conscience that follows earlier pleasure and worldly success; it does not claim distress is continuous from the first wrongdoing.

Source; Context passages: DJR-164-53

Edition page: 699; Source layer: original marginal quotation.

Note; Modern note: N12980

Page label type: printed source label.

Source wording and original alignment: Prima hæc est ultio

Modern rendering: This is the first punishment

Word and construction: Prima gives first, hæc this, est is and ultio punishment.

Modern container: note

Context passages: DJR-164-52, DJR-164-54, DJR-164-55, DJR-164-56

Alignment conventions: A1.

Further local use

Printed “ultionem” (Latin; lemma).

Citation key: ultio.

Here: Charles is described as bent on revenge.

Context: The attributed margin differs from the body in its concise account of food, rest and killing companions; its printed July 1392 date is retained with the supplied historical discrepancy.

Source; Context passages: DJR-041-34

Edition page: 104–105; Source layer: original marginal quotation.

Note; Modern note: N02972

Page label type: printed source label.

Source wording and original alignment: in ultionem versus

Modern rendering: bent on revenge

Word and construction: Versus supplies bent or turned, in towards/on, and ultionem revenge.

Modern container: note

Sense relation: The same noun denotes intended retaliation rather than conscience’s internal punishment.

Context passages: DJR-041-33, DJR-041-35

Alignment conventions: A1.

ultor

BAL-0256-V014 · Revenge

Printed “ultor” (Latin; lemma).

An avenger or agent of retribution.

Here: God is imagined pursuing from behind in vengeance, felt by a guilty soul.

Context: The classical phrase is placed beside the biblical avenger; the margin’s Psalm 44:1 differs from the supplied Psalm 94:1 comparison. This is Burton’s theological and poetic account of experienced wrath.

Source; Context passages: DJR-165-09

Edition page: 700; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ultor a tergo Deus

Modern rendering: God pursuing from behind in vengeance

Word and construction: Deus means God, ultor avenger, and a tergo from behind; pursuing is supplied to unfold the image, not a separate Latin verb.

Context passages: DJR-165-08, DJR-165-10

Alignment conventions: A1.

Further local use

Printed “avenger” (English; lemma).

Citation key: avenger.

Here: The English title names God as avenger before the Latin phrase.

Context: The wrath is said to be apprehended by a guilty soul; the title and psychological account belong to Burton’s religious explanation.

Source; Context passages: DJR-165-09

Edition page: 700; Source layer: original body; Page label type: printed source label.

Source and modern wording: God the avenger

Word and construction: The title remains unchanged and keeps God as agent.

Sense relation: The original English title corresponds to the nearby Latin agent noun.

Context passages: DJR-165-08, DJR-165-10

Alignment conventions: A1.

Further local use

Printed “ultori” (Latin; lemma).

Citation key: ultor.

Here: The stranger is the special concern of God the avenger.

Context: Burton invokes Plato’s protection of strangers to console forced exiles; the avenging role is protective, not an accusation that the stranger is guilty.

Source: DJR-093-46; Edition page: 327 [misprint for 340]; Source layer: original body; Page label type: qualified source page label.

Locator qualification: Do not remove bracketed or repeated-page qualifier.

Source wording and original alignment: ultori Deo summa cura peregrinus est

Modern rendering: The stranger is the particular concern of God the avenger

Word and construction: Peregrinus is the stranger, summa cura the particular concern, est is, and ultori Deo God the avenger as the person concerned. The dative construction is recast as of in English.

Sense relation: Divine retribution grounds care for the vulnerable stranger.

Context passages: DJR-093-45, DJR-094-01

Alignment conventions: A1.

Further local use

Printed “ultoribus” (Latin; lemma).

Citation key: ultor.

Here: The Greek gods are said to exact vengeance in the Arcadian story.

Context: Burton reports his author’s explanation of a historical defeat within theories of guardian spirits; the compressed story remains uncollated.

Source; Context passages: DJR-031-07

Edition page: 51–52; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Diis Græciæ ultoribus

Modern rendering: the gods of Greece exacting vengeance

Word and construction: Diis gives the gods, Græciæ of Greece and ultoribus avengers, rendered dynamically as exacting vengeance.

Sense relation: The same agent noun appears in an attributed pagan explanation of retribution.

Context passages: DJR-031-06, DJR-031-08

Alignment conventions: A1.

uncivil

BAL-0293-V002 · Civil and barbarous

Printed “uncivil” (English; lemma).

Uncultivated or uncivilized; elsewhere lacking manners.

Here: The adverse classification from which Burton says Roman laws and colonies transformed peoples.

Context: The comparison with Virginia belongs to his justification of colonial rule; it is not an endorsed description of Indigenous people.

Source; Context passages: DJR-014-02

Edition page: 51–52; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as uncivil as they in Virginia

Modern rendering: as uncivilised as the people of Virginia

Word and construction: They is expanded as the people; the two as clauses retain the comparison.

Context passages: DJR-014-01, DJR-014-03

Alignment conventions: A1.

Further local use

Printed “uncivil” (English; lemma).

Citation key: uncivil.

Here: Ill-mannered, lacking the conduct expected of educated people.

Context: Burton accuses illiterate wealthy parents of transmitting their own uncultivated behaviour, keeping most part rather than making it universal.

Source; Context passages: DJR-048-32

Edition page: 138; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: uncivil most part

Modern rendering: for the most part, ill-mannered

Word and construction: Uncivil supplies ill-mannered; most part separately limits the generalization.

Context passages: DJR-048-29, DJR-048-30, DJR-048-31, DJR-048-33, DJR-048-34

Alignment conventions: A1.

Further local use

Printed “uncivil” (English; lemma).

Citation key: uncivil.

Here: Rude or discourteous.

Context: Burton describes harsh marital speech as a cause of distress within his gendered account of susceptibility, not as a modern clinical finding.

Source; Context passages: DJR-056-06

Edition page: 169; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: uncivil carriage

Modern rendering: Rude behaviour

Word and construction: Uncivil supplies rude; carriage means behaviour.

Context passages: DJR-056-04, DJR-056-05, DJR-056-07, DJR-056-08

Alignment conventions: A1.

unless help is given

BAL-0201-V018 · Heroical love

Printed “nisi succurratur” (Latin; phrase).

Unless help is given.

Here: The condition limits the dire prognosis of wasting, madness and death attributed to medical authorities.

Context: Burton reports Arnald and Valescus, retaining the explicit condition of prompt help; the following treatment section answers claims of incurability.

Source: DJR-133-47; Edition page: 542; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: nisi succurratur

Modern rendering: unless help is given

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Nisi supplies unless; succurratur is an impersonal passive subjunctive expressing assistance being given.

Qualification: The prognosis belongs to historical medical argument; its predicted outcomes are not present-day clinical findings.

Context passages: DJR-133-40, DJR-133-45, DJR-133-46, DJR-133-48, DJR-134-06

unmarried people after divorce

BAL-0234-V045 · Marriage

Printed “innumeras propemodum viduas haberemus, et cælibes viros” (Latin; family).

We would have almost innumerable women without husbands and unmarried men.

Here: Viduas can mean women without husbands, including divorced women here, rather than only bereaved widows; cælibes viros names unmarried men. Haberemus expresses the hypothetical we would have, and propemodum qualifies innumeras with almost.

Context: This is Filesac’s reported counterfactual about using unspecified imperial divorce laws in Burton’s time. It is not a count of actual divorce or a verified statement of the laws’ effects.

Source; Context passages: DJR-151-11

Edition page: 631–632; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: innumeras propemodum viduas haberemus, et cælibes viros

Modern rendering: we would have almost innumerable unmarried women and unmarried men

Alignment scope: Complete Latin counterfactual clause aligned to its separate modern body translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-151-09, DJR-151-10, DJR-151-12, DJR-151-13, DJR-151-14, DJR-151-15, DJR-151-16

unnatural

BAL-0242-V034 · Parents and children

Printed “unnatural” (English; lemma).

Lacking the affection or duty expected of a parent.

Here: Unnatural condemns the father’s refusal to support marriage for financial or service-related reasons; it is not a physical description.

Context: Burton invokes Chrysostom’s attack on delayed marriage for money; the supplied source note reports the modern English comparison as checked, the Latin intermediary uncollated.

Source; Context passages: DJR-140-77

Edition page: unnumbered verso after 576; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an hard-hearted, unnatural, a covetous father

Modern rendering: a hard-hearted, unnatural, covetous father

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-75, DJR-140-76, DJR-140-78, DJR-140-79, DJR-140-80, DJR-140-81, DJR-140-82, DJR-140-83, DJR-140-84, DJR-140-85, DJR-140-86, DJR-140-87, DJR-140-88, DJR-140-89, DJR-141-01, DJR-141-02, DJR-141-03, DJR-141-04, DJR-141-05, DJR-141-06, DJR-141-07, DJR-141-08, DJR-141-09, DJR-141-10, DJR-141-11, DJR-141-12, DJR-141-13, DJR-141-14, DJR-141-15, DJR-141-16, DJR-141-17, DJR-141-18, DJR-141-19, DJR-141-20, DJR-141-21, DJR-141-22, DJR-141-23

Unsuccessful wooing

BAL-0203-V014 · Courtship and wooing

Printed “wooed” (English; phrase).

Sought the woman’s affection; past tense of woo.

Here: The speaker says he courted conventionally, but the woman directly replies that she does not love him.

Context: A short verse dialogue within examples of unreciprocated attachment; her refusal is explicit.

Source; Context passages: DJR-140-33

Edition page: 575; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I wooed her as a young man should do

Modern rendering: I wooed her as a young man should

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The omitted do is recoverable from the preceding verb; no successful outcome is implied.

Context passages: DJR-140-26, DJR-140-27, DJR-140-28, DJR-140-29, DJR-140-30, DJR-140-31, DJR-140-32, DJR-140-34

Usura

BAL-0289-V005 · Usury

Printed “usuram” (Latin; lemma).

Interest on a loan; accusative singular of usura.

Here: The original margin attributes qualified approval of approximately this form of interest to Zanchi.

Context: The note retains conditions and ellipses: not everyone lends, not everyone borrows, and the permitted use is honest. Printed modo non exigant is rendered provided they do not exact it, with its precise scope unresolved beyond the incomplete quotation.

Source; Context passages: DJR-017-11

Edition page: 67; Source layer: original marginal quotation.

Note; Modern note: N01108

Page label type: printed source label.

Source wording and original alignment: Hoc fere Zanchius com. in 4 cap. ad Ephes. æquissimam vocat usuram, & charitati Christianæ consentaneam

Modern rendering: Zanchi, commentary on Ephesians chapter 4, calls approximately this form of interest entirely just and consistent with Christian charity

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Hoc fere contributes approximately this form; usuram interest is the accusative with vocat, calls, and æquissimam/consentaneam describe it as entirely just/consistent. Charitati Christianæ is dative, with Christian charity.

Modern container: note

Context passages: DJR-017-05, DJR-017-06, DJR-017-07, DJR-017-08, DJR-017-09, DJR-017-10, DJR-017-12, DJR-017-13, DJR-017-14

Further local use

Printed “usuræ” (Latin; lemma).

Citation key: Usura.

Interest receipts or usury; nominative plural used as the agent enriching someone.

Here: The marginal catalogue makes money from lending one allegedly corrupt origin of wealth and rank.

Context: Burton’s extended list is attributed to Machiavelli’s Florentine History but is not a verbatim rendering of the consulted insurgent’s speech; it must not be made the historian’s unqualified doctrine.

Source; Context passages: DJR-088-25

Edition page: 315; Source layer: original marginal quotation.

Note; Modern note: N06528

Page label type: printed source label.

Source wording and original alignment: hunc usuræ ditârunt

Modern rendering: Usury enriched this man

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Usuræ supplies the collective English singular Usury; ditârunt enriched, and hunc this man. The Latin plural agent becomes an English mass noun.

Modern container: note

Context passages: DJR-088-21, DJR-088-22, DJR-088-23, DJR-088-24, DJR-088-26, DJR-088-27, DJR-088-28, DJR-088-29, DJR-088-30, DJR-088-31, DJR-088-32, DJR-088-33, DJR-088-34, DJR-088-35, DJR-088-36, DJR-088-37, DJR-088-38, DJR-088-39, DJR-088-40, DJR-088-41, DJR-088-42, DJR-088-43, DJR-088-44, DJR-089-01, DJR-089-02

Further local use

Printed “ad fœnus” (Latin; phrase).

Citation key: Ad fœnus dare.

At interest; ad with accusative fœnus within the lending construction.

Here: Zanchi’s reported restriction allows only certain people to lend.

Context: The negative is not everyone, not an absolute refusal of all lending. The modern leaves at interest implicit in this local clause because interest has just been named.

Source; Context passages: DJR-017-11

Edition page: 67; Source layer: original marginal quotation.

Note; Modern note: N01108

Page label type: printed source label.

Source wording and original alignment: nec omnes dent ad fœnus

Modern rendering: not everyone should lend

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Nec omnes gives not everyone; dent is subjunctive, should lend. Ad fœnus explicitly says at interest in the Latin; that qualification is carried by the context rather than repeated in this modern unit.

Modern container: note

Context passages: DJR-017-05, DJR-017-06, DJR-017-07, DJR-017-08, DJR-017-09, DJR-017-10, DJR-017-12, DJR-017-13, DJR-017-14

Usurer

BAL-0289-V004 · Usury

Printed “Usurer” (English; lemma).

A person who lends money at interest.

Here: The noun can name an approved lender rather than necessarily an extortioner.

Context: The no/not…every construction restricts who may lend; it does not forbid the practice altogether. The modern changes a lender noun phrase into a verb phrase within the whole prohibition.

Source; Context passages: DJR-017-11

Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: it shall not be lawful for each man to be an Usurer that will

Modern rendering: not everyone who wishes shall be allowed to lend at interest

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The noun Usurer contributes lend at interest when to be an Usurer is recast verbally. Each man…that will becomes everyone who wishes, with the negative permission preserved.

Context passages: DJR-017-05, DJR-017-06, DJR-017-07, DJR-017-08, DJR-017-09, DJR-017-10, DJR-017-12, DJR-017-13, DJR-017-14

Further local use

Printed “usurer” (English; lemma).

Citation key: Usurer.

A moneylender, here represented as an idle beneficiary of others’ work.

Here: The contrast with an exhausted labourer supports public provision for those unable to work.

Context: Burton adapts More’s protest against a commonwealth rewarding the idle while abandoning indispensable workers in old age. It is a social accusation, not a measured description of all lenders.

Source; Context passages: DJR-016-42

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a usurer

Modern rendering: moneylender

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Usurer supplies moneylender; the original article is not repeated before this member of the modern coordinated list.

Context passages: DJR-016-39, DJR-016-40, DJR-016-41

Further local use

Printed “Usurers” (English; lemma).

Citation key: Usurer.

Moneylender’s; the printed noun has possessive force before house.

Here: Gniphon’s sleepless counting exemplifies the anxiety of wealth.

Context: Burton retells Lucian’s Cock and redistributes its details, naming Eucrates where the supplied annotation identifies Simon as another anxious money-counter. The literary example and Burton’s claim of real-life parallels are not a clinical finding.

Source; Context passages: DJR-044-18

Edition page: 116–117; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Gnyphon the Usurers house

Modern rendering: the moneylender Gniphon’s house

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Usurers supplies moneylender, with possession expressed by Gniphon’s in the reordered modern noun phrase. No apostrophe is silently inserted into the original form.

Context passages: DJR-044-16, DJR-044-17, DJR-044-19, DJR-044-20, DJR-044-21, DJR-044-22, DJR-044-23, DJR-044-24

Further local use

Printed “usurer” (English; lemma).

Citation key: Usurer.

A lender at interest, included in a morally hostile catalogue.

Here: Common opinion honours wealth even in a person whose conduct is condemned.

Context: The local conditions are that he is rich and generous too; Burton satirizes this valuation rather than endorsing it. Most part qualifies the preceding general account.

Source; Context passages: DJR-052-22

Edition page: 154; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an usurer

Modern rendering: a usurer

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The noun is retained; the article is modernized from an to a. Its negative evaluation comes from the catalogue and argument, not an imported statutory definition.

Context passages: DJR-052-20, DJR-052-21, DJR-052-23, DJR-052-24, DJR-052-25

Further local use

Printed “Usurer” (English; lemma).

Citation key: Usurer.

A moneylender, here a person reported as distressed after financial loss.

Here: Arnoldus’s example supports the claimed power of comfort, counsel or practical help.

Context: The cure is reported, not independently established; the marginal speaker’s I belongs to the cited account. The sequel recommends gentleness first, then conditionally turns to threats and physical punishment if reassurance fails. Those are historical prescriptions, not present advice.

Source; Context passages: DJR-084-25

Edition page: 297; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Usurer

Modern rendering: a moneylender

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Usurer supplies moneylender; the article changes to a. The disapproving force becomes explicit as avarum, greedy, in the separate marginal Latin.

Context passages: DJR-084-23, DJR-084-24, DJR-084-26, DJR-084-27, DJR-084-28, DJR-084-29, DJR-084-30

Further local use

Printed “usurer” (English; lemma).

Citation key: Usurer.

A moneylender, alleged as the source of an ancestor’s wealth.

Here: A supposed pedigree is attacked as inherited money rather than inherited worth.

Context: In all likelihood qualifies the inference; Burton does not establish the imagined ancestor’s occupation. The surrounding polemic attacks many family origins and later allows honour earned and sustained by merit.

Source; Context passages: DJR-088-29

Edition page: 315; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in all likelihood a usurer

Modern rendering: most likely a usurer

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: In all likelihood becomes most likely; usurer is retained. This full unit preserves the speculative modality.

Context passages: DJR-088-21, DJR-088-22, DJR-088-23, DJR-088-24, DJR-088-25, DJR-088-26, DJR-088-27, DJR-088-28, DJR-088-30, DJR-088-31, DJR-088-32, DJR-088-33, DJR-088-34, DJR-088-35, DJR-088-36, DJR-088-37, DJR-088-38, DJR-088-39, DJR-088-40, DJR-088-41, DJR-088-42, DJR-088-43, DJR-088-44, DJR-089-01, DJR-089-02

Usurer; religious melancholy

BAL-0289-V012 · Usury

Printed “Usurer” (English; family).

Moneylender, among occupations said to possess an accommodating conscience.

Here: Lemnius’s reported comparison makes such people seldom troubled by religious apprehension.

Context: Seldom and in this kinde restrict the English claim; it does not say moneylenders never suffer melancholy of any kind. The marginal Latin uses non with the occupational list. These are historical moral and medical generalizations, not modern prevalence facts.

Source; Context passages: DJR-164-19

Edition page: 696; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Usurer so troubled in minde

Modern rendering: usurer so troubled in mind

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Usurer is retained and minde modernized. The original an is absorbed into the modern coordinated list; so retains reference to the religious distress under discussion.

Context passages: DJR-164-17, DJR-164-18, DJR-164-20, DJR-164-21, DJR-164-22, DJR-164-23

Usury

BAL-0289-V001 · Usury

Printed “usury” (English; lemma).

Lending money at interest; not necessarily an excessive charge in this use.

Here: Burton’s imagined commonwealth tolerates a limited kind of interest-taking while rejecting extortionate lenders.

Context: The allowance is a concession to human imperfection, unnecessary if people were upright. The sequel reports theologians’ disagreement, then restricts lenders, borrowers, bank arrangements and rates. It is Burton’s historical proposal, not a modern rule or financial recommendation.

Source; Context passages: DJR-017-08

Edition page: 66; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some kinde of usury

Modern rendering: some lending at interest

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Some kinde of becomes some, retaining the limited scope; usury supplies lending at interest. Reading the word as necessarily extortionate would erase the concession.

Context passages: DJR-017-05, DJR-017-06, DJR-017-07, DJR-017-09, DJR-017-10, DJR-017-11, DJR-017-12, DJR-017-13, DJR-017-14

Usury; moral accusation

BAL-0289-V007 · Usury

Printed “usury” (English; family).

Lending at interest construed here as culpable or oppressive gain.

Here: Burton adds it to the evils attributed to covetousness.

Context: The addition is Burton’s after the question from James, not part of that biblical quotation. He reports a rival claim that acquiring wealth brings pleasure, then rejects its adequate duration and goodness. The moral rhetoric is not a modern legal definition.

Source; Context passages: DJR-043-34

Edition page: 114; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: I will adde usury

Modern rendering: I will add usury

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The verb is modernized and usury retained; I marks Burton’s addition to the cited biblical question.

Context passages: DJR-043-31, DJR-043-32, DJR-043-33, DJR-043-35, DJR-043-36, DJR-043-37, DJR-043-38, DJR-043-39, DJR-043-40, DJR-044-01, DJR-044-02, DJR-044-03

Further local use

Printed “usury” (English; lemma).

Citation key: Usury.

Interest-taking presented as an exploitative source of wealth.

Here: It joins fraud and oppression among the alleged origins of many noble families.

Context: Many is the scope of this local assertion, though the succeeding rhetoric is more sweeping. The eventual merit-based exception prevents reading the passage as a denial of all deserved honour.

Source; Context passages: DJR-088-23

Edition page: 314–315; Source layer: original body; Page label type: printed source label.

Source and modern wording: usury

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The noun is retained unchanged within the hostile catalogue.

Context passages: DJR-088-21, DJR-088-22, DJR-088-24, DJR-088-25, DJR-088-26, DJR-088-27, DJR-088-28, DJR-088-29, DJR-088-30, DJR-088-31, DJR-088-32, DJR-088-33, DJR-088-34, DJR-088-35, DJR-088-36, DJR-088-37, DJR-088-38, DJR-088-39, DJR-088-40, DJR-088-41, DJR-088-42, DJR-088-43, DJR-088-44, DJR-089-01, DJR-089-02

Further local use

Printed “usury” (English; lemma).

Citation key: Usury.

Interest-taking as a source of enrichment.

Here: The English catalogue assigns different sources of wealth to different people.

Context: The sentence follows an attributed insurgent’s argument in Machiavelli; Burton expands the list and later distinguishes personal merit. It is not an authenticated genealogy.

Source; Context passages: DJR-088-25

Edition page: 315; Source layer: original body; Page label type: printed source label.

Source and modern wording: usury another

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The elliptical unit retains the preceding enriches as its understood verb: usury enriches another person. Neither another nor the ellipsis says all wealth comes from lending.

Context passages: DJR-088-21, DJR-088-22, DJR-088-23, DJR-088-24, DJR-088-26, DJR-088-27, DJR-088-28, DJR-088-29, DJR-088-30, DJR-088-31, DJR-088-32, DJR-088-33, DJR-088-34, DJR-088-35, DJR-088-36, DJR-088-37, DJR-088-38, DJR-088-39, DJR-088-40, DJR-088-41, DJR-088-42, DJR-088-43, DJR-088-44, DJR-089-01, DJR-089-02

Usury; toleration analogy

BAL-0289-V013 · Usury

Printed “usury” (English; family).

Interest-taking invoked as a politically tolerated practice despite religious objection.

Here: Burton compares a claimed toleration of brothels with toleration of usury because of human hardness of heart.

Context: The account is attributed polemic against Roman Catholics, not independently established doctrine or civic practice. At DJR-149-52 Burton expressly concedes the force of the policy argument while opposing the practice in religion; the two judgments remain distinct.

Source; Context passages: DJR-149-50

Edition page: 623–624; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: and howsoever unlawful, yet to avoid a greater mischief, to be tolerated in policy, as usury, for the hardness of mens hearts

Modern rendering: and, however unlawful, they are to be tolerated as a matter of policy, like usury, to avoid a greater evil, because of the hardness of human hearts

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: As usury becomes like usury; policy becomes as a matter of policy. The however unlawful concession retains howsoever…yet without a separate yet. To avoid a greater mischief becomes to avoid a greater evil and moves later; they are makes the implied subject and copula explicit.

Context passages: DJR-149-48, DJR-149-49, DJR-149-51, DJR-149-52, DJR-149-53, DJR-150-01, DJR-150-02, DJR-150-03

Uteri labia

BAL-0218-V005 · Matrix and mother

Printed “uteri labiorum” (Latin; phrase).

Uteri means of the womb, labiorum of the lips; the whole genitive phrase qualifies constriction.

Here: The expression points locally to the genital opening in imprecise historical anatomy, not precisely to the modern anatomical uterus.

Context: Burton reports Boncialus’s objection to an alleged virginity test; they claim marks the theory under challenge, and the subsequent accusation of deception remains his reported claim.

Source: DJR-147-39; Edition page: 612; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt

Modern rendering: the natural constriction of the lips of the womb, in which they claim virginity consists

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The genitives yield of the lips of the womb; natural constriction belongs to the full phrase, not to the definition of either noun.

Context passages: DJR-147-36, DJR-147-37, DJR-147-38, DJR-147-40

Uteri strangulatio

BAL-0218-V004 · Matrix and mother

Printed “uteri strangulatione” (Latin; phrase).

Uteri means of the womb; strangulatione means constriction or suffocation, here in an ablative phrase governed by ab.

Here: The constricted dry throat is said to make this condition resemble the historically named uterine disorder.

Context: The statement continues the medical symptom account from Rodericus and Aretaeus; it describes a difficulty of distinguishing conditions.

Source: DJR-063-01; Edition page: 202–203; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: fauces siccitate præcluduntur, ut difficulter possit ab uteri strangulatione decerni

Modern rendering: The throat is closed by dryness, so that the condition can scarcely be distinguished from suffocation of the womb

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Uteri strangulatione supplies suffocation of the womb; the preceding ab supplies from. The complete result construction says the condition is scarcely distinguishable, and condition is supplied to complete the English subject.

Context passages: DJR-062-32

Uterus

BAL-0218-V010 · Matrix and mother

Printed “utero” (Latin; lemma).

Utero is the ablative of uterus, womb; ab marks the source on which the cause depends.

Here: The organ and harmful menstrual blood are assigned the primary bodily cause, while the brain is affected sympathetically.

Context: The whole cause is the emphatic claim of the inherited reproductive account; Burton’s continuation also admits changed circumstances and sorrow among widows.

Source: DJR-062-30; Edition page: 202; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Universa enim hujus affectus causa ab utero pendet, & à sanguinis menstrui malitia

Modern rendering: For the whole cause of this affection depends upon the womb and the harmful condition of the menstrual blood

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Ab utero contributes upon the womb; the whole cause and the menstrual-blood qualification belong to the complete sentence.

Context passages: DJR-062-28, DJR-062-29, DJR-062-31, DJR-062-32

Utopia

BAL-0292-V001 · Utopia

Printed “Utopia” (English; lemma).

An invented commonwealth, here named through the model of Thomas More’s Utopia.

Here: Burton’s own imagined political society, made to please himself after he has declared universal reform impossible.

Context: The author announces a literary invention and claims freedom to rule it; this does not identify an actual country or a fully practicable programme.

Source; Context passages: DJR-015-36

Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: an Utopia of mine own

Modern rendering: a Utopia of my own

Word and construction: The name invokes More’s fiction; of mine own explicitly makes this Burton’s separate invention.

Context passages: DJR-015-29, DJR-015-30, DJR-015-31, DJR-015-32, DJR-015-33, DJR-015-34, DJR-015-35, DJR-015-37, DJR-015-38, DJR-015-39, DJR-015-40, DJR-015-41, DJR-016-01, DJR-016-02, DJR-016-03, DJR-016-04, DJR-016-05, DJR-016-06, DJR-016-07, DJR-016-08, DJR-016-09, DJR-016-10, DJR-016-11, DJR-016-12, DJR-016-13, DJR-016-14, DJR-016-15, DJR-016-16, DJR-016-17, DJR-016-18, DJR-016-19, DJR-016-20, DJR-016-21, DJR-016-22, DJR-016-23, DJR-016-24, DJR-016-25, DJR-016-26, DJR-016-27, DJR-016-28, DJR-016-29, DJR-016-30, DJR-016-31, DJR-016-32, DJR-016-33, DJR-016-34, DJR-016-35, DJR-016-36, DJR-016-37, DJR-016-38, DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-42, DJR-016-43, DJR-017-01, DJR-017-02, DJR-017-03, DJR-017-04, DJR-017-05, DJR-017-06, DJR-017-07, DJR-017-08, DJR-017-09, DJR-017-10, DJR-017-11, DJR-017-12, DJR-017-13, DJR-017-14, DJR-017-15, DJR-017-16, DJR-017-17, DJR-017-18, DJR-017-19, DJR-017-20

Alignment conventions: A1.

Further local use

Printed “Utopia” (English; lemma).

Citation key: Utopia.

Here: The invented country of More’s work, invoked in a joke about an ecclesiastical appointment.

Context: Burton recasts the bishop in More’s prefatory letter as an archbishop and parodies the subscription prospectus.

Source; Context passages: DJR-015-40

Edition page: 60; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his Archbishoprick of Utopia

Modern rendering: his archbishopric of Utopia

Word and construction: His refers to the aspirant in the reported joke; Archbishoprick is Burton’s alteration of the earlier bishopric.

Context passages: DJR-015-36, DJR-015-37, DJR-015-38, DJR-015-39, DJR-015-41

Alignment conventions: A1.

Further local use

Printed “Vtopia” (English; lemma).

Citation key: Utopia.

Here: The title of More’s fictional commonwealth.

Context: Burton includes its reported practice in a case he subsequently rejects, then mitigates judgment of people deprived of reason. More’s fictional practice includes consent and continuing care for refusal, as the supplied note explains.

Source; Context passages: DJR-066-12

Edition page: 217; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: S. Thomas Moore in his Vtopia

Modern rendering: Sir Thomas More, in his Utopia

Word and construction: S. expands to Sir, not Saint; Vtopia is the printed spelling of Utopia.

Context passages: DJR-066-10, DJR-066-11, DJR-066-13, DJR-066-14, DJR-066-15, DJR-066-16, DJR-066-17, DJR-066-18, DJR-066-19, DJR-066-20, DJR-066-21, DJR-066-22, DJR-066-23

Alignment conventions: A1.

Further local use

Printed “Vtopia” (English; lemma).

Citation key: Utopia.

Here: More’s imagined land, used as a comparison for uncertain discovery reports.

Context: Burton questions a southern discovery by comparing it with imaginary voyages, yet immediately admits probable future discoveries.

Source; Context passages: DJR-072-22

Edition page: 241–242; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: or his of Vtopia

Modern rendering: or the one in Utopia

Word and construction: The one expands the elliptical his of, with discovery supplied from the preceding comparison; the location remains literary.

Context passages: DJR-072-20, DJR-072-21, DJR-072-23, DJR-072-24

Alignment conventions: A1.

Further local use

Printed “Utop.” (Latin bibliographical title; lemma).

Citation key: Utopia.

Here: The title of More’s invented commonwealth, abbreviated where printed Utop.

Context: More’s work supplies the comparison of war with beastliness in Burton’s denunciation of wars driven by private motives.

Source; Context passages: DJR-009-18

Edition page: 30; Source layer: original marginal quotation.

Note; Modern note: N00529

Page label type: printed source label.

Source wording and original alignment: Utop.

Modern rendering: Utopia

Alignment scope: title identification within the wider supplied note

Word and construction: The supplied note expands or identifies the bibliographical title; this is a title-to-title retrieval, not an equal-scope translation of the entire marginal argument.

Modern container: note

Context passages: DJR-009-17, DJR-009-19, DJR-009-20

Further local use

Printed “Utopia” (Latin bibliographical title; lemma).

Citation key: Utopia.

Here: The title of More’s invented commonwealth, abbreviated where printed Utop.

Context: More’s work supplies the attack on deference to a wealthy fool; the second margin gives the Utopians as the critics.

Source; Context passages: DJR-010-14

Edition page: 34; Source layer: original marginal quotation.

Note; Modern note: N00605

Page label type: printed source label.

Source and modern wording: Utopia

Alignment scope: title identification within the wider supplied note

Word and construction: The supplied note expands or identifies the bibliographical title; this is a title-to-title retrieval, not an equal-scope translation of the entire marginal argument.

Modern container: note

Context passages: DJR-010-12, DJR-010-13, DJR-010-15, DJR-010-16

Further local use

Printed “Utop.” (Latin bibliographical title; lemma).

Citation key: Utopia.

Here: The title of More’s invented commonwealth, abbreviated where printed Utop.

Context: More’s work supplies Hythloday’s argument that governors should prevent destitution-driven theft rather than merely punish it.

Source; Context passages: DJR-010-20

Edition page: 35; Source layer: original marginal quotation.

Note; Modern note: N00621

Page label type: printed source label.

Source wording and original alignment: Utop.

Modern rendering: Utopia

Alignment scope: title identification within the wider supplied note

Word and construction: The supplied note expands or identifies the bibliographical title; this is a title-to-title retrieval, not an equal-scope translation of the entire marginal argument.

Modern container: note

Context passages: DJR-010-18, DJR-010-19, DJR-010-21, DJR-010-22

Further local use

Printed “Utop.” (Latin bibliographical title; lemma).

Citation key: Utopia.

Here: The title of More’s invented commonwealth, abbreviated where printed Utop.

Context: More’s work supplies the image of sheep devouring people, referring to displacement by enclosure for pasture.

Source; Context passages: DJR-011-14

Edition page: 38; Source layer: original marginal quotation.

Note; Modern note: N00680

Page label type: printed source label.

Source wording and original alignment: Utop.

Modern rendering: Utopia

Alignment scope: title identification within the wider supplied note

Word and construction: The supplied note expands or identifies the bibliographical title; this is a title-to-title retrieval, not an equal-scope translation of the entire marginal argument.

Modern container: note

Context passages: DJR-011-12, DJR-011-13, DJR-011-15, DJR-011-16

Further local use

Printed “Utop.” (Latin bibliographical title; lemma).

Citation key: Utopia.

Here: The title of More’s invented commonwealth, abbreviated where printed Utop.

Context: More’s work supports the restoration of farming and occupations before punishment; the next passage draws on its distinction between governing prosperous people and keeping prisoners.

Source; Context passages: DJR-015-04

Edition page: 56; Source layer: original marginal quotation.

Note; Modern note: N00953

Page label type: printed source label.

Source wording and original alignment: Utop.

Modern rendering: Utopia

Alignment scope: title identification within the wider supplied note

Word and construction: The supplied note expands or identifies the bibliographical title; this is a title-to-title retrieval, not an equal-scope translation of the entire marginal argument.

Modern container: note

Context passages: DJR-015-03, DJR-015-05, DJR-015-06

Further local use

Printed “Utop.” (Latin bibliographical title; lemma).

Citation key: Utopia.

Here: The title of More’s invented commonwealth, abbreviated where printed Utop.

Context: More’s work supports intelligible laws and pleading one’s own case, with Burton’s if possible retained.

Source; Context passages: DJR-016-29

Edition page: 64; Source layer: original marginal quotation.

Note; Modern note: N01049

Page label type: printed source label.

Source wording and original alignment: Utop.

Modern rendering: Utopia

Alignment scope: title identification within the wider supplied note

Word and construction: The supplied note expands or identifies the bibliographical title; this is a title-to-title retrieval, not an equal-scope translation of the entire marginal argument.

Modern container: note

Context passages: DJR-016-28, DJR-016-30, DJR-016-31, DJR-016-32, DJR-016-33

Further local use

Printed “Utop.” (Latin bibliographical title; lemma).

Citation key: Utopia.

Here: The title of More’s invented commonwealth, abbreviated where printed Utop.

Context: More’s work supports the condemnation of neglecting workers in old age after exploiting their labour.

Source; Context passages: DJR-016-42

Edition page: 65; Source layer: original marginal quotation.

Note; Modern note: N01076

Page label type: printed source label.

Source wording and original alignment: Utop.

Modern rendering: Utopia

Alignment scope: title identification within the wider supplied note

Word and construction: The supplied note expands or identifies the bibliographical title; this is a title-to-title retrieval, not an equal-scope translation of the entire marginal argument.

Modern container: note

Context passages: DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-43

Further local use

Printed “Utop.” (Latin bibliographical title; lemma).

Citation key: Utopia.

Here: The title of More’s invented commonwealth, abbreviated where printed Utop.

Context: More’s title is cited for the attack on fault-finders; the printed lib. 11 is unresolved and is not silently changed to book 2.

Source; Context passages: DJR-018-07

Edition page: 71; Source layer: original marginal quotation.

Note; Modern note: N01179

Page label type: printed source label.

Source wording and original alignment: Utop.

Modern rendering: Utopia

Alignment scope: title identification within the wider supplied note

Word and construction: The supplied note expands or identifies the bibliographical title; this is a title-to-title retrieval, not an equal-scope translation of the entire marginal argument.

Modern container: note

Context passages: DJR-018-05, DJR-018-06, DJR-018-08, DJR-018-09

Utopian

BAL-0292-V002 · Utopia

Printed “Utopian” (English; lemma).

Belonging to, or modelled on, More’s invented commonwealth.

Here: The adjective identifies the equality Burton regards as desirable but impracticable.

Context: Burton borrows from More while rejecting complete equality and defending hereditary rank and magnificence.

Source; Context passages: DJR-016-18

Edition page: 62–63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Utopian parity

Modern rendering: Utopian equality

Word and construction: Utopian identifies the model; parity independently supplies equality.

Context passages: DJR-016-17, DJR-016-19, DJR-016-20, DJR-016-21

Alignment conventions: A1.

Further local use

Printed “Utopian” (English; lemma).

Citation key: Utopian.

Here: Belonging to More’s imagined commonwealth.

Context: Burton borrows the balance of work and leisure while his English half the day differs from the margin’s six hours out of twenty-four.

Source; Context passages: DJR-080-20

Edition page: 276–277; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his Utopian Common-wealth

Modern rendering: his Utopian commonwealth

Word and construction: His refers to More; Common-wealth is the political society. The unchanged adjective carries no assertion that the society existed.

Context passages: DJR-080-18, DJR-080-19, DJR-080-21, DJR-080-22

Alignment conventions: A1.

Further local use

Printed “Utopian” (English; lemma).

Citation key: Utopian.

Here: Belonging to More’s fictional commonwealth.

Context: Burton reports prospective spouses’ bodily inspection while criticizing the preference for appearance over character. The supplied note distinguishes the reciprocal practice in More from Burton’s male-centred examples.

Source; Context passages: DJR-150-34

Edition page: 627; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his Utopian Commonwealth

Modern rendering: his Utopian commonwealth

Word and construction: His refers to More, called Morus in the original; the phrase identifies a literary society within an attributed argument.

Context passages: DJR-150-30, DJR-150-31, DJR-150-32, DJR-150-33, DJR-150-35, DJR-150-36, DJR-150-37, DJR-150-38, DJR-150-39, DJR-150-40

Alignment conventions: A1.

Utopian

BAL-0292-V003 · Utopia

Printed “Utopians” (English; lemma).

An inhabitant of the invented country Utopia; the plural names its people.

Here: More’s fictional workers are excepted from the overwork Burton attributes to workers elsewhere.

Context: The comparison is Burton’s use of fiction for criticism of actual labour conditions.

Source; Context passages: DJR-080-20

Edition page: 276–277; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: excepting his Utopians

Modern rendering: apart from his Utopians

Word and construction: The noun means the country’s people, distinct from the adjective in Utopian Common-wealth.

Context passages: DJR-080-18, DJR-080-19, DJR-080-21, DJR-080-22

Alignment conventions: A1.

Utopienses

BAL-0292-V004 · Utopia

Printed “Utopienses” (Latin; lemma).

The Utopians, inhabitants of More’s imagined country.

Here: The people said to condemn divine honours paid to the base and greedy merely for wealth.

Context: More’s fictional people supply a critical perspective, reported by Burton in his original margin.

Source; Context passages: DJR-010-14

Edition page: 34; Source layer: original marginal quotation.

Note; Modern note: N00606

Page label type: printed source label.

Source wording and original alignment: Eorumque detestantur Utopienses insaniam

Modern rendering: The Utopians detest the madness of those

Word and construction: Utopienses is the plural subject, not the people whose wealth is worshipped; the modern segment leads into the defining relative clause.

Modern container: note

Context passages: DJR-010-12, DJR-010-13, DJR-010-15, DJR-010-16

Alignment conventions: A1.

Further local use

Printed “Utopienses” (Latin; lemma).

Citation key: Utopienses.

Here: The inhabitants of More’s fictional country.

Context: Burton condenses and rearranges More’s legal arrangements; the body’s own proposal is qualified by if possible.

Source; Context passages: DJR-016-29

Edition page: 64; Source layer: original marginal quotation.

Note; Modern note: N01049

Page label type: printed source label.

Source wording and original alignment: Utopienses causidicos excludunt

Modern rendering: The Utopians exclude lawyers

Word and construction: Utopienses supplies the Utopians; causidicos is lawyers and excludunt is exclude. The following relative clause specifies crafty handling of cases.

Modern container: note

Context passages: DJR-016-28, DJR-016-30, DJR-016-31, DJR-016-32, DJR-016-33

Alignment conventions: A1.

Further local use

Printed “Utopiensibus” (Latin; lemma).

Citation key: Utopienses.

Here: The Utopians, in the case required by the exception.

Context: The margin expressly gives six working hours out of twenty-four, with the remainder apart from sleep and food left to choice; the body loosely says half the day.

Source; Context passages: DJR-080-20

Edition page: 276–277; Source layer: original marginal quotation.

Note; Modern note: N05903

Page label type: printed source label.

Source wording and original alignment: exceptis Utopiensibus

Modern rendering: except among the Utopians

Word and construction: Utopiensibus supplies the Utopians and exceptis the exception; among is the modern idiomatic construction.

Modern container: note

Context passages: DJR-080-18, DJR-080-19, DJR-080-21, DJR-080-22

Alignment conventions: A1.

uxor

BAL-0234-V014 · Marriage

Printed “Uxor” (Latin; lemma).

A wife.

Here: Uxor is a vocative address here; vivamus and moriamur express let us live and let us die.

Context: The Ausonius passage wishes enduring affection in old age. Burton’s next English quatrain is separately modernized rather than substituted for this Latin.

Source; Context passages: DJR-115-17

Edition page: 443; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Uxor vivamus quod viximus, & moriamur

Modern rendering: Wife, let us live as we have lived, and die

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-115-14, DJR-115-15, DJR-115-16, DJR-115-18, DJR-115-19, DJR-115-20

uxorem ducere

BAL-0234-V022 · Marriage

Printed “uxor mihi ducenda est” (Latin; phrase).

I must take a wife: the male-directed idiom for marrying.

Here: Uxor is wife; mihi identifies the person obliged, ducenda est gives must be taken, and hodie supplies today.

Context: Terence’s distressed character speaks; Burton then turns to bachelors’ desire to marry. The ensuing violent comic comparison is not advice.

Source; Context passages: DJR-138-26

Edition page: 565; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: uxor mihi ducenda est hodie

Modern rendering: I must take a wife today

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: A passive gerundive with dative agent is recast as active I must take; the citation phrase names the idiom, while the printed construction remains exact.

Context passages: DJR-138-25, DJR-138-27, DJR-138-28, DJR-138-29, DJR-138-30

Vatinian hatred

BAL-0246-V010 · Envy, malice and hatred

Printed “Vatinian hatred” (English; phrase).

Proverbially bitter hatred.

Here: Former friends exceed the proverbial measure of hostility when self-interest is touched.

Context: Burton’s satire retains the comparison more than and the refusal of reconciliation.

Source: DJR-010-24; Edition page: 36; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: with more then Vatinian hatred

Modern rendering: with more than Vatinian hatred

Word and construction: The proverb is retained; more than intensifies the comparison.

Context passages: DJR-010-23, DJR-010-25

Alignment conventions: A1.

vena Hymenaea

BAL-0234-V034 · Marriage

Printed “vena Hymenæa” (Latin; phrase).

Hymen’s vein, a figurative vein associated with marriage and sexual union.

Here: Vena means vein, Hymenæa belonging to Hymen, and in supplies in. The bloodletting image turns the proposed marriage remedy into a medical conceit.

Context: Burton calls love a pleurisy and adds if possible. This is neither a named anatomical vessel nor medical advice.

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,”

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-140-01, DJR-140-02, DJR-140-03, DJR-140-04, DJR-140-05, DJR-140-07, DJR-140-08, DJR-140-09, DJR-140-10, DJR-140-11, DJR-140-12, DJR-140-13

Venice glass

BAL-0225-V018 · Glass

Printed “Venice glass” (English; phrase).

An object of Venetian glass, used for its brittleness.

Here: Venice supplies the origin or kind; glass supplies the fragile object. Burton compares rapidly vanishing beauty to something quickly broken, without specifying a vessel shape.

Context: Part of a rhetorical attempt to disenchant a lover; the aesthetic judgment and exaggerated transience belong to the argument.

Source: DJR-137-26; Edition page: 560; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a Venice glass

Modern rendering: a Venetian glass

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-137-25, DJR-137-27, DJR-137-28

Further local use

Printed “glasses” (English; lemma).

Citation key: glass.

Here: Glasses are fragile crafted objects, with fine praising their quality. Burton’s noun is retained; the located Plutarch source has decorated earthenware, so their material must not be silently corrected in the original.

Context: Cotys allegedly breaks the gifts to forestall later anger; the next paragraph permits discreet moderate resistance rather than universal passive submission.

Source: DJR-098-06; Edition page: 359; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a company of fine glasses

Modern rendering: a collection of fine glasses

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Sense relation: Shares the fragile-object use with the parent example, but does not establish Venetian origin: Venice is present only in the parent phrase.

Context passages: DJR-098-05, DJR-098-07

Verba propter res, non res propter verba

BAL-0282-V006 · Parrhesia

Printed “verba propter res, non res propter verba” (Latin; phrase).

Words for the sake of things, not things for the sake of words.

Here: The objects of discourse should determine expression rather than serve verbal display.

Context: Burton attributes the maxim to Cardan; the precise source remains unlocated in the supplied annotation. His neighbouring English about respecting matter is related but is not a word-for-word translation of the full maxim.

Source; Context passages: DJR-005-26

Edition page: 12; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: verba propter res, non res propter verba

Modern rendering: words for things, not things for words

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Verba means words, res things, and each propter for or for the sake of governs an accusative. Reversal of the two nouns supplies the antithesis.

Context passages: DJR-005-25, DJR-005-27, DJR-005-28, DJR-005-29

verecundia

BAL-0257-V010 · Shame

Printed “verecundia” (Latin; lemma).

Modesty, bashfulness or a sense of shame.

Here: Maidenly modesty is attributed to Persius and applied elliptically by Burton to himself.

Context: The biographical attribution to Probus is uncollated; I say of myself is supplied to unfold Burton’s ego and ellipsis.

Source; Context passages: DJR-019-38

Edition page: 78; Source layer: original marginal quotation.

Note; Modern note: N01309

Page label type: printed source label.

Source wording and original alignment: virginali verecundia

Modern rendering: a maidenly modesty

Word and construction: Virginali means maidenly and verecundia modesty; the article is supplied.

Modern container: note

Context passages: DJR-019-37, DJR-019-39

Alignment conventions: A1.

Further local use

Printed “verecundia ignava” (Latin; phrase).

Citation key: verecundia ignava.

Here: The second Latin phrase adds timid diffidence to rustic shame.

Context: Burton’s separate foolish kind of bashfulness is a freer English gloss; the symptoms belong to an attributed uterine theory with variable duration.

Source; Context passages: DJR-063-02

Edition page: 203; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: verecundia ignava

Modern rendering: timid diffidence

Word and construction: The adjective follows its noun in Latin but precedes it in English.

Sense relation: The same noun has a disabling rather than commendatory local force.

Context passages: DJR-062-27, DJR-062-28, DJR-062-29, DJR-062-30, DJR-062-31, DJR-062-32, DJR-063-01, DJR-063-03

Alignment conventions: A1.

vindicate

BAL-0256-V012 · Revenge

Printed “vindicate” (English; lemma).

Rescue or free from a harm.

Here: The speaker criticizes doing nothing to escape death, pain and grief.

Context: The omitted object after from is supplied from the preceding harms; the later revenge is a separate noun in the moral catalogue.

Source; Context passages: DJR-094-21

Edition page: 342; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that which should vindicate us from

Modern rendering: that would free us from them

Word and construction: Vindicate becomes free; them supplies the omitted object from death, pain and grief.

Context passages: DJR-094-20, DJR-094-22

Alignment conventions: A1.

vindicate oneself

BAL-0256-V010 · Revenge

Printed “vindicate her self” (English; phrase).

Avenge herself.

Here: A wife is said to retaliate because she is unjustly suspected.

Context: This is Burton’s gendered account in an argument against locking wives up; the preceding poisoning line is not translated by the whole following prose or evidence that every suspected wife acts so.

Source; Context passages: DJR-149-03

Edition page: 619; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: seeks by all means to vindicate her self

Modern rendering: tries every means of avenging herself

Word and construction: Vindicate means avenge here; seeks preserves attempted action, and herself identifies whose supposed wrong is avenged.

Context passages: DJR-149-02, DJR-149-04

Alignment conventions: A1.

vindicate oneself

BAL-0256-V011 · Revenge

Printed “vindicate himself” (English; phrase).

Defend oneself or secure redress.

Here: Discreet resistance may secure lasting peace.

Context: Burton allows resistance only sometimes and if discreetly and moderately done, qualifying the preceding counsel to bear injuries; this is not unrestricted revenge.

Source; Context passages: DJR-098-07

Edition page: 359; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: no better means to vindicate himself to purchase final peace

Modern rendering: There is no better means of defending yourself and securing lasting peace

Word and construction: Vindicate becomes defending; himself shifts to yourself in the direct address, and purchase means securing.

Context passages: DJR-098-01, DJR-098-02, DJR-098-03, DJR-098-04, DJR-098-05, DJR-098-06, DJR-098-08

Alignment conventions: A1.

vindicta

BAL-0256-V002 · Revenge

Printed “vindictam” (Latin; lemma).

Revenge or vengeance; accusative object of the understood verb prefers.

Here: The angry man prefers revenge to life in the attributed Latin catalogue.

Context: Cardano is named in the margin; the preceding lover clause supplies the verb and the comparison with life, while Burton’s English body separately says welfare.

Source; Context passages: DJR-011-30

Edition page: 41; Source layer: original marginal quotation.

Note; Modern note: N00724

Page label type: printed source label.

Source wording and original alignment: iracundus vindictam

Modern rendering: the angry man, revenge

Word and construction: Iracundus supplies the angry man and vindictam revenge; the omitted verb and comparison are understood from the preceding clause.

Modern container: note

Context passages: DJR-011-29, DJR-011-31

Alignment conventions: A1.

Further local use

Printed “vindictam” (Latin; lemma).

Citation key: vindicta.

Here: The angry man’s preference is repeated in the Cardano-associated moral list.

Context: The marginal ellipsis carries forward puts before life from the lover clause; it is not an independent imperative.

Source; Context passages: DJR-094-21

Edition page: 342; Source layer: original marginal quotation.

Note; Modern note: N07017

Page label type: printed source label.

Source wording and original alignment: iracundus vindictam

Modern rendering: the angry man, revenge

Word and construction: The noun remains the object of the understood preference.

Modern container: note

Sense relation: The repeated Latin has the same object and comparison.

Context passages: DJR-094-20, DJR-094-22

Alignment conventions: A1.

Further local use

Printed “vindictæ” (Latin; lemma).

Citation key: vindicta.

Here: Demons are styled agents of God’s just punishment.

Context: Burton gives the theological claim under God’s permission and attributes the phrase to Tolosanus; illness as punishment is his historical account, not a modern causal explanation.

Source; Context passages: DJR-031-28

Edition page: 54; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Carnifices vindictæ justæ Dei

Modern rendering: executioners of God’s just vengeance

Word and construction: Carnifices means executioners, vindictæ of vengeance, justæ just and Dei of God. Burton’s separate English executioners of his will is less specific and remains distinct.

Sense relation: The noun denotes authorized divine retribution within Burton’s theological explanation.

Context passages: DJR-031-27, DJR-031-29

Alignment conventions: A1.

virginity

BAL-0235-V005 · Celibacy and vows

Printed “Virginity” (English; lemma).

The state of remaining sexually untouched, sometimes a consecrated condition.

Here: Virginity is figuratively praised as a jewel; pretious supplies its value. The paragraph moves between unmarried status and religiously esteemed virginity.

Context: This is part of the praise of single life. The next paragraphs qualify religious merit with if you will believe a Papist, acknowledge inconveniences, and turn the rich bachelor’s advantages into satire.

Source; Context passages: DJR-139-27

Edition page: 570; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Virginity is a pretious jewell

Modern rendering: Virginity is a precious jewel

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-139-25, DJR-139-26, DJR-139-28, DJR-139-29, DJR-139-30, DJR-139-31, DJR-139-32, DJR-139-33, DJR-139-34, DJR-139-35, DJR-139-36, DJR-139-37, DJR-139-38, DJR-139-39, DJR-139-40, DJR-139-41, DJR-139-42, DJR-139-43, DJR-139-44, DJR-139-45, DJR-139-46

Further local use

Printed “virginitie” (English; lemma).

Citation key: virginity.

Here: Virginitie is the object of the vow, a promise of sexual abstinence; the surrounding single life names the accompanying marital condition.

Context: Burton condemns forcing this promise on men and women. The constitutional and institutional-motive claims are his historical argument.

Source; Context passages: DJR-063-13

Edition page: 204–205; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to vow virginitie

Modern rendering: to vow virginity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-063-06, DJR-063-07, DJR-063-08, DJR-063-09, DJR-063-10, DJR-063-11, DJR-063-12, DJR-063-14, DJR-063-15, DJR-063-16, DJR-063-17

Further local use

Printed “virginitas” (Latin; lemma).

Citation key: virginitas.

Here: Virginitas supplies virginity, contrasted with nuptiæ, marriage; replent supplies fills for the first clause and is understood in the second.

Context: The Jerome margin praises consecrated virginity; it does not make every unmarried person a virgin or establish the allegorical claim about heaven.

Source; Context passages: DJR-139-27

Edition page: 570; Source layer: original marginal quotation.

Note; Modern note: N10927

Page label type: printed source label.

Source wording and original alignment: Nuptiæ replent terram, virginitas Paradisum

Modern rendering: Marriage fills the earth, virginity Paradise

Alignment scope: Original marginal quotation aligned to its separately supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-139-25, DJR-139-26, DJR-139-28, DJR-139-29, DJR-139-30, DJR-139-31, DJR-139-32, DJR-139-33, DJR-139-34, DJR-139-35, DJR-139-36, DJR-139-37, DJR-139-38, DJR-139-39, DJR-139-40, DJR-139-41, DJR-139-42, DJR-139-43, DJR-139-44, DJR-139-45, DJR-139-46

virgo

BAL-0235-V006 · Celibacy and vows

Printed “virgines” (Latin; lemma).

Unmarried women or maidens.

Here: Virgines is plural of virgo; grandiores supplies older. The translation makes unmarried status explicit; barren women and widows are separately named later in the quotation.

Context: Mercado’s reported classification and Burton’s contrast between idle noblewomen and working women belong to historical reproductive medicine and social generalization.

Source; Context passages: DJR-063-09

Edition page: 204; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: grandiores virgines

Modern rendering: Older unmarried women

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-063-06, DJR-063-07, DJR-063-08, DJR-063-10, DJR-063-11, DJR-063-12, DJR-063-13, DJR-063-14, DJR-063-15, DJR-063-16, DJR-063-17

vitiosa æmulatio

BAL-0249-V012 · Emulation

Printed “vitiosa æmulatione” (Latin; phrase).

Vitiosa means corrupt or vicious; æmulatione means rivalry. The construction means corrupt rivalry.

Here: Corrupt rivalry is one of the stated origins of superstition alongside ignorance and demonic enticements.

Context: This is Lemnius’s account as quoted in Burton’s original margin; the surrounding body likewise attributes religious error to demonic manipulation.

Source: DJR-155-21; Edition page: 652; Source layer: original marginal quotation.

Note; Modern note: N12259

Page label type: printed source label.

Source wording and original alignment: ex vitiosa æmulatione

Modern rendering: from corrupt rivalry

Word and construction: Ex supplies from; vitiosa gives corrupt and æmulatione rivalry.

Modern container: note

Context passages: DJR-155-20, DJR-155-22

Alignment conventions: A1.

vitiosus pudor

BAL-0257-V003 · Shame

Printed “vitiosus pudor” (Latin; phrase).

Faulty or harmful shyness: vitiosus means faulty, pudor shyness.

Here: The adjective characterizes distressing bashfulness as a defect or impediment.

Context: The evaluative term is used in the historical symptom account; it does not make every shy person morally guilty.

Source; Context passages: DJR-059-38

Edition page: 187–188; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: vitiosus pudor

Modern rendering: faulty shyness

Word and construction: The two-word phrase receives a two-word translation.

Context passages: DJR-059-37, DJR-059-39, DJR-059-40

Alignment conventions: A1.

Further local use

Printed “Subrusticus pudor vitiosus pudor” (Latin; phrase).

Citation key: subrusticus pudor vitiosus pudor.

Here: The marginal label identifies rustic bashfulness with faulty bashfulness.

Context: The modern supplies a linking is; the body expressly denies that blushing requires consciousness of wrongdoing.

Source; Context passages: DJR-064-12

Edition page: 208; Source layer: original marginal quotation.

Note; Modern note: N04764

Page label type: printed source label.

Source wording and original alignment: Subrusticus pudor vitiosus pudor

Modern rendering: Somewhat rustic bashfulness is a faulty bashfulness

Word and construction: Subrusticus gives somewhat rustic, pudor bashfulness twice, vitiosus faulty; is and the articles make the elliptical relation explicit.

Modern container: note

Sense relation: The repeated marginal phrase shares the symptom’s negative evaluation but not an inference of guilt.

Context passages: DJR-064-11, DJR-064-13, DJR-064-14

Alignment conventions: A1.

voluntary servant

BAL-0241-V023 · Liberty and servitude

Printed “voluntary servants” (English; phrase).

People who willingly place themselves in another’s service.

Here: Voluntary qualifies servants; the lover’s willing submission is described through captivity imagery. It can coexist rhetorically with his later inability to escape desire.

Context: Burton uses Castiglione’s courtly dialogue and Xenophon’s Cyrus to characterize erotic dependence. The literal suffering of enslaved workers elsewhere is not reduced to this metaphor.

Source; Context passages: DJR-130-01

Edition page: 523; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: slaves, captives, voluntary servants

Modern rendering: slaves, captives and willing servants

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-130-02, DJR-130-03, DJR-130-04, DJR-130-05, DJR-130-06, DJR-130-07, DJR-130-08

Further local use

Printed “mancipium” (Latin; lemma).

Citation key: mancipium.

Here: Amator means lover; amicæ is the beloved woman’s, genitive singular; mancipium a person held as property. Is and his are supplied to express the compressed nominal relation in English.

Context: Burton attributes the formula to Castiglione; the surrounding account invokes Emilia’s description of the lover becoming a lackey.

Source; Context passages: DJR-130-01

Edition page: 523; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Amator amicæ mancipium

Modern rendering: the lover is his beloved’s property

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The nominal Latin clause supplies no explicit is or his; the English adds them to articulate the possessive relation.

Context passages: DJR-130-02, DJR-130-03, DJR-130-04, DJR-130-05, DJR-130-06, DJR-130-07, DJR-130-08

votary

BAL-0235-V017 · Celibacy and vows

Printed “Votaries” (English; lemma).

People bound by religious vows.

Here: Votaries names the religious status; many is Burton’s quantitative generalization, not part of the word’s definition.

Context: The story of James Rossa presents an alleged medical choice between sex, marriage and death. Its printed date 1419, name and circumstances remain uncollated; it is not present medical advice.

Source; Context passages: DJR-142-15

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: many Votaries

Modern rendering: many people bound by vows

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-09, DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-14, DJR-142-16, DJR-142-17, DJR-142-18, DJR-142-19

Further local use

Printed “votarii” (Latin; lemma).

Citation key: votarius.

Here: Votarii means people under religious vows; herbis solum vescuntur supplies eat only herbs.

Context: This marginal traveller-based claim concerns ascetics, not the whole Ethiopian population. Burton’s accompanying religious generalizations and invocation claim require separate collation.

Source; Context passages: DJR-153-03

Edition page: 641; Source layer: original marginal quotation.

Note; Modern note: N12090

Page label type: printed source label.

Source wording and original alignment: Herbis solum vescuntur votarii

Modern rendering: Those under religious vows eat only herbs

Alignment scope: Original marginal quotation aligned to its separately supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-153-02, DJR-153-04

Further local use

Printed “votarios” (Latin; lemma).

Citation key: votarius.

Here: Votarios means vowed religious; apud gives among, and monachos and sanctos supply monks and saints. The modern supplies occurred to unfold the elliptical conditional.

Context: Burton argues from Bale’s hostile allegations; if is retained, and neither the catalogue nor the further suspicions it invites are verified.

Source; Context passages: DJR-114-33

Edition page: 441; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Hæc si apud votarios, monachos, sanctos

Modern rendering: If such things occurred among vowed religious, monks and saints

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Hæc si is an elliptical if these things; the modern supplies occurred. The conditional is not converted into an independent assertion.

Context passages: DJR-114-31, DJR-114-32

votivus

BAL-0235-V022 · Celibacy and vows

Printed “votivi” (Latin; lemma).

Promised or performed in fulfilment of a religious vow.

Here: Votivi qualifies ludi, games. The supplied note translates the coordinated list with games at the end, so Votive alone is the adjective’s counterpart, not an equal-scope rendering of Ludi votivi.

Context: The marginal catalogue concerns public Roman spectacles, a civic religious vow-context distinct from celibacy. Its Rosinus and other detailed references remain uncollated.

Source; Context passages: DJR-079-32

Edition page: 273; Source layer: original marginal quotation.

Note; Modern note: N05839

Page label type: printed source label.

Source wording: Ludi votivi

Original wording: votivi

Modern rendering: Votive

Alignment scope: Equal-scope word-level alignment between the original margin and its supplied note translation

Word and construction: Votivi supplies Votive alone. The larger short quotation Ludi votivi includes games, whose modern counterpart is placed after the coordinated list; it is not included in this word-level alignment.

Modern container: note

Context passages: DJR-079-31, DJR-079-33

votum

BAL-0235-V019 · Celibacy and vows

Printed “votum” (Latin; lemma).

A wish or desire.

Here: Votum is a singular noun in Juvenal’s catalogue, rendered collectively as plural desires; their in the surrounding modern phrase is supplied from people.

Context: The modern separately translates Juvenal’s Latin and Burton’s own English, where he prints vows. Those two versions are not collapsed into one dictionary equation.

Source; Context passages: DJR-001-05

Edition page: 1–2; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: votum

Modern rendering: desires

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: Votum supplies desires alone. The surrounding their is not contained in the selected modern unit; it is a contextual possessive in the full translation.

Context passages: DJR-001-04, DJR-001-06

Further local use

Printed “votum” (Latin; lemma).

Citation key: votum.

Here: Votum means wish; sit hoc gives let this be, and à diis from the gods. The infinitives describe reciprocal love and conversation. My is supplied for the petitioner.

Context: Burton attributes the petition to Abrocomus in Aristaenetus, letter 21; the precise intermediary remains uncollated. Loving and being loved are both expressed.

Source; Context passages: DJR-130-29

Edition page: 526; Source layer: original marginal quotation.

Note; Modern note: N10173

Page label type: printed source label.

Source wording and original alignment: Sit hoc votum à diis amare Delphidem, ab ea amari, adloqui pulchram & loquentem audire

Modern rendering: let this be my wish from the gods—to love Delphis, be loved by her, speak to the beautiful woman and hear her speak

Alignment scope: Original marginal quotation aligned to its separately supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-130-28, DJR-130-30

Further local use

Printed “voti” (Latin; lemma).

Citation key: votum.

Here: Voti is genitive of votum, wish; compotes means possessing or attaining it. The modern supplies are and turns the adjectival predicate into attain.

Context: The phrase supports resistance to astrological fatalism, after predictions are called conjectures rather than decrees. It does not promise universal success.

Source; Context passages: DJR-142-07

Edition page: 580; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Qui cauti, prudentes, voti compotes

Modern rendering: those who are cautious and prudent attain their wishes

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The compressed adjectival construction is expanded into a finite English sentence: cautious and prudent people attain their wishes.

Context passages: DJR-142-01, DJR-142-02, DJR-142-03, DJR-142-04, DJR-142-05, DJR-142-06, DJR-142-08

Further local use

Printed “Votoque” (Latin; lemma).

Citation key: votum.

Here: Voto is dative of votum, the wish or vow opposed; -que supplies and, suo her own for that vow, sua her own for forma, beauty, and repugnat conflicts with.

Context: Ovid’s Daphne wishes for perpetual virginity. Burton changes second-person pronouns to third-person feminine and applies the line to male religious vows; her remains feminine in the modern.

Source; Context passages: DJR-142-10

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Votoque suo sua forma repugnat

Modern rendering: And her own beauty conflicts with her vow

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The English retains the feminine possessives and gives vow for Daphne’s wish for virginity; the male monastic application is Burton’s transfer, not the quoted subject.

Context passages: DJR-142-09, DJR-142-11, DJR-142-12, DJR-142-13, DJR-142-14, DJR-142-15, DJR-142-16, DJR-142-17, DJR-142-18, DJR-142-19

votum

BAL-0235-V020 · Celibacy and vows

Printed “vota” (Latin; lemma).

Prayers or petitions.

Here: Vota means prayers; prima first, fere almost, and cunctis for everyone. The printed fragment and its etcetera do not supply a complete prayer in this unit.

Context: The Juvenal margin supports Burton’s satire of money worship. The supplied note identifies prayer for growing wealth rather than a promise of lifelong celibacy.

Source; Context passages: DJR-010-26

Edition page: 36; Source layer: original marginal quotation.

Note; Modern note: N00639

Page label type: printed source label.

Source wording: Prima fere vota & cunctis &c.

Original wording: vota

Modern rendering: prayers

Alignment scope: Equal-scope word-level alignment between the original margin and its supplied note translation

Word and construction: Vota supplies prayers. The short original quotation preserves the larger fragment, including &c.; the supplied note renders that continuation separately as and so on.

Modern container: note

Context passages: DJR-010-25, DJR-010-27

votum caelibatus

BAL-0235-V016 · Celibacy and vows

Printed “Votum cœlibatus” (Latin; phrase).

A solemn promise to remain unmarried.

Here: Votum is vow and cœlibatus is genitive, of celibacy; the following monachatus separately names the monastic state.

Context: The phrase appears in the original margin to Burton’s account of evangelical counsels and contested merit, not as an approved rule for all readers.

Source; Context passages: DJR-156-02

Edition page: 655; Source layer: original marginal quotation.

Note; Modern note: N12297

Page label type: printed source label.

Source wording and original alignment: Votum cœlibatus

Modern rendering: The vow of celibacy

Alignment scope: Original marginal quotation aligned to its separately supplied editorial note translation

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Modern container: note

Context passages: DJR-156-01, DJR-156-03, DJR-156-04, DJR-156-05, DJR-156-06, DJR-156-07, DJR-156-08

Further local use

Printed “voto cælibatus” (Latin; phrase).

Citation key: votum caelibatus.

Here: Voto means vow, cælibatus of celibacy, de from, ad nuptias into marriage, and transire to pass.

Context: This infinitive is within Burton’s representation of Bellarmine’s comparison between sexual transgression and breaking a vow; the exact wording and original context remain uncollated.

Source; Context passages: DJR-142-13

Edition page: 581; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: de voto cælibatus ad nuptias transire

Modern rendering: to pass from a vow of celibacy into marriage

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-142-09, DJR-142-10, DJR-142-11, DJR-142-12, DJR-142-14, DJR-142-15, DJR-142-16, DJR-142-17, DJR-142-18, DJR-142-19

voveo

BAL-0235-V021 · Celibacy and vows

Printed “voverat” (Latin; lemma).

Had wished or prayed for.

Here: Voverat is pluperfect of voveo; odit gives hates, quod what, modò lately and & and. The modern uses lately prayed for in the retrospective relative clause.

Context: The adapted Ovid line refers to Midas’s once-desired golden touch, applied here to dissatisfaction with one’s present condition; it does not name a broken monastic vow.

Source; Context passages: DJR-052-05

Edition page: 152; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: & quod modò voverat, odit

Modern rendering: and he hates what he lately prayed for

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-052-04, DJR-052-06, DJR-052-07

vow

BAL-0235-V014 · Celibacy and vows

Printed “vows” (English; lemma).

Solemn promises or commitments.

Here: Vows names the obligations; rash supplies Burton’s adverse judgement about making or enforcing them.

Context: The catalogue includes parents, guardians and institutions responsible for constraining distressed people, not only the individuals who make promises.

Source; Context passages: DJR-063-12

Edition page: 204; Source layer: original body; Page label type: printed source label.

Source and modern wording: rash vows

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-063-06, DJR-063-07, DJR-063-08, DJR-063-09, DJR-063-10, DJR-063-11, DJR-063-13, DJR-063-14, DJR-063-15, DJR-063-16, DJR-063-17

Further local use

Printed “vow” (English; lemma).

Citation key: vow.

Here: Vow here is marital commitment; good man means husband.

Context: Burton praises fidelity sustained by love, virtue and religion rather than confinement, under the preceding condition that the wife is faithful. Dido’s subsequent vow precedes her love for Aeneas.

Source; Context passages: DJR-149-07

Edition page: 619; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: The vow she made unto her good man

Modern rendering: The vow she made to her husband

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-149-01, DJR-149-02, DJR-149-03, DJR-149-04, DJR-149-05, DJR-149-06, DJR-149-08, DJR-149-09, DJR-149-10, DJR-149-11, DJR-149-12, DJR-149-13, DJR-149-14, DJR-149-15

Further local use

Printed “vow” (English; lemma).

Citation key: vow.

Here: Vow names Mertila’s promise not to love Pamphilus again, an ordinary erotic pledge rather than a monastic commitment.

Context: The attributed story describes restraint during absence followed by its failure on reunion; the next man, Hermotinus, is expressly every bit as unsteady.

Source; Context passages: DJR-135-13

Edition page: 550; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: she broke her vow

Modern rendering: She broke her vow

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-135-12, DJR-135-14

Further local use

Printed “vows” (English; lemma).

Citation key: vow.

Here: Vows are solemn assurances made in courtship, alongside oaths and promises.

Context: This is Burton’s separate English verse after Catullus’s Ariadne complaint. Its abandonment follows satisfaction of desire; the nearby catalogue also accuses women of deceptive promises.

Source; Context passages: DJR-125-24

Edition page: 496; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Oathes, vows, promises, are quite neglected

Modern rendering: Oaths, vows and promises are quite forgotten

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-125-22, DJR-125-23, DJR-125-25, DJR-125-46, DJR-125-47, DJR-125-48

vow

BAL-0235-V015 · Celibacy and vows

Printed “vow” (English; lemma).

Make a solemn promise or commitment.

Here: The verb vow takes virginitie as its promised object; the surrounding bind and inforce locate the objection in coercion.

Context: Burton applies his criticism to men and women, using historical constitutional claims and alleging institutional greed.

Source; Context passages: DJR-063-13

Edition page: 204–205; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to vow virginitie

Modern rendering: to vow virginity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-063-06, DJR-063-07, DJR-063-08, DJR-063-09, DJR-063-10, DJR-063-11, DJR-063-12, DJR-063-14, DJR-063-15, DJR-063-16, DJR-063-17

Further local use

Printed “Vow” (English; lemma).

Citation key: vow.

Here: Vow means promise; the modern participle fits the surrounding description, and chastity expresses the religious sexual restriction here.

Context: The Jesuit catalogue alleges hypocrisy and misconduct. Neither the accusation nor the financial and sexual margins are independently verified reports about Jesuits generally.

Source; Context passages: DJR-009-13

Edition page: 29; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Vow virginity

Modern rendering: Vowing chastity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The bare verbal catalogue Vow virginity is recast as the participial Vowing chastity, preserving the object's local vowed-abstinence sense.

Context passages: DJR-009-10, DJR-009-11, DJR-009-12, DJR-009-14

vow

BAL-0235-V018 · Celibacy and vows

Printed "vowed" (English; lemma).

Solemnly asserted or assured someone.

Here: Vowed means assured, not promised future religious abstinence. She had told him, but that is conditional: she would have told him had she not thought the smell normal.

Context: Bilia's reported reply illustrates marital reserve. The margin's Dinutum differs from Duilius in the Jerome comparison; the printed name is not silently repaired.

Source; Context passages: DJR-149-14

Edition page: 619–620; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: she vowed unto him she had told him, but that she thought every mans breath had been as strong as his

Modern rendering: She assured him that she would have told him, except that she thought every man's breath was as strong as his

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The complete reported assurance retains the contrary-to-fact conditional; modern would have makes its force explicit.

Context passages: DJR-149-01, DJR-149-02, DJR-149-03, DJR-149-04, DJR-149-05, DJR-149-06, DJR-149-07, DJR-149-08, DJR-149-09, DJR-149-10, DJR-149-11, DJR-149-12, DJR-149-13, DJR-149-15

Further local use

Printed "vow" (English; lemma).

Citation key: vow.

Here: Vow means declare emphatically.

Context: Burton's ensuing choice between becoming a judge and being condemned differs from Plutarch's political-platform-versus-death account, as the supplied note records.

Source; Context passages: DJR-043-03

Edition page: 110; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: made Demosthenes vow

Modern rendering: made Demosthenes declare

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-043-02, DJR-043-04

Further local use

Printed “vowed” (English; lemma).

Citation key: vow.

Here: Vowed introduces an assertion about what first attracted him, not a promise to do something.

Context: The statement is attributed to Aristaenetus; the printed letter reference and exact passage remain uncollated.

Source; Context passages: DJR-119-35

Edition page: 464; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: Clearchus vowed to his friend Amyander

Modern rendering: Clearchus assured his friend Amyander

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-119-34, DJR-119-36

war

BAL-0296-V001 · War and peace

Printed “wars” (English; lemma).

Organized armed conflict between opposing peoples or forces.

Here: Wars driven by private motives, whose victims include the young men sent to fight.

Context: Burton denounces destructive wars promoted by rulers, captains and flatterers for private advantage; his later express limitation to such unjust wars must govern this passage. The forty thousand is rhetorical and not attached here to an identified battle.

Source; Context passages: DJR-009-18

Edition page: 30; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: wars are begun

Modern rendering: wars begin

Word and construction: Wars retains its literal armed-conflict sense; the passive are begun is recast as begin, with the urging agents supplied explicitly by the surrounding sentence.

Context passages: DJR-009-17, DJR-009-19, DJR-009-20, DJR-009-21, DJR-009-22, DJR-009-23, DJR-009-24, DJR-009-25, DJR-009-26, DJR-009-27, DJR-009-28, DJR-009-29, DJR-009-30, DJR-010-01, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

Further local use

Printed “such wars I mean, for all are not to be condemned” (English; family).

Citation key: such wars; not all wars.

Here: Such restricts the condemnation to the preceding destructive and unjust wars; not all means that some wars remain permissible.

Context: Burton explicitly denies blanket condemnation, polemically rejecting the position he imputes to Anabaptists; the allowance of necessary soldiering is qualified by as the world is.

Source; Context passages: DJR-010-01

Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: such wars I mean, for all are not to be condemned

Modern rendering: Those are the wars I mean, for we should not condemn them all

Word and construction: Those renders demonstrative such; should not condemn them all keeps the partial negation, while we is supplied by the active modern construction.

Context passages: DJR-009-30, DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

Further local use

Printed “as the world is” (English; phrase).

Citation key: as the world is.

Here: Given the actual condition of the world; as introduces the circumstance limiting the practical judgment.

Context: Burton calls soldiering noble and indispensable under existing conditions, immediately after denying that all wars should be condemned.

Source; Context passages: DJR-010-01

Edition page: 32; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as the world is

Modern rendering: given the state of the world

Word and construction: Given the state renders the circumstantial as … is construction; world retains the existing human order.

Context passages: DJR-010-02, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

Further local use

Printed “offensive wars” (English; phrase).

Citation key: offensive war.

Here: Wars undertaken by attacking, here prohibited unless their cause is very just.

Context: The imagined ruler’s prohibition is expressly conditional; it follows the demand for the people’s safety and urgent occasion.

Source; Context passages: DJR-017-13

Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: offensive wars, except the cause be very just, I will not allow of

Modern rendering: I will permit no offensive war unless its cause is entirely just

Word and construction: Offensive wars is retained with a singular generic war; unless preserves the exception, not an absolute ban.

Context passages: DJR-017-11, DJR-017-12, DJR-017-14, DJR-017-15, DJR-017-16, DJR-017-17, DJR-017-18, DJR-017-19

Alignment conventions: A1.

Further local use

Printed “defensive wars” (English; phrase).

Citation key: defensive war.

Here: Wars undertaken to defend the polity.

Context: The imagined constitution maintains forces, a navy and money ready for defence, after qualified restraint towards civilians.

Source; Context passages: DJR-017-16

Edition page: 67; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: For defensive wars, I will have forces still ready at a small warning

Modern rendering: For defensive wars, I will have forces on land and sea always ready at short notice

Alignment scope: wider clause with on land and sea brought forward from the same sentence

Word and construction: Defensive wars remains exact; the modern incorporates on land and sea from later in the original sentence. This alignment is wider contextual reordering, not a word-for-word equivalent.

Context passages: DJR-017-11, DJR-017-12, DJR-017-13, DJR-017-14, DJR-017-15, DJR-017-17, DJR-017-18, DJR-017-19

Further local use

Printed “wars” (English; lemma).

Citation key: war.

Here: Armed conflict, here among the effects of religious faction and persecution.

Context: Burton’s superlative condemnation of religious war belongs to his polemical distinction between true religion and its superstitious counterfeit; he also preserves religion’s capacity for strong mutual love.

Source; Context passages: DJR-157-05

Edition page: 660; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: bitter faction, wars, persecution

Modern rendering: bitter faction, war or persecution

Word and construction: Wars becomes generic singular war; the neighbouring terms are retained as separate forms of conflict.

Context passages: DJR-156-33, DJR-156-34, DJR-156-35, DJR-156-36, DJR-156-37, DJR-156-38, DJR-157-01, DJR-157-02, DJR-157-03, DJR-157-04, DJR-157-06, DJR-157-07

Alignment conventions: A1.

Further local use

Printed “Wars” (English; lemma).

Citation key: war.

Here: Armed conflict as a setting in which desperation can produce extraordinary courage.

Context: Burton says in some cases and not much to be discommended, attributing support to Josephus, Daneau and political writers. The following retreat warning and eventual restriction to theological despair remain consequential.

Source; Context passages: DJR-163-30

Edition page: 693; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: as in Wars it is a cause many times of extraordinary valour

Modern rendering: in war it often produces extraordinary courage

Word and construction: Wars becomes generic war, many times often and valour courage; it refers to the preceding desperate disposition.

Context passages: DJR-163-28, DJR-163-29, DJR-163-31, DJR-163-32, DJR-163-33, DJR-163-34, DJR-163-35, DJR-163-36, DJR-163-37, DJR-163-38

Alignment conventions: A1.

warfare

BAL-0296-V019 · War and peace

Printed “warfare” (English; lemma).

The activity or experience of war, extended to sustained struggle.

Here: Christian life as struggle against the world, the flesh and the devil.

Context: Burton’s consolatory Christian analogy compares adversity to the testing of a captain in battle; its object is spiritual and ethical conflict.

Source; Context passages: DJR-087-29

Edition page: 311; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: our life is a warfare

Modern rendering: Our life is warfare

Word and construction: Warfare retains its figurative sustained-conflict sense; the indefinite article is dropped in the modern idiom.

Context passages: DJR-087-27, DJR-087-28, DJR-087-30, DJR-087-31

Alignment conventions: A1.

Further local use

Printed “a warfare” (English; lemma).

Citation key: warfare.

Here: A sustained struggle, here the lover’s distress.

Context: Burton combines war, wounds and fire as literary images of love’s suffering; the lover’s warfare is figurative.

Source; Context passages: DJR-128-45

Edition page: 515; Source layer: original body; Page label type: printed source label.

Source and modern wording: a warfare

Word and construction: The phrase is retained; the following Latin soldier metaphor separately explains its local application.

Context passages: DJR-128-43, DJR-128-44, DJR-128-46, DJR-128-47

Alignment conventions: A1.

warlike virtues

BAL-0296-V011 · War and peace

Printed “warlike vertues” (English; phrase).

Military courage or martial excellence; warlike means pertaining to warfare, and virtues here are courageous qualities.

Here: The protection under which civil affairs and study can proceed.

Context: Burton accepts Cicero’s defence of military courage, then objects that theft, slaughter and plunder are falsely called virtue.

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 and vertues courage in this martial context, rather than a claim that every act in war is morally virtuous.

Context passages: DJR-010-01, DJR-010-03, DJR-010-04, DJR-010-05, DJR-010-06, DJR-010-07, DJR-010-08, DJR-010-09, DJR-010-10, DJR-010-11

Alignment conventions: A1.

wed

BAL-0234-V005 · Marriage

Printed “wed” (English; lemma).

Marry or enter the married state.

Here: Wed is a verb; mutual society means companionship. The exception expressly permits marriage in old age for these purposes.

Context: This parenthesis limits the preceding reproductive condemnation. The reference to Tiberius does not establish a general historical ban on older people marrying.

Source; Context passages: DJR-150-19

Edition page: 626; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: except they wed for mutual society, help and comfort one of another

Modern rendering: unless they marry for companionship, mutual help and comfort

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-150-16, DJR-150-17, DJR-150-18, DJR-150-20, DJR-150-21, DJR-150-22, DJR-150-23, DJR-150-24

Further local use

Printed “wiving” (English; family).

Citation key: wed / marry / wive.

Here: Wiving means taking a wife, the male-directed expression for marrying; farewell rejects that prospect under the preceding if.

Context: Burton temporarily adopts the anti-marriage conclusion only if the hostile characterizations are true; the later pro-marriage reversal remains essential.

Source; Context passages: DJR-138-38

Edition page: 566; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: farewell wiving for my part

Modern rendering: for my part, farewell to taking a wife

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-138-31, DJR-138-32, DJR-138-33, DJR-138-34, DJR-138-35, DJR-138-36, DJR-138-37, DJR-138-39, DJR-138-40, DJR-138-41, DJR-138-42, DJR-138-43, DJR-138-44

Further local use

Printed “marry” (English; lemma).

Citation key: marry.

Here: Marry means enter marriage; all … that will specifies those who wish to do so.

Context: Burton rejects the preceding violent measures as unfit for Christians, yet calls unrestricted permission excessive leniency under his historical hereditary assumptions.

Source; Context passages: DJR-033-23

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: in giving way for all to marry that will

Modern rendering: allowing everyone who wishes to marry

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The construction give way for becomes allowing, while that will is expanded as who wishes to marry; the complete phrase retains the universal permission he criticizes.

Context passages: DJR-033-18, DJR-033-19, DJR-033-20, DJR-033-21, DJR-033-22, DJR-033-24, DJR-033-25

wedding

BAL-0234-V007 · Marriage

Printed “wedding” (English; lemma).

A marriage ceremony or the act of marrying.

Here: The sequence makes hostile sound-play out of wedding, marrying and wooing; undoing, marring and woing supply the alleged harm.

Context: Some say expressly attributes the wordplay. The paragraph begins with an if and says men are worse as well as attacking women.

Source; Context passages: DJR-138-14

Edition page: 564–565; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: wedding is undoing (some say) marrying marring, wooing woing

Modern rendering: A wedding is an undoing, some say; marrying is marring, wooing is woeing

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The modern preserves the three verbal jokes and their attribution, adding articles and copulas where the English is elliptical.

Context passages: DJR-138-10, DJR-138-11, DJR-138-12, DJR-138-13, DJR-138-15, DJR-138-16, DJR-138-17, DJR-138-18

wedlock

BAL-0234-V006 · Marriage

Printed “wedlocks” (English; lemma).

The married state or marital bond.

Here: Wedlocks is a possessive without a printed apostrophe; chast supplies the fidelity qualification and laws the obligations.

Context: The quoted Ariosto argument imagines a wife’s infidelity and a husband’s prior wrongdoing. Burton immediately refuses to excuse one by accusing the other.

Source; Context passages: DJR-148-40

Edition page: 617; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: chast wedlocks laws

Modern rendering: chaste marriage’s laws

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-148-33, DJR-148-34, DJR-148-35, DJR-148-36, DJR-148-37, DJR-148-38, DJR-148-39, DJR-148-41, DJR-148-42, DJR-148-43, DJR-148-44, DJR-148-45, DJR-148-46, DJR-148-47, DJR-148-48, DJR-148-49, DJR-148-50, DJR-148-51, DJR-148-52

weed

BAL-0213-V006 · Tires and weeds

Printed “weeds” (English; lemma).

Clothes or garments.

Here: Chariclea’s natural beauty remains visible under clothing associated with poverty.

Context: Burton’s Heliodorus example grants natural beauty’s force before saying artifice, as practised, has greater power.

Source: DJR-120-22; Edition page: 469; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: beggers weeds

Modern rendering: beggar’s clothes

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes clothes or garments.

Context passages: DJR-120-21

Further local use

Printed “weed” (English; lemma).

Here: Imagined shabby clothing is proposed as a way to destroy the lover’s admiration.

Context: Burton expands advice associated with Ovid into a degrading thought experiment, followed by further imagined repulsive conditions; this is not a finding about the woman.

Source: DJR-136-48; Edition page: 558; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a base beggers weed

Modern rendering: a poor beggar’s dress

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes clothes or a garment.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-136-47, DJR-136-49, DJR-136-50

Further local use

Printed “weed” (English; lemma).

Here: Sombre outward dress may conceal lust and vice in the accusation against hypocrisy.

Context: Burton contrasts appearance with inward conduct; the Latin attribution to Jerome remains uncertain in the supplied apparatus.

Source: DJR-163-16; Edition page: 691; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a mourning weed

Modern rendering: mourning dress

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes clothing or a garment.

Sense relation: A further local application of the same sense, with its own agency and phrase alignment.

Context passages: DJR-163-15, DJR-163-17

weed of Covetousness

BAL-0245-V006 · Covetousness

Printed “weed of Covetousness” (English; phrase).

A weed is an unwanted plant; covetousness is figured as a rooted growth to be eradicated.

Here: The horticultural figure makes moral cure an uprooting of acquisitive desire.

Context: A letter attributed to Hippocrates advises Crateuas conditionally: if removal were possible and no root remained, bodily and mental cure would follow. This belongs to the literary letter tradition.

Source: DJR-043-35; Edition page: 114; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: that weed of Covetousness by the roots

Modern rendering: the weed of covetousness by the roots

Word and construction: The same metaphor is preserved; covetousness names the figurative plant.

Qualification: The supplied edition does not treat the letter as authenticated correspondence of the historical Hippocrates.

Context passages: DJR-043-34, DJR-043-36

Alignment conventions: A1.

whether love is a disease

BAL-0201-V009 · Heroical love

Printed “An amor sit morbus” (Latin; phrase).

Whether love is a disease.

Here: The interrogative introduces disagreement over literal disease, body and mind, and classification as melancholy.

Context: Burton attributes the question to Charles de Lorme, then juxtaposes answers from Pollux, Arnald and other authorities.

Source: DJR-115-52; Edition page: 446; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: An amor sit morbus

Modern rendering: whether love is a disease

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: An introduces whether; amor is the subject love; sit supplies is in an indirect question; morbus is the predicate disease.

Grammar: Indirect question with present subjunctive sit; it is not the assertion love is a disease.

Context passages: DJR-115-53, DJR-115-54

wilful poverty

BAL-0258-V019 · Poverty and riches

Printed “wilfull poverty” (English; phrase).

Voluntary poverty: wilfull means chosen willingly; poverty is renunciation of possessions in the religious practice.

Here: An evangelical counsel attacked by Burton as part of a polemic against ascetic practices and claims to merit.

Context: Burton’s accusation must remain distinct from his praise of voluntary renunciation in the poverty consolation. The later polemic alleges that such counsels displace divine commands.

Source; Context passages: DJR-156-02

Edition page: 655; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: wilfull poverty

Modern rendering: voluntary poverty

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-156-01, DJR-156-03, DJR-159-42, DJR-159-43, DJR-159-44, DJR-159-45, DJR-159-46

Alignment conventions: A1.

Further local use

Printed “poverty” (English; lemma).

Citation key: poverty.

Here: Voluntary religious poverty, included among evangelical counsels.

Context: Burton accuses his opponents of preferring these counsels to God’s commandments; this is his polemical description, not an unqualified account of their teaching.

Source; Context passages: DJR-159-45

Edition page: 674; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: those Evangelical Councels, poverty, obedience, vowes

Modern rendering: those evangelical counsels—poverty, obedience, vows

Word and construction: Matched portion of a longer list; Councels means counsels or recommendations, not a church assembly. The preference and accusation remain in the wider sentence and gloss.

Context passages: DJR-159-42, DJR-159-43, DJR-159-44, DJR-159-46

Alignment conventions: A1.

wink at

BAL-0243-V016 · Wittal and cuckold

Printed “wink at” (English; phrase).

To deliberately overlook or pretend not to notice.

Here: Wink at concerns deliberate inattention; honesty here means sexual fidelity or chastity. The contrast with sharp sight in other matters makes the choice explicit.

Context: Burton’s satirical example is reinforced by Juvenal’s man who looks at the ceiling for profit; it is not an ordinary involuntary blink.

Source: DJR-011-10; Edition page: 38; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: wink at his wives honesty

Modern rendering: turn a blind eye to his wife’s chastity

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-011-09, DJR-011-11

Further local use

Printed “wink at” (English; phrase).

Citation key: wink at.

Here: To close one’s eyes to the affair means knowingly overlook it; the demonstrative refers to the supposed infidelity.

Context: Burton limits this counsel to certain times, cases and persons and distinguishes selective tolerance from sleeping for everyone. The office-promise in his anecdote is not established by the consulted Plutarch text.

Source: DJR-149-28; Edition page: 621; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: to wink at it

Modern rendering: to close his eyes to it

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-149-27, DJR-149-29, DJR-149-30, DJR-149-31, DJR-149-32

wise woman

BAL-0211-V007 · Bawd

Printed “wise woman” (English; phrase).

A woman thought to have uncanny knowledge or divinatory powers.

Here: The narrator mistakes the old woman’s confidence for knowledge of where he lives.

Context: The phrase records the deceived narrator’s belief, not Burton’s certification of supernatural ability. The original marginal Latin explains the divinatory sense.

Source: DJR-125-62; Edition page: 499; Source layer: original body; Page label type: printed source label.

Source and modern wording: I took her for a wise woman

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The indexed form contributes a woman thought to have uncanny knowledge or divinatory powers.

wittal

BAL-0243-V001 · Wittal and cuckold

Printed “wittal” (English; lemma).

A husband who knows of and tolerates his wife’s infidelity.

Here: Willing explains the knowing tolerance added by wittal to cuckold. The ensuing contrast is between deliberately overlooking sexual infidelity and being sharply observant in other affairs.

Context: Burton’s satirical catalogue exposes selective judgment. The Juvenal margin depicts a man profiting by looking away; this is a literary example, not evidence against an identified spouse.

Source: DJR-011-10; Edition page: 38; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a wittal

Modern rendering: a willing cuckold

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-011-09, DJR-011-11

Further local use

Printed “wittall” (English; lemma).

Citation key: wittal.

Here: Wittall is the spelling variant for the knowing, tolerant husband. Knowing makes the added awareness explicit, while put it up expresses acceptance.

Context: Burton recommends tolerance only at some times, in some cases, to some parties, including personal advantage or a patron’s wishes. His reported office-promise goes beyond the consulted Plutarch passage.

Source: DJR-149-28; Edition page: 621; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: a wittall

Modern rendering: a knowing cuckold

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-149-21, DJR-149-27, DJR-149-29, DJR-149-30, DJR-149-31, DJR-149-32

witty

BAL-0292-V011 · Utopia

Printed “witty” (English; lemma).

Ingenious or intellectually inventive.

Here: An approving judgment of the ingenuity of imagined political schemes even while their practicability is denied.

Context: Burton can admire invention while calling its result a chimera.

Source; Context passages: DJR-016-18

Edition page: 62–63; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: witty fictions

Modern rendering: ingenious fictions

Word and construction: Witty supplies ingenious, not merely humorous; fictions independently means invented representations.

Context passages: DJR-016-17, DJR-016-19, DJR-016-20, DJR-016-21

Alignment conventions: A1.

Woed and woe; redirected wooing

BAL-0203-V018 · Courtship and wooing

Printed “woed, or woe” (English; family).

Woed is the past participle courted; woe is the active infinitive woo or court.

Here: Helpers are to arrange either for the sufferer to receive courtship or for the sufferer to pursue another person, redirecting existing attachment.

Context: Burton’s historical proposed cure after disparaging the former beloved. Jason Pratensis recommends redirection, Valesius division; the literary examples do not establish efficacy.

Source; Context passages: DJR-136-01

Edition page: 554; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: set him or her to be woed, or woe some other

Modern rendering: Arrange for him or her to be courted, or to court someone

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Set becomes arrange for. Him or her is the person whose situation helpers arrange; to be woed is passive, while woe some other is active with another person as object. The two alternatives must not both become the sufferer initiating courtship.

Qualification: The preceding Latin alteram inducere means introduce another woman: alteram is feminine accusative singular, with woman understood, and inducere is introduce. Burton’s following English includes him or her. The subsequent division of affection among several and likely change after seeing alternatives are proposed strategies, not proof. Burton’s Lucian example differs from the source, and his Jerome excerpt omits the source’s opposition between replacing a fault and overcoming it through virtue.

Context passages: DJR-135-51, DJR-135-52, DJR-135-53, DJR-135-54, DJR-135-55, DJR-135-56, DJR-136-02, DJR-136-03, DJR-136-04, DJR-136-05, DJR-136-06, DJR-136-07, DJR-136-08, DJR-136-09, DJR-136-10, DJR-136-16

Supporting source notes: N10654, N10659, N10669, N10682

Womb

BAL-0218-V009 · Matrix and mother

Printed “womb” (English; lemma).

The female reproductive organ, the womb; here one proposed affected organ among competing diagnoses.

Here: The naming exposes disagreement rather than identifying the organ conclusively.

Context: Burton reports consultations in which physicians cannot agree which part is chiefly affected, then quotes Crato’s general uncertainty.

Source: DJR-062-11; Edition page: 199; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: some said the womb, some heart, some stomack

Modern rendering: Some said the womb, some the heart, some the stomach

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: The indexed form contributes the defined sense to this complete aligned unit.

Context passages: DJR-062-12

Woo; wooe; woed; woing

BAL-0203-V005 · Courtship and wooing

Printed “wooe” (English; family).

Seek another person’s affection or agreement to a relationship or marriage.

Here: The available occasions for wooing differ in Burton’s reported contrasts among countries.

Context: Burton’s broad comparative account, citing intermediaries whose exact passages remain uncollated.

Source; Context passages: DJR-122-36

Edition page: 482; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: opportunity to wooe

Modern rendering: opportunity to court

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Wooe is rendered court; the larger phrase names an occasion for doing so.

Qualification: The national generalizations are historical claims, not verified descriptions of whole populations.

Context passages: DJR-122-35, DJR-122-37, DJR-122-38

Further local use

Printed “woed” (English; family).

Citation key: Woo; wooe; woed; woing.

Here: The suitor intensifies pursuit while Lucretia deliberately withholds access.

Context: The literary Lucretia’s own retrospective tale, as attributed by Burton to Aretino.

Source; Context passages: DJR-124-11

Edition page: 488–489; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: the more eagerly he woed me

Modern rendering: the more eagerly he courted me

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The same pursuit sense in a changed tense or nominal construction.

Sense relation: Printed inflection or spelling of the same wooing family, with its own speaker and local action.

Context passages: DJR-124-10, DJR-124-12, DJR-124-13

Further local use

Printed “woing” (English; family).

Citation key: Woo; wooe; woed; woing.

Here: Music, banquets and poems are the reported means of the merchant’s suit.

Context: Lucretia’s account of an extravagant suitor; the relative clause supplies me from context.

Source; Context passages: DJR-125-29

Edition page: 496; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: his manner of woing was with exquisite musick, costly banquets, poems

Modern rendering: who courted me with exquisite music, costly banquets, poems

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The same pursuit sense in a changed tense or nominal construction.

Sense relation: Printed inflection or spelling of the same wooing family, with its own speaker and local action.

Context passages: DJR-125-28, DJR-125-30

Wooing as woe

BAL-0203-V012 · Courtship and wooing

Printed “wooing woing” (English; phrase).

A pun turning courtship into woe or suffering.

Here: The phrase joins wedding as undoing and marrying as marring in an argument against marriage.

Context: A saying deployed in Burton’s dissuasive case, not the work’s final verdict; later argument supports marriage by mutual desire.

Source; Context passages: DJR-138-14

Edition page: 564–565; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: wooing woing

Modern rendering: wooing is woeing

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern text inserts is and respells the second word to expose the pun.

Context passages: DJR-138-13, DJR-138-15, DJR-143-48

Wooing through a token

BAL-0203-V008 · Courtship and wooing

Printed “with an apple wooes me” (English; phrase).

Courts the speaker by throwing or offering an apple as a sign.

Here: The female beloved initiates the signal and retreats while wishing to be seen, in Burton’s adaptation of Virgil.

Context: A pastoral speaker describing his mistress, not a rule that retreat or refusal always conceals willingness.

Source; Context passages: DJR-124-03

Edition page: 488; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: My Mistress with an apple wooes me

Modern rendering: My mistress woos me with an apple

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: The modern word order preserves the mistress as agent, speaker as object, apple as means.

Context passages: DJR-124-01, DJR-124-02, DJR-124-04, DJR-124-05, DJR-124-06, DJR-124-07, DJR-124-08, DJR-124-09

worshipful

BAL-0259-V021 · Honour and nobility

Printed “worshipful” (English; lemma).

Of respectable or honourable social standing.

Here: Burton describes his own parents’ standing in an ancient family while identifying himself as a younger brother.

Context: This is his self-positioning after the satire, not a claim that the parents are objects of religious worship.

Source; Context passages: DJR-089-10

Edition page: 318; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: worshipful parents

Modern rendering: parents of good standing

Word and construction: The adjective is expanded to of good standing.

Context passages: DJR-089-11, DJR-089-12, DJR-089-13

Alignment conventions: A1.

Further local use

Printed “worshipful” (English; lemma).

Citation key: worshipful.

Here: Titles alone are said to distinguish the unlearned master from his servant.

Context: The surrounding qualifications acknowledge learned and deserving gentlemen.

Source; Context passages: DJR-049-18

Edition page: 141; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: worshipful titles

Modern rendering: honourable titles

Word and construction: Worshipful becomes honourable in the social, not religious, sense.

Context passages: DJR-049-13, DJR-049-14, DJR-049-15, DJR-049-16, DJR-049-17, DJR-049-19, DJR-049-20, DJR-049-21

Alignment conventions: A1.

writings as children

BAL-0242-V049 · Parents and children

Printed “παῖδας ἐγὼ λόγους ἐγεννησάμην” (Greek; family).

I have begotten writings as children.

Here: Παῖδας means children, λόγους writings or discourses, ἐγὼ I, and ἐγεννησάμην I begot/have begotten. As clarifies the relation between the two accusatives; my is supplied from the first-person begetting.

Context: Compare Synesius’s Letter 1 to Nicander; the source package normalizes Greek ligatures and accents and leaves fine typographical collation open.

Source; Context passages: DJR-138-17

Edition page: 565; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: παῖδας ἐγὼ λόγους ἐγεννησάμην

Modern rendering: I have begotten writings as my children

Alignment scope: Complete Greek sentence with explicit relational and possessive supplies

Word and construction: The complete Greek sentence is translated with as and my supplied to express the predicative offspring relation and first-person possession.

Context passages: DJR-138-14, DJR-138-15, DJR-138-16, DJR-138-18

Yield to the time

BAL-0288-V009 · Temporize

Printed “yield to the time” (English; phrase).

Accommodate oneself to prevailing circumstances.

Here: A practical maxim recommends yielding and following the stream.

Context: The surrounding collection forbids selling the soul for gain and immediately directs innocent, upright living. The juxtaposition permits prudence without resolving all tension with the harsher satirical condemnations.

Source; Context passages: DJR-098-22

Edition page: 360; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: yield to the time, follow the stream

Modern rendering: Yield to the times; follow the current

Alignment scope: Equal-scope phrase or construction in the supplied parallel text.

Word and construction: Yield is retained, time becomes times, and stream becomes current; the paired imperatives express adaptive conduct rather than postponement.

Context passages: DJR-098-20, DJR-098-21, DJR-098-23, DJR-098-24

æmulatio

BAL-0249-V005 · Emulation

Printed “Æmulatio” (Latin; lemma).

Rivalry or emulation.

Here: The marginal maxim says rivalry nourishes intellects.

Context: Burton attributes the maxim to Paterculus; the supplied editorial comparison reports a different word order and division.

Source: DJR-041-19; Edition page: 103; Source layer: original marginal quotation.

Note; Modern note: N02942

Page label type: printed source label.

Source wording and original alignment: Æmulatio alit ingenia

Modern rendering: Rivalry nourishes intellects.

Word and construction: Æmulatio is rivalry; alit is nourishes; ingenia is intellects.

Modern container: note

Uncertainty: Burton’s latter-volume locator differs from Roman History 1.17.6 in the supplied comparison; his edition is unidentified.

Context passages: DJR-041-20, DJR-041-21

Alignment conventions: A1.

æmulatio

BAL-0249-V010 · Emulation

Printed “æmulatio” (Latin; lemma).

Envy or resentful rivalry.

Here: The psalmist’s envy burns at the prosperity of fools.

Context: The body cites Psalm 37; the supplied marginal comparison identifies Psalm 73:3. The surrounding examples include subsequent self-correction.

Source: DJR-041-09; Edition page: 101; Source layer: original marginal quotation.

Note; Modern note: N02918

Page label type: printed source label.

Source wording and original alignment: Urebat me æmulatio propter stultos.

Modern rendering: Envy burned within me because of fools.

Word and construction: Æmulatio supplies envy, not approved emulation; the remaining clause supplies the burning image and its occasion.

Modern container: note

Context passages: DJR-041-08, DJR-041-10

Alignment conventions: A1.

æmulor

BAL-0249-V006 · Emulation

Printed “æmulari” (Latin; lemma).

To imitate or follow another’s example.

Here: The object is another people’s diet, not competition for precedence.

Context: Burton reports a source’s claim about differing dietary custom, with an extreme poisonous-food comparison; this is historical physiology, not current dietary advice.

Source: DJR-035-43; Edition page: 76; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: si quis illorum victum apud nos æmulari vellet

Modern rendering: if anyone among us wished to imitate their diet

Word and construction: The full clause keeps the conditional wish and the diet as the object of imitation.

Context passages: DJR-035-42, DJR-035-44

Alignment conventions: A1.

Further local use

Printed “æmulantur” (Latin; lemma).

Citation key: æmulor.

Here: People imitate the sound of lowing oxen.

Context: The symptoms account separately says that they think themselves cattle; it does not assert a bodily transformation into animals.

Source: DJR-060-30; Edition page: 193; Source layer: original marginal quotation.

Note; Modern note: N04565

Page label type: printed source label.

Source wording and original alignment: Quidam mugitus boum æmulantur

Modern rendering: Some imitate the lowing of oxen

Word and construction: Æmulantur supplies imitate; mugitus boum is the sound imitated, while Quidam identifies some people.

Modern container: note

Sense relation: Ordinary imitation concerns an animal sound, not rivalry for rank or an actual transformation.

Context passages: DJR-060-29, DJR-060-31

Alignment conventions: A1.

æmulor

BAL-0249-V008 · Emulation

Printed “æmulandum” (Latin; lemma).

To match or imitate in competitive response.

Here: The reported Thero challenges a rival to repeat his self-injuring deed.

Context: This is Burton’s historical anecdote within extravagant lovers’ behaviour; the supplied Plutarch comparison says cut off with a sword where Burton says bit off.

Source: DJR-130-41; Edition page: 527; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: provocans rivalem ad hoc æmulandum

Modern rendering: challenging his rival to match the deed

Alignment scope: construction with his supplied and hoc (this) expanded as the deed

Word and construction: The construction preserves the challenger, rival and deed to be matched; his is a supplied possessive, while hoc literally means this and points to the preceding deed.

Uncertainty: The Latin intermediary is uncollated; Burton’s version differs from the supplied Plutarch comparison.

Context passages: DJR-130-40, DJR-130-42

æquabile jus

BAL-0294-V015 · Law and justice

Printed “æquabile jus” (Latin; phrase).

Equal or impartial justice: æquabile means even or equitable, and jus law, right or justice.

Here: The governing standard opposed to official predation and corruption.

Context: The ideal preserves distinctions of rank while demanding impartial treatment.

Source; Context passages: DJR-016-36

Edition page: 65; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: æquabile jus

Modern rendering: equal justice

Word and construction: Æquabile supplies equal and jus justice; the separate English justice equally done is a second formulation, not part of this Latin phrase.

Context passages: DJR-016-28, DJR-016-29, DJR-016-30, DJR-016-31, DJR-016-32, DJR-016-33, DJR-016-34, DJR-016-35, DJR-016-37, DJR-016-38, DJR-016-39, DJR-016-40, DJR-016-41, DJR-016-42, DJR-016-43

Alignment conventions: A1.

κακοζηλία

BAL-0249-V001 · Emulation

Printed “κακοζηλίαν” (Greek; lemma).

Misguided or perverse imitation or emulation.

Here: A chain of favourites and flatterers exposes servile ambition.

Context: Burton satirizes the expenditure of strength, time and fortune to acquire dependent favour and then despise the servile world.

Source; Context passages: DJR-011-07

Edition page: 37; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: κακοζηλίαν

Modern rendering: misguided imitation

Word and construction: The printed accusative κακοζηλίαν is rendered by the two-word English phrase; the lemma is κακοζηλία.

Context passages: DJR-011-06, DJR-011-08

Alignment conventions: A1.

πενία

BAL-0258-V012 · Poverty and riches

Printed “πενίας” (Greek; lemma).

Greek πενία means poverty; πενίας is the genitive form, here in a comparison meaning than poverty.

Here: The maxim says no burden is heavier than poverty. Burton’s separate English intensifies this to intolerable.

Context: Attributed to Menander, exact textual source uncollated; the account is twice framed as worldly estimation and followed by a Christian reversal.

Source; Context passages: DJR-089-29

Edition page: 320; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: οὐδὲν πενίας βαρύτερόν ἐστι φορτίον

Modern rendering: No burden is heavier than poverty

Word and construction: The indexed form occurs within this exactly matched original and modern unit.

Context passages: DJR-089-30, DJR-089-31, DJR-089-32, DJR-089-33, DJR-089-34, DJR-089-35

Alignment conventions: A1.

Further local use

Printed “πενία” (Greek; lemma).

Citation key: πενία.

Here: Poverty, the subject of produces in the Greek political maxim.

Context: Burton’s chain begins with corrupt rulers’ example; the following aphorism speaks of poor and wicked, not every poor person without qualification.

Source; Context passages: DJR-013-22

Edition page: 49; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ἡ πενία στάσιν ἐμποιεῖ καὶ κακουργίαν

Modern rendering: Poverty produces civil strife and wrongdoing

Word and construction: Complete Greek clause; στάσιν means civil strife and κακουργίαν wrongdoing; Burton’s separate English says sedition and villany.

Context passages: DJR-013-21, DJR-013-23

Alignment conventions: A1.

συζυγία

BAL-0234-V012 · Marriage

Printed “συζυγία” (Greek, followed by a Latin causal phrase; lemma).

Marriage or a union under a yoke.

Here: The Greek noun names marriage; Latin ob gives the causal through, and Xantipismum names behaviour associated with the stereotypically quarrelsome Xanthippe.

Context: Scheraeus is quoted as complaining that his marriage obstructed his work. Burton’s subsequent a shrew to my wife is his separate explanatory restatement; the bibliographical reference is uncollated.

Source; Context passages: DJR-139-44

Edition page: 571; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: συζυγία ob Xantipismum

Modern rendering: marriage, through Xanthippe-like behaviour

Alignment scope: Equal-scope phrase/construction in the paired body texts

Word and construction: συζυγία supplies marriage alone; ob Xantipismum supplies through Xanthippe-like behaviour. The quotation does not make shrewishness part of marriage’s lexical meaning.

Context passages: DJR-139-41, DJR-139-42, DJR-139-43, DJR-139-45, DJR-139-46

φιλαργυρία

BAL-0245-V002 · Covetousness

Printed “φιλαργυρία” (Greek; lemma).

Love of money or avarice.

Here: The Greek heading specifies the monetary passion treated as a cause of melancholy.

Context: Burton’s subsection title couples the Greek noun with Covetousnesse.

Source: DJR-043-32; Edition page: 114; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: φιλαργυρία

Modern rendering: Love of money

Word and construction: The complete Greek noun is rendered as the three-word English expression.

Citation form: The printed Greek spelling in the supplied original column is retained; the edition reports regularized letterforms and accent placement.

Context passages: DJR-043-33, DJR-043-34

Alignment conventions: A1.

ἐντελέχεια

B3C-0056-V001 · Actuality · BAL-0056

Printed “ἐντελέχεια” (Greek; lemma).

Actuality or fulfilment.

Here: The Greek begins the definition of soul repeated in Latin and English.

Context: Burton reports Aristotle and majority philosophical approval, then records unresolved questions.

Source: DJR-024-21; Edition page: 19–20; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ἐντελέχεια, perfectio & actus primus corporis Organici, vitam habentis in potentia: the perfection or first act of an Organical body, having power of life

Modern rendering: the fulfilment or first actuality of an organized body with the capacity for life

Continuation id: B3C-0056

Alignment scope: equal-scope phrase or construction unless qualified below

Word and construction: The modern combines the Greek term, Latin construction and English restatement; fulfilment/actuality supplies the shared concept.

Alignment qualification: This is a consolidated rendering of repeated original formulations, not an equal-length component translation of ἐντελέχεια alone.

Context passages: DJR-024-20, DJR-024-22

ἐπιχαιρεκακία (epichairekakia)

BAL-0246-V004 · Envy, malice and hatred

Printed “ἐπιχαιρεκακία” (Greek; lemma).

Delight in another person’s misfortune; malicious joy.

Here: The Greek word directly names pleasure in harm; Burton further describes a compound of joy and hatred, adding grief at others’ prosperity.

Context: Burton places the term among mixed affections alongside anger, hatred and zeal; his added converse is preserved without being inserted into the literal Greek definition.

Source: DJR-025-29; Edition page: 25; Source layer: original body; Page label type: printed source label.

Source wording and original alignment: ἐπιχαιρεκακία

Modern rendering: malicious joy

Word and construction: The Greek noun is rendered by the complete English expression malicious joy.

Wider original wording: ἐπιχαιρεκακία, a compound affection of Joy and Hate, when we rejoyce at other mens mischief, and are grieved at their prosperity

Wider modern rendering: malicious joy, a compound of joy and hatred, when we rejoice in other people’s misfortunes and grieve at their prosperity

Wider alignment scope: equal-scope explanatory construction

Wider word and construction: The Greek word names malicious delight; the remaining original words supply the compound classification and converse grief.

Context passages: DJR-025-28, DJR-025-30

Alignment conventions: A1.

Original 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.

- & odio habent (Latin); printed form: BAL-0246-V017
- a beauty from vertue (English); printed form: BAL-0202-V007
- a childe again (English); printed form: BAL-0242-V004
- a competency (English); printed form: BAL-0258-V013
- a counterfeit (English); printed form: BAL-0272-V012
- a covetous man (English); printed form: BAL-0245-V011
- a fustian, a bumbast (English); printed form: BAL-0276-V004
- a generous part (English); printed form: BAL-0252-V008
- a generous spirit, and a valiant (English); printed form: BAL-0252-V001
- a law and example to himself (English); printed form: BAL-0294-V022
- a law unto himself (English); printed form: BAL-0294-V022
- a law unto oneself (English); phrase key: BAL-0294-V022
- a meer flash this fame (English); printed form: BAL-0250-V004
- a nose of wax (English); printed form: BAL-0294-V030
- a warfare (English); printed form: BAL-0296-V019
- abashed (English); printed form; lemma key: BAL-0257-V005, BAL-0257-V012
- abdicate (English); printed form; lemma key: BAL-0242-V043, BAL-0260-V001
- abdicate oneself (English); phrase key: BAL-0260-V002
- abdicated (English); printed form: BAL-0260-V001
- abdicated themselves (English); printed form: BAL-0260-V002
- Abdicato (Latin); printed form: BAL-0260-V003
- Abdicato (Latin bibliographic title); printed form: BAL-0242-V043
- Abdicatus (Latin); lemma key: BAL-0260-V003
- abdico (Latin bibliographic title); lemma key: BAL-0242-V043
- Abraham men (English); printed form; phrase key: BAL-0261-V001
- absolute (English); printed form; lemma key: BAL-0292-V014
- accommodare (Latin); printed form: BAL-0288-V008
- Accommodare se (Latin); phrase key: BAL-0288-V008
- accommodate himself (English); printed form: BAL-0288-V013
- Accommodate oneself (English); phrase key: BAL-0288-V013
- Actaeon’s badge (English); phrase key: BAL-0243-V003
- Actæons badge (English); printed form: BAL-0243-V003
- ad arbitrium judicis (Latin); printed form; phrase key: BAL-0294-V005
- ad fœnus (Latin); printed form: BAL-0289-V005
- Ad fœnus dare (Latin); phrase key: BAL-0289-V005
- ad populi salutem (Latin); printed form; phrase key: BAL-0296-V015
- adamant (English); printed form: BAL-0215-V003; lemma key: BAL-0215-V003, BAL-0215-V009, BAL-0215-V011
- Adamant (English); printed form: BAL-0215-V003, BAL-0215-V009
- adamante (Latin); printed form: BAL-0215-V010
- adamantem (Latin); printed form: BAL-0215-V004
- adamantine (English); printed form; lemma key: BAL-0215-V005, BAL-0215-V013, BAL-0215-V014, BAL-0234-V039
- adamantinum (Latin); printed form: BAL-0215-V012, BAL-0234-V039

- adamantinus (Latin); lemma key: BAL-0215-V012, BAL-0234-V039
- adamants (English); printed form: BAL-0215-V011
- adamas (Latin); lemma key: BAL-0215-V004, BAL-0215-V010
- adopted son (English); printed form; phrase key: BAL-0242-V032
- adopted sons (English); printed form; phrase key: BAL-0242-V042
- adoption (English); printed form; lemma key: BAL-0242-V042
- adulter (Latin); printed form: BAL-0236-V005; lemma key: BAL-0236-V005, BAL-0236-V011, BAL-0236-V012
- Adulter (Latin); printed form: BAL-0236-V005, BAL-0236-V011
- adulterantes (Latin); printed form: BAL-0236-V016, BAL-0272-V014
- adulterare (Latin); printed form: BAL-0236-V010
- Adulterare (Latin); lemma key: BAL-0272-V014
- adulterer (English); printed form; lemma key: BAL-0236-V005
- adulteri (Latin); printed form: BAL-0236-V005
- adulteries (English); printed form: BAL-0236-V001
- adulterii (Latin); printed form: BAL-0236-V008
- adulterine (English); printed form; lemma key: BAL-0236-V015
- adulterini (Latin); printed form: BAL-0236-V015
- adulterinus (Latin); lemma key: BAL-0236-V015
- adulterium (Latin); printed form; lemma key: BAL-0236-V008
- adultero (Latin); lemma key: BAL-0236-V010, BAL-0236-V016
- adulterous (English); printed form; lemma key: BAL-0236-V003, BAL-0236-V012, BAL-0236-V026
- adulterum (Latin); printed form: BAL-0236-V005, BAL-0236-V012
- adultery (English); printed form: BAL-0236-V001; lemma key: BAL-0236-V001, BAL-0236-V004
- Advoury (English); printed form: BAL-0236-V004
- advousons (English); printed form: BAL-0267-V001
- Advowson (English); phrase key: BAL-0267-V001
- aedile (English); lemma key: BAL-0290-V011
- affected carriage (English); printed form: BAL-0228-V008
- affines (Latin); printed form: BAL-0237-V009
- affinis (Latin); printed form: BAL-0237-V005; lemma key: BAL-0237-V005, BAL-0237-V008, BAL-0237-V009
- affinitas (Latin); printed form; lemma key: BAL-0237-V007
- affinitatem (Latin); printed form: BAL-0237-V007
- affinitates (Latin); printed form: BAL-0237-V007
- affinitie (English); printed form: BAL-0237-V001
- affinity (English); printed form; lemma key: BAL-0237-V001, BAL-0237-V004, BAL-0237-V006
- affinity and consanguinity (English); family key: BAL-0237-V003
- affinity or consanguinity (English); printed form: BAL-0237-V003
- affinity, consanguinity (English); printed form: BAL-0237-V003
- affinium (Latin); printed form: BAL-0237-V008
- Aliæ sunt leges Cæsarum, aliæ Christi (Latin); printed form: BAL-0235-V025
- Amantes de forma judicare non possunt (Latin); printed form: BAL-0202-V014
- amantium furiosam æmulationem, a furious emulation (Latin and English); printed form: BAL-0249-V009
- ambiguus (Latin); lemma key: BAL-0253-V006
- ambiguæ (Latin); printed form: BAL-0253-V006

- ambio (Latin); printed form: BAL-0244-V015; lemma key: BAL-0244-V004, BAL-0244-V015
- Ambire (Latin); printed form: BAL-0244-V004
- Ambition (English); printed form; lemma key: BAL-0244-V001
- ambition (English); printed form: BAL-0244-V001, BAL-0244-V011; lemma key: BAL-0244-V011
- ambitione incessus (Latin); printed form: BAL-0244-V012
- ambitionis salsugo (Latin); printed form; phrase key: BAL-0244-V006
- Ambitiosa (Latin); printed form: BAL-0244-V014
- ambitiosis appellationibus (Latin); printed form: BAL-0244-V013
- ambitious (English); printed form: BAL-0244-V001, BAL-0244-V008, BAL-0244-V009, BAL-0244-V010; lemma key: BAL-0244-V008, BAL-0244-V009, BAL-0244-V010
- ambitious hunger (English); phrase key: BAL-0244-V014
- ambitious swelling terms (English); printed form; phrase key: BAL-0244-V012
- ambitious titles (Latin); phrase key: BAL-0244-V013
- ambodexter (English); lemma key: BAL-0262-V001
- ambodexters (English); printed form: BAL-0262-V001
- Ambodexters (English); printed form: BAL-0262-V001
- Ambrosial kisses (English); phrase key: BAL-0204-V009
- Ambrosian kisses (English); printed form: BAL-0204-V009
- Amor & amicitia (Latin); printed form: BAL-0200-V004
- amor and amicitia (Latin); phrase key: BAL-0200-V004
- Amor cognitionis (Latin); printed form: BAL-0200-V011
- amor cognitionis (Latin); phrase key: BAL-0200-V011
- Amor Lethes (Latin); printed form; phrase key: BAL-0216-V015
- Amor nobilis (Latin); printed form: BAL-0201-V006, BAL-0259-V023; phrase key: BAL-0259-V023
- Amoreos (Latinized medical designation); printed form; lemma key: BAL-0201-V002
- amoris & amicitiæ impletionem & extensionem (Latin); printed form: BAL-0229-V009
- Amoris & amicitiæ impletionem & extensionem (Latin); phrase key: BAL-0229-V009
- An amor sit morbus (Latin); printed form: BAL-0201-V009
- an earnest suiter (English); printed form: BAL-0286-V010
- an indefatigable love and beauty (English); printed form: BAL-0202-V017
- animis hæc scribo, non auribus (Latin); printed form: BAL-0282-V005
- Animis hæc scribo, non auribus (Latin); phrase key: BAL-0282-V005
- Anti-parodia (Greek-derived learned formation in English); printed form: BAL-0234-V040
- anti-parodia (Greek-derived learned formation in English); lemma key: BAL-0234-V040
- antick (English); printed form: BAL-0222-V001; lemma key: BAL-0222-V001, BAL-0222-V002, BAL-0222-V003, BAL-0222-V004, BAL-0222-V005, BAL-0222-V006, BAL-0222-V007
- Antick (English); printed form: BAL-0222-V005
- antick picture (English); printed form: BAL-0222-V002
- Anticks (English); printed form: BAL-0222-V003, BAL-0222-V004, BAL-0222-V007
- anticks (English); printed form: BAL-0222-V006
- Antiques (English); printed form: BAL-0222-V005
- Apolog. (Latin); printed form: BAL-0263-V004
- Apologe (English); printed form: BAL-0263-V005
- Apologer (English); printed form: BAL-0263-V006
- apologer (English); lemma key: BAL-0263-V006
- Apologetical (English); printed form: BAL-0263-V007

- apologetical (English); lemma key: BAL-0263-V007
- Apologia (Latin); printed form: BAL-0263-V004
- apologia (Latin); lemma key: BAL-0263-V004
- Apologie (English); printed form: BAL-0263-V004
- Apologie for Galileus (English); printed form: BAL-0263-V004
- apologies (English); printed form: BAL-0263-V004
- Apologies (English); printed form: BAL-0263-V004, BAL-0263-V005
- Apologis (Latin); printed form: BAL-0263-V005
- Apologist (English); printed form: BAL-0263-V006
- apologist (English); lemma key: BAL-0263-V006
- Apologists (English); printed form: BAL-0263-V006
- Apologize (English); printed form: BAL-0263-V001
- apologize (English); printed form; lemma key: BAL-0263-V001, BAL-0263-V002
- apologizeth (English); printed form: BAL-0263-V001
- Apologs (English); printed form: BAL-0263-V005
- Apologue (English); printed form: BAL-0263-V005
- apologue (English); lemma key: BAL-0263-V005
- apologus (Latin); lemma key: BAL-0263-V005
- Apology (English); printed form: BAL-0263-V004
- apology (English); lemma key: BAL-0263-V004
- appendix to nobility (English); printed form: BAL-0259-V006
- arbiter (Latin); lemma key: BAL-0294-V009
- arbitrator (English); lemma key: BAL-0294-V009
- Art (English); printed form: BAL-0206-V015, BAL-0206-V017
- art (English); printed form: BAL-0206-V016
- Art and Industry (English); printed form: BAL-0206-V003
- art and industry (English); phrase key: BAL-0206-V003
- art as discipline (English); lemma key: BAL-0206-V015
- art as intellectual habit (English); lemma key: BAL-0206-V017
- art as skilled method (English); lemma key: BAL-0206-V016
- art in beauty (Latin); phrase key: BAL-0206-V014
- arti an naturæ (Latin); printed form: BAL-0206-V014
- artificial (English); printed form: BAL-0206-V001, BAL-0206-V004, BAL-0206-V006
- artificial acquired melancholy (English); family key: BAL-0206-V001
- artificial air (English); phrase key: BAL-0206-V009
- artificial baths (English); phrase key: BAL-0206-V008
- artificial invention (English); printed form: BAL-0206-V013
- artificial invention as contrivance (English); phrase key: BAL-0206-V013
- artificial inventions (English); printed form; phrase key: BAL-0206-V002
- artificial Malady (English); printed form: BAL-0206-V005
- artificial malady (English); phrase key: BAL-0206-V005
- artificial melancholy in classification (English); family key: BAL-0206-V006
- artificial Sines and Tangents (English); printed form: BAL-0206-V012
- artificial sines and tangents (English); phrase key: BAL-0206-V012
- artificial wealth (English); family key: BAL-0206-V004
- artificial wildernesses (English); phrase key: BAL-0206-V010
- artificial works (English); phrase key: BAL-0206-V011
- artificial, made dishes (English); printed form: BAL-0206-V007
- artificiall aire (English); printed form: BAL-0206-V009
- artificiall bathes (English); printed form: BAL-0206-V008
- artificiall Wildernesses (English); printed form: BAL-0206-V010

- artificiall works (English); printed form: BAL-0206-V011
- artificially prepared dishes (English); phrase key: BAL-0206-V007
- arx formæ facies (Latin); printed form: BAL-0202-V012
- as free, as loose (English); printed form: BAL-0282-V002
- as the dance required (English); printed form: BAL-0205-V005
- as the world is (English); printed form; phrase key: BAL-0296-V001
- ashamed (English); printed form; lemma key: BAL-0257-V005
- Assurance; property security (English); family key: BAL-0279-V003
- assurances (English); printed form: BAL-0279-V003
- at use (English); printed form: BAL-0289-V003
- At use (English); phrase key: BAL-0289-V003
- ataxia (Greek-derived Latin form); printed form; lemma key: BAL-0290-V008
- attire (English); lemma key: BAL-0213-V008
- attires (English); printed form: BAL-0213-V008
- auricular confession (English); printed form; phrase key: BAL-0211-V012
- avari and prodigi (Latin); phrase key: BAL-0245-V009
- avari, et paulo post prodigi (Latin); printed form: BAL-0245-V009
- avaritia (Latin); printed form; lemma key: BAL-0245-V003
- avarum (Latin); printed form: BAL-0245-V011
- avarus (Latin); lemma key: BAL-0245-V011
- avenge (English); printed form; lemma key: BAL-0256-V008
- avenge oneself (English); phrase key: BAL-0256-V008
- avenge our selves (English); printed form: BAL-0256-V008
- avenger (English); printed form; lemma key: BAL-0256-V014
- avoid the rival or oneself (English); phrase key: BAL-0246-V012
- bachelor (English); lemma key: BAL-0235-V001
- bad carriage (English); printed form: BAL-0228-V011
- badg of gentry (English); printed form: BAL-0259-V007
- badge of gentry (English); printed form: BAL-0259-V007
- baffle (English); printed form; lemma key: BAL-0264-V001
- baffled (English); printed form: BAL-0264-V001
- bafled (English); printed form: BAL-0264-V001
- Banes (English); printed form: BAL-0234-V031
- banns (English); lemma key: BAL-0234-V031
- barbaram (Latin); printed form: BAL-0293-V020
- Barbari (Latin); printed form: BAL-0293-V020
- Barbarian (English); printed form: BAL-0293-V019
- barbarian (English); lemma key: BAL-0293-V019
- Barbarian homeliness (English); printed form: BAL-0293-V019
- barbarian homeliness (English); phrase key: BAL-0293-V019
- Barbarians (English); printed form: BAL-0293-V019
- barbariemque (Latin); printed form: BAL-0293-V021
- barbaries (Latin); lemma key: BAL-0293-V021
- Barbaris (Latin); printed form: BAL-0293-V020
- barbarism (English); printed form; lemma key: BAL-0293-V015, BAL-0293-V017
- Barbarism (English); printed form: BAL-0293-V015
- barbaro (Latin); printed form: BAL-0293-V020
- barbarous (English); printed form; lemma key: BAL-0293-V014, BAL-0293-V016, BAL-0293-V018
- barbarously (English); printed form; lemma key: BAL-0293-V022
- Barbarus (Latin); printed form: BAL-0293-V020

- barbarus (Latin); lemma key: BAL-0293-V020
- base (English); printed form; lemma key: BAL-0259-V022
- baseness of birth (English); phrase key: BAL-0259-V022
- Basenesse of birth (English); printed form: BAL-0259-V022
- bashful (English); printed form; lemma key: BAL-0257-V004
- bashfulnes (English); printed form: BAL-0257-V009
- bashfulness (English); printed form: BAL-0257-V004, BAL-0257-V005; lemma key: BAL-0257-V004, BAL-0257-V005, BAL-0257-V008, BAL-0257-V009
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- bawde (English); printed form: BAL-0211-V005
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- Beauty as proportion (English); phrase key: BAL-0202-V004
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- beauty it self (English); printed form: BAL-0202-V013
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- Counterfeit; imitate appearance (English); phrase key: BAL-0272-V004
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- fits of the Mother (English); printed form: BAL-0218-V006
- Fits of the mother (English); phrase key: BAL-0218-V003, BAL-0218-V006
- flash of fame (English); phrase key: BAL-0250-V004
- flea (English); printed form; lemma key: BAL-0294-V019
- flead (English); printed form: BAL-0294-V019
- fond (English); printed form: BAL-0251-V001, BAL-0251-V004; lemma key: BAL-0251-V001
- fond imagination (English); printed form; phrase key: BAL-0251-V001
- fond lover (English); phrase key: BAL-0251-V004
- fond lovers (English); printed form; phrase key: BAL-0251-V004
- fond mother (English); printed form; phrase key: BAL-0251-V002
- fond mothers (English); printed form: BAL-0251-V002
- fond of a wife (English); phrase key: BAL-0251-V005
- fond of fair words (English); printed form; phrase key: BAL-0251-V003
- fonder (English); printed form: BAL-0251-V001
- fondling (English); lemma key: BAL-0251-V006
- fondlings (English); printed form: BAL-0251-V006
- fondly (English); printed form; lemma key: BAL-0251-V001
- forcible engins (English); printed form: BAL-0203-V002
- Formative reasons (English); family key: BAL-0202-V003
- fornicarii (Latin); printed form: BAL-0236-V013
- fornicarius (Latin); lemma key: BAL-0236-V013
- fornicatio (Latin); lemma key: BAL-0236-V002
- fornication (English); printed form; lemma key: BAL-0236-V002
- fornicationis (Latin); printed form: BAL-0236-V002
- fornicator (English); printed form: BAL-0236-V014; lemma key: BAL-0236-V013, BAL-0236-V014
- fornicator (Latin); lemma key: BAL-0236-V014
- fornicatorem (Latin); printed form: BAL-0236-V014
- fornicators (English); printed form: BAL-0236-V013
- Fragile beauty (Latin); phrase key: BAL-0202-V015
- free (English); printed form: BAL-0241-V005, BAL-0241-V019, BAL-0241-V026, BAL-0241-V031, BAL-0241-V035, BAL-0241-V038, BAL-0282-V010; lemma key: BAL-0241-V005, BAL-0241-V019, BAL-0241-V026, BAL-0241-V031, BAL-0241-V035, BAL-0241-V038
- free horse (English); printed form; phrase key: BAL-0241-V037

- free liberty (English); printed form: BAL-0241-V027, BAL-0241-V029
- free liberty to bestow oneself (English); phrase key: BAL-0241-V027
- free madness (English); printed form; phrase key: BAL-0241-V042
- free man (English); printed form; phrase key: BAL-0241-V024
- free man born (English); printed form: BAL-0241-V001
- free prospect (English); printed form; phrase key: BAL-0241-V036
- free spirit (English); printed form: BAL-0241-V038
- free state (English); phrase key: BAL-0241-V006
- free States (English); printed form: BAL-0241-V006
- Free; frank disclosure (English); family key: BAL-0282-V010
- Free; loose in expression (English); family key: BAL-0282-V002
- Free; open exposition (English); family key: BAL-0282-V011
- freeborn (English); family key: BAL-0241-V001
- Freedom of speech (English); phrase key: BAL-0282-V008
- freely speak and write (English); printed form: BAL-0282-V007
- freenesse of speech (English); printed form: BAL-0282-V008
- frogs spawn (English); printed form: BAL-0220-V020
- Frogspawn (English); lemma key: BAL-0220-V020
- frons (Latin); lemma key: BAL-0257-V018
- Frontem (Latin); printed form: BAL-0257-V018
- fugat hoc, facit illud amorem (Latin); printed form: BAL-0216-V016
- Fugat hoc, facit illud amorem (Latin); phrase key: BAL-0216-V016
- fullsome crudities (English); printed form: BAL-0224-V001
- fulsom (English); printed form: BAL-0224-V001, BAL-0224-V004
- fulsome (English); printed form: BAL-0224-V001, BAL-0224-V002, BAL-0224-V005, BAL-0224-V007, BAL-0224-V008, BAL-0224-V009; lemma key: BAL-0224-V001, BAL-0224-V002, BAL-0224-V003, BAL-0224-V004, BAL-0224-V005, BAL-0224-V006, BAL-0224-V007, BAL-0224-V008, BAL-0224-V009
- fulsome stuffe (English); printed form: BAL-0224-V001
- fulsomeness (English); printed form: BAL-0224-V003
- fulsomness (English); printed form: BAL-0224-V006
- furious emulation (Latin and English); phrase key: BAL-0249-V009
- fustian (English); printed form: BAL-0276-V003, BAL-0276-V004, BAL-0276-V007
- Fustian and bombast; inflated writing (English); family key: BAL-0276-V004
- Fustian; inflated phrases (English); family key: BAL-0276-V004
- Fustian; pretentious speech (English); family key: BAL-0276-V003
- Fustian; ritual language (English); family key: BAL-0276-V007
- Fænerator (Latin); lemma key: BAL-0289-V006
- fæneratores (Latin); printed form: BAL-0289-V006
- fænore (Latin); printed form: BAL-0289-V009
- Fænus; financial return (Latin); family key: BAL-0289-V009
- fœnerator (Latin); printed form: BAL-0289-V006
- Fœnerator (Latin); lemma key: BAL-0289-V006
- fœneratorem (Latin); printed form: BAL-0289-V006
- galley slave (English); family key: BAL-0241-V011
- Gally-slaves (English); printed form: BAL-0241-V011
- Gardians (English); printed form: BAL-0242-V011
- gaudium de adversis (Latin); printed form; phrase key: BAL-0246-V003
- gave entertainment (English); printed form: BAL-0273-V003
- generosa ancilla (Latin); printed form; phrase key: BAL-0252-V007
- generosi animi (Latin); printed form: BAL-0252-V001

- generositas (Latin); lemma key: BAL-0252-V010
- generositate (Latin); printed form: BAL-0252-V010
- generosity (English); printed form; lemma key: BAL-0252-V002
- Generosum membrum (Latin); printed form: BAL-0252-V008
- generosum membrum (Latin); phrase key: BAL-0252-V008
- generosus animus (Latin); phrase key: BAL-0252-V001
- Generous (English); printed form: BAL-0252-V001
- generous (English); printed form: BAL-0252-V001, BAL-0252-V005; lemma key: BAL-0252-V001
- generous and base (English); printed form; phrase key: BAL-0252-V007
- generous courage (English); printed form; phrase key: BAL-0252-V003
- generous horse (English); phrase key: BAL-0252-V005
- generous Lion (English); printed form: BAL-0252-V011
- generous lion (English); phrase key: BAL-0252-V011
- generous Mare (English); printed form: BAL-0252-V006
- generous mare (English); phrase key: BAL-0252-V006
- generous melancholy (English); phrase key: BAL-0252-V009
- generous part (English); phrase key: BAL-0252-V008
- generous spirit (English); phrase key: BAL-0252-V001
- generous spirits (English); printed form: BAL-0252-V001
- generous wine (English); phrase key: BAL-0252-V004
- generous wines (English); printed form: BAL-0252-V004
- gentility (English); printed form; lemma key: BAL-0259-V007
- Gentility (English); printed form: BAL-0259-V007
- gentility and gentry (English); family key: BAL-0259-V007
- gentleman (English); printed form; lemma key: BAL-0259-V013
- Gentleman (English); printed form: BAL-0259-V013
- Gentry (English); printed form: BAL-0259-V007
- gentry (English); lemma key: BAL-0259-V007
- ghostly fathers (English); printed form; phrase key: BAL-0242-V051
- gift (English); printed form: BAL-0230-V001, BAL-0230-V003, BAL-0230-V004; lemma key: BAL-0230-V001, BAL-0230-V002, BAL-0230-V003, BAL-0230-V005
- gifts (English); printed form: BAL-0230-V001, BAL-0230-V002, BAL-0230-V005
- Give entertainment; hospitality (English); phrase key: BAL-0273-V003
- Give entertainment; receive visitors (English); phrase key: BAL-0273-V003
- give in evidence (English); printed form: BAL-0279-V008
- Give in evidence (English); phrase key: BAL-0279-V008
- give or take horns (English); phrase key: BAL-0243-V003
- given or taken horns (English); printed form: BAL-0243-V003
- gives entertainment (English); printed form: BAL-0273-V003
- glas (English); printed form: BAL-0225-V005
- glased (English); printed form: BAL-0225-V025
- glass (English); printed form: BAL-0225-V001, BAL-0225-V006, BAL-0225-V007, BAL-0225-V008, BAL-0225-V009, BAL-0225-V017, BAL-0225-V019, BAL-0225-V020, BAL-0225-V022, BAL-0225-V023, BAL-0225-V024; lemma key: BAL-0225-V001, BAL-0225-V005, BAL-0225-V006, BAL-0225-V007, BAL-0225-V008, BAL-0225-V009, BAL-0225-V015, BAL-0225-V017, BAL-0225-V018, BAL-0225-V019, BAL-0225-V020, BAL-0225-V022, BAL-0225-V023, BAL-0225-V024
- glass-man (English); lemma key: BAL-0225-V026
- Glass-mans (English); printed form: BAL-0225-V026
- glasse (English); printed form: BAL-0225-V007, BAL-0225-V015, BAL-0225-V022

- glasses (English); printed form: BAL-0225-V008, BAL-0225-V009, BAL-0225-V018
- glaze (English); lemma key: BAL-0225-V025
- glew or lime (English); printed form; phrase key: BAL-0211-V011
- Gnatho (English); lemma key: BAL-0281-V008
- Gnathoes (English); printed form: BAL-0281-V008
- Gnathoe’s (English); printed form: BAL-0281-V008
- Go not to law without great cause (English); printed form: BAL-0294-V029
- go to law (English); phrase key: BAL-0294-V029
- golden chain (English); printed form: BAL-0200-V018, BAL-0200-V019
- golden chain of created dependence (English); phrase key: BAL-0200-V019
- golden chain of inspired love (English); phrase key: BAL-0200-V018
- good estate (English); printed form: BAL-0274-V006
- Good estate; bodily well-being (English); family key: BAL-0274-V006
- Good estate; welfare (English); family key: BAL-0274-V006
- Gossip (English); printed form: BAL-0239-V004
- gossip (English); lemma key: BAL-0239-V001, BAL-0239-V002, BAL-0239-V003, BAL-0239-V004
- gossipping (English); printed form: BAL-0239-V003
- Gossips (English); printed form: BAL-0239-V001, BAL-0239-V002
- gossips (English); printed form: BAL-0239-V002
- governor (English); lemma key: BAL-0242-V037
- Governours (English); printed form: BAL-0242-V037
- graft hornes (English); printed form: BAL-0243-V004
- graft horns (English); printed form; phrase key: BAL-0243-V004
- great clerk (English); printed form: BAL-0268-V001
- Greek Galiard (English); printed form: BAL-0205-V008
- Greek galliard (English); phrase key: BAL-0205-V008
- green sickness (English); printed form; lemma key: BAL-0217-V001
- Greeting kisses (English); phrase key: BAL-0204-V015
- guardian (English); lemma key: BAL-0242-V011
- guardians (English); printed form: BAL-0242-V011
- hamatis donis (Latin); printed form; phrase key: BAL-0230-V016
- hard censures (English); printed form: BAL-0266-V007
- hate (English); printed form; lemma key: BAL-0246-V007
- Hatred (English); printed form: BAL-0246-V006
- hatred (English); lemma key: BAL-0246-V006
- Have peace with all men, war with vice (English); printed form: BAL-0296-V002
- he wooes up (English); printed form: BAL-0203-V016
- head tire (English); printed form; phrase key: BAL-0213-V004
- hereditary slavery (English); family key: BAL-0241-V008
- hereditary slaves (English); printed form: BAL-0241-V008
- Heroical (English); printed form: BAL-0201-V003
- heroical love (English); family key: BAL-0201-V005; phrase key: BAL-0200-V015
- heroical love causing melancholy (English); phrase key: BAL-0201-V004
- heroical melancholy (English); family key: BAL-0201-V003
- Heroicall Love (English); printed form: BAL-0200-V015, BAL-0201-V005
- Heroicall love causing Melancholy (English); printed form: BAL-0201-V004
- hilaritatis dulce seminarium (Latin); printed form: BAL-0220-V021
- Hilaritatis dulce seminarium (Latin); phrase key: BAL-0220-V021
- his arrows could not pierce them (English); printed form: BAL-0216-V006
- hold one’s peace (English); phrase key: BAL-0296-V020

- hold their peace (English); printed form: BAL-0296-V020
- homeliness (English); printed form: BAL-0226-V006
- homely (English); printed form: BAL-0226-V001, BAL-0226-V002, BAL-0226-V005, BAL-0226-V007; lemma key: BAL-0226-V001, BAL-0226-V002, BAL-0226-V003, BAL-0226-V004, BAL-0226-V005, BAL-0226-V006, BAL-0226-V007
- homely attired (English); printed form: BAL-0226-V002
- homely embracings (English); printed form: BAL-0226-V007
- homely outside (English); printed form: BAL-0226-V003
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- honest disport (English); printed form: BAL-0205-V006
- Honest disport (English); phrase key: BAL-0205-V006
- Honest emulation (English); printed form: BAL-0249-V003
- honest emulation (English); phrase key: BAL-0249-V003
- Honor (English); printed form: BAL-0259-V003, BAL-0259-V027
- honor (Latin); printed form: BAL-0259-V019; lemma key: BAL-0259-V018, BAL-0259-V019, BAL-0259-V025
- honor est in honorante (Latin); printed form; phrase key: BAL-0259-V018
- honorable (English); printed form: BAL-0259-V005
- HONORATISSIMO (Latin); printed form: BAL-0259-V005
- honoratus (Latin); lemma key: BAL-0259-V005
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- honos (Latin); printed form: BAL-0259-V018
- honour (English); printed form: BAL-0259-V001, BAL-0259-V004, BAL-0259-V027; lemma key: BAL-0259-V001, BAL-0259-V004
- Honour as title (English); family key: BAL-0259-V003
- Honour personified (English); family key: BAL-0259-V027
- honourable (English); lemma key: BAL-0259-V005
- honours (English); printed form: BAL-0259-V002, BAL-0259-V004; lemma key: BAL-0259-V002
- horn mad (English); printed form; phrase key: BAL-0243-V006
- hornbook (English); lemma key: BAL-0243-V014
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- horto meo (Latin); printed form: BAL-0217-V004
- Hortus (Latin); lemma key: BAL-0217-V004
- humane authors (English); printed form: BAL-0277-V003
- humane Authors (English); printed form: BAL-0277-V003
- Humane authors (English); phrase key: BAL-0277-V003
- humane learning (English); printed form: BAL-0277-V005
- Humane learning (English); phrase key: BAL-0277-V005
- Humanitas; civil cultivation (Latin); family key: BAL-0277-V008
- Humanitas; human condition (Latin); family key: BAL-0277-V010
- Humanitas; humane cultivation (Latin); family key: BAL-0277-V006
- humanitate (Latin); printed form: BAL-0277-V006
- humanitatem (Latin); printed form: BAL-0277-V010
- humanitatis (Latin); printed form: BAL-0277-V008
- humanitatis cultu (Latin); printed form: BAL-0293-V023
- humanitatis cultus (Latin); phrase key: BAL-0293-V023
- humanity (English); printed form: BAL-0277-V001, BAL-0277-V007
- Humanity (English); printed form: BAL-0277-V001
- Humanity; classical learning (English); family key: BAL-0277-V001

- Humanity; humane conduct (English); family key: BAL-0277-V007
- Humanity; humane learning (English); family key: BAL-0277-V001
- Humanity; secular learning (English); family key: BAL-0277-V001
- hunger is not ambitious (English); printed form: BAL-0244-V014
- Hymen (English anatomical term derived from Greek); printed form: BAL-0234-V051
- hymen (English anatomical term derived from Greek); lemma key: BAL-0234-V051
- hymen (Latin); lemma key: BAL-0234-V051
- Hymen (Latin invocation of a Greek-named deity); printed form: BAL-0234-V033
- Hymen / Hymenaeus (Latin invocation of a Greek-named deity); family key: BAL-0234-V033
- Hymenaeus (Greek-derived Latin wedding-song name in English); lemma key: BAL-0234-V032
- hymenis (Latin); printed form: BAL-0234-V051
- Hymenæus (Greek-derived Latin wedding-song name in English); printed form: BAL-0234-V032
- Hæredipeta (Latin); lemma key: BAL-0281-V011
- Hæredipetæ (Latin); printed form: BAL-0281-V011
- idem calamo quod in mente (Latin); printed form: BAL-0282-V003
- Idem calamo quod in mente (Latin); phrase key: BAL-0282-V003
- ideots (English); printed form: BAL-0278-V013
- idiot (English); printed form: BAL-0278-V002, BAL-0278-V003, BAL-0278-V006
- Idiot (English); printed form: BAL-0278-V006, BAL-0278-V009, BAL-0278-V010
- Idiot. (Latin abbreviated title); printed form: BAL-0278-V012
- Idiot; acquired cultivation (English); family key: BAL-0278-V010
- Idiot; alleged intellectual limitation (English); family key: BAL-0278-V013
- Idiot; damaged by mockery (English); family key: BAL-0278-V009
- Idiot; disparaging judgment (English); family key: BAL-0278-V002
- Idiot; dogmatic judgment (English); family key: BAL-0278-V002
- Idiot; hostile account of Socrates (English); family key: BAL-0278-V003
- Idiot; ignorant professional (English); family key: BAL-0278-V006
- Idiot; inverted worldly judgment (English); family key: BAL-0278-V002
- Idiot; neglect of religion (English); family key: BAL-0278-V011
- Idiot; nobility without merit (English); family key: BAL-0278-V006
- Idiot; practical ignorance (English); family key: BAL-0278-V005
- Idiot; professional ignorance (English); family key: BAL-0278-V004
- Idiot; public or practical incompetence (English); family key: BAL-0278-V005
- Idiot; religious ignorance (English); family key: BAL-0278-V011
- Idiot; scholar under ridicule (English); family key: BAL-0278-V007
- Idiot; sectarian self-esteem (English); family key: BAL-0278-V002
- Idiot; unlearned person (English); family key: BAL-0278-V001
- Idiot; unworthy patron (English); family key: BAL-0278-V006
- Idiot; worth versus rank (English); family key: BAL-0278-V005
- Idiota; bibliographical title (Latin); lemma key: BAL-0278-V012
- Idiota; bibliographical title (Latin abbreviated title); lemma key: BAL-0278-V012
- Idiota; ignorant charlatan (Latin); lemma key: BAL-0278-V008
- Idiota; unlearned degree candidate (Latin); lemma key: BAL-0278-V008
- Idiota; unlearned intruder (Latin); lemma key: BAL-0278-V008
- idiotis (Latin); printed form: BAL-0278-V008
- idiots (English); printed form: BAL-0278-V001, BAL-0278-V002, BAL-0278-V004, BAL-0278-V005

- Idiots (English); printed form: BAL-0278-V001, BAL-0278-V004, BAL-0278-V006, BAL-0278-V007, BAL-0278-V011
- Idiotæ (Latin); printed form: BAL-0278-V008, BAL-0278-V012
- if it be taken in time, it may be helped (English); printed form: BAL-0201-V019
- ignobiles (Latin); printed form: BAL-0259-V024
- ignobiles partes (Latin); printed form: BAL-0259-V017
- ignobilis (Latin); lemma key: BAL-0259-V024; phrase key: BAL-0259-V017
- ignoble (English); printed form; lemma key: BAL-0259-V017
- Ilishi (Latinized medical designation); printed form; lemma key: BAL-0201-V007
- imaginatio læsa (Latin); printed form: BAL-0201-V012
- Imagined beauty (English); phrase key: BAL-0202-V008
- Immortal hate (English); printed form: BAL-0246-V018
- immortal hate (English); phrase key: BAL-0246-V018
- Immortale odium (Latin); printed form: BAL-0246-V018
- immortale odium (Latin); phrase key: BAL-0246-V018
- impaired imagination (Latin); phrase key: BAL-0201-V012
- importunate (English); printed form; lemma key: BAL-0231-V016
- importune (English); printed form; lemma key: BAL-0231-V016
- importune (Latin); printed form; lemma key: BAL-0231-V022
- importunely (English); printed form; lemma key: BAL-0231-V021
- importunitas (Latin); lemma key: BAL-0231-V016
- importunitate (Latin); printed form: BAL-0231-V016
- Importunity (English); printed form: BAL-0231-V016
- importunity (English); printed form; lemma key: BAL-0231-V016
- importuno (Latin); printed form: BAL-0231-V023
- importunus (Latin); printed form; lemma key: BAL-0231-V023
- impotency (English); printed form: BAL-0210-V002; lemma key: BAL-0210-V005, BAL-0210-V006
- Impotency (English); printed form: BAL-0210-V005, BAL-0210-V006
- impotens (Latin); lemma key: BAL-0210-V001
- impotent (English); printed form; lemma key: BAL-0210-V002, BAL-0210-V003, BAL-0210-V004, BAL-0210-V008
- impotentem (Latin); printed form: BAL-0210-V001
- Impotentia gubernandi (Latin); printed form: BAL-0210-V007, BAL-0290-V007
- impotentia gubernandi (Latin); phrase key: BAL-0210-V007, BAL-0290-V007
- impotently (English); printed form: BAL-0210-V002
- Impropriation (English); phrase key: BAL-0267-V002
- impropriations (English); printed form: BAL-0267-V002
- impudent (English); printed form; lemma key: BAL-0257-V017
- Impudice (Latin); printed form: BAL-0257-V017
- impudicus (Latin); lemma key: BAL-0257-V017
- in esse and posse (Latin); printed form: BAL-0280-V005
- In esse and posse (Latin); phrase key: BAL-0280-V005
- in her smock (English); printed form; phrase key: BAL-0238-V011
- in honore (Latin); printed form; phrase key: BAL-0259-V018
- in politicis (Latin); printed form; phrase key: BAL-0291-V013
- in procinctu (Latin); printed form; phrase key: BAL-0296-V017
- in revenge (English); printed form: BAL-0256-V004
- In sacro bello hoc quod stili mucrone agitur (Latin); printed form: BAL-0296-V013
- in someone’s gift (English); phrase key: BAL-0230-V004
- inamoured (English); family key: BAL-0200-V016

- Incestos (Latin); printed form: BAL-0236-V021
- incestus (Latin); lemma key: BAL-0236-V021
- Incitamentum libidinis (Latin); printed form; phrase key: BAL-0205-V004
- incontinency (English); printed form; lemma key: BAL-0236-V025
- Indent; contract by indenture (English); lemma key: BAL-0279-V007
- indented (English); printed form: BAL-0279-V007
- Indenture (English); printed form; lemma key: BAL-0279-V007
- indifferens (Latin); printed form; lemma key: BAL-0253-V008
- indifferent (English); printed form; lemma key: BAL-0253-V001, BAL-0253-V003, BAL-0253-V005, BAL-0253-V008
- indifferent arbitrators (English); printed form: BAL-0253-V009, BAL-0294-V009; phrase key: BAL-0253-V009
- indifferent between (English); phrase key: BAL-0253-V007
- indifferent betwixt two suiters (English); printed form: BAL-0253-V007
- indifferently (English); printed form; lemma key: BAL-0253-V004
- indigeo (Latin); lemma key; phrase key: BAL-0258-V007
- indigere (Latin); printed form: BAL-0258-V007
- individual (English); lemma key: BAL-0240-V001
- individuall (English); printed form: BAL-0240-V001
- individuo (Latin); printed form: BAL-0240-V005
- individuum (Latin); lemma key: BAL-0240-V005
- individuum (Latin noun in English syntax); printed form; lemma key: BAL-0240-V004
- indivisibile (Latin); printed form: BAL-0240-V013
- indivisibilis (Latin); lemma key: BAL-0240-V013
- indotata (Latin); printed form: BAL-0238-V004
- indotatam (Latin); printed form: BAL-0238-V004
- Indotatas (Latin); printed form: BAL-0238-V004
- indotatus (Latin); printed form; lemma key: BAL-0238-V004
- inescate (English); printed form; lemma key: BAL-0211-V014
- infamet (Latin); printed form: BAL-0250-V016
- infamia and bona fama (Latin); phrase key: BAL-0250-V009
- infamo (Latin); lemma key: BAL-0250-V016
- infamous obloquies (English); printed form; phrase key: BAL-0250-V017
- infamy (English); printed form; lemma key: BAL-0250-V007
- infirmity of the beholder (English); printed form: BAL-0202-V016
- inforced temperance (English); printed form: BAL-0235-V024
- ingeniorum cos (Latin); printed form; phrase key: BAL-0249-V004
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- Nunnes (English); printed form: BAL-0235-V011
- Nuntius Animatus (Latin); printed form; phrase key: BAL-0211-V009
- nupta (Latin); lemma key: BAL-0234-V049
- nupta est (Latin); printed form: BAL-0234-V021
- nuptiae (Latin); lemma key: BAL-0234-V001, BAL-0234-V028
- nuptial love (English); printed form; phrase key: BAL-0234-V008
- nuptial rites (English); phrase key: BAL-0234-V029
- nuptiall love (English); printed form: BAL-0234-V008
- nuptiall rites (English); printed form: BAL-0234-V029
- nuptials (English); printed form; lemma key: BAL-0234-V028
- nuptiæ (Latin); printed form: BAL-0234-V001, BAL-0234-V028
- nuptæ (Latin); printed form: BAL-0234-V049
- obligation (English); printed form: BAL-0279-V001, BAL-0279-V009
- Obligation; binding pledge (English); family key: BAL-0279-V009
- Obligation; written bond (English); family key: BAL-0279-V001
- occasio (Latin); printed form: BAL-0231-V006; lemma key: BAL-0231-V006, BAL-0231-V007
- Occasio (Latin); printed form: BAL-0231-V007
- occasion (English); printed form: BAL-0231-V001, BAL-0231-V002, BAL-0231-V003, BAL-0231-V005; lemma key: BAL-0231-V001, BAL-0231-V002, BAL-0231-V003, BAL-0231-V004, BAL-0231-V005, BAL-0231-V014
- occasion / opportunity (English); family key: BAL-0231-V003
- occasionem (Latin); printed form: BAL-0231-V007
- occasions (English); printed form: BAL-0231-V001, BAL-0231-V004, BAL-0231-V014
- odio habere (Latin); phrase key: BAL-0246-V017
- Oeconomical (English); printed form: BAL-0290-V013
- oeconomical (English); lemma key: BAL-0290-V013
- of commodity (English); printed form: BAL-0271-V005
- Of commodity (English); phrase key: BAL-0271-V005

- offensive war (English); phrase key: BAL-0296-V001
- offensive wars (English); printed form: BAL-0296-V001
- officious (English); printed form: BAL-0204-V012
- Officious kisses (English); family key: BAL-0204-V012
- omnium horarum homines (Latin); printed form; phrase key: BAL-0262-V004
- one Cupid (English); printed form: BAL-0216-V014
- opes (Latin); printed form; lemma key: BAL-0258-V010
- opibus (Latin); printed form: BAL-0258-V010
- Opinio facit medicos (Latin); printed form: BAL-0250-V015
- opinio facit medicos (Latin); phrase key: BAL-0250-V015
- opportuna (Latin); printed form: BAL-0231-V017, BAL-0231-V018
- opportunaque (Latin); printed form: BAL-0231-V017
- opportune (English); printed form; lemma key: BAL-0231-V010, BAL-0231-V011
- opportunely (English); printed form; lemma key: BAL-0231-V011, BAL-0231-V012
- opportunitas (Latin); printed form; lemma key: BAL-0231-V009
- opportunity (English); printed form: BAL-0231-V008, BAL-0231-V013, BAL-0231-V015, BAL-0231-V019; lemma key: BAL-0231-V008, BAL-0231-V013, BAL-0231-V015
- opportunity / occasion (English); family key: BAL-0231-V019
- opportunity and importunity (English); printed form: BAL-0203-V003
- Opportunity and importunity (English); phrase key: BAL-0203-V003
- opportunum (Latin); printed form: BAL-0231-V018
- opportunus (Latin); lemma key: BAL-0231-V017, BAL-0231-V018
- opulentia (Latin); printed form; lemma key: BAL-0258-V011
- Opulentia (Latin name in English); printed form; lemma key: BAL-0258-V011
- Order (English); printed form: BAL-0235-V023
- order (English); lemma key: BAL-0235-V023
- orphan (English); lemma key: BAL-0242-V009
- orphans (English); printed form: BAL-0242-V009
- osculum charitatis (Latin); printed form: BAL-0204-V011
- our books like beauty (English); printed form: BAL-0202-V001
- out of favour (English); printed form; phrase key: BAL-0207-V005
- out sides (English); printed form: BAL-0262-V002
- out-sides (English); printed form: BAL-0262-V002
- outside (English); lemma key: BAL-0262-V002
- outward carriage (English); printed form: BAL-0228-V004
- over-match (English); printed form; lemma key: BAL-0234-V004
- over-weening conceit (English); printed form: BAL-0221-V004
- overseer (English); lemma key: BAL-0242-V037
- overseers (English); printed form: BAL-0242-V037
- owe malice (English); phrase key: BAL-0246-V008
- owes him malice (English); printed form: BAL-0246-V008
- Pace (Latin); printed form: BAL-0296-V022
- Pace mihi liceat (Cœlestes) dicere vestrâ (Latin); printed form: BAL-0296-V027
- pace vestra (Latin); phrase key: BAL-0296-V027
- pacifico (Latin); printed form: BAL-0296-V024
- pacificus (Latin); lemma key: BAL-0296-V024
- pacified (English); printed form: BAL-0296-V023
- pacifies (English); printed form: BAL-0296-V023
- pacify (English); lemma key: BAL-0296-V023
- paleness, leanness, driness (English); printed form: BAL-0201-V013

- parasite (English); printed form: BAL-0281-V002, BAL-0281-V006, BAL-0281-V009, BAL-0281-V012
- Parasite (English); printed form: BAL-0281-V005; lemma key: BAL-0281-V001, BAL-0281-V002, BAL-0281-V003, BAL-0281-V004, BAL-0281-V005, BAL-0281-V006, BAL-0281-V009, BAL-0281-V010, BAL-0281-V012; phrase key: BAL-0281-V003
- Parasites (English); printed form: BAL-0281-V001, BAL-0281-V004, BAL-0281-V005
- parasites (English); printed form: BAL-0281-V001, BAL-0281-V002, BAL-0281-V003, BAL-0281-V005, BAL-0281-V006, BAL-0281-V010
- parasites, parasites, parasite (English); printed form: BAL-0281-V003
- Parasiti (Latin); printed form: BAL-0281-V007
- Parasitical (English); lemma key: BAL-0281-V013
- parasiticall (English); printed form: BAL-0281-V013
- parasitis (Latin); printed form: BAL-0281-V007
- parasitorum (Latin); printed form: BAL-0281-V007
- parasitum (Latin); printed form: BAL-0281-V009
- Parasitus (Latin); lemma key: BAL-0281-V007, BAL-0281-V009
- parchment nobility (English); printed form; phrase key: BAL-0259-V008
- parchment roll (English); phrase key: BAL-0259-V008
- parchment row (English); printed form: BAL-0259-V008
- parens (Latin); lemma key: BAL-0242-V018, BAL-0242-V022, BAL-0242-V026, BAL-0242-V027, BAL-0242-V040
- parent (English); lemma key: BAL-0242-V018, BAL-0242-V022, BAL-0242-V040, BAL-0242-V045
- parentage (English); printed form; lemma key: BAL-0242-V038
- parentem (Latin); printed form: BAL-0242-V027
- parentes (Latin); printed form: BAL-0242-V018, BAL-0242-V022
- parents (English); printed form: BAL-0242-V018, BAL-0242-V040, BAL-0242-V045
- Parents (English); printed form: BAL-0242-V022
- parentum (Latin); printed form: BAL-0242-V026, BAL-0242-V040
- parity (English); printed form; lemma key: BAL-0292-V005
- Parrhesia (Latin (Greek-derived noun)); lemma key: BAL-0282-V001
- parrhesiam (Latin (Greek-derived noun)); printed form: BAL-0282-V001
- pater (Latin); printed form; lemma key: BAL-0242-V024
- pathetical (English); printed form: BAL-0232-V001, BAL-0232-V003; lemma key: BAL-0232-V001, BAL-0232-V002, BAL-0232-V003, BAL-0232-V004, BAL-0232-V005
- Pathetical (English); printed form: BAL-0232-V005
- pathetical love speech (English); printed form: BAL-0232-V003
- patheticall (English); printed form: BAL-0232-V002
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- pathetically (English); printed form; lemma key: BAL-0232-V006
- patris (Latin); printed form: BAL-0242-V024
- patrizare / matrizare (Latin verbs in an English construction); family key: BAL-0242-V047
- patrizare or matrizare (Latin verbs in an English construction); printed form: BAL-0242-V047
- paucarum (Latin form quoted in editorial English); printed form: BAL-0234-V041
- paucorum (Latin); printed form: BAL-0234-V041
- paucus (Latin); lemma key: BAL-0234-V041
- paucus (Latin form quoted in editorial English); lemma key: BAL-0234-V041
- Pauper (Latin); printed form: BAL-0258-V004
- pauper (Latin); printed form; lemma key: BAL-0258-V004

- pauperem (Latin); printed form: BAL-0258-V004
- Pauperes (Latin); printed form: BAL-0258-V004
- Pauperiem (Latin); printed form: BAL-0258-V005
- pauperies (Latin); printed form; lemma key: BAL-0258-V005
- paupertas (Latin); printed form; lemma key: BAL-0258-V003
- paupertatem (Latin); printed form: BAL-0258-V003
- pax (English loanword); lemma key: BAL-0296-V028
- Pax (Latin); printed form: BAL-0296-V022, BAL-0296-V031; lemma key: BAL-0296-V031
- pax (Latin); lemma key: BAL-0296-V022
- Pax tablets (English); family key: BAL-0204-V002
- Paxes (English); printed form: BAL-0204-V002
- Paxes (English loanword); printed form: BAL-0296-V028
- peace (English); printed form; lemma key: BAL-0296-V002, BAL-0296-V021
- peace and war (English); family key: BAL-0296-V025
- peace of conscience (English); printed form; phrase key: BAL-0296-V021
- Peace of the Soul (English); printed form: BAL-0296-V021
- peace of the soul (English); phrase key: BAL-0296-V021
- peace with people; war with vice (English); family key: BAL-0296-V002
- Peace, war (English); printed form: BAL-0296-V025
- peaceable (English); printed form; lemma key: BAL-0296-V030
- peeces of perspective (English); printed form: BAL-0225-V012
- Penia (English); printed form; lemma key: BAL-0216-V001
- Penia (Greek name in English); lemma key: BAL-0258-V018
- Penia or poverty (Greek name in English); printed form: BAL-0258-V018
- per infamiam & bonam famam (Latin); printed form: BAL-0250-V009
- percacant (Latin); printed form: BAL-0265-V004
- percaco (Latin); lemma key: BAL-0265-V004
- perfection of the whole composition (English); printed form: BAL-0202-V004
- perfectly inamoured (English); printed form: BAL-0200-V016
- perspective (English); lemma key: BAL-0225-V002, BAL-0225-V011, BAL-0225-V012
- perspective glass (English); printed form: BAL-0225-V010; phrase key: BAL-0225-V010, BAL-0225-V011
- perspective glasses (English); printed form: BAL-0225-V011
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- perspective representations (English); family key: BAL-0225-V012
- Perspectives (English); printed form: BAL-0225-V002
- perspectives (English); printed form: BAL-0225-V002, BAL-0225-V011
- Pettefoggers (English); printed form: BAL-0294-V007
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- pettifoggers (English); printed form: BAL-0294-V007
- philauti (Latin (Greek-derived adjective)); printed form: BAL-0221-V001
- Philautia (Greek transliterated into Latin letters); printed form; lemma key: BAL-0221-V001
- Philautia (Latin sentence containing a Greek-derived noun); printed form; lemma key: BAL-0221-V003
- philautus (Latin (Greek-derived adjective)); lemma key: BAL-0221-V001
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- philologer (English); printed form: BAL-0277-V002
- Philologer (English); lemma key: BAL-0277-V002
- Philologers (English); printed form: BAL-0277-V002

- Philologia (Latin name in English syntax); printed form; lemma key: BAL-0277-V009
- Philologie (English); printed form: BAL-0277-V004
- Philology (English); printed form; lemma key: BAL-0277-V004
- Plant kisses and embraces (English); phrase key: BAL-0204-V005
- plausible (English); printed form: BAL-0283-V001, BAL-0283-V003, BAL-0283-V004, BAL-0283-V005, BAL-0283-V006, BAL-0283-V007, BAL-0283-V008, BAL-0283-V009, BAL-0283-V010, BAL-0283-V011
- Plausible (English); lemma key: BAL-0283-V001, BAL-0283-V003, BAL-0283-V004, BAL-0283-V005, BAL-0283-V006, BAL-0283-V007, BAL-0283-V008, BAL-0283-V009, BAL-0283-V010, BAL-0283-V011
- poetical (English); printed form; lemma key: BAL-0292-V006
- policie (English); printed form: BAL-0291-V001, BAL-0291-V002, BAL-0291-V003
- Policie (English); printed form: BAL-0291-V003
- policy (English); printed form: BAL-0291-V001, BAL-0291-V002, BAL-0291-V003; lemma key: BAL-0291-V001, BAL-0291-V002, BAL-0291-V003, BAL-0291-V011
- Policy (English); printed form: BAL-0291-V003, BAL-0291-V011
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- politice nobiles (Latin); phrase key: BAL-0259-V011
- politici (Latin); printed form: BAL-0291-V010
- Politici (Latin); printed form: BAL-0291-V010
- Politician (English); printed form: BAL-0291-V007
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- politick (English); printed form; lemma key: BAL-0291-V004, BAL-0291-V005, BAL-0291-V006
- politick bodies (English); printed form: BAL-0290-V002
- politicks (English); printed form: BAL-0291-V011
- politico imperio (Latin); printed form: BAL-0291-V012
- politics (English); lemma key: BAL-0291-V011
- politicum imperium (Latin); phrase key: BAL-0291-V012
- politicus (Latin); lemma key: BAL-0291-V010
- politicè nobiles (Latin); printed form: BAL-0259-V011
- politique (English); printed form: BAL-0291-V004, BAL-0291-V005
- Politiques (English); printed form: BAL-0291-V011
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- polygamy (English); printed form; lemma key: BAL-0234-V042
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- poor begger (English); printed form: BAL-0258-V001
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- poor in spirit (English); printed form; phrase key: BAL-0258-V016
- portion (English); printed form; lemma key: BAL-0238-V003, BAL-0238-V007, BAL-0238-V012, BAL-0238-V013
- Porus (English); printed form: BAL-0216-V001
- Porus and Penia (English); family key: BAL-0216-V001
- possessed by money (English); phrase key: BAL-0245-V007
- possessed by their money (English); printed form: BAL-0245-V007
- posterity (English); printed form; lemma key: BAL-0242-V005, BAL-0242-V006

- povertie (English); printed form: BAL-0258-V001
- Poverty (English); printed form: BAL-0258-V001, BAL-0258-V018; lemma key: BAL-0258-V018
- poverty (English); printed form: BAL-0258-V019; lemma key: BAL-0258-V001, BAL-0258-V019
- Poverty and base parentage (English); printed form: BAL-0258-V001
- poverty or want (English); printed form: BAL-0258-V001
- poverty, want, hunger (English); printed form: BAL-0258-V001
- power and act (English); family key: B3C-0056-V004
- Prebend (English); printed form; lemma key: BAL-0267-V017, BAL-0280-V008
- Prebends (English); printed form: BAL-0280-V008
- precedent Lapse (English); printed form: BAL-0267-V006
- prefer (English); printed form: BAL-0280-V012, BAL-0280-V017
- prefer their suites (English); printed form: BAL-0203-V011
- Prefer their suits (English); phrase key: BAL-0203-V011
- Prefer; advance (English); family key: BAL-0280-V010, BAL-0280-V012, BAL-0280-V014
- Prefer; further a pursuit (English); family key: BAL-0280-V017
- Prefer; recommend (English); family key: BAL-0280-V016
- preferment (English); printed form: BAL-0280-V001, BAL-0280-V004, BAL-0280-V010, BAL-0280-V011, BAL-0280-V015
- Preferment (English); lemma key: BAL-0280-V001, BAL-0280-V007, BAL-0280-V010, BAL-0280-V011, BAL-0280-V012, BAL-0280-V015
- Preferment; ecclesiastical advancement (English); family key: BAL-0280-V004
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- Present; nomination (English); family key: BAL-0267-V016
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- pretend (English); printed form; lemma key: BAL-0261-V006
- Priapism (Latin); lemma key: BAL-0219-V002, BAL-0219-V003
- Priapismus (Latin); printed form: BAL-0219-V002
- Proceed (English); lemma key: BAL-0280-V002
- proceeded (English); printed form: BAL-0280-V002
- procurations (English); printed form: BAL-0267-V010
- Procurations (English); phrase key: BAL-0267-V010
- prodant (Latin); printed form: BAL-0265-V008
- prodit (Latin); printed form: BAL-0265-V008
- prodo (Latin); lemma key: BAL-0265-V008
- profess poverty (English); phrase key: BAL-0258-V001
- professe povertie (English); printed form: BAL-0258-V001
- professed usurers (English); printed form: BAL-0289-V011
- professed Usurers (English); printed form: BAL-0289-V011
- Professed usurers (English); phrase key: BAL-0289-V011
- Profitable, Pleasant, Honest (English); printed form: BAL-0200-V013
- profitable, pleasant, honest love (English); phrase key: BAL-0200-V013
- progeniem (Latin); printed form: BAL-0242-V007
- progenies (Latin); lemma key: BAL-0242-V007
- Prognosticks of Love Melancholy (English); printed form: BAL-0201-V017

- prognostics of love melancholy (English); phrase key: BAL-0201-V017
- prole (Latin); printed form: BAL-0242-V041
- proles (Latin); lemma key: BAL-0242-V041
- proletaries (English); printed form: BAL-0284-V001
- proletariique (Latin); printed form: BAL-0284-V002
- Proletarius (Latin); lemma key: BAL-0284-V002
- Proletary (English); lemma key: BAL-0284-V001
- proling (English); printed form; lemma key: BAL-0294-V016
- Promotio (Latin); lemma key: BAL-0280-V013
- promotionem (Latin); printed form: BAL-0280-V013
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- proper (English); printed form: BAL-0227-V001, BAL-0227-V002, BAL-0227-V003, BAL-0227-V004, BAL-0227-V007, BAL-0227-V008, BAL-0227-V011, BAL-0227-V012, BAL-0227-V013; lemma key: BAL-0227-V001, BAL-0227-V002, BAL-0227-V003, BAL-0227-V004, BAL-0227-V005, BAL-0227-V007, BAL-0227-V008, BAL-0227-V009, BAL-0227-V010, BAL-0227-V011, BAL-0227-V012, BAL-0227-V013
- Proper (English); printed form: BAL-0227-V009
- proper affection (English); printed form: BAL-0227-V005
- proper passion (English); printed form: BAL-0227-V010
- properest (English); printed form: BAL-0227-V003
- properly (English); printed form; lemma key: BAL-0227-V007, BAL-0227-V009
- propernes of person (English); printed form: BAL-0227-V006
- properness (English); lemma key: BAL-0227-V006
- prospectives (English); printed form: BAL-0225-V012
- procœmium aut anticœnium (Latin); printed form: BAL-0204-V008
- pseudopolitician (English); lemma key: BAL-0291-V009
- Pseudopolititians (English); printed form: BAL-0291-V009
- Publius Cornutus (Latin personal-name wordplay in English); printed form; phrase key: BAL-0243-V011
- pudenda (Latin); lemma key: BAL-0257-V014
- pudenda & pœnitenda (Latin); printed form: BAL-0257-V016
- pudenda and pœnitenda (Latin); phrase key: BAL-0257-V016
- pudendis (Latin); printed form: BAL-0257-V014
- pudor (Latin); printed form: BAL-0257-V005, BAL-0257-V011; lemma key: BAL-0257-V005, BAL-0257-V011, BAL-0257-V015
- pudor aut juvat aut lædit (Latin); printed form; phrase key: BAL-0257-V008
- pudor malus (Latin); printed form; phrase key: BAL-0257-V009
- pudorem (Latin); printed form: BAL-0257-V005, BAL-0257-V015
- puer (Latin); lemma key: BAL-0242-V003
- pueri (Latin); printed form: BAL-0242-V003
- pulchritudo (Latin); printed form: BAL-0202-V019
- pulsus amatorius (Latin); printed form: BAL-0201-V014
- pupil (English); lemma key: BAL-0242-V008
- pupilli (Latin); printed form: BAL-0242-V008
- pupillis (Latin); printed form: BAL-0242-V008
- pupillus (Latin); lemma key: BAL-0242-V008
- pupils (English); printed form: BAL-0242-V008
- quaere peregrinum (Latin); phrase key: BAL-0261-V007
- quaestor (English); lemma key: BAL-0290-V012
- quarumlibet rerum inhonestam & insatiabilem cupiditatem (Latin); printed form; phrase key: BAL-0245-V004

- Quean (English); printed form: BAL-0212-V004
- quean (English); printed form: BAL-0212-V006, BAL-0212-V007, BAL-0212-V008; lemma key: BAL-0212-V004, BAL-0212-V006, BAL-0212-V007, BAL-0212-V008
- queans (English); printed form: BAL-0212-V007
- Questors (English); printed form: BAL-0290-V012
- quid pro quo (Latin); printed form; phrase key: BAL-0256-V007
- quietly (English); printed form; lemma key: BAL-0296-V030
- quiver (English); printed form: BAL-0216-V003
- quære peregrinum (Latin); printed form: BAL-0261-V007
- rabula forensis (Latin); phrase key: BAL-0294-V008
- rabulas forenses (Latin); printed form: BAL-0294-V008
- rational in power, not in act (English); printed form: B3C-0056-V004
- rational love (English); phrase key: BAL-0200-V010
- Rationall Love (English); printed form: BAL-0200-V010
- reasons (English); printed form: BAL-0202-V003
- reduce (English); printed form: BAL-0283-V002
- Reduce (English); lemma key: BAL-0283-V002
- rejoice at another’s mischief (English); phrase key: BAL-0246-V005
- rejoyce at other mens mischief (English); printed form: BAL-0246-V005
- rem dissimulare (Latin); phrase key: BAL-0248-V005
- rem dissimulavit (Latin); printed form: BAL-0248-V005
- rempub. (Latin); printed form: BAL-0290-V003
- Rempub. cœlestem (Latin); printed form: BAL-0290-V015
- renowned (English); printed form; lemma key: BAL-0250-V005
- repudiavit (Latin); printed form: BAL-0234-V044
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- reputation (English); printed form; lemma key: BAL-0250-V006
- res est operosa (Latin); printed form: BAL-0203-V010
- Res est operosa (Latin); phrase key: BAL-0203-V010
- Resp. (Latin); printed form: BAL-0290-V003
- respub. (Latin); printed form: BAL-0290-V003
- Respub. Christianopolitana (Latin); printed form: BAL-0292-V009
- respublica (Latin); printed form; lemma key: BAL-0290-V003
- respublica caelestis (Latin); phrase key: BAL-0290-V015
- Respublica Christianopolitana (Latin); phrase key: BAL-0292-V009
- restless stone of Ambition (English); printed form; phrase key: BAL-0244-V007
- Retained seed (English); phrase key: BAL-0220-V008
- revenge (English); printed form: BAL-0256-V001; lemma key: BAL-0256-V001; phrase key: BAL-0256-V004
- Revenge (English); printed form: BAL-0256-V001
- revenge such men take of their adversaries (English); printed form: BAL-0256-V004
- Revengeful anger (English); printed form: BAL-0256-V003
- revengeful anger (English); phrase key: BAL-0256-V003
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- verecundia (Latin); printed form; lemma key: BAL-0257-V010
- verecundia ignava (Latin); printed form; phrase key: BAL-0257-V010
- vindicate (English); printed form; lemma key: BAL-0256-V012
- vindicate her self (English); printed form: BAL-0256-V010
- vindicate himself (English); printed form: BAL-0256-V011
- vindicate oneself (English); phrase key: BAL-0256-V010, BAL-0256-V011
- vindicta (Latin); lemma key: BAL-0256-V002
- vindictam (Latin); printed form: BAL-0256-V002
- vindictæ (Latin); printed form: BAL-0256-V002
- vinum generosum (Latin); phrase key: BAL-0252-V004
- Vinum imprimis generosum (Latin); printed form: BAL-0252-V004
- virgines (Latin); printed form: BAL-0235-V006
- virginitas (Latin); printed form; lemma key: BAL-0235-V005
- virginitie (English); printed form: BAL-0235-V005
- Virginity (English); printed form: BAL-0235-V005
- virginity (English); lemma key: BAL-0235-V005
- virgo (Latin); lemma key: BAL-0235-V006
- vitiosa æmulatio (Latin); phrase key: BAL-0249-V012
- vitiosa æmulatione (Latin); printed form: BAL-0249-V012
- vitiosus pudor (Latin); printed form; phrase key: BAL-0257-V003
- voluntary servant (English); phrase key: BAL-0241-V023
- voluntary servants (English); printed form: BAL-0241-V023
- vota (Latin); printed form: BAL-0235-V020
- Votaries (English); printed form: BAL-0235-V017
- votarii (Latin); printed form: BAL-0235-V017
- votarios (Latin); printed form: BAL-0235-V017
- votarius (Latin); lemma key: BAL-0235-V017
- votary (English); lemma key: BAL-0235-V017
- voti (Latin); printed form: BAL-0235-V019
- votivi (Latin); printed form: BAL-0235-V022
- votivus (Latin); lemma key: BAL-0235-V022
- voto cælibatus (Latin); printed form: BAL-0235-V016
- Votoque (Latin); printed form: BAL-0235-V019
- votum (Latin); printed form: BAL-0235-V019; lemma key: BAL-0235-V019, BAL-0235-V020
- votum caelibatus (Latin); phrase key: BAL-0235-V016
- Votum cœlibatus (Latin); printed form: BAL-0235-V016

- voveo (Latin); lemma key: BAL-0235-V021
- voverat (Latin); printed form: BAL-0235-V021
- vow (English); printed form; lemma key: BAL-0235-V014, BAL-0235-V015, BAL-0235-V018
- Vow (English); printed form: BAL-0235-V015
- vowed (English); printed form: BAL-0235-V018
- vows (English); printed form: BAL-0235-V014
- Vtopia (English); printed form: BAL-0292-V001
- vulgar complement (English); printed form: BAL-0229-V002
- war (English); lemma key: BAL-0296-V001
- warfare (English); printed form; lemma key: BAL-0296-V019
- warlike vertues (English); printed form: BAL-0296-V011
- warlike virtues (English); phrase key: BAL-0296-V011
- wars (English); printed form: BAL-0296-V001
- Wars (English); printed form: BAL-0296-V001
- wealth (English); printed form; lemma key: BAL-0258-V002
- wed (English); printed form; lemma key: BAL-0234-V005
- wed / marry / wive (English); family key: BAL-0234-V005
- wedding (English); printed form; lemma key: BAL-0234-V007
- wedlock (English); lemma key: BAL-0234-V006
- wedlocks (English); printed form: BAL-0234-V006
- weed (English); printed form; lemma key: BAL-0213-V006
- weed of Covetousness (English); printed form; phrase key: BAL-0245-V006
- weeds (English); printed form: BAL-0213-V006
- well manured (English); printed form: BAL-0295-V001
- whether love do mortal men more harm then good (English); printed form: BAL-0201-V016
- whether love is a disease (Latin); phrase key: BAL-0201-V009
- wilful poverty (English); phrase key: BAL-0258-V019
- wilfull poverty (English); printed form: BAL-0258-V019
- wink at (English); printed form; phrase key: BAL-0243-V016
- wise woman (English); printed form; phrase key: BAL-0211-V007
- with an apple wooes me (English); printed form: BAL-0203-V008
- wittal (English); printed form; lemma key: BAL-0243-V001
- wittall (English); printed form: BAL-0243-V001
- witty (English); printed form; lemma key: BAL-0292-V011
- wiving (English); printed form: BAL-0234-V005
- woed (English); printed form: BAL-0203-V005
- Woed and woe; redirected wooing (English); family key: BAL-0203-V018
- woed, or woe (English); printed form: BAL-0203-V018
- woing (English); printed form: BAL-0203-V005
- womb (English); printed form: BAL-0218-V001, BAL-0218-V009
- Womb (English); lemma key: BAL-0218-V001, BAL-0218-V009
- Woo; wooe; woed; woing (English); family key: BAL-0203-V005
- wooe (English); printed form: BAL-0203-V005
- wooed (English); printed form: BAL-0203-V014
- Wooing as woe (English); phrase key: BAL-0203-V012
- Wooing through a token (English); phrase key: BAL-0203-V008
- wooing woing (English); printed form: BAL-0203-V012
- worshipful (English); printed form; lemma key: BAL-0259-V021
- writings as children (Greek); family key: BAL-0242-V049

- yield to the time (English); printed form: BAL-0288-V009
- Yield to the time (English); phrase key: BAL-0288-V009
- Ædiles (English); printed form: BAL-0290-V011
- æmula (Latin); printed form: BAL-0249-V007
- æmulandum (Latin); printed form: BAL-0249-V008
- æmulantur (Latin); printed form: BAL-0249-V006
- æmulari (Latin); printed form: BAL-0249-V006
- Æmulatio (Latin); printed form: BAL-0249-V005
- æmulatio (Latin); printed form: BAL-0249-V010; lemma key: BAL-0249-V005, BAL-0249-V010, BAL-0249-V011
- æmulationem (Latin); printed form: BAL-0249-V011
- æmulor (Latin); lemma key: BAL-0249-V006, BAL-0249-V008
- æmulus (Latin); lemma key: BAL-0249-V007
- æquabile jus (Latin); printed form; phrase key: BAL-0294-V015
- κακοζηλία (Greek); lemma key: BAL-0249-V001
- κακοζηλίαν (Greek); printed form: BAL-0249-V001
- κατ’ ἐξοχήν (Greek); printed form; phrase key: BAL-0259-V012
- παῖδας ἐγὼ λόγους ἐγεννησάμην (Greek); printed form: BAL-0242-V049
- πενία (Greek); printed form; lemma key: BAL-0258-V012
- πενίας (Greek); printed form: BAL-0258-V012
- συζυγία (Greek, followed by a Latin causal phrase); printed form; lemma key: BAL-0234-V012
- φιλαργυρία (Greek); printed form; lemma key: BAL-0245-V002
- φιλεῖν (Greek); printed form: BAL-0200-V005
- ἐντελέχεια (Greek); printed form; lemma key: B3C-0056-V001
- ἐπιχαιρεκακία (Greek); printed form: BAL-0246-V004
- ἐπιχαιρεκακία (epichairekakia) (Greek); lemma key: BAL-0246-V004
- ἐρᾶν (Greek); printed form: BAL-0200-V006
- ’Tis one thing to be rich, another to be covetous (English); printed form: BAL-0245-V005

Related titles and topics

These routes lead to explained sections or supplementary notes. They do not add main articles or claim that an editorial title is an exact source form.

- Actuality → Actuality; supplementary note to earlier article · BAL-0056
- Art → Art and artificial; earlier title · BAL-0206
- Artificial → Art and artificial; earlier title · BAL-0206
- Catoptrics and perspectives → Glass; earlier title · BAL-0225
- Desperate → Desperate; supplementary note to earlier article · BAL-0076
- Divorce → Marriage; explained subsection · BAL-0234
- Divorce and separation → Marriage; explained subsection · BAL-0234
- Epichairekakia → Envy, malice and hatred; earlier title · BAL-0246
- Feral → Feral; supplementary note to earlier article · BAL-0095
- Judicial and judicious → Judicial and judicious; supplementary note to earlier article · BAL-0042
- Scruple → Scruple; supplementary note to earlier article · BAL-0053
- Separation → Marriage; explained subsection · BAL-0234

Original components

These labelled component routes lead to existing explanations. A component is not a separate gloss record or a claim that a whole phrase translates one word.

- A (original component; original marginal quotation; DJR-057-19; N04263): from; the preposition does not belong to inseparabilis → BAL-0240-V008
- a base beggers weed (original component; original body; DJR-136-48): Imagined poor clothing within a degrading dissuasion exercise. → BAL-0213-V006
- a base quean (original component; original body; DJR-052-40): A low woman: base supplies low and quean the contemptuous female designation. → BAL-0212-V008
- a cloth suite (original component; original body; DJR-090-25): A woollen set of clothes. → BAL-0286-V006
- a clown will be a clown (original component; original body; DJR-089-17): Qualified persistence of rusticity within the larger return to acquired merit. → BAL-0269-V005
- a clown, of no bringing up (original component; original body; DJR-035-16): A boor lacking upbringing; company's insult at refusal to drink, condemned by Burton. → BAL-0269-V003
- a confirmed Impotency (original component; original body; DJR-022-22): An established incapacity; confirmed adds established to Impotency. → BAL-0210-V006
- a fat Prebend (original component; original body; DJR-096-17): A lucrative cathedral position in the tale subsequently called fiction. → BAL-0280-V008
- a few silly Fishermen (original component; original body; DJR-155-28): Simple or unlearned. → BAL-0285-V015
- a Knights living (original component; original body; DJR-053-16): A knight's income; the article a is retained separately. → BAL-0280-V009
- a Living to the halves (original component; original body; DJR-047-15): An endowed office with only half its income. → BAL-0280-V003
- a mistress yet to come (original component; original body; DJR-120-14): A beloved sought but not yet known. → BAL-0208-V001
- a more plausible cause to beg (original component; original body; DJR-053-32): Alleged deceptive beggars seek a more credible reason for receiving alms. → BAL-0283-V005
- a more plausible holiday (original component; original body; DJR-158-06): Making Flora goddess of flowers is presented as a way to legitimize the celebration of her birthday. → BAL-0283-V008
- a most plausible argument (original component; original body; DJR-085-21): Louis XI's promised entertainment is presented as an inducement to Edward IV. → BAL-0283-V006
- a plausible sermon (original component; original body; DJR-151-34): A sermon's power to move a hearer joins visible beauty as a comparison for the far greater attraction of divine beauty. → BAL-0283-V003
- a rout of temporisers (original component; original body; DJR-009-15): People who change their outward allegiance or conduct opportunistically. → BAL-0288-V002
- a silly beggar (original component; original body; DJR-101-22): Humble or pitiable. → BAL-0285-V004
- a silly Chyrurgian (original component; original body; DJR-039-29): Simple or unlearned, without the learned physician's theoretical training. → BAL-0285-V001
- a silly contemptible sloven in apparel (original component; original body; DJR-010-15): Poor, insignificant or disregarded in social appearance. → BAL-0285-V008
- A silly fellow to look to (original component; original body; DJR-087-41): Insignificant or unimpressive in appearance. → BAL-0285-V008

- a silly old man (original component; original body; DJR-096-14): Poor or pitiable. → BAL-0285-V004
- a silly Sheep (original component; original body; DJR-111-20): Weak or defenceless. → BAL-0285-V002
- a silly soul (original component; original body; DJR-051-40): Simple or unsophisticated. → BAL-0285-V011
- a silly spectator (original component; original body; DJR-064-28): Gullible or inexperienced in recognizing deception. → BAL-0285-V006
- a sinfull silly soul (original component; original body; DJR-164-25): Poor, pitiable or helpless. → BAL-0285-V005
- a slut (original component; original body; DJR-055-36): A dirty or slovenly woman, distinct from harlot. → BAL-0212-V001
- a suit of apparel (original component; original body; DJR-121-38): A set of garments or clothes. → BAL-0286-V006
- a suitor in conceit (original component; original body; DJR-096-21): An applicant in imagination only. → BAL-0286-V008
- a usurer (original component; original body; DJR-016-42): A moneylender, here represented as an idle beneficiary of others' work. → BAL-0289-V004
- a very Idiot (original component; original body; DJR-084-15): Utter simpleton; very is an intensifier. → BAL-0278-V009
- a woman domineers (original component; original body; DJR-130-02): A woman exercises command over the lover; no original mistress token in this clause. Display has sentence-initial capitalization; this alias preserves source casing. → BAL-0208-V006
- ab igne (original component; original body; DJR-126-31): from fire → BAL-0233-V007
- about a sute (original component; original body; DJR-043-23): A petition or sustained application for favour, honour or office. → BAL-0286-V004
- absolute Utopian Common-wealth (original component; original body; DJR-085-20): Ideal or complete commonwealth of Utopia; absolute qualifies its imagined completeness, not a ruler's unlimited authority. → BAL-0292-V014
- absque ullo commodo (original component; original marginal quotation; DJR-069-15; N05067): Without any benefit; absent benefit belongs to hasty treatment, not a positive therapeutic claim. → BAL-0271-V008
- abunde (original component; original body; DJR-140-85): in abundance; distinct from the endowment adjective → BAL-0238-V009
- abuse (original component; original body; DJR-136-38): sexually dishonour or seduce in this passage; the word alone does not establish force → BAL-0236-V002
- accepi (original component; original body; DJR-139-18): I accepted → BAL-0238-V006
- accidens (original component; original marginal quotation; DJR-032-28; N02257): condition or attribute → BAL-0240-V007
- accident (original component; original body; DJR-027-26): accompaniment or condition, not a mishap → BAL-0240-V007
- accommodare se ad eum locum ubi nati sunt (original component; original body; DJR-007-14): Adapt or accommodate; present active infinitive, with reflexive se, themselves. → BAL-0288-V008
- act (original component; original body; DJR-167-08): exercise of the capacity → B3C-0056-V004
- ad (original component; original marginal quotation; DJR-074-24; N05472): to, in the preface-to construction → BAL-0225-V003
- ad nuptias (original component; original body; DJR-142-13): into marriage → BAL-0235-V016

- adamantine persequutor (original component; original body; DJR-158-14): Unyielding assailant; adjective and agent noun separately explained. → BAL-0215-V014
- ades (original component; original body; DJR-143-54): come or be present, the imperative in the wedding invocation → BAL-0234-V033
- adjuncts (original component; original body; DJR-129-76): descriptive additions or epithets → BAL-0232-V004
- adulterine druggs (original component; original body; DJR-099-14): adulterated or debased medicinal substances, a material rather than sexual sense → BAL-0236-V015
- adulterini mercatorum panni (original component; original marginal quotation; DJR-122-34; N09420): merchants' adulterated cloth, the full material noun phrase → BAL-0236-V015
- adulterous eye (original component; original body; DJR-120-29): a sexually directed gaze; the expression concerns use of the eye and does not establish a completed act → BAL-0236-V003
- affected (original component; original body; DJR-120-28): studied or consciously fashioned → BAL-0228-V008
- affection (original component; original body; DJR-057-06): disorder → BAL-0227-V005
- affections (original component; original body; DJR-093-32): passions → BAL-0241-V018
- affectus (original component; original body; DJR-141-04): affection → BAL-0241-V026
- Againe (original component; original body; DJR-026-37): also, the connective separate from liberty → BAL-0241-V043
- agitur (original component; original body; DJR-006-13): Sacred war, of the pen, with its point, and is waged, in Burton's refusal of endless written religious controversy. → BAL-0296-V013
- agrestibus (original component; original marginal quotation; DJR-131-50; N10265): From rustics, courteous: the transformation uses the shared makes in Cardano's attributed claim. → BAL-0293-V008
- alites (original component; original body; DJR-143-44): birds, the subject of the transferred marriage verb → BAL-0234-V035
- alius (original component; original marginal quotation; DJR-033-32; N02335): another; cause is supplied in the editorial note translation → BAL-0242-V019
- all manner of suits concerning Lovers were commenced (original component; original body; DJR-139-65): Petitions or requests; the construction also evokes legal proceedings. → BAL-0286-V014
- all plausible means (original component; original body; DJR-084-28): The means of attempting to restore a distressed person are to be gentle and compassionate at first. → BAL-0283-V001
- all Sutors (original component; original body; DJR-132-19): People courting a beloved. → BAL-0286-V013
- all to (original component; original body; DJR-136-49): Explicitly explained component; route to the full qualified construction, without asserting a new isolated modern equivalence. → BAL-0265-V002
- allied (original component; original body; DJR-157-04): joined in fellowship here, not specifically marriage kinship → BAL-0240-V012
- amando (original component; original marginal quotation; DJR-151-45; N12018): Being loved; ablative gerundive sharing Deo in the alternative, idiomatically in loving God. → BAL-0200-V022
- amans (original component; original body; DJR-128-45): Intended every, with printed omni retained although omnis is expected, and lover, respectively. → BAL-0296-V026
- amanti (original component; original body; DJR-131-31): to a lover; feminine reference supplied by miseræ → BAL-0230-V020

- amantium (original component; original marginal quotation; DJR-143-52; N11311): of lovers → BAL-0234-V028
- Amator (original component; original body; DJR-130-01): lover → BAL-0241-V023
- ambitioni (original component; original marginal quotation; DJR-093-32; N06965): to ambition → BAL-0241-V018
- ambitus (original component; original body; DJR-015-40): Explained component of the complete source construction; retain its grammar, attribution and local qualification. → BAL-0292-V015
- amicitiæ (original component; original body; DJR-152-12): of friendship → BAL-0229-V009
- amictæ (original component; original marginal quotation; DJR-094-42; N07055): dressed, agreeing with the girls → BAL-0235-V007
- amicæ (original component; original body; DJR-130-01): of the beloved woman, genitive singular → BAL-0241-V023
- Amor (original component; original body; DJR-139-64): Love → BAL-0216-V015
- amor (original component; original body; DJR-045-12): love → BAL-0221-V002
- amor (original component; original body; DJR-049-02): love → BAL-0241-V021
- amore (original component; original marginal quotation; DJR-126-52; N09799): with love, the ablative construction taking adulteri as its dependent genitive → BAL-0236-V005
- amorem (original component; original body; DJR-140-26): love, object of both verbs → BAL-0216-V016
- amores (original component; original body; DJR-124-35): loves, qualified as unchaste without necessarily implying close-kin intercourse → BAL-0236-V021
- amoris (original component; original body; DJR-152-12): of love → BAL-0229-V009
- amoris (original component; original marginal quotation; DJR-129-06; N10036): Of love in the original marginal formulation; the larger rule shares desires and refusals. → BAL-0294-V028
- amplexatur (original component; original body; DJR-168-38): He embraces; third-person singular deponent, divine subject from context. → BAL-0204-V017
- an earnest sutor to Eudocia (original component; original body; DJR-141-41): A man seeking marriage. → BAL-0286-V013
- an exhibition (original component; original body; DJR-081-20): Financial maintenance for institutions and teaching. → BAL-0275-V001
- an honest disport (original component; original body; DJR-124-47): An innocent or morally allowable amusement. → BAL-0205-V006
- an illiterate unworthy Idiot (original component; original body; DJR-047-21): Idiot fool, separately illiterate unlearned and unworthy. → BAL-0278-V006
- an impotent and raging lust (original component; original body; DJR-018-16): Burton’s separate English description of uncontrolled desire. → BAL-0210-V002
- an usurer (original component; original body; DJR-052-22): A lender at interest, included in a morally hostile catalogue. → BAL-0289-V004
- an Usurer (original component; original body; DJR-084-25): A moneylender, here a person reported as distressed after financial loss. → BAL-0289-V004
- an Usurer so troubled in minde (original component; original body; DJR-164-19): Moneylender, among occupations said to possess an accommodating conscience. → BAL-0289-V012
- and howsoever unlawful, yet to avoid a greater mischief, to be tolerated in policy, as usury, for the hardness of mens hearts (original component; original body; DJR-149-50): Interest-taking invoked as a politically tolerated practice despite religious objection. → BAL-0289-V013

- animarum (original component; original body; DJR-050-51): of souls; the modern supplies their from the children in context → BAL-0242-V017
- animi (original component; original marginal quotation; DJR-023-05; N01544): of mind → BAL-0230-V022
- animi (original component; original marginal quotation; DJR-023-05; N01544): of mind → BAL-0238-V014
- animi (original component; original body; DJR-082-26): Of the mind, modifying Pax in the Sleep quotation. → BAL-0296-V022
- animis (original component; original body; DJR-005-26): For minds, dative plural recipient rather than instrumental organs. → BAL-0282-V005
- annex (original component; original body; DJR-055-01): add or place alongside → BAL-0233-V008
- anticœnium (original component; original body; DJR-123-27): Appetizer or preliminary dish. → BAL-0204-V008
- apish (original component; original body; DJR-088-33): mockingly imitative → BAL-0229-V003
- apud (original component; original body; DJR-114-33): among, locating the conditional occurrence → BAL-0235-V017
- arbitrium (original component; original body; DJR-010-17): Discretion or judgment, and of the judge, respectively, in the complete at-the-judge's-discretion construction. → BAL-0294-V005
- arbitror (original component; original body; DJR-052-08): I consider, incorporated into I am one who considers → BAL-0241-V010
- arbitros (original component; original body; DJR-013-33): Shared or agreed-upon, and arbitrators; per supplies through in the complete construction. → BAL-0294-V009
- ardentior (original component; original body; DJR-123-48): too ardent, supplying the excess in the exceptional maxim about one's own wife → BAL-0236-V011
- arguit (original component; original body; DJR-005-09): Explicitly explained component; route to the full qualified construction, without asserting a new isolated modern equivalence. → BAL-0265-V007
- arma (original component; original body; DJR-009-24): Are silent, laws, and arms or armed conflict, respectively, in the attributed maxim. → BAL-0296-V010
- array (original component; original body; DJR-047-32): clothing or dress → BAL-0223-V009
- arriserit (original component; original marginal quotation; DJR-136-15; N10679): smiled favourably; on him supplied from context → BAL-0231-V006
- art (original component; original body; DJR-074-16): Skill in the negative cultivation claim; the breadth of the geographical assertion remains historical and qualified. → BAL-0295-V001
- art, and industry (original component; original body; DJR-169-28): Skill and effort: the two nouns contribute separate meanings. → BAL-0206-V016
- artes (original component; original body; DJR-134-08): arts, skills or devices → BAL-0216-V013
- arti (original component; original body; DJR-120-22): To art: dative singular, deliberate enhancement, governed by debeat. → BAL-0206-V014
- as a Loadstone doth Iron (original component; original body; DJR-024-26): Literal magnetic stone draws iron in the nutritive analogy. → BAL-0215-V001
- as an adamant doth iron (original component; original body; DJR-119-04): Beloved attracts spectator like a magnet drawing iron. → BAL-0215-V003
- as Erasmus well taxeth (original component; original body; DJR-049-01): Reproaches or censures; third-person singular verb. → BAL-0287-V001

- as Parasites to flatter and collogue with some great men (original component; original body; DJR-004-08): Writers flattering and ingratiating themselves with powerful patrons; other motives remain distinct. → BAL-0281-V004
- assiduam (original component; original body; DJR-093-32): unceasing → BAL-0241-V018
- at (original component; original marginal quotation; DJR-090-38; N06705): but → BAL-0241-V015
- atri humoris (original component; original marginal quotation; DJR-040-07; N02822): of black humour, in the historical causal model → BAL-0242-V021
- aucupantes (original component; original marginal quotation; DJR-125-65; N09705): watching or hunting for → BAL-0231-V018
- audet (original component; original body; DJR-053-05): dares → BAL-0241-V012
- aurea (original component; original body; DJR-090-17): golden, qualifying human property in the metaphor → BAL-0241-V017
- auribus (original component; original body; DJR-005-26): For ears, dative plural in the negated recipient phrase. → BAL-0282-V005
- Australi (original component; original body; DJR-015-38): Explained component of the complete source construction; retain its grammar, attribution and local qualification. → BAL-0292-V016
- aut (original component; original marginal quotation; DJR-036-20; N02592): or → BAL-0231-V022
- aut fœnerator qui nihil agat (original component; original marginal quotation; DJR-016-42; N01076): Moneylender; nominative singular. → BAL-0289-V006
- avarum (original component; original marginal quotation; DJR-084-25; N06208): Greedy; accusative singular adjective agreeing with fœneratorem, moneylender. → BAL-0289-V006
- band (original component; original body; DJR-143-27): bond, in the favourable marriage list → BAL-0234-V039
- band (original component; original body; DJR-167-17): Bond or binding pledge in the same accusation. → BAL-0279-V009
- barbaro fastu (original component; original marginal quotation; DJR-048-34; N03540): Uncultivated arrogance: barbaro qualifies fastu; with expresses the ablative construction. → BAL-0293-V020
- base (original component; original body; DJR-140-86): low in social rank, qualifying parentage → BAL-0242-V038
- Bawds (original component; original body; DJR-125-54): Sexual intermediaries, distinct from the following preparations. → BAL-0211-V002
- bawdy hands (original component; original body; DJR-090-19): Foul hands, in the coarse example of unwashed cooks. → BAL-0211-V015
- bawdy verses (original component; original body; DJR-161-63): Sexually indecent verses in Burton’s stronger English characterization. → BAL-0211-V016
- Beata (original component; original marginal quotation; DJR-013-03; N00814): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V006
- beggers weeds (original component; original body; DJR-120-22): Beggar’s clothing through which beauty shines. → BAL-0213-V006
- belike (original component; original body; DJR-143-13): apparently or presumably, marking the attribution as an inference → BAL-0235-V001
- belli (original component; original body; DJR-017-16): Sinew or sustaining strength, and of war, in the money-for-defence image. → BAL-0296-V016

- bellicæ (original component; original marginal quotation; DJR-010-02; N00575): Military and of courage, agreeing in the genitive in the original margin. → BAL-0296-V012
- bello (original component; original body; DJR-010-08): War and holy or sacred; the ablative construction supplies in a holy war. → BAL-0296-V013
- bene (original component; original marginal quotation; DJR-013-20; N00844): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V009
- best attires Of youth and beauty (original component; original body; DJR-120-51): Nature’s finest figurative clothing is youth and beauty. → BAL-0213-V008
- bestow themselves (original component; original body; DJR-141-22): choose spouses → BAL-0241-V027
- biting (original component; original body; DJR-017-08): Oppressive or extortionate; the adjective marks severity within biting usurers. → BAL-0289-V002
- biting usurers (original component; original body; DJR-017-08): Extortionate moneylenders: biting marks oppressive severity, while usurers identifies those who lend at interest. → BAL-0289-V002
- bonum (original component; original body; DJR-013-03): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V004
- bountiful (original component; original body; DJR-125-27): generous in giving, here strategically to the beloved and her entourage → BAL-0230-V008
- brevi (original component; original body; DJR-114-35): soon → BAL-0234-V021
- buggery, sodomy (original component; original body; DJR-142-11): Reversed pair in a hostile anti-vow argument; V004 supplies buggery and V003 sodomy. → BAL-0214-V004
- by all plausible means to seek to reduce them (original component; original body; DJR-084-28): The people addressed are to be restored to health, as the modern text makes explicit. → BAL-0283-V002
- by-respects (original component; original body; DJR-137-12): ulterior considerations motivating the matches → BAL-0234-V003
- calamo (original component; original body; DJR-005-26): Pen, ablative within the paired pen-and-mind declaration; my supplied by the modern. → BAL-0282-V003
- calva (original component; original marginal quotation; DJR-098-16; N07370): bald → BAL-0231-V006
- calvum (original component; original body; DJR-146-26): bald, qualifying adulterer in the soldiers’ taunt → BAL-0236-V006
- can temporize, collogue, insinuate (original component; original body; DJR-096-11): Adapt opportunistically to the times. → BAL-0288-V001
- cast in a sute (original component; original body; DJR-056-26): Defeated in a lawsuit: cast means losing one’s case, and sute is the legal action. → BAL-0286-V005
- caste (original component; original body; DJR-148-36): chastely, the moral quality contrasted with caution → BAL-0236-V023
- causâ (original component; original body; DJR-113-43): for the sake or purpose of, taking the genitive stupri → BAL-0236-V018
- causæ (original component; original marginal quotation; DJR-040-07; N02822): causes, coordinated with offspring or effects → BAL-0242-V021
- cautè (original component; original body; DJR-148-36): cautiously, referring to concealment rather than chastity → BAL-0236-V023
- cerebri (original component; original marginal quotation; DJR-057-19; N04263): of the brain → BAL-0240-V008

- chara (original component; original body; DJR-142-63): dear, qualifying wife → BAL-0234-V015
- charisq; (original component; original marginal quotation; DJR-144-13; N11352): and dear ones; the printed q; abbreviates the enclitic -que → BAL-0242-V008
- checks (original component; original body; DJR-142-09): restrains, with the religious order and vow as the coordinated subject → BAL-0235-V023
- Christi (original component; original body; DJR-142-16): of Christ, with laws understood → BAL-0235-V025
- Christianopolitana (original component; original body; DJR-016-18): Explained component of the complete source construction; retain its grammar, attribution and local qualification. → BAL-0292-V009
- Church-chopping (original component; original body; DJR-048-28): Trading in church livings, distinct from the patrons who do it. → BAL-0267-V005
- civil (original component; original body; DJR-037-28): Internal to a commonwealth, in the bodily civil-war analogy. → BAL-0296-V018
- civitas (original component; original marginal quotation; DJR-013-03; N00814): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V006
- clowns, civil (original component; original body; DJR-131-50): Boors made courteous by love; makes is inherited from the governing clause. → BAL-0269-V007
- cogitare (original component; original body; DJR-152-02): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V015
- cognoscendo (original component; original marginal quotation; DJR-151-45; N12018): Being known; ablative gerundive agreeing with Deo, idiomatically in knowing God. → BAL-0200-V022
- Collegiat student (original component; original body; DJR-002-04): member of the college in this continuing-status construction → BAL-0233-V002
- Collegiate Cels (original component; original body; DJR-038-15): collegiate houses, in the qualified defence of useful religious institutions → BAL-0235-V009
- comely (original component; original body; DJR-124-52): graceful → BAL-0228-V010
- commodos (original component; original body; DJR-138-45): Suitable, agreeing with amores across the intervening nanciscantur; the separately routed full conditional construction concerns finding suitable loves or matches. The adjective and noun are discontinuous in the printed text; this exact component does not assert a continuous commodos amores phrase. → BAL-0271-V012
- Commune (original component; original body; DJR-013-03): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V004
- communes (original component; original body; DJR-013-33): Shared or agreed-upon, and arbitrators; per supplies through in the complete construction. → BAL-0294-V009
- compact (original component; original body; DJR-167-17): Pact, in fearful self-accusation answered through distinctions of thought and consent. → BAL-0279-V009
- competent (original component; original body; DJR-141-08): suitable or adequate in the dowry phrase → BAL-0238-V001
- compotes (original component; original body; DJR-142-07): possessing or attaining, with voti specifying the wish → BAL-0235-V019
- Concave (original component; original body; DJR-064-28): inward-curved → BAL-0225-V004
- conceipts (original component; original body; DJR-059-32): ideas or imagined conceptions → BAL-0222-V005

- concubium (original component; original body; DJR-150-18): sexual lying together or intercourse, in the attributed contrast → BAL-0234-V047
- conference, kissing, colling (original component; original body; DJR-122-19): Talking, kissing, embracing; conference and colling have separate contributions. → BAL-0204-V007
- conferring (original component; original body; DJR-090-56): comparing → B3C-0042-V001
- confirmed (original component; original body; DJR-022-22): Established, qualifying the intellectual incapacity. → BAL-0210-V006
- congiarium (original component; original marginal quotation; DJR-049-28; N03596): largesse or distribution → BAL-0238-V008
- congrue (original component; original marginal quotation; DJR-141-08; N11096): suitably; becomes suitable in the English noun phrase → BAL-0238-V010
- Conjugalis charitatis (original component; original body; DJR-143-23): of conjugal love → BAL-0234-V039
- conjugall (original component; original body; DJR-151-06): Pertaining to husband and wife, in the prayer for marital concord. → BAL-0296-V029
- conjugem (original component; original marginal quotation; DJR-151-03; N11955): spouse, rendered wife in the jailer story; his is supplied from context → BAL-0236-V017
- conjugium (original component; original body; DJR-138-61): marriage, the first term in the quarrelling pun → BAL-0234-V011
- conjurgium (original component; original body; DJR-138-61): wrangling or strife, the second term in the marriage pun → BAL-0234-V011
- Conscientia (original component; original body; DJR-164-09): conscience → B3C-0053-V001
- conscribendæ vitæ ejus (original component; original marginal quotation; DJR-111-08; N08428): of writing his life, specifying the task → BAL-0230-V021
- constupratæ sunt (original component; original marginal quotation; DJR-054-47; N04066): were raped, the complete passive predicate concerning the wives → BAL-0236-V019
- Contemplatione Idiotæ (original component; original marginal quotation; DJR-136-35; N10706): Title with genitive singular of the unlearned person, not nominative plural. → BAL-0278-V012
- conveyances, assurances (original component; original body; DJR-013-36): Property transfers and guarantees, with each legal component distinct. → BAL-0279-V002
- copulatio (original component; original marginal quotation; DJR-140-08; N10992): union or coupling, coordinated with marriage → BAL-0234-V001
- Cornelius Tacitus (original component; original body; DJR-149-27): a retained personal name whose Tacitus component evokes silence → BAL-0243-V011
- Cornutum (original component; original body; DJR-141-51): horned; here alternatives of a dilemma → BAL-0243-V013
- Cornutus (original component; original body; DJR-149-27): horned or cuckolded in this name-based joke; other historical names do not imply this → BAL-0243-V011
- Corporum (original component; original body; DJR-050-51): of bodies; the modern supplies their from the children in context → BAL-0242-V017
- Corporum complexus (original component; original marginal quotation; DJR-085-36; N06312): Bodily embraces; corporum supplies of bodies. → BAL-0204-V018
- correctorum (original component; original body; DJR-018-10): Explicitly explained component; route to the full qualified construction, without asserting a new isolated modern equivalence. → BAL-0265-V006

- Counterfeit Armies (original component; original body; DJR-030-02): Phantom armies in a reported supernatural catalogue, not necessarily human fraud. → BAL-0272-V003
- counterfeit Cato’s (original component; original body; DJR-107-36): Affectedly severe critics in Burton’s defence of writing love. → BAL-0272-V007
- counterfeit gestures (original component; original body; DJR-110-22): Insincere outward signs contrasted with inward worth. → BAL-0272-V007
- counterfeit Ladies (original component; original body; DJR-129-36): Poetically represented or imagined ladies, not proof all named beloveds were wholly invented. → BAL-0272-V010
- counterfeit shapes (original component; original body; DJR-130-04): Assumed appearances or identities in amorous pursuit. → BAL-0272-V011
- counterfeit yellow hair (original component; original body; DJR-119-32): Imitate blond hair, technique unspecified and belike qualifying proposed cause. → BAL-0272-V004
- crackt (original component; original body; DJR-049-36): Defective, qualifying the legal title. → BAL-0267-V011
- crebræ (original component; original body; DJR-125-27): frequent → BAL-0230-V023
- crede mihi (original component; original body; DJR-109-34): believe me; parenthetic imperative → BAL-0230-V014
- Crete (original component; original body; DJR-010-27): The printed form rendered a Cretan within cum Crete. Its exact grammatical reading remains unresolved and is not silently normalized. Unresolved printed form, understood only within the proverb; no independently established inflection is asserted. → BAL-0288-V011
- Cretizandum (original component; original marginal quotation; DJR-008-19; N00466): One must play the Cretan; impersonal gerundive obligation with understood est, English one supplied. Historical ethnic stereotype, not endorsed. → BAL-0288-V011
- Cretizandum (original component; original marginal quotation; DJR-098-22; N07390): One must play the Cretan; impersonal gerundive obligation with understood est, English one supplied. Historical ethnic stereotype, not endorsed. → BAL-0288-V011
- Cretizandum cum Crete (original component; original marginal quotation; DJR-008-19; N00466): One must play the Cretan with a Cretan; an impersonal gerundive construction with an understood is. → BAL-0288-V011
- Cretizandum cum Crete (original component; original marginal quotation; DJR-098-22; N07390): One must play the Cretan with a Cretan; an impersonal gerundive construction with an understood is. → BAL-0288-V011
- Cretizare cum Crete (original component; original body; DJR-010-27): To play the Cretan with a Cretan, proverbially to meet trickery with trickery. → BAL-0288-V011
- crimen (original component; original body; DJR-142-53): blame or offence → BAL-0234-V041
- crudities (original component; original body; DJR-062-13): insufficiently digested substances → BAL-0224-V001
- culmen (original component; original body; DJR-090-42): roof in the printed quotation; the compared Seneca text has straw → BAL-0241-V017
- cultu (original component; original marginal quotation; DJR-014-07; N00899): Cultivation, distinct from the genitive humanitatis. → BAL-0277-V008
- cultu (original component; original marginal quotation; DJR-014-07; N00899): Components of cultivation of civil life; preserve the missing-minus comparison qualification in the full record. → BAL-0293-V023
- cum aliquo (original component; original body; DJR-151-10): with anyone, within the negative magical purpose clause → BAL-0236-V010

- cum Barbaris nudis (original component; original marginal quotation; DJR-120-25; N09225): With naked people designated barbarians; contact in the wider passage does not itself mean sexual intercourse. → BAL-0293-V020
- cum ea (original component; original marginal quotation; DJR-140-08; N10992): with her → BAL-0234-V001
- cum fænore (original component; original body; DJR-097-18): With interest: cum governs ablative fænore. → BAL-0289-V010
- cum humanitate literas & sapientiam cum prudentia (original component; original body; DJR-019-08): Humane learning, literature, wisdom and practical judgment remain separate components. → BAL-0277-V006
- cum non posset ad coitum inducere (original component; original body; DJR-149-48): when she could not induce him to have intercourse, the circumstantial clause in the Bellerophon comparison → BAL-0236-V025
- cumulatam (original component; original marginal quotation; DJR-135-17; N10598): laden, referring to the returned captive → BAL-0230-V014
- Cunarum (original component; original body; DJR-149-21): of cradles → BAL-0243-V012
- cunctis (original component; original marginal quotation; DJR-010-26; N00639): for everyone, within the incomplete quoted fragment → BAL-0235-V020
- Cupidinis (original component; original body; DJR-134-08): Cupid’s, the possessive of Cupid → BAL-0216-V013
- curæ (original component; original body; DJR-090-39): an object of care, in a double-dative construction → BAL-0241-V015
- Cylinder (original component; original body; DJR-064-28): cylindrical, qualifying mirrors → BAL-0225-V004
- cæcus (original component; original body; DJR-045-12): blind → BAL-0221-V002
- cælibatus (original component; original body; DJR-142-13): of celibacy, specifying the vow → BAL-0235-V016
- cælibe vita (original component; original body; DJR-142-42): unmarried life, the ablative comparison rendered than single life → BAL-0235-V003
- cælibes (original component; original body; DJR-151-11): unmarried, qualifying men → BAL-0234-V045
- cælibes viros (original component; original body; DJR-151-11): unmarried men → BAL-0234-V045
- cælibes viros (original component; original body; DJR-151-11): unmarried men, including men left unmarried through divorce in this hypothetical argument → BAL-0235-V003
- Cæsarum (original component; original body; DJR-142-16): of the Caesars, qualifying laws → BAL-0235-V025
- cœlestem (original component; original body; DJR-152-02): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V015
- Cœlestes (original component; original body; DJR-129-74): With leave, your, and heavenly ones; the permission phrase is discontinuous in the line. → BAL-0296-V027
- cœlibatus (original component; original marginal quotation; DJR-156-02; N12297): of celibacy, the genitive specifying the vow → BAL-0235-V016
- cœlo (original component; original marginal quotation; DJR-082-13; N06036): in the sky → BAL-0230-V022
- da (original component; original body; DJR-131-31): give or grant; direct imperative → BAL-0230-V020

- datis (original component; original body; DJR-109-34): bestowed, qualifying gifts → BAL-0230-V015
- daturi (original component; original body; DJR-021-39): about to produce; the adapted participle → BAL-0242-V007
- de (original component; original body; DJR-134-31): On or concerning, governing the named subjects. → BAL-0219-V003
- de nuptiis (original component; original body; DJR-114-35): concerning marriage → BAL-0234-V021
- decrepitis (original component; original marginal quotation; DJR-032-28; N02257): for the old or frail; dative recast as of in the supplied translation → BAL-0240-V007
- dedit (original component; original body; DJR-119-11): Gave, the printed positive verb; not the source variant took away. → BAL-0202-V011
- dei (original component; original body; DJR-080-36): of the god → BAL-0230-V015
- Dei (original component; original body; DJR-052-18): of God → BAL-0230-V018
- delubrum (original component; original body; DJR-119-18): Shrine, in the lip-as-shrine comparison. → BAL-0204-V006
- demittunt (original component; original marginal quotation; DJR-055-08; N04087): they lower → BAL-0225-V001
- Democratical (original component; original body; DJR-088-38): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V016
- Deo (original component; original marginal quotation; DJR-151-45; N12018): God in the ablative gerundive construction, the semantic object of knowing/loving. → BAL-0200-V022
- deorum (original component; original body; DJR-090-06): of the gods, plural → BAL-0230-V019
- deosque (original component; original body; DJR-109-34): gods, with the enclitic conjunction → BAL-0230-V014
- Desire wisheth, Love enjoyes (original component; original body; DJR-108-28): Desire wishes for its object; love enjoys it in the reported contrast, alongside rival definitions. → BAL-0200-V001
- Desperatio (original component; original body; DJR-163-35): despair, the subject in the proverb about becoming a monk → BAL-0235-V010
- det (original component; original body; DJR-143-65): may give, expressing the wedding wish → BAL-0242-V050
- detur (original component; original body; DJR-140-04): let be given, expressing the wish → BAL-0234-V016
- Diana Romanorum Sodomia (original component; original body; DJR-114-28): Nominal sentence making sodomy the Romans' idol; English supplies the copula. → BAL-0214-V002
- dici debet (original component; original body; DJR-150-18): should be called → BAL-0234-V047
- didici (original component; original body; DJR-001-11): I learned → BAL-0231-V017
- diis (original component; original body; DJR-090-39): to the gods → BAL-0241-V015
- diligenti (original component; original marginal quotation; DJR-014-20; N00918): Diligent, qualifying cultivation in the original Latin; through is expressed by the ablative construction. → BAL-0295-V004
- Diruptiones (original component; original marginal quotation; DJR-147-37; N11658): tears or ruptures, in the historical argument about the hymen → BAL-0234-V051
- disciplinas (original component; original marginal quotation; DJR-001-08; N00093): studies or disciplines; accusative plural → BAL-0230-V012

- Divortiis (original component; original body; DJR-141-52): divorces or separations, ablative plural in the Latin treatise title → BAL-0234-V043
- divortium (original component; original body; DJR-055-11): separation or parting, here at death rather than marital divorce → BAL-0234-V046
- domestick (original component; original body; DJR-099-41): domestic or native in origin → BAL-0227-V008
- domi (original component; original body; DJR-142-63): at home, with the predicate rather than either spouse noun → BAL-0234-V015
- dominam (original component; original body; DJR-139-18): a female master or mistress in the household-power sense → BAL-0234-V016
- dos (original component; original body; DJR-139-18): dowry → BAL-0241-V021
- dotage (original component; original body; DJR-062-32): historical mental derangement; still contributes quiet, not continual → BAL-0233-V005
- down right (original component; original body; DJR-116-05): Straightforward within the coordinated description. → BAL-0282-V010
- ducenda est (original component; original body; DJR-138-26): must be taken, rendered as the active I must take in the complete idiom → BAL-0234-V022
- dulce est (original component; original body; DJR-138-27): is sweet → BAL-0234-V021
- dulcis (original component; original body; DJR-143-23): dear or sweet → BAL-0237-V008
- earnest suit of our selves and friends (original component; original body; DJR-049-35): Urgent or persistent petitioning. → BAL-0286-V004
- ego (original component; original marginal quotation; DJR-138-17; N10836): I → BAL-0242-V048
- ejus (original component; original marginal quotation; DJR-090-12; N06660): his → BAL-0241-V016
- embrace (original component; original body; DJR-098-16): seize in the maxim → BAL-0231-V003
- embracings (original component; original body; DJR-124-32): embraces → BAL-0226-V007
- emptor (original component; original body; DJR-149-21): buyer → BAL-0243-V012
- endeavors (original component; original body; DJR-018-33): undertakings → BAL-0228-V002
- ends (original component; original body; DJR-154-01): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V005
- enim (original component; original body; DJR-141-04): for, connective not separately rendered in the modern → BAL-0241-V026
- entertain Jesters (original component; original body; DJR-110-09): Maintain jesters at court; princes supply support, jesters supply amusement. → BAL-0273-V002
- entertain so vile a motion (original component; original body; DJR-084-27): Receive a base impulse, later regretted in Burton’s altered Porphyry story. → BAL-0273-V006
- entertain such false conceipts (original component; original body; DJR-064-03): Admit or hold such false notions; not necessarily enjoy them. → BAL-0273-V006
- entertain time and company (original component; original body; DJR-080-06): Pass time and pleasantly occupy company; shared original verb divided in the modern construction. → BAL-0273-V005
- entertains all (original component; original body; DJR-166-46): Personified repentance welcomes everyone; antecedent supplied from DJR-166-44 and penitence remains necessary. → BAL-0273-V011

- entertains another (original component; original body; DJR-135-51): Receives another lover, as an allegation in an aversion tactic rather than an established fact. → BAL-0273-V012
- entire (original component; original body; DJR-098-35): Complete or wholly, intensifying Ideots. → BAL-0278-V014
- entire Ideots do best (original component; original body; DJR-098-35): Those wholly without understanding fare best, within reported paradox. → BAL-0278-V014
- eorum (original component; original body; DJR-108-13): their → BAL-0231-V016
- erit (original component; original body; DJR-148-49): will be, locating the imagined adulterer within → BAL-0236-V005
- esse (original component; original body; DJR-140-79): being in the participation construction → BAL-0237-V009
- esse (original component; original body; DJR-139-21): to be → BAL-0241-V041
- esse (original component; original marginal quotation; DJR-013-20; N00844): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V009
- esto (original component; original marginal quotation; DJR-013-03; N00814): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V005
- Etiam (original component; original body; DJR-090-39): even → BAL-0241-V015
- etiamsi (original component; original marginal quotation; DJR-033-32; N02335): even if, preserving the concession → BAL-0242-V019
- eum vocari (original component; original marginal quotation; DJR-141-52; N11152): that he is called, the reported infinitive construction → BAL-0235-V004
- ex agrestibus civiles (original component; original marginal quotation; DJR-131-50; N10265): From rustics, courteous: the transformation uses the shared makes in Cardano’s attributed claim. → BAL-0293-V008
- excedens annum 25 (original component; original marginal quotation; DJR-141-08; N11096): over twenty-five, the reported age condition → BAL-0242-V036
- excellency of these studies (original component; original body; DJR-081-08): Burton’s own English restatement of the mathematical-beauty comparison. → BAL-0202-V019
- excellent feature (original component; original body; DJR-117-14): Fine bodily form of a horse. → BAL-0207-V002
- exit (original component; original body; DJR-139-18): goes out → BAL-0238-V006
- exit (original component; original body; DJR-139-18): goes out → BAL-0241-V021
- extensionem (original component; original body; DJR-152-12): extension → BAL-0229-V009
- extent (original component; original body; DJR-152-12): reach → BAL-0229-V008
- externas (original component; original body; DJR-141-45): foreign; modifies the marriage alliances → BAL-0237-V007
- extremam (original component; original body; DJR-093-32): utter → BAL-0241-V018
- extremum (original component; original body; DJR-131-31): last, qualifying the favour → BAL-0230-V020
- extremum omnium malorum (original component; original body; DJR-052-08): the greatest of all evils, a reported evaluation → BAL-0241-V010
- Fabri (original component; original body; DJR-037-36): builders, the metaphor applied to parents → BAL-0242-V022
- faciet (original component; original body; DJR-145-27): will make or give → BAL-0243-V005
- facile (original component; original body; DJR-132-38): accommodating → BAL-0241-V038

- facilitas (original component; original body; DJR-050-48): willingness to give way, in the adverse parental context → BAL-0242-V024
- facit (original component; original body; DJR-140-26): makes or creates → BAL-0216-V016
- facit (original component; original body; DJR-163-35): makes, the proverb's causal predicate → BAL-0235-V010
- fact (original component; original body; DJR-148-36): a deed or act, in the idiom about being caught while doing it → BAL-0236-V022
- fair (original component; original body; DJR-108-39): Fine or beautiful, here qualifying houses. → BAL-0202-V006
- false (original component; original body; DJR-056-21): distorting in the conjectured mirror description → BAL-0225-V008
- fashions in tires (original component; original body; DJR-011-04): Fashions in clothing. → BAL-0213-V001
- fastu (original component; original marginal quotation; DJR-048-34; N03540): Uncultivated arrogance: barbaro qualifies fastu; with expresses the ablative construction. → BAL-0293-V020
- fat (original component; original body; DJR-096-17): Lucrative, qualifying the prebend in the fictional tale. → BAL-0267-V017
- fat Prebend (original component; original body; DJR-096-17): Lucrative endowed cathedral post; fat supplies lucrative. → BAL-0267-V017
- fatuitate (original component; original marginal quotation; DJR-057-19; N04263): intellectual incapacity in the historical account → BAL-0240-V008
- Felicem (original component; original body; DJR-143-65): fortunate, qualifying offspring → BAL-0242-V050
- Felices (original component; original body; DJR-138-27): happy, qualifying married women → BAL-0234-V049
- fellis (original component; original marginal quotation; DJR-023-10; N01555): of gall → BAL-0234-V036
- fere (original component; original marginal quotation; DJR-010-26; N00639): almost, in the fragment about common prayers → BAL-0235-V020
- fiant (original component; original body; DJR-125-27): let them be; the modern Let is shared from the preceding clause → BAL-0230-V023
- fidusque (original component; original body; DJR-142-63): and faithful, qualifying husband; -que supplies and → BAL-0234-V015
- filial (original component; original body; DJR-111-20): of a child towards a parent → BAL-0242-V025
- final (original component; original body; DJR-098-07): Lasting or conclusive, modifying peace in the counsel allowing discreet moderate resistance. → BAL-0296-V002
- fit for preferment (original component; original body; DJR-047-11): Ready for advancement, not an appointment already secured. → BAL-0280-V001
- flattering (original component; original body; DJR-056-21): presenting appearance favourably → BAL-0225-V008
- for an obligation (original component; original body; DJR-011-09): Payment for drawing up a written bond; professional activity supplied. → BAL-0279-V001
- for his advantages (original component; original body; DJR-010-29): For his personal advantage: the purpose of the temporizing; modern own emphasizes the self-interest. → BAL-0288-V001
- for his advantages temporize & vary like Mercurie the Planet (original component; original body; DJR-010-29): Shift conduct with circumstances for personal advantage. → BAL-0288-V001

- forenses (original component; original body; DJR-013-26): Wrangling advocates and belonging to the law court; printed plural components of courtroom ranters. → BAL-0294-V008
- forma (original component; original body; DJR-135-44): Beauty, ablative after de, contributing about beauty. → BAL-0202-V014
- forma (original component; original body; DJR-141-25): beauty → BAL-0238-V008
- formâ suâ (original component; original body; DJR-151-36): with his own beauty → BAL-0230-V015
- formæ (original component; original body; DJR-119-12): Of beauty, genitive in the face-as-citadel construction. → BAL-0202-V012
- fornications (original component; original body; DJR-116-28): instances of sexual intercourse outside marriage, coordinated with adulteries in the allegation → BAL-0236-V001
- forthwith (original component; original body; DJR-147-09): at once, in the husband's threat → BAL-0234-V043
- fortunes, substance (original component; original body; DJR-066-01): Possessions and wealth; financial resources exchanged for health in a rhetorical question. → BAL-0274-V003
- fortunæ (original component; original body; DJR-044-36): of fortune → BAL-0230-V017
- fratrum (original component; original body; DJR-143-23): of brothers → BAL-0242-V040
- free, down right, plain and ingenuous (original component; original body; DJR-116-05): Frank, straightforward, plain and candid, Burton's qualified description of Cardan's disclosure. → BAL-0282-V010
- frigiditas (original component; original marginal quotation; DJR-057-19; N04263): coldness → BAL-0240-V008
- fugat (original component; original body; DJR-140-26): drives away → BAL-0216-V016
- funiculo (original component; original marginal quotation; DJR-055-08; N04087): cord, in the on-a-thin-cord construction → BAL-0225-V001
- furiosus (original component; original body; DJR-009-30): World and mad or frenzied, respectively, in the title-like phrase whose attribution remains unresolved. → BAL-0296-V008
- futurum (original component; original body; DJR-141-28): going to be, in the future-spouse construction → BAL-0234-V026
- fæneratores (original component; original marginal quotation; DJR-164-19; N12928): Moneylenders; accusative plural in the negated list of those allegedly not troubled by conscience. → BAL-0289-V006
- fænore (original component; original body; DJR-047-31): Return or profit; ablative singular, here the gain of seaborne commerce. → BAL-0289-V009
- fænore (original component; original body; DJR-097-18): Interest; ablative singular after cum, figuratively multiplying injuries and enemies. → BAL-0289-V010
- fœneratorem avarum (original component; original marginal quotation; DJR-084-25; N06208): Moneylender; accusative singular. → BAL-0289-V006
- fœnus (original component; original marginal quotation; DJR-017-11; N01108): Interest on a loan; accusative singular after ad in ad fœnus, at interest. The modern lending clause leaves the interest qualification implicit in its context. → BAL-0289-V005
- gay tyres (original component; original body; DJR-052-41): Magnificent dress; gay supplies magnificence. → BAL-0213-V001
- generally taxe vice (original component; original body; DJR-051-50): Attack or censure a fault. → BAL-0287-V005

- generation (original component; original body; DJR-053-05): a class or people → BAL-0241-V012
- genitor (original component; original marginal quotation; DJR-033-32; N02335): begetter or father, figuratively another productive cause → BAL-0242-V019
- gens (original component; original body; DJR-053-05): a people → BAL-0241-V012
- Gentili (original component; original body; DJR-162-25): Pagan, qualifying the religious system in the reported and disclaimed astrological argument. → BAL-0294-V033
- genui (original component; original marginal quotation; DJR-138-17; N10836): I begot or have begotten → BAL-0242-V048
- ghostly (original component; original body; DJR-165-19): spiritual, qualifying the religious title fathers → BAL-0242-V051
- give him entertainment (original component; original body; DJR-049-28): Receive the scholar into household service; household supplied by context, appointment still withheld. → BAL-0273-V001
- glew (original component; original body; DJR-125-66): Glue, used metaphorically to trap the mind’s wings. → BAL-0211-V011
- Gnyphon the Usurers house (original component; original body; DJR-044-18): Moneylender’s; the printed noun has possessive force before house. → BAL-0289-V004
- good huswife (original component; original body; DJR-139-20): skilled household manager → BAL-0238-V011
- good man (original component; original body; DJR-149-07): husband, the recipient of the marital vow → BAL-0235-V014
- graft (original component; original body; DJR-143-31): transferred attaching or giving of the conventional horns → BAL-0243-V004
- grandiores (original component; original body; DJR-063-09): older, qualifying unmarried women rather than naming a religious order → BAL-0235-V006
- gratior (original component; original body; DJR-016-21): more welcome → BAL-0241-V007
- gratus (original component; original body; DJR-050-17): Favoured or enjoying God’s favour in the reported theological argument. → BAL-0267-V013
- greatest gifts (original component; original body; DJR-049-21): greatest abilities or endowments, satirically reinterpreted as highest payments → BAL-0230-V002
- gubernandi (original component; original body; DJR-013-10): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V007
- habe (original component; original marginal quotation; DJR-098-13; N07354): Have, governing the printed Pace for which accusative pacem is expected. → BAL-0296-V022
- haberemus (original component; original body; DJR-151-11): we would have, the hypothetical predicate → BAL-0234-V045
- hamatis (original component; original body; DJR-139-33): hooked; the entrapping image belongs to this adjective → BAL-0230-V016
- he is wise that suits himself to the time (original component; original body; DJR-093-03): Adapts or accommodates himself. → BAL-0286-V007
- He that sues any man (original component; original body; DJR-016-31): Brings a legal action against someone. → BAL-0286-V002
- he will receive him (original component; original body; DJR-168-38): Burton’s following English explanation of the divine embrace. → BAL-0204-V017
- heats (original component; original body; DJR-005-25): bursts of poetic inspiration → BAL-0223-V002

- heavy taxes and impositions (original component; original body; DJR-017-17): Public financial levies. → BAL-0287-V008
- Herbis solum vescuntur (original component; original marginal quotation; DJR-153-03; N12090): eat only herbs, the predicate about the described religious votaries → BAL-0235-V017
- Herodian temporizing Statesmen (original component; original body; DJR-163-04): Accommodating conduct and professions to prevailing political circumstances. → BAL-0288-V007
- him or her (original component; original body; DJR-136-01): Person whose situation helpers arrange; English includes either sex. → BAL-0203-V018
- his Lady Mistress (original component; original body; DJR-047-15): The dependent chaplain’s household lady. → BAL-0208-V003
- his Mistris (original component; original body; DJR-115-49): The man’s beloved in the attributed medical account. → BAL-0208-V001
- his Quean (original component; original body; DJR-129-62): Heloise as a stigmatized mistress, contrasted with imperial queen status. → BAL-0212-V004
- historiographer (original component; original body; DJR-068-13): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V004
- hoc (original component; original body; DJR-140-26): this: the nearer leaden dart → BAL-0216-V016
- hoc (original component; original body; DJR-131-31): this, qualifying the favour → BAL-0230-V020
- Hoc fere Zanchius com. in 4 cap. ad Ephes. æquissimam vocat usuram, & charitati Christianæ consentaneam (original component; original marginal quotation; DJR-017-11; N01108): Interest on a loan; accusative singular of usura. → BAL-0289-V005
- hodie (original component; original body; DJR-138-26): today → BAL-0234-V022
- homeliness (original component; original body; DJR-120-26): Plainness or simplicity, rather than ugliness, in Léry’s comparison. → BAL-0293-V019
- homines (original component; original marginal quotation; DJR-148-29; N11729): men, the active subject transformed into by men in the supplied passive rendering → BAL-0236-V020
- homines (original component; original body; DJR-163-05): The explicitly explained Latin component belongs to the full phrase; contextual route only, not an independent modern equivalence. → BAL-0262-V004
- hominesq; (original component; original body; DJR-109-34): men, with the enclitic conjunction in both men and gods → BAL-0230-V014
- hominum (original component; original body; DJR-093-32): of people → BAL-0241-V018
- honest (original component; original body; DJR-124-47): Innocent or morally allowable, qualifying the amusement in honest disport. → BAL-0205-V006
- honestly (original component; original body; DJR-143-13): honourably, in the attributed judgement about unmarried life → BAL-0235-V001
- honesty (original component; original body; DJR-011-10): chastity or sexual fidelity → BAL-0243-V016
- horarum (original component; original body; DJR-163-05): The explicitly explained Latin component belongs to the full phrase; contextual route only, not an independent modern equivalence. → BAL-0262-V004
- hornes (original component; original body; DJR-143-31): horns as figurative signs of cuckoldry → BAL-0243-V004

- horæ (original component; original marginal quotation; DJR-045-06; N03244): of an hour, genitive singular qualified by Liberæ → BAL-0241-V042
- humani generis (original component; original body; DJR-009-26): Pruning, and of humankind, respectively; the rejected whole image is distinguished from ruin. → BAL-0296-V006
- humanitatem transcendere videor (original component; original body; DJR-127-64): I seem to transcend humanity; quoted ecstatic boast. → BAL-0277-V010
- humanitatis (original component; original marginal quotation; DJR-014-07; N00899): Components of cultivation of civil life; preserve the missing-minus comparison qualification in the full record. → BAL-0293-V023
- humanitatis cultu (original component; original marginal quotation; DJR-014-07; N00899): Cultivation of civil life; original margin omits minus, restored in modern text. → BAL-0277-V008
- humanity and divinity (original component; original body; DJR-006-10): Secular learning and theology, coordinated disciplines. → BAL-0277-V001
- humano generi (original component; original body; DJR-143-10): to the human race → BAL-0234-V010
- humilis amicus (original component; original marginal quotation; DJR-090-38; N06705): a humble friend → BAL-0241-V015
- hunc (original component; original body; DJR-130-02): this man → BAL-0241-V024
- hunc usuræ ditârunt (original component; original marginal quotation; DJR-088-25; N06528): Interest receipts or usury; nominative plural used as the agent enriching someone. → BAL-0289-V005
- Hymenæa (original component; original body; DJR-140-06): belonging to Hymen, qualifying the figurative vein → BAL-0234-V034
- Hymenæe (original component; original body; DJR-143-54): vocative address to the wedding deity → BAL-0234-V033
- I could not scamble, temporize, dissemble (original component; original marginal quotation; DJR-048-10; N03500): Accommodate oneself to the times for advantage. → BAL-0288-V003
- I will adde usury (original component; original body; DJR-043-34): Lending at interest construed here as culpable or oppressive gain. → BAL-0289-V007
- idem (original component; original body; DJR-162-26): the same → BAL-0240-V005
- Ideots (original component; original body; DJR-098-35): People represented as without understanding. → BAL-0278-V014
- ideots and fooles (original component; original body; DJR-033-14): Idiots and fools, attributed historical capacity claim. → BAL-0278-V013
- idiotis (original component; original body; DJR-050-10): Ablative plural, passive-agent construction becoming an active English subject. → BAL-0278-V008
- If I be taxed, exploded by thee and some such (original component; original body; DJR-005-16): Criticized or censured. → BAL-0287-V007
- if she be a slut (original component; original body; DJR-139-09): If she is slovenly; separate from wantonness. → BAL-0212-V001
- If she be not dishonest (original component; original body; DJR-148-25): if she is not sexually unfaithful, the explicitly negated first alternative → BAL-0236-V024
- if tempestively used (original component; original body; DJR-124-60): If practised at the proper time; a condition of approval. → BAL-0205-V011
- if they marry they forfeit their estates (original component; original body; DJR-141-51): Conditional forfeiture of livelihoods; some retain free choice. → BAL-0274-V014

- illud (original component; original body; DJR-140-26): that: the preceding golden dart → BAL-0216-V016
- imaginatio (original component; original body; DJR-115-62): Imagination, the image-forming faculty. → BAL-0201-V012
- Imaginationis (original component; original marginal quotation; DJR-064-03; N04742): of the imagination; genitive → BAL-0231-V007
- immemor (original component; original marginal quotation; DJR-013-10; N00824): forgetful, governing a genitive → BAL-0230-V021
- immodicus (original component; original body; DJR-049-02): excessive → BAL-0241-V021
- immortalitatem (original component; original body; DJR-143-10): immortality, here continuation through offspring → BAL-0234-V010
- imperio (original component; original marginal quotation; DJR-083-29; N06134): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V012
- imperium (original component; original body; DJR-139-18): authority or command → BAL-0238-V006
- impletionem (original component; original body; DJR-152-12): fulfilment → BAL-0229-V009
- importunity (original component; original body; DJR-122-18): Persistent solicitation. → BAL-0203-V003
- impotentem & insanam libidinem (original component; original body; DJR-018-16): Ungovernable and insane desire; each component retains its distinct contribution. → BAL-0210-V001
- Impotentia (original component; original body; DJR-013-10): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V007
- improperly (original component; original body; DJR-007-08): loosely, in an extended sense → BAL-0227-V009
- in all likelihood a usurer (original component; original body; DJR-088-29): A moneylender, alleged as the source of an ancestor’s wealth. → BAL-0289-V004
- in arido (original component; original body; DJR-093-37): on dry land, the fish’s unsuitable setting → BAL-0235-V010
- In civilibus (original component; original marginal quotation; DJR-026-38; N01779): In civil or worldly matters, contrasted with spiritual matters; matters makes the substantival adjective explicit. → BAL-0293-V008
- in consiliis (original component; original body; DJR-031-39): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V013
- in favor (original component; original body; DJR-011-05): In social favour or advantageous standing in the satirical crowd passage. Display has sentence-initial capitalization; this alias preserves source casing. → BAL-0207-V007
- in fronte (original component; original body; DJR-149-22): on the forehead; figuratively public display → BAL-0243-V005
- in funere (original component; original body; DJR-094-35): at the funeral → BAL-0242-V029
- in good sort (original component; original body; DJR-150-60): in a proper measure or manner → BAL-0241-V029
- in his Lordships gift (original component; original body; DJR-096-19): within the bishop’s appointing power → BAL-0230-V004

- in omnes (original component; original body; DJR-142-53): upon all, the generalization the quoted line forbids → BAL-0234-V041
- in ordinem parasitorum (original component; original body; DJR-049-31): Into the ranks of parasites; patrons force teachers into this position. → BAL-0281-V007
- in pectore (original component; original body; DJR-149-22): in the breast; figuratively private knowledge → BAL-0243-V005
- in sacris (original component; original body; DJR-031-39): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V013
- in such an estate (original component; original body; DJR-141-50): In such a position or circumstance. → BAL-0274-V014
- in urbe (original component; original body; DJR-093-37): in a city, the location in the comparison of a monk with a stranded fish → BAL-0235-V010
- in whose gift it was (original component; original body; DJR-096-18): within the bishop’s right of appointment → BAL-0230-V004
- inanibus (original component; original body; DJR-142-18): fruitless or empty, qualifying the sexual transgressions → BAL-0236-V027
- inanibus stupris (original component; original body; DJR-142-18): fruitless sexual transgressions, the full noun phrase in the warning about rash vows → BAL-0236-V027
- incestious Sodomites (original component; original body; DJR-158-12): Accused practitioners of the condemned conduct; incestious independently adds incest to the mythic-gods polemic. → BAL-0214-V006
- Incestos amores (original component; original body; DJR-124-35): unchaste loves, the complete adjective-and-noun expression → BAL-0236-V021
- Incognita (original component; original body; DJR-015-38): Explained component of the complete source construction; retain its grammar, attribution and local qualification. → BAL-0292-V016
- incredibili (original component; original body; DJR-044-34): incredible, modifying generosity → BAL-0230-V024
- indefatigable (original component; original body; DJR-151-43): Inexhaustible: divine love and beauty whose contemplation never tires the beholder. → BAL-0202-V017
- indented with Henry Duke of Anjou (original component; original body; DJR-014-30): Made a contract with Henry; parties and requirement separately identified. → BAL-0279-V007
- ineluctabilem (original component; original body; DJR-093-32): inescapable → BAL-0241-V018
- inepta (original component; original body; DJR-050-48): foolish, qualifying paternal mildness → BAL-0242-V024
- inescate and beguile (original component; original body; DJR-125-75): Bait and deceive, with distinct verbal contributions. → BAL-0211-V014
- infants (original component; original body; DJR-007-19): comparatively inexperienced adults, in the polemical comparison → BAL-0242-V003
- inforced (original component; original body; DJR-063-15): compelled, qualifying sexual continence → BAL-0235-V024
- ingenii (original component; original marginal quotation; DJR-111-08; N08428): of a mind or intellect → BAL-0230-V013
- ingenuous (original component; original body; DJR-116-05): Candid within the coordinated description. → BAL-0282-V010
- Injusta (original component; original body; DJR-055-44): unjust, qualifying stepmother rather than defining the kinship noun → BAL-0242-V016

- inquam (original component; original marginal quotation; DJR-125-62; N09701): I said, moved after mother in the note translation → BAL-0242-V046
- insaniam (original component; original marginal quotation; DJR-045-06; N03244): madness, accusative singular → BAL-0241-V042
- insanum (original component; original body; DJR-009-30): Mad or irrational, qualifying war, in the original phrase insanum bellum. → BAL-0296-V003
- inscio patre (original component; original marginal quotation; DJR-141-08; N11096): without the father's knowledge; distinct from the body's against-consent formulation → BAL-0242-V036
- insidiæ (original component; original body; DJR-044-36): snares or traps → BAL-0230-V017
- insimulata (original component; original body; DJR-147-44): accused, marking an allegation rather than established guilt → BAL-0236-V008
- inter eos (original component; original marginal quotation; DJR-140-11; N10995): between them → BAL-0234-V048
- intrat (original component; original body; DJR-139-18): comes in → BAL-0238-V006
- intrat (original component; original body; DJR-139-18): enters → BAL-0241-V021
- intueri possimus (original component; original marginal quotation; DJR-081-37; N06006): we may look → BAL-0225-V020
- intus (original component; original body; DJR-148-49): within, in the imagined inward-adulterer argument against confinement → BAL-0236-V005
- ipsa (original component; original marginal quotation; DJR-049-28; N03596): itself; refers to learning → BAL-0238-V008
- ipse (original component; original body; DJR-109-34): himself, intensifying Jupiter → BAL-0230-V015
- it shall not be lawful for each man to be an Usurer that will (original component; original body; DJR-017-11): A person who lends money at interest. → BAL-0289-V004
- judgement (original component; original body; DJR-083-29): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V005
- judicially (original component; original body; DJR-090-56): judiciously; with sound judgment → B3C-0042-V001
- judicis (original component; original body; DJR-010-17): Discretion or judgment, and of the judge, respectively, in the complete at-the-judge's-discretion construction. → BAL-0294-V005
- juments (original component; original body; DJR-053-04): beasts of burden → BAL-0241-V011
- Jupiters thunder-bolts (original component; original body; DJR-128-55): Jupiter's lightning weapons borrowed by Cupid → BAL-0216-V018
- jus (original component; original body; DJR-016-36): Even or equitable, and law/right/justice; the complete phrase means equal justice without erasing rank. → BAL-0294-V015
- kissing and coiling (original component; original body; DJR-127-02): Kissing and embracing, with coiling a variant in the symptoms. → BAL-0204-V007
- labiorum (original component; original body; DJR-147-39): Of the lips, a genitive form in the phrase about the genital opening. → BAL-0218-V005
- Lady Mistress (original component; original body; DJR-047-15): The female household superior on whom the chaplain depends. → BAL-0208-V003
- Lapse (original component; original body; DJR-049-38): Loss or transfer of the appointment right after failure to exercise it. → BAL-0267-V006

- Lawfull (original component; original body; DJR-067-35): Permitted and forbidden respectively in the historical cure classification; efficacy and religious permission remain separate questions. → BAL-0294-V023
- leges (original component; original body; DJR-142-16): laws, printed in the first comparison and understood in the second → BAL-0235-V025
- leges (original component; original body; DJR-009-24): Are silent, laws, and arms or armed conflict, respectively, in the attributed maxim. → BAL-0296-V010
- lepidissimum (original component; original body; DJR-139-21): most delightful → BAL-0241-V044
- lepidius (original component; original body; DJR-139-21): more delightful → BAL-0241-V041
- let him dance attendance (original component; original body; DJR-124-19): Let the suitor wait upon the addressed woman; modern you supplies that object. → BAL-0205-V003
- Lethes (original component; original body; DJR-139-64): of Lethe or Forgetfulness → BAL-0216-V015
- levia carmina & faciles versus (original component; original body; DJR-161-63): Light poems and easy verses; not literally bawdy or coarse. → BAL-0211-V016
- libenter (original component; original body; DJR-168-38): Gladly. → BAL-0204-V017
- liberal (original component; original body; DJR-018-20): cultivated or learned, qualifying sciences → BAL-0230-V012
- liberal (original component; original body; DJR-111-08): cultivated and generous, qualifying the writer’s intellect → BAL-0230-V013
- liberales (original component; original marginal quotation; DJR-001-08; N00093): liberal or learned; accusative plural adjective modifying disciplinas → BAL-0230-V012
- liberalis (original component; original marginal quotation; DJR-111-08; N08428): generous; genitive adjective agreeing with ingenii → BAL-0230-V013
- liberi (original component; original body; DJR-138-17): children, figuratively books as intellectual offspring → BAL-0242-V048
- liberis (original component; original marginal quotation; DJR-144-13; N11352): children, entrusted to protective care → BAL-0242-V008
- liberos (original component; original body; DJR-090-42): free men, contrasted with personified slavery → BAL-0241-V017
- liberos (original component; original marginal quotation; DJR-138-17; N10836): children, accusative plural in the books-as-children construction → BAL-0242-V048
- libertas (original component; original body; DJR-139-18): freedom → BAL-0238-V006
- liberum (original component; original body; DJR-014-38): free, neuter singular agreeing with mare → BAL-0241-V040
- libidini (original component; original marginal quotation; DJR-093-32; N06965): to lust → BAL-0241-V018
- libri (original component; original body; DJR-138-17): books, in the wordplay with liberi, children → BAL-0242-V048
- libros (original component; original marginal quotation; DJR-138-17; N10836): books, accusative plural → BAL-0242-V048
- lime (original component; original body; DJR-125-66): Birdlime, a sticky trapping substance used figuratively. → BAL-0211-V011
- liquor (original component; original body; DJR-126-31): liquid → BAL-0233-V007
- literas (original component; original body; DJR-019-08): Literature or letters, distinct from humane cultivation. → BAL-0277-V006
- lively shining (original component; original body; DJR-108-36): Living radiance, within the reported Platonic account. → BAL-0202-V002

- Living to the halves (original component; original body; DJR-047-15): A living held on the condition of receiving only half its income. → BAL-0267-V014
- loci (original component; original marginal quotation; DJR-116-24; N08843): of the place → BAL-0231-V009
- locuples mittit parasitum (original component; original body; DJR-090-21): The rich man sends a parasite; separate English restatement interprets employment. → BAL-0281-V009
- loose (original component; original body; DJR-098-16): lose or waste time → BAL-0231-V003
- loosing (original component; original body; DJR-143-32): loosening or release, in the counter-parody → BAL-0234-V039
- Ludi (original component; original marginal quotation; DJR-079-32; N05839): games, the noun qualified by votivi; its supplied English counterpart is placed at the end of the coordinated list → BAL-0235-V022
- læsa (original component; original body; DJR-115-62): Injured or impaired, qualifying the imaginative faculty. → BAL-0201-V012
- made no suit (original component; original body; DJR-096-21): An application or petition for a position. → BAL-0286-V009
- magnam (original component; original body; DJR-122-02): large; modifies dowry → BAL-0238-V006
- magnetical telling of their minds (original component; original body; DJR-125-59): Purported magnetic communication expressly rejected by Cabeus. → BAL-0215-V015
- magneticall medicines (original component; original body; DJR-139-50): Supposed sympathetic remedies, disapproved in the historical catalogue. → BAL-0215-V015
- magnetically cured (original component; original body; DJR-039-27): Disputed healing by supposed sympathetic action. → BAL-0215-V015
- magnetique vertue (original component; original body; DJR-115-10): Magnetic force: magnetique supplies magnetic and vertue force. → BAL-0215-V006
- magnis (original component; original body; DJR-139-19): great; modifies dowries → BAL-0238-V006
- magno (original component; original body; DJR-047-31): Great; ablative singular adjective agreeing with fænore. The two agreeing words are separated by se in the source; no continuous magno fænore is claimed. → BAL-0289-V009
- magnæ (original component; original body; DJR-122-11): Great, agreeing in the genitive with promotionis, not spe. → BAL-0280-V013
- majoribus (original component; original marginal quotation; DJR-124-11; N09533): greater, qualifying gifts → BAL-0230-V015
- malum (original component; original marginal quotation; DJR-083-13; N06111): the illness → BAL-0231-V007
- manner of woing (original component; original body; DJR-125-29): Manner of courtship; larger construction becomes who courted me with. → BAL-0203-V005
- mans estate (original component; original body; DJR-008-12): Adulthood, not property. → BAL-0274-V004
- Manum (original component; original body; DJR-017-18): Explained component of the complete source construction; retain its grammar, attribution and local qualification. → BAL-0292-V017
- Many silly Gentlewomen (original component; original body; DJR-123-22): Foolish or readily deceived. → BAL-0285-V012
- many suitors were up in an instant (original component; original body; DJR-096-17): Applicants or petitioners for an appointment. → BAL-0286-V008
- Mare (original component; original body; DJR-014-38): sea → BAL-0241-V040

- matrimonium (original component; original body; DJR-150-18): marriage, in the attributed contrast immediately qualified by old-age companionship → BAL-0234-V047
- may be justly taxed, altered, and avoided (original component; original body; DJR-006-01): Criticized or found faulty. → BAL-0287-V007
- meam (original component; original body; DJR-011-22): mine, with bride understood → BAL-0234-V024
- mean favour and condition (original component; original body; DJR-126-08): Ordinary looks and humble social standing, two coordinated judgments. Display has sentence-initial capitalization; this alias preserves source casing. → BAL-0207-V004
- meaner sort (original component; original body; DJR-082-20): people of lower social rank → BAL-0239-V003
- Medici (original component; original body; DJR-063-15): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V010
- medicorum (original component; original body; DJR-099-19): Of physicians, genitive plural component of meretrix medicorum. → BAL-0212-V009
- melius (original component; original body; DJR-142-42): better, introducing the comparison with unmarried life → BAL-0235-V003
- mellis (original component; original marginal quotation; DJR-023-10; N01555): of honey → BAL-0234-V036
- mentem (original component; original marginal quotation; DJR-141-01; N11082): mind → BAL-0241-V010
- mentis (original component; original body; DJR-138-17): of the mind → BAL-0242-V048
- mercatorum (original component; original marginal quotation; DJR-122-34; N09420): of merchants, supplying the possessive in the cloth comparison → BAL-0236-V015
- meretrix (original component; original body; DJR-129-62): Latin whore, distinct from the English mistress rendering of Quean. → BAL-0212-V005
- meum (original component; original body; DJR-129-77): My, possessive adjective separate from little kiss. → BAL-0204-V019
- Meum suaviolum (original component; original body; DJR-129-77): My little kiss; a term for the beloved. → BAL-0204-V019
- meæ (original component; original marginal quotation; DJR-139-18; N10916): my own, agreeing with the separated uxori, wife → BAL-0234-V021
- middle size (original component; original body; DJR-150-41): A middling degree of attractiveness in this context, not physical height. → BAL-0202-V020
- mihi (original component; original body; DJR-139-38): to me → BAL-0230-V014
- mihi (original component; original body; DJR-138-26): to or for me, identifying the person obliged in the gerundive construction → BAL-0234-V022
- mimical (original component; original body; DJR-088-33): theatrical or imitative → BAL-0229-V003
- mira (original component; original marginal quotation; DJR-116-24; N08843): remarkable → BAL-0231-V009
- misera (original component; original body; DJR-053-05): wretched → BAL-0241-V012
- misery and usury do commonly together (original component; original body; DJR-056-01): Moneylending at interest, associated here with debt and distress. → BAL-0289-V008
- miseræ (original component; original body; DJR-131-31): wretched, feminine dative adjective → BAL-0230-V020
- Mistress Dorothy Burton (original component; original marginal quotation; DJR-105-30; N07976): Respectful title naming Burton’s mother. → BAL-0208-V005
- mittunt (original component; original body; DJR-139-38): send → BAL-0230-V014

- modò (original component; original body; DJR-052-05): lately, modifying the earlier prayer or wish → BAL-0235-V021
- monachos (original component; original body; DJR-114-33): monks, coordinated with vowed religious and saints → BAL-0235-V017
- Monarchies (original component; original body; DJR-088-38): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V016
- monetam (original component; original body; DJR-148-30): coin, in the metaphor of falsified descent → BAL-0236-V016
- monetam (original component; original body; DJR-148-30): Coin or currency, accusative object of falsifying. → BAL-0272-V014
- monetam adulterantes (original component; original body; DJR-148-30): counterfeiting coin, the participial expression within the figurative charge about descent → BAL-0236-V016
- morbos (original component; original body; DJR-014-11): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V010
- more free, copious and open (original component; original body; DJR-162-22): Comparatively freer, fuller and more open exposition; frankness does not ensure approval. → BAL-0282-V011
- moriamur (original component; original body; DJR-115-17): let us die, within the quoted marital declaration → BAL-0234-V014
- moriar (original component; original body; DJR-138-27): may I die, the oath in the literary speaker’s declaration → BAL-0234-V021
- most excellent feature (original component; original body; DJR-086-14): Exceptional bodily beauty, in Giraldi’s reported attendants story. → BAL-0207-V002
- most impotently (original component; original body; DJR-140-24): With extreme lack of self-command; modern uncontrollably does not separately render most. → BAL-0210-V002
- mother (original component; original body; DJR-057-41): Historical disorder attributed to the womb, in the phrase the mother. → BAL-0218-V002
- mourning weed (original component; original body; DJR-163-16): Sombre clothing concealing inward misconduct in the hypocrisy accusation. → BAL-0213-V006
- mox (original component; original body; DJR-021-39): soon → BAL-0242-V007
- much manure (original component; original body; DJR-014-20): The noun construction means intensive cultivation; much contributes the degree. → BAL-0295-V002
- mucrone (original component; original body; DJR-006-13): Sacred war, of the pen, with its point, and is waged, in Burton’s refusal of endless written religious controversy. → BAL-0296-V013
- mulcts (original component; original body; DJR-017-34): Fines, distinguished from taxes in the list of financial burdens. → BAL-0287-V008
- mulier (original component; original body; DJR-151-10): a woman, the subject in the unendorsed magical promise → BAL-0236-V010
- multa (original component; original body; DJR-001-11): many things or much → BAL-0231-V017
- multo (original component; original body; DJR-139-21): much, intensifying the comparison → BAL-0241-V041
- Mundus (original component; original body; DJR-009-30): World and mad or frenzied, respectively, in the title-like phrase whose attribution remains unresolved. → BAL-0296-V008

- munificence (original component; original body; DJR-044-34): generosity or lavish giving in Burton’s English repetition → BAL-0230-V024
- mutual society (original component; original body; DJR-150-19): companionship, an explicitly permitted purpose of marriage in old age → BAL-0234-V005
- my Mistris melancholy (original component; original body; DJR-003-08): Melancholy tentatively personified as the author’s mistress. → BAL-0208-V002
- nactum est (original component; original marginal quotation; DJR-083-13; N06111): obtained or took → BAL-0231-V007
- naturæ (original component; original body; DJR-120-22): To nature: dative singular in the alternative governed by debeat. → BAL-0206-V014
- naturæ (original component; original body; DJR-148-30): of nature, specifying the figurative coin → BAL-0236-V016
- naturæ (original component; original body; DJR-148-30): Of nature; genitive qualifying the coin. → BAL-0272-V014
- naturæ monetam adulterantes (original component; original body; DJR-148-30): counterfeiters of nature’s coin, a participial phrase recast as an agent noun → BAL-0236-V016
- naturæ monetam adulterantes (original component; original body; DJR-148-30): People falsifying nature’s coin: descent metaphor, not finite Latin clause. → BAL-0272-V014
- natus (original component; original body; DJR-088-41): born → BAL-0241-V014
- ne mœcharetur (original component; original body; DJR-145-58): so that she should not commit adultery, a negative-purpose clause recast as prevention → BAL-0236-V009
- nec (original component; original marginal quotation; DJR-072-06; N05285): nor; negation retained → BAL-0231-V018
- nec (original component; original body; DJR-140-79): nor; retains the denial of participation → BAL-0237-V009
- nec omnes dent ad fœnus (original component; original marginal quotation; DJR-017-11; N01108): At interest; ad with accusative fœnus within the lending construction. → BAL-0289-V005
- necessaria (original component; original marginal quotation; DJR-078-09; N05730): necessary things or tasks → BAL-0231-V017
- Necessarium (original component; original marginal quotation; DJR-032-28; N02257): necessary; distinct from inseparable → BAL-0240-V007
- necessitati (original component; original body; DJR-093-03): To necessity; dative singular governed by accommodat. → BAL-0288-V012
- necessitati qui se accommodat, sapit (original component; original body; DJR-093-03): Accommodates himself; reflexive third-person present. → BAL-0288-V012
- nepotum (original component; original body; DJR-143-23): of descendants, in the enlarged family list → BAL-0242-V040
- Nequissimum (original component; original body; DJR-130-02): most worthless → BAL-0241-V024
- nervus (original component; original body; DJR-017-16): Sinew or sustaining strength, and of war, in the money-for-defence image. → BAL-0296-V016
- ni (original component; original body; DJR-111-20): if not, preserving the condition in the filial declaration → BAL-0242-V024
- nihil (original component; original body; DJR-047-28): nothing; supplies absence in no dowry → BAL-0238-V005
- nihil (original component; original body; DJR-053-05): nothing → BAL-0241-V012

- nihil (original component; original body; DJR-093-32): nothing, in makes no difference → BAL-0241-V018
- nisi (original component; original body; DJR-133-47): Unless, introducing the condition limiting the dire prognosis. → BAL-0201-V018
- nisi (original component; original body; DJR-138-27): if not, preserving the oath’s negative condition → BAL-0234-V021
- no Art (original component; original body; DJR-127-36): No organized discipline can encompass the diverse symptoms; no preserves the negative quantifier. → BAL-0206-V015
- no taxes (original component; original body; DJR-016-25): Compulsory public financial levies. → BAL-0287-V008
- nolo (original component; original marginal quotation; DJR-139-18; N10916): I do not wish, expressing refusal → BAL-0234-V021
- nomen (original component; original marginal quotation; DJR-048-42; N03554): name or social designation → BAL-0241-V013
- non (original component; original body; DJR-162-26): not; the negation of individual recurrence → BAL-0240-V005
- non (original component; original marginal quotation; DJR-141-01; N11082): not, retaining the denial of mental enslavement → BAL-0241-V010
- non imperatur (original component; original body; DJR-141-04): cannot be commanded → BAL-0241-V026
- non possit (original component; original body; DJR-151-10): cannot or may not be able, the negative modal governing adulterare → BAL-0236-V010
- non regunt sed reguntur (original component; original body; DJR-096-09): do not govern but are governed → BAL-0242-V008
- non tam conjuges quam (original component; original marginal quotation; DJR-150-18; N11879): not so much spouses as, the contrast in the attributed moral censure → BAL-0236-V013
- nos (original component; original marginal quotation; DJR-081-37; N06006): ourselves, the object of looking → BAL-0225-V020
- not all out so fit (original component; original body; DJR-151-11): not altogether suitable, qualifying the proposed last resort → BAL-0234-V043
- not counterfeit (original component; original body; DJR-110-25): Negated insincerity: genuine honourable love. → BAL-0272-V007
- not to emulate or to sue at all (original component; original body; DJR-041-21): Apply or seek an office, honour or position. → BAL-0286-V003
- notorious Bawd (original component; original body; DJR-009-13): Notorious procurer; a male target in unverified polemic. → BAL-0211-V001
- noysom (original component; original body; DJR-016-23): offensive, here by smell → BAL-0224-V001
- nubere (original component; original marginal quotation; DJR-141-08; N11096): to marry → BAL-0242-V036
- nubilis (original component; original body; DJR-132-02): of marriageable age → BAL-0234-V023
- nudis (original component; original marginal quotation; DJR-120-25; N09225): With naked people designated barbarians; contact in the wider passage does not itself mean sexual intercourse. → BAL-0293-V020
- nullum (original component; original body; DJR-019-29): no, qualifying danger → BAL-0241-V004
- number of suters (original component; original body; DJR-159-42): People making petitions or devotional requests. → BAL-0286-V016

- nunquam (original component; original body; DJR-016-21): never → BAL-0241-V007
- nuptam (original component; original marginal quotation; DJR-017-02; N01084): a married woman, specifying the object of the offence in the attributed conditional law → BAL-0236-V017
- nuptam stuprârit (original component; original marginal quotation; DJR-017-02; N01084): has illicit intercourse with a married woman, within the conditional law → BAL-0236-V017
- nuptiall (original component; original body; DJR-115-06): marital; the local account includes affection directed towards marrying → BAL-0234-V008
- Nuptiæ (original component; original marginal quotation; DJR-139-27; N10927): marriage, contrasted with virginity in the attributed saying → BAL-0235-V005
- nutrices (original component; original body; DJR-050-51): nurses → BAL-0242-V017
- ob (original component; original body; DJR-072-09): Because of, governing accusative salacitatem. → BAL-0209-V007
- ob (original component; original body; DJR-139-44): through or because of, the Latin causal preposition → BAL-0234-V012
- ob inscitiam (original component; original body; DJR-096-09): because of ignorance, explaining the comparison to wards → BAL-0242-V008
- occluso (original component; original body; DJR-126-31): enclosed; modifies fire within the Latin construction → BAL-0233-V007
- odit (original component; original body; DJR-052-05): hates, the present predicate opposed to the earlier wish → BAL-0235-V021
- odium (original component; original marginal quotation; DJR-147-24; N11637): hatred → BAL-0240-V011
- Oeconomical (original component; original body; DJR-017-19): concerning household government → BAL-0237-V004
- Omit not (original component; original body; DJR-098-16): do not miss the occasion → BAL-0231-V003
- omni (original component; original body; DJR-128-45): Intended every, with printed omni retained although omnis is expected, and lover, respectively. → BAL-0296-V026
- omnium (original component; original body; DJR-163-05): The explicitly explained Latin component belongs to the full phrase; contextual route only, not an independent modern equivalence. → BAL-0262-V004
- omnium morborum (original component; original marginal quotation; DJR-033-32; N02335): of all diseases → BAL-0242-V019
- on silly Monk (original component; original body; DJR-159-21): Simple or innocent. → BAL-0285-V016
- one silly pipe (original component; original body; DJR-123-10): Simple or seemingly insignificant. → BAL-0285-V013
- only (original component; original body; DJR-144-09): reinforces the exclusiveness expressed with proper → BAL-0227-V011
- opportunitie (original component; original body; DJR-146-66): opportunity, favourable opening; spelling variant in an unattributed courtship verse → BAL-0231-V015
- opportunity (original component; original body; DJR-122-18): Access or favourable occasion. → BAL-0203-V003
- opportunity to wooe (original component; original body; DJR-122-36): An occasion to seek another’s affection. → BAL-0203-V005
- Order and Vow (original component; original body; DJR-142-09): religious discipline and the binding promise, coordinated as restraints → BAL-0235-V023
- ordinary suiters (original component; original body; DJR-013-41): People pursuing legal cases; litigants. → BAL-0286-V001

- our own fickle estates (original component; original body; DJR-061-30): Our shared unstable condition, not just property. → BAL-0274-V002
- outside (original component; original body; DJR-053-49): outward presentation → BAL-0226-V003
- oversight (original component; original body; DJR-050-40): supervision, coordinated with tuition as care → BAL-0242-V013
- Pace (original component; original body; DJR-129-74): With leave, your, and heavenly ones; the permission phrase is discontinuous in the line. → BAL-0296-V027
- Panders (original component; original body; DJR-125-54): Sexual intermediaries, with pander as the singular citation form. → BAL-0211-V002
- panni (original component; original marginal quotation; DJR-122-34; N09420): cloths or cloth, the material noun qualified as adulterated → BAL-0236-V015
- Papinianus (original component; original body; DJR-142-16): the Roman jurist Papinian, contrasted with Paul → BAL-0235-V025
- Parasites bedawb us with false Encomions (original component; original body; DJR-045-17): Flatterers smear the recipients with false praise that they may knowingly enjoy. → BAL-0281-V001
- parasiticall fawners (original component; original body; DJR-009-18): Parasitic flatterers; adjective and person noun have distinct contributions. → BAL-0281-V013
- Parcite (original component; original body; DJR-142-53): forbear or cease, rendered Do not in the complete prohibition → BAL-0234-V041
- parens (original component; original body; DJR-143-24): a parent, in the wish for offspring → BAL-0242-V041
- parentum (original component; original body; DJR-150-31): of parents → BAL-0238-V008
- parùm vivaces (original component; original body; DJR-072-09): Short-lived, in the reported historical sparrow example. → BAL-0209-V007
- passion (original component; original body; DJR-120-35): a characteristic attribute in the traditional logical construction → BAL-0227-V010
- passion (original component; original body; DJR-116-42): the erotic affliction or disease, not a logical attribute → BAL-0227-V013
- patre (original component; original body; DJR-088-41): father, ablative singular → BAL-0241-V014
- patrizare (original component; original body; DJR-137-55): take after one’s father; the preceding likely qualifies the projected resemblance → BAL-0242-V047
- patriæ (original component; original marginal quotation; DJR-013-25; N00855): of the country → BAL-0242-V018
- Paulus (original component; original body; DJR-142-16): Paul, contrasted with the jurist Papinian → BAL-0235-V025
- pauperum (original component; original marginal quotation; DJR-140-86; N11074): of or with the poor; genitive plural within the marriage-kinship phrase → BAL-0237-V007
- Pax animi (original component; original body; DJR-082-26): Peace of the mind; Sleep’s poetic title, distinct from the separately named deity Pax. → BAL-0296-V022
- peccatum Sodomiæ (original component; original body; DJR-114-25): Sin of sodomy: peccatum supplies sin; Sodomiæ is genitive, of sodomy, in the historical male–male context. → BAL-0214-V001
- peeces (original component; original body; DJR-080-38): works or depicted scenes → BAL-0225-V012
- pendants (original component; original body; DJR-068-38): hanging objects, distinct from the votive gifts themselves → BAL-0230-V026

- per adulterium (original component; original body; DJR-146-09): through adultery, naming the means by which the married men seek new pleasures → BAL-0236-V008
- per chirographum (original component; original marginal quotation; DJR-166-10; N13060): By a written bond; accusative after per, note-level translation and eventual restoration. → BAL-0279-V010
- perdidi (original component; original body; DJR-139-18): I lost → BAL-0238-V006
- peremptory (original component; original body; DJR-069-08): dogmatic → BAL-0221-V008
- periculum (original component; original body; DJR-019-29): danger → BAL-0241-V004
- perpetuo (original component; original marginal quotation; DJR-095-14; N07101): for ever, in the imagined wish about one’s family and friends → BAL-0242-V023
- person (original component; original body; DJR-088-01): bodily appearance in propernes of person → BAL-0227-V006
- personate (original component; original body; DJR-001-01): acting in an assumed role or masked → BAL-0222-V001
- pestes (original component; original marginal quotation; DJR-013-25; N00855): plagues, the hostile alternative to the denied paternal title → BAL-0242-V018
- Physick (original component; original body; DJR-099-41): medicines → BAL-0227-V008
- pieces (original component; original body; DJR-080-35): depicted scenes, not pieces of glass → BAL-0225-V012
- piscis (original component; original body; DJR-093-37): a fish, the second term of the comparison → BAL-0235-V010
- placant (original component; original body; DJR-109-34): appease → BAL-0230-V014
- Placatur (original component; original body; DJR-109-34): is appeased → BAL-0230-V015
- plague (original component; original body; DJR-059-06): affliction, without specifying an infectious disease → B3C-0095-V002
- plausible gestures (original component; original body; DJR-120-35): Gestures and smiles can attract a lover, who may wrongly assume they are intended for him. → BAL-0283-V007
- plausible speeches (original component; original body; DJR-165-19): Confessors’ soothing speeches are paired with terrifying threats in an image of manipulating consciences. → BAL-0283-V010
- plausible wits (original component; original body; DJR-160-07): Scholastic ingenuity is accused of making doctrines and evasions appear defensible. → BAL-0283-V009
- polite (original component; original body; DJR-005-14): polished in appearance or manners → BAL-0223-V001
- political judgement (original component; original body; DJR-083-29): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V005
- politicis (original component; original body; DJR-031-39): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V013
- politick (original component; original body; DJR-013-10): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V002
- politick Commineus (original component; original body; DJR-083-43): The complete source phrase names politically shrewd Commynes; it reaches the separately checked additional attestation and its historical counsel qualification. → BAL-0291-V004

- politick historiographer (original component; original body; DJR-068-13): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V004
- politico (original component; original marginal quotation; DJR-083-29; N06134): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V012
- Polygraphy (original component; original body; DJR-125-59): Named writing art within concealed communication; a narrower technical distinction remains unresolved. → BAL-0211-V008
- populi (original component; original body; DJR-017-13): Of the people and safety or welfare, in the purposive public-safety condition. → BAL-0296-V015
- portant (original component; original body; DJR-149-22): bear → BAL-0243-V005
- Post (original component; original marginal quotation; DJR-098-16; N07370): at the back in the personified Opportunity proverb → BAL-0231-V006
- post molestas turbas (original component; original marginal quotation; DJR-143-52; N11311): after troublesome disturbances → BAL-0234-V028
- potest (original component; original marginal quotation; DJR-141-08; N11096): may, expressing the reported permission → BAL-0242-V036
- potestas (original component; original marginal quotation; DJR-012-20; N00773): power → BAL-0241-V005
- power (original component; original body; DJR-167-08): capacity or potential → B3C-0056-V004
- prating (original component; original body; DJR-125-61): chattering; the modifier supplies the talkative quality → BAL-0239-V004
- prava (original component; original body; DJR-050-48): perverse, qualifying the willingness to give way → BAL-0242-V024
- precedent (original component; original body; DJR-049-38): Prior or earlier, qualifying lapse. → BAL-0267-V006
- prefer their suites (original component; original body; DJR-125-19): Further their courtship; cause-furthering rather than appointment or recommendation. → BAL-0280-V017
- prerogatives (original component; original body; DJR-172-174): the praised advantages of unmarried life and virginity → BAL-0235-V002
- present to Church livings (original component; original body; DJR-049-34): Nominate clergymen to endowed ecclesiastical appointments. → BAL-0267-V016
- Priapismo (original component; original body; DJR-134-31): Ablative form naming persistent erection. → BAL-0219-V003
- Prima (original component; original marginal quotation; DJR-010-26; N00639): first, qualifying the prayers → BAL-0235-V020
- primariâ causâ (original component; original marginal quotation; DJR-083-13; N06111): primary cause in a comparison → BAL-0231-V007
- proceeded with all applause (original component; original body; DJR-047-11): Taken his degrees to general applause; academic proceeding. → BAL-0280-V002
- procinctu (original component; original body; DJR-017-16): Battle readiness; the complete in procinctu construction is rendered equipped for action. → BAL-0296-V017
- procreare (original component; original body; DJR-139-21): to beget → BAL-0241-V044
- prodest (original component; original marginal quotation; DJR-072-06; N05285): helps or benefits → BAL-0231-V018
- prodigit (original component; original marginal quotation; DJR-016-42; N01076): lavishes → BAL-0230-V014

- professed (original component; original body; DJR-009-16): Open or avowed, rather than trained or professionally certified. → BAL-0289-V011
- professed (original component; original body; DJR-163-12): Open or avowed, rather than trained or professionally certified. → BAL-0289-V011
- professed Usurers (original component; original body; DJR-163-12): Openly acknowledged usurers or interest-taking moneylenders. → BAL-0289-V011
- professed usurers, gripers (original component; original body; DJR-009-16): Open or avowed practitioners of interest-taking, here condemned alongside extortioners. → BAL-0289-V011
- proletariique (original component; original body; DJR-050-09): And low fellows: nominative plural proletarii, disparaging people of low rank, with attached -que contributing and. The full exact printed form retains the conjunction; no separate printed proletarii is claimed here. → BAL-0284-V002
- propemodum (original component; original body; DJR-151-11): almost, qualifying innumerable → BAL-0234-V045
- propitiabat (original component; original marginal quotation; DJR-124-11; N09533): sought to win over or propitiate → BAL-0230-V015
- prospect (original component; original body; DJR-077-28): view → BAL-0241-V036
- protestation (original component; original body; DJR-081-11): emphatic declaration → BAL-0232-V001
- proœmium (original component; original body; DJR-123-27): Prelude or introduction. → BAL-0204-V008
- prudentia (original component; original body; DJR-019-08): Practical judgment or prudence after cum. → BAL-0277-V006
- præcipit (original component; original body; DJR-142-16): commands, printed in the Paul clause and understood in the preceding Papinian clause → BAL-0235-V025
- Præfat. (original component; original marginal quotation; DJR-074-24; N05472): preface, an abbreviated bibliographic form → BAL-0225-V003
- publica (original component; original marginal quotation; DJR-013-03; N00814): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V005
- Publius (original component; original body; DJR-149-27): publicity evoked by the punning name → BAL-0243-V011
- puella (original component; original body; DJR-132-02): a girl or young woman → BAL-0234-V023
- puellis (original component; original body; DJR-141-25): for maidens; plural recast as a singular generalization → BAL-0238-V008
- puellæ (original component; original marginal quotation; DJR-094-42; N07055): girls or young women, qualified as unmarried → BAL-0235-V007
- Pulchra (original component; original body; DJR-143-24): fine or beautiful, agreeing with offspring → BAL-0242-V041
- pulchritudo (original component; original marginal quotation; DJR-110-38; N08389): Beauty, alongside justitiæ, of justice, in the original marginal construction. → BAL-0294-V025
- pulchro (original component; original body; DJR-140-04): handsome, agreeing with Aeneas rather than Lavinia → BAL-0234-V016
- punctum (original component; original body; DJR-075-15): point → BAL-0240-V013
- puto (original component; original body; DJR-130-02): I consider → BAL-0241-V024
- quadam (original component; original marginal quotation; DJR-023-10; N01555): an indefinite some or a, qualifying the mingling → BAL-0234-V036

- quam primum (original component; original marginal quotation; DJR-136-15; N10679): as soon as → BAL-0231-V006
- quanto amplius (original component; original body; DJR-143-24): how much more, in the reported inference about celibacy → BAL-0235-V004
- quas secum fert adolescentia (original component; original body; DJR-140-79): which youth brings with it; relative clause specifying the experiences → BAL-0237-V009
- Quean (original component; original body; DJR-129-62): The contemptuous English designation and queen wordplay. → BAL-0212-V004
- Qui (original component; original body; DJR-139-38): who; the relative subject is carried from They in the modern preceding line → BAL-0230-V014
- Qui Pelago credit, magno se fænore tollit (original component; original body; DJR-047-31): Return or profit; ablative singular of fænus, here the gain of seaborne commerce. → BAL-0289-V009
- quisque (original component; original body; DJR-011-22): each, in the elliptical saying → BAL-0234-V024
- quo (original component; original marginal quotation; DJR-081-37; N06006): in which → BAL-0225-V020
- quot (original component; original marginal quotation; DJR-082-13; N06036): as, in the quantitative correlation as many as → BAL-0230-V022
- rabulas (original component; original body; DJR-013-26): Wrangling advocates and belonging to the law court; printed plural components of courtroom ranters. → BAL-0294-V008
- rarissimas (original component; original marginal quotation; DJR-023-05; N01544): exceptional, qualifying the endowments → BAL-0230-V022
- rarissimas (original component; original marginal quotation; DJR-023-05; N01544): exceptional or very rare → BAL-0238-V014
- reasons (original component; original body; DJR-108-36): Formative or intelligible principles, not everyday reasons. → BAL-0202-V003
- rectified (original component; original body; DJR-016-17): Improved, a separate coordinated land-use term beside manured and tilled. → BAL-0295-V001
- recusare (original component; original body; DJR-053-05): to refuse → BAL-0241-V012
- reddant (original component; original body; DJR-145-55): make; within an if-governed argumentative question → BAL-0243-V009
- refert (original component; original body; DJR-093-32): matters, in makes no difference → BAL-0241-V018
- regimen (original component; original marginal quotation; DJR-140-11; N10995): arranging or management, governing the genitive connexionis → BAL-0234-V048
- reipub. (original component; original body; DJR-014-11): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V010
- Rempub. (original component; original body; DJR-152-02): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V015
- replent (original component; original marginal quotation; DJR-139-27; N10927): fill, rendered fills with collective marriage; the verb is understood in the following virginity clause → BAL-0235-V005
- repugnat (original component; original body; DJR-142-10): conflicts with, taking the vow as its dative object → BAL-0235-V019
- rerum (original component; original body; DJR-093-32): of things → BAL-0241-V018

- Respub. (original component; original body; DJR-016-18): Explained component of the complete source construction; retain its grammar, attribution and local qualification. → BAL-0292-V009
- rhetorick (original component; original body; DJR-117-30): persuasive eloquence; still contributes silence → BAL-0233-V004
- running (original component; original body; DJR-014-05): flowing; still contributes continuity → BAL-0233-V001
- rursum (original component; original body; DJR-127-43): Again, in the lover’s sequence war, then peace again. → BAL-0296-V025
- sacerd. (original component; original marginal quotation; DJR-063-15; N04716): the printed abbreviation resolved as of priests in the supplied note translation → BAL-0235-V004
- sacerdotum (original component; original body; DJR-142-14): of priests, qualifying celibacy in the treatise title → BAL-0235-V004
- sacro (original component; original body; DJR-010-08): War and holy or sacred; the ablative construction supplies in a holy war. → BAL-0296-V013
- sacro bello (original component; original body; DJR-006-13): Sacred war, of the pen, with its point, and is waged, in Burton’s refusal of endless written religious controversy. → BAL-0296-V013
- sagittæ (original component; original body; DJR-122-01): arrows → BAL-0238-V006
- saltem (original component; original body; DJR-020-03): at least → BAL-0237-V005
- salus (original component; original marginal quotation; DJR-013-03; N00814): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V005
- salutem (original component; original body; DJR-017-13): Of the people and safety or welfare, in the purposive public-safety condition. → BAL-0296-V015
- Salve (original component; original body; DJR-143-65): hail, the greeting to the bride → BAL-0234-V024
- sanctos (original component; original body; DJR-114-33): saints or holy people, within the quoted conditional → BAL-0235-V017
- sanctus (original component; original body; DJR-015-40): Explained component of the complete source construction; retain its grammar, attribution and local qualification. → BAL-0292-V015
- sapienter (original component; original body; DJR-090-06): wisely → BAL-0230-V019
- Sapientes (original component; original marginal quotation; DJR-012-20; N00773): the wise → BAL-0241-V005
- Sapientes (original component; original body; DJR-149-22): wise men → BAL-0243-V005
- sapientiam (original component; original body; DJR-019-08): Wisdom, distinct from practical prudence. → BAL-0277-V006
- Sapientiæ (original component; original marginal quotation; DJR-019-06; N01260): to wisdom, the dative object of the figurative betrothal → BAL-0234-V020
- sapit (original component; original body; DJR-093-03): Is wise; third-person singular predicate in the conditional necessity maxim. → BAL-0288-V012
- Satyriasi (original component; original body; DJR-134-31): Ablative form naming excessive male sexual desire. → BAL-0219-V003
- save (original component; original body; DJR-140-77): keep the dowry unspent by withholding marriage → BAL-0238-V001
- scamble (original component; original body; DJR-048-31): Read awkwardly, in scamble at a piece of Evidence. → BAL-0279-V006

- scamble at a piece of Evidence (original component; original body; DJR-048-31): Stumble through a legal document, not a fragment of proof. → BAL-0279-V006
- scarification (original component; original body; DJR-103-07): small skin incisions → BAL-0225-V016
- scientia (original component; original marginal quotation; DJR-049-28; N03596): learning → BAL-0238-V008
- scrupulosa (original component; original body; DJR-164-09): scrupulous; troubled by excessive moral doubt → B3C-0053-V001
- scrupulous (original component; original body; DJR-164-48): troubled by excessive or unfounded moral doubts → B3C-0053-V002
- scurrile (original component; original body; DJR-161-63): Coarse, separately contributing to the English characterization. → BAL-0211-V016
- se (original component; original body; DJR-007-14): Themselves; reflexive pronoun with accommodare, referring to the plural people in the ironic catalogue. → BAL-0288-V008
- secret loadstone (original component; original body; DJR-120-13): Figurative attraction, hidden through the modifier secret. → BAL-0215-V007
- sed (original component; original body; DJR-015-23): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V010
- sed insidiæ (original component; original body; DJR-044-36): but snares; the alternative to gifts is asserted → BAL-0230-V017
- semper (original component; original body; DJR-008-02): always, extending the childhood comparison to lifelong folly → BAL-0242-V003
- seniori Democrito (original component; original body; DJR-020-03): to the elder Democritus; related as the complement of affinis → BAL-0237-V005
- sense (original component; original body; DJR-025-26): sensation, not sound judgment → BAL-0240-V006
- servi (original component; original marginal quotation; DJR-012-20; N00773): slaves, in the moral paradox → BAL-0241-V005
- servi (original component; original marginal quotation; DJR-098-22; N07390): Serve; singular imperative, idiomatically accommodate yourself in Temporibus servi. → BAL-0288-V010
- sesquipedal (original component; original body; DJR-169-21): Literally foot-and-a-half-long, in the construction describing overlong words. → BAL-0276-V007
- set and manured (original component; original body; DJR-112-24): Planted and tended, a literary image of a tree kept alive in poetry. → BAL-0295-V003
- shallow (original component; original body; DJR-005-18): lacking intellectual depth → BAL-0226-V001
- should accommodate himself (original component; original body; DJR-161-11): Adapt one’s conduct to prevailing conditions, here outward religious ceremonies and customs. → BAL-0288-V013
- Si commodos nanciscantur amores (original component; original body; DJR-138-45): If they find loves that suit them; conditional suitable matching, not guaranteed benefit. → BAL-0271-V012
- Si nihil aliud (original component; original marginal quotation; DJR-140-08; N10992): if nothing else, restricting the reported remedy → BAL-0234-V001
- si quis alius (original component; original body; DJR-141-04): as free as any, within the comparative expression → BAL-0241-V026
- sibique (original component; original marginal quotation; DJR-049-28; N03596): and for itself; expressed through its own in the supplied translation → BAL-0238-V008

- silent (original component; original body; DJR-009-24): Are silent, laws, and arms or armed conflict, respectively, in the attributed maxim. → BAL-0296-V010
- silly fellows (original component; original body; DJR-051-36): Simple or readily manipulated. → BAL-0285-V011
- silly travellers (original component; original body; DJR-125-65): Unsuspecting or inexperienced. → BAL-0285-V003
- silly, rude, ignorant people (original component; original body; DJR-155-26): Simple or easily influenced. → BAL-0285-V015
- silly, soft fellows (original component; original body; DJR-046-40): Foolish or practically inexperienced. → BAL-0285-V010
- Simples (original component; original body; DJR-099-29): single medicinal substances → BAL-0227-V007
- sis (original component; original body; DJR-093-32): you are, within the indirect question whether you are → BAL-0241-V018
- sis (original component; original body; DJR-143-24): may you be or become, expressing a wish → BAL-0242-V041
- Sit hoc (original component; original marginal quotation; DJR-130-29; N10173): let this be, introducing the wish → BAL-0235-V019
- smock (original component; original body; DJR-139-20): shift or basic clothing → BAL-0238-V011
- so rude, so silly (original component; original body; DJR-046-41): Foolish or inexperienced in ordinary affairs. → BAL-0285-V010
- sodomy, buggery (original component; original body; DJR-116-33): Paired historical labels; this target explains sodomy while V004 separately explains buggery. → BAL-0214-V003
- soft and silly (original component; original body; DJR-131-51): Weak or lacking courage; timid in this paired construction. → BAL-0285-V007
- sole (original component; original body; DJR-156-07): only; exclusiveness not explicit in modern very → BAL-0231-V019
- some kinde of usury (original component; original body; DJR-017-08): Lending money at interest; not necessarily an excessive charge in this use. → BAL-0289-V001
- some silly ones (original component; original body; DJR-010-17): Powerless or socially defenceless. → BAL-0285-V009
- sophisma (original component; original body; DJR-141-51): a sophism or difficult argument → BAL-0243-V013
- sororum (original component; original body; DJR-143-23): of sisters → BAL-0242-V040
- spe (original component; original body; DJR-122-11): Hope in the prepositional construction sub spe. → BAL-0280-V013
- specie (original component; original body; DJR-162-26): in kind; contrasted with individual identity → BAL-0240-V005
- species of beauty (original component; original body; DJR-108-38): Perceptible or inward forms of beauty. → BAL-0202-V005
- spei (original component; original marginal quotation; DJR-093-32; N06965): to hope → BAL-0241-V018
- spent his stock (original component; original body; DJR-054-40): Spent his capital; his denotes ownership, not part of stock. → BAL-0274-V001
- spiritual preferments (original component; original body; DJR-048-03): Church appointments; spiritual specifies church. → BAL-0280-V004
- splendida (original component; original body; DJR-080-36): splendid, qualifying gifts → BAL-0230-V015

- sponsumq; (original component; original body; DJR-141-28): and husband or bridegroom in prospect; q; abbreviates the enclitic and → BAL-0234-V026
- state (original component; original body; DJR-090-16): high social rank → BAL-0241-V017
- States of lives in Coppy holds (original component; original body; DJR-141-49): Life-tenure interests; modern holders of makes the list of people explicit. → BAL-0274-V014
- Stenography (original component; original body; DJR-125-59): Named writing art within concealed communication; a narrower technical distinction remains unresolved. → BAL-0211-V008
- sterquilinia (original component; original body; DJR-018-10): Explicitly explained component; route to the full qualified construction, without asserting a new isolated modern equivalence. → BAL-0265-V006
- stewes (original component; original body; DJR-142-30): brothels, distinct from the coordinated polygamy → BAL-0234-V042
- stiffest (original component; original body; DJR-036-36): Toughest or hardiest, qualifying country labourers. → BAL-0269-V001
- stiffest clowns (original component; original body; DJR-036-36): Hardiest country labourers; stiffest supplies toughest. → BAL-0269-V001
- stili (original component; original body; DJR-006-13): Sacred war, of the pen, with its point, and is waged, in Burton’s refusal of endless written religious controversy. → BAL-0296-V013
- still (original component; original body; DJR-117-30): Silent, qualifying rhetoric rather than duration. → BAL-0202-V010
- strange tire (original component; original body; DJR-121-19): Exotic headdress in Burton’s English Ovid expansion. → BAL-0213-V003
- stuffe (original component; original body; DJR-031-25): matter or material → BAL-0224-V001
- stuffe (original component; original body; DJR-090-20): equipment or household objects, here utensils → BAL-0226-V004
- stulti (original component; original marginal quotation; DJR-012-20; N00773): fools → BAL-0241-V005
- stulti (original component; original body; DJR-149-22): fools → BAL-0243-V005
- stupravit conjugem (original component; original marginal quotation; DJR-151-03; N11955): had illicit intercourse with his wife; the verb alone does not establish force → BAL-0236-V017
- stupri causâ (original component; original body; DJR-113-43): for the purpose of sexual violation; the surrounding seizure and drowning threat establish coercion → BAL-0236-V018
- stylus (original component; original body; DJR-005-09): Explicitly explained component; route to the full qualified construction, without asserting a new isolated modern equivalence. → BAL-0265-V007
- sua (original component; original body; DJR-141-25): her or their own within the beauty/dowry generalization → BAL-0238-V008
- sua forma (original component; original body; DJR-142-10): her own beauty, the subject that opposes Daphne’s vow → BAL-0235-V019
- Suam (original component; original body; DJR-011-22): his own, qualifying bride → BAL-0234-V024
- suaviorum (original component; original body; DJR-119-18): Of kisses, genitive plural. → BAL-0204-V006

- sub Rege pio (original component; original body; DJR-016-21): under a just or dutiful king → BAL-0241-V007
- sub spe magnæ promotionis (original component; original body; DJR-122-11): In the hope of great advancement; the English money is a separate addition. → BAL-0280-V013
- succurratur (original component; original body; DJR-133-47): Help is given; impersonal passive subjunctive of assistance. → BAL-0201-V018
- such temporizing Foxes (original component; original body; DJR-111-14): Opportunistically adjusting conduct for advantage. → BAL-0288-V006
- sudor (original component; original body; DJR-062-13): sweating → BAL-0231-V023
- sudore (original component; original marginal quotation; DJR-062-14; N04666): sweating, ablative after cum → BAL-0231-V023
- sue (original component; original body; DJR-151-11): seek by petition or proceedings, without implying that divorce has been granted → BAL-0234-V043
- sue for dilapidations (original component; original body; DJR-049-36): Sue for costs associated with disrepair; the cost of is supplied in modern wording. → BAL-0267-V007
- sue for dilapidations (original component; original body; DJR-049-36): Bring a legal claim for the cost of disrepair. → BAL-0286-V002
- sui (original component; original body; DJR-045-12): of oneself, reflexive object → BAL-0221-V002
- suique (original component; original marginal quotation; DJR-013-10; N00824): his own, with an enclitic conjunction absorbed into the translated list → BAL-0230-V021
- suit and favour revoke banishment (original component; original body; DJR-165-25): Petitioning and influential support. → BAL-0286-V018
- suits himself to the time (original component; original body; DJR-093-03): Adapts himself to the times; Burton’s English restatement after the separate Latin necessity maxim. Separate original English wording, not an exact word-for-word rendering of Latin necessitati. → BAL-0288-V012
- sum (original component; original marginal quotation; DJR-090-38; N06705): I am; repeated wording omitted by the supplied note translation → BAL-0241-V015
- sunt (original component; original marginal quotation; DJR-082-13; N06036): there are; with tibi recast as you have → BAL-0230-V022
- suo (original component; original body; DJR-142-10): her own, agreeing with the wish or vow; Daphne remains the quoted subject → BAL-0235-V019
- suprema lex (original component; original marginal quotation; DJR-013-03; N00814): Explicitly explained component; retrieve within the qualified complete construction, not as an asserted isolated modern equivalence. → BAL-0290-V005
- suscepi (original component; original marginal quotation; DJR-111-08; N08428): I undertook → BAL-0230-V021
- suspensum (original component; original marginal quotation; DJR-055-08; N04087): suspended → BAL-0225-V001
- sweet (original component; original body; DJR-110-33): pleasing or gracious → BAL-0228-V007
- sydera (original component; original marginal quotation; DJR-082-13; N06036): stars → BAL-0230-V022
- tabella (original component; original body; DJR-017-18): Explained component of the complete source construction; retain its grammar, attribution and local qualification. → BAL-0292-V017
- Tacitus (original component; original body; DJR-149-27): silent, evoked by the personal-name pun → BAL-0243-V011

- take up money at use (original component; original body; DJR-017-11): At interest, as a condition of borrowing money. → BAL-0289-V003
- talionis (original component; original body; DJR-005-07): Of like requital or retaliation; literary reciprocity is distinguished from the later counsel for restraint. → BAL-0294-V031
- Talis est Mathematum pulchritudo (original component; original body; DJR-081-08): Such is the beauty of mathematics; component meanings separately explained. → BAL-0202-V019
- tamen (original component; original body; DJR-148-36): at least or nevertheless, the concession in the maxim → BAL-0236-V023
- tanta (original component; original marginal quotation; DJR-016-42; N01076): such, qualifying gifts in the supplied translation → BAL-0230-V014
- Taxa Cameræ Apostolicæ (original component; original body; DJR-165-17): A tariff or schedule of assessed charges. → BAL-0287-V009
- Taxando & ab his deterrendo humanam lasciviam & insaniam, sed & remedia docendo (original component; original marginal quotation; DJR-108-16; N08198): By censuring: ablative gerund of taxare, used instrumentally. → BAL-0287-V004
- taxe satyrically (original component; original body; DJR-062-26): Criticize or censure in a satirical manner. → BAL-0287-V010
- taxe them in his Satyres (original component; original body; DJR-051-27): Attack or censure in satire. → BAL-0287-V002
- taxed by some (original component; original body; DJR-105-26): Criticized or censured. → BAL-0287-V006
- taxes, mulcts (original component; original body; DJR-017-34): Financial levies. → BAL-0287-V008
- taxeth all melancholy persons of this fault (original component; original body; DJR-069-35): Accuses or reproaches someone for a fault. → BAL-0287-V011
- taxeth these former definitions (original component; original body; DJR-108-31): Criticizes or rejects as inadequate. → BAL-0287-V006
- temperance (original component; original body; DJR-063-15): sexual continence or abstinence in this construction → BAL-0235-V024
- Temporibus (original component; original marginal quotation; DJR-098-22; N07390): To the times; dative plural governed by the imperative servi. → BAL-0288-V010
- Temporibus servi, nec contra flamina flato (original component; original marginal quotation; DJR-098-22; N07390): Serve or accommodate yourself to the times: temporibus is dative plural, governed by servi, a singular imperative of servire. → BAL-0288-V010
- temporize and fleire (original component; original body; DJR-095-48): Bend or adjust one’s behaviour to circumstances for gain. → BAL-0288-V005
- temporize as other men do (original component; original body; DJR-007-14): Adjust one’s conduct to prevailing circumstances, especially for advantage. → BAL-0288-V001
- temporizeth not (original component; original body; DJR-090-47): Adapts conduct opportunistically to prevailing circumstances; third-person singular. → BAL-0288-V004
- temporizing (original component; original body; DJR-010-27): Opportunistic adjustment of conduct. → BAL-0288-V001
- tempus (original component; original marginal quotation; DJR-125-65; N09705): time → BAL-0231-V018
- tenui (original component; original marginal quotation; DJR-055-08; N04087): thin; qualifying the cord → BAL-0225-V001

- Terra (original component; original body; DJR-015-38): Explained component of the complete source construction; retain its grammar, attribution and local qualification. → BAL-0292-V016
- testor (original component; original body; DJR-164-51): Witness in conscience’s judicial metaphor. → BAL-0279-V008
- that artificial (original component; original body; DJR-012-38): That circumstantially produced melancholy; noun melancholy is understood. → BAL-0206-V001
- that plausible doctrine of universall grace (original component; original body; DJR-168-02): Universal grace is presented as an attractive response to distress caused by disputes over election and reprobation. → BAL-0283-V011
- The band of marriage is adamantine (original component; original body; DJR-143-32): Unbreakable bond negatively evaluated in the counter-parody. → BAL-0215-V013
- the clipping of a wife (original component; original body; DJR-143-47): A wife’s embrace; the wife is the embracing agent. → BAL-0204-V014
- the counterfeit (original component; original body; DJR-084-37): The actor pretending to be a corpse, not the patient; corpse supplied from situation. → BAL-0272-V001
- the first bawde (original component; original body; DJR-120-32): The eye as the first facilitator of sexual attraction. → BAL-0211-V005
- the greatest bawd (original component; original body; DJR-121-03): Clothing metaphorically facilitates attraction; customary becoming dress is subsequently allowed. → BAL-0211-V005
- the mistress of philosophy (original component; original body; DJR-090-34): The teacher of philosophy, said of personified poverty. → BAL-0208-V004
- the more eagerly he woed me (original component; original body; DJR-124-11): The literary suitor’s increased pursuit of Lucretia. → BAL-0203-V005
- the most deceitfull thing of all (original component; original body; DJR-099-19): Burton’s separate English characterization of urine, not the literal Latin definition. → BAL-0212-V009
- the silly novice (original component; original body; DJR-124-20): Simple or inexperienced, readily taken in. → BAL-0285-V003
- the silly reed may stand (original component; original body; DJR-091-35): Frail or yielding. → BAL-0285-V002
- The silly shepherd (original component; original body; DJR-128-76): Poor or pitiable. → BAL-0285-V004
- The silly Wren (original component; original body; DJR-142-20): Little or harmless. → BAL-0285-V014
- the surest Indenture (original component; original body; DJR-111-30): Strongest binding contract as friendship metaphor under subsequent Christian-purpose condition. → BAL-0279-V007
- their chiefest Lodestone (original component; original body; DJR-014-17): Industry as the chief power drawing trade. → BAL-0215-V002
- Theologi (original component; original body; DJR-063-15): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V010
- They look to be wooed, sought after, and sued to (original component; original body; DJR-140-73): Addressed with amorous petitions; courted. → BAL-0286-V015
- they shall have God himself to be a suiter (original component; original body; DJR-121-42): A wooer or lover, here figuratively God. → BAL-0286-V011
- This may seem plausible at first shew (original component; original body; DJR-044-01): An apparent defence of acquiring money is granted initial appeal and then rejected. → BAL-0283-V004

- this temporising age (original component; original body; DJR-110-23): Opportunistically accommodating; an adjective describing the age. → BAL-0288-V006
- those Parasites (original component; original body; DJR-046-01): Flattering dependants whose praise can overthrow judgment. → BAL-0281-V001
- tibi (original component; original marginal quotation; DJR-082-13; N06036): to you; dative with sunt recast as you have → BAL-0230-V022
- tibi (original component; original body; DJR-141-28): to you, supplying the relational connection rendered your → BAL-0234-V026
- tibi (original component; original body; DJR-145-27): to you → BAL-0243-V005
- tilled (original component; original body; DJR-016-17): Worked or cultivated as agricultural land, separately coordinated with manured and rectified. → BAL-0295-V001
- timori (original component; original marginal quotation; DJR-093-32; N06965): to fear → BAL-0241-V018
- to be an Usurer (original component; original body; DJR-017-11): To be a lender at interest; recast as to lend at interest in the modern clause. The governing prohibition restricts who may lend, rather than forbidding every lender. → BAL-0289-V004
- to be woed (original component; original body; DJR-136-01): To receive courtship in the proposed redirection of affection. → BAL-0203-V018
- to fabricate (original component; original body; DJR-026-31): To make; the original fragment lacks Art, restored in the modern text from earlier-witness support. → BAL-0206-V017
- to prefer their suites (original component; original body; DJR-125-19): To advance or further their courtship. → BAL-0203-V011
- to prefer their suites (original component; original body; DJR-125-19): Courtship efforts or amorous requests. → BAL-0286-V012
- to sue for him (original component; original body; DJR-096-20): Petition on his behalf. → BAL-0286-V009
- to tax and deter others from it (original component; original body; DJR-108-16): Censure or rebuke. → BAL-0287-V003
- tonsura (original component; original body; DJR-009-26): Pruning, and of humankind, respectively; the rejected whole image is distinguished from ruin. → BAL-0296-V006
- Tot (original component; original marginal quotation; DJR-082-13; N06036): as many, correlated with quot → BAL-0230-V022
- totius corporis (original component; original marginal quotation; DJR-062-14; N04666): of the whole body; rendered over the whole body → BAL-0231-V023
- totum (original component; original marginal quotation; DJR-090-12; N06660): whole → BAL-0241-V016
- transcendere (original component; original body; DJR-127-64): To transcend, distinct from the object humanity. → BAL-0277-V010
- transire (original component; original body; DJR-142-13): to pass, in the proposed transition from a vow into marriage → BAL-0235-V016
- trespass (original component; original body; DJR-149-02): do wrong or transgress → BAL-0241-V029
- tria millia (original component; original body; DJR-148-30): three thousand, the number in Burton’s reported summons claim, qualified by the source note’s docket distinction → BAL-0236-V006
- tribuit (original component; original body; DJR-143-10): bestows → BAL-0234-V010
- triste (original component; original body; DJR-055-11): sorrowful, qualifying the parting at death → BAL-0234-V046

- tristius morte (original component; original body; DJR-052-08): worse than death, the reported comparison → BAL-0241-V010
- true (original component; original body; DJR-056-21): faithful or unflattering in reflection → BAL-0225-V008
- turba (original component; original body; DJR-143-23): company or crowd → BAL-0237-V008
- turn queans by compulsion (original component; original body; DJR-150-54): Become prostitutes under coercive conditions of deprivation and ill-treatment. → BAL-0212-V007
- ubi erit commodum (original component; original body; DJR-050-49): When it is convenient; impersonal adjective in an indulgent parent's composite dramatic promise. → BAL-0271-V010
- una gula (original component; original marginal quotation; DJR-033-32; N02335): appetite alone, distinct from diet in Burton's body formulation → BAL-0242-V019
- Unlawfull (original component; original body; DJR-067-35): Permitted and forbidden respectively in the historical cure classification; efficacy and religious permission remain separate questions. → BAL-0294-V023
- up (original component; original body; DJR-151-36): Printed up, explicitly repaired to us in the modern column. → BAL-0203-V016
- usury (original component; original body; DJR-088-23): Interest-taking presented as an exploitative source of wealth. → BAL-0289-V007
- usury another (original component; original body; DJR-088-25): Interest-taking as a source of enrichment. → BAL-0289-V007
- ut (original component; original body; DJR-126-31): as, introducing the comparison → BAL-0233-V007
- utatur (original component; original marginal quotation; DJR-036-20; N02592): uses; shared from prior English coordination → BAL-0231-V022
- uteri (original component; original body; DJR-147-39): Of the womb, a genitive form in the historical anatomical phrase. → BAL-0218-V005
- uti (original component; original body; DJR-090-06): to use, governing ablative muneribus → BAL-0230-V019
- Utopian parity (original component; original body; DJR-016-18): Equality associated with More's imagined commonwealth; Burton wishes for it but rejects its attainability while maintaining ranks. → BAL-0292-V005
- uxor (original component; original body; DJR-138-26): wife, in the male-directed marriage idiom → BAL-0234-V022
- uxor (original component; original body; DJR-149-03): wife, the noun accompanied by mæcha, adulteress → BAL-0236-V007
- uxor mæcha (original component; original body; DJR-149-03): an adulterous wife, with the appositional female-agent noun rendered adjectivally → BAL-0236-V007
- uxorem suam (original component; original body; DJR-123-48): his own wife, identifying the exceptional within-marriage application → BAL-0236-V011
- uxori (original component; original marginal quotation; DJR-139-18; N10916): to a wife; the separated meæ supplies my own → BAL-0234-V021
- vena (original component; original body; DJR-140-06): vein, in the figurative bloodletting image → BAL-0234-V034
- venial (original component; original body; DJR-149-50): lesser or pardonable, qualifying sin in Burton's attributed account of opponents' views → BAL-0236-V002
- veniunt (original component; original body; DJR-122-01): come → BAL-0238-V006
- veram (original component; original body; DJR-066-04): true; not the allowable of Burton's separate English paraphrase → BAL-0241-V020

- vere (original component; original body; DJR-143-44): in spring → BAL-0234-V035
- vertues (original component; original body; DJR-010-02): Military, and courageous qualities, respectively; the local claim does not endorse every act in war. → BAL-0296-V011
- very lusty (original component; original body; DJR-072-06): Very vigorous; the adjective denotes bodily vigour. → BAL-0209-V004
- vestrâ (original component; original body; DJR-129-74): With leave, your, and heavenly ones; the permission phrase is discontinuous in the line. → BAL-0296-V027
- viam (original component; original body; DJR-066-04): path → BAL-0241-V020
- vices exigens (original component; original body; DJR-141-04): demanding a return → BAL-0241-V026
- victus (original component; original body; DJR-108-13): overcome → BAL-0231-V016
- videor (original component; original body; DJR-127-64): I seem; the appearance is not literal transcendence. → BAL-0277-V010
- viderint (original component; original body; DJR-015-23): Explained component or construction; retrieve with its complete local qualification, without asserting isolated word-for-word equivalence. → BAL-0291-V010
- viduas (original component; original body; DJR-151-11): women without husbands, including divorced women in this counterfactual → BAL-0234-V045
- Vinculum (original component; original body; DJR-143-23): bond, in the Latin favourable marriage list → BAL-0234-V039
- Vinculum Conjugalis charitatis adamantinum (original component; original body; DJR-143-23): Unbreakable conjugal-love bond; English copula supplied. → BAL-0215-V012
- virgo (original component; original marginal quotation; DJR-082-13; N06036): maiden, direct address → BAL-0230-V022
- viridibus pannis (original component; original marginal quotation; DJR-094-42; N07055): in green garments → BAL-0235-V007
- viros (original component; original body; DJR-151-11): men, qualified by cælibes, unmarried → BAL-0235-V003
- Virtus (original component; original body; DJR-150-31): virtue → BAL-0238-V008
- virtutis (original component; original marginal quotation; DJR-010-02; N00575): Military and of courage, agreeing in the genitive in the original margin. → BAL-0296-V012
- virum (original component; original body; DJR-005-09): Explicitly explained component; route to the full qualified construction, without asserting a new isolated modern equivalence. → BAL-0265-V007
- vitiis (original component; original marginal quotation; DJR-098-13; N07354): Vices, the object of figurative warfare in the peace-with-people maxim. → BAL-0296-V003
- vitiosiorem (original component; original body; DJR-021-39): more vicious, qualifying the future generation → BAL-0242-V007
- viva (original component; original body; DJR-158-36): still alive, describing the wife in the reported death ritual → BAL-0234-V017
- vivamus (original component; original body; DJR-115-17): let us live → BAL-0234-V014
- vivendum (original component; original body; DJR-052-08): having to live, in the reported bondage maxim → BAL-0241-V010
- vobis (original component; original body; DJR-143-65): to you → BAL-0242-V050
- vocat (original component; original marginal quotation; DJR-017-11; N01108): Calls; third-person singular verb governing accusative usuram. Zanchi is the reported speaker. → BAL-0289-V005

- vos Romanas (original component; original marginal quotation; DJR-148-29; N11729): you Roman women, the original object made subject in the supplied passive rendering → BAL-0236-V020
- voti compotes (original component; original body; DJR-142-07): attaining their wishes, an adjectival construction expanded into a finite predicate → BAL-0235-V019
- voto (original component; original body; DJR-142-13): a vow, in the construction describing passage from a celibacy vow into marriage → BAL-0235-V016
- Votum (original component; original marginal quotation; DJR-156-02; N12297): vow, the solemn promise in the phrase naming a vow of celibacy → BAL-0235-V016
- vulgar (original component; original body; DJR-059-24): ordinary or common → BAL-0229-V002
- warlike (original component; original body; DJR-010-02): Military, and courageous qualities, respectively; the local claim does not endorse every act in war. → BAL-0296-V011
- was an earnest suiter to his mother to know his father (original component; original body; DJR-117-26): A person making an earnest request. → BAL-0286-V010
- was preferred by some friends (original component; original body; DJR-141-36): Was recommended for service by friends; modern she is explicit and some has no separate equivalent. → BAL-0280-V016
- wax out of favour (original component; original body; DJR-137-42): Grow no longer pleasing in appearance: wax supplies change; out of favour the resulting state. Display has sentence-initial capitalization; this alias preserves source casing. → BAL-0207-V005
- weak and silly (original component; original body; DJR-057-48): Helpless or vulnerable to misfortune. → BAL-0285-V002
- which definition of his, Mercurialis de affect. cap. lib. 1. cap. 10. taxeth (original component; original body; DJR-027-06): Criticizes or finds fault with. → BAL-0287-V006
- which howsoever some taxe (original component; original body; DJR-082-11): Condemn or censure. → BAL-0287-V006
- wilfully (original component; original body; DJR-089-33): Willingly, inside the reflexive construction. → BAL-0260-V002
- wit (original component; original body; DJR-111-08): intellect or mind → BAL-0230-V013
- with discretion (original component; original body; DJR-150-53): reasonably, limiting the granted freedom → BAL-0241-V029
- with every day new suits (original component; original body; DJR-132-19): New sets of clothes. → BAL-0286-V006
- with like liberty (original component; original body; DJR-108-16): With comparable authorial freedom, rendered as freely in the complete comparison. → BAL-0282-V009
- with so smal cost and suit obtained (original component; original body; DJR-165-18): Application or petition, here the effort involved in obtaining something. → BAL-0286-V017
- woe (original component; original body; DJR-136-01): Woo or court, active infinitive in the other alternative. → BAL-0203-V018
- woed (original component; original body; DJR-136-01): Courted, past participle in the passive alternative. → BAL-0203-V018
- Wombe (original component; original body; DJR-057-02): Womb, the reproductive organ. → BAL-0218-V001
- Xantipismum (original component; original body; DJR-139-44): behaviour associated with the stereotypically quarrelsome Xanthippe → BAL-0234-V012

- yield to the time, follow the stream (original component; original body; DJR-098-22): Accommodate oneself to prevailing circumstances. → BAL-0288-V009
- yong and lusty (original component; original body; DJR-115-47): Young and vigorous; most evident susceptibility does not imply exclusive susceptibility. → BAL-0209-V004
- à (original component; original body; DJR-122-01): from in the dowry/arrows construction → BAL-0238-V006
- à diis (original component; original marginal quotation; DJR-130-29; N10173): from the gods, specifying the petition’s source → BAL-0235-V019
- æquabile (original component; original body; DJR-016-36): Even or equitable, and law/right/justice; the complete phrase means equal justice without erasing rank. → BAL-0294-V015
- λόγους (original component; original body; DJR-138-17): writings or discourses → BAL-0242-V049
- παῖδας (original component; original body; DJR-138-17): children, in the writings-as-offspring construction → BAL-0242-V049
- ἐγεννησάμην (original component; original body; DJR-138-17): I begot or have begotten → BAL-0242-V049
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English access

Direct routes use English article topics, English citation keys, and complete short expressions from the supplied modern text. Expression routes retain the entire supplied unit; they do not assert word-for-word translation. Complete definitions, local meanings and longer constructions are searchable at their record destinations. This is an access index, not a thesaurus of every possible English synonym.

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- their affinity (whole modern expression): BAL-0237-V004
- their blushes tell (whole modern expression): BAL-0257-V006
- their fathers did before them (whole modern expression): BAL-0242-V033
- their flattering Gnathos (whole modern expression): BAL-0281-V008
- their foul hands (whole modern expression): BAL-0211-V015
- their genitals (whole modern expression): BAL-0257-V014
- their most civilised country (whole modern expression): BAL-0293-V001
- their natural colours (whole modern expression): BAL-0227-V008
- their own filth and slovenliness (whole modern expression): BAL-0212-V003
- their self-interest is touched (whole modern expression): BAL-0271-V004
- Their spiritual fathers (whole modern expression): BAL-0242-V051
- Their superstitious law (whole modern expression): BAL-0294-V033
- their telescopes (whole modern expression): BAL-0225-V009
- their usual defences and excuses (whole modern expression): BAL-0263-V004
- their very frequent sexual activity (whole modern expression): BAL-0209-V006
- There is a restrained ambition (whole modern expression): BAL-0244-V003
- these beautiful, fastidious creatures (whole modern expression): BAL-0255-V005
- these ignorant charlatans (whole modern expression): BAL-0278-V008
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- these subtle questions (whole modern expression): BAL-0255-V008
- They also differ in freedom (whole modern expression): BAL-0241-V043
- they kill him (whole modern expression): BAL-0254-V003
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- they lacked ordinary civility (whole modern expression): BAL-0293-V006

- They march splendidly onward (whole modern expression): BAL-0223-V004
- they may not make advances (whole modern expression): BAL-0203-V013
- they oppose all humane learning (whole modern expression): BAL-0277-V005
- they reveal their ignorance (whole modern expression): BAL-0265-V008
- thick and cloying (whole modern expression): BAL-0224-V009
- thing indifferent (English citation key): BAL-0253-V002
- things indifferent (English citation key): BAL-0253-V002
- things lawfully permitted (whole modern expression): BAL-0294-V023
- things morally indifferent in themselves (whole modern expression): BAL-0253-V002
- things shameful and regrettable (whole modern expression): BAL-0257-V016
- this cleric or that monk (whole modern expression): BAL-0268-V005
- This delicate gentlewoman (whole modern expression): BAL-0255-V001
- this enforced continence (whole modern expression): BAL-0235-V024
- this flattering mirror of love (whole modern expression): BAL-0225-V022
- this gentility (whole modern expression): BAL-0259-V007
- This gentle answer pacified him (whole modern expression): BAL-0296-V023
- This is the first punishment (whole modern expression): BAL-0256-V013
- this married love (whole modern expression): BAL-0234-V008
- this mirror (whole modern expression): BAL-0225-V023
- this opportunistic age (whole modern expression): BAL-0288-V006
- this parchment nobility (whole modern expression): BAL-0259-V008
- this parchment roll (whole modern expression): BAL-0259-V008
- this political body (whole modern expression): BAL-0290-V002
- this scrupulous conscience (whole modern expression): B3C-0053-V002
- thoroughly touched by love’s lodestone (whole modern expression): BAL-0215-V008
- those changing pictures (whole modern expression): BAL-0262-V003
- those condemned to death (whole modern expression): BAL-0242-V052
- those evangelical counsels—poverty, obedience, vows (whole modern expression): BAL-0258-V019
- those foolish imaginings (whole modern expression): BAL-0251-V001
- those foul fellows (whole modern expression): BAL-0224-V007
- those harsh judgments (whole modern expression): BAL-0266-V007
- those legacy hunters (whole modern expression): BAL-0281-V011
- those parasites (whole modern expression): BAL-0281-V001
- Those politically astute Romans (whole modern expression): BAL-0291-V004
- those speaking, courting, enchanting eyes (whole modern expression): BAL-0203-V004
- those two burning glasses (whole modern expression): BAL-0225-V013
- those who crave it (whole modern expression): BAL-0209-V002
- those who have enough (whole modern expression): BAL-0258-V013
- though you are a barbarian (whole modern expression): BAL-0293-V019
- thraldom (English citation key): BAL-0241-V025
- three thousand adulterers (whole modern expression): BAL-0236-V006
- three thousand makers of cuckolds (whole modern expression): BAL-0243-V010
- through adultery (whole modern expression): BAL-0236-V008
- through catoptrics (whole modern expression): BAL-0225-V003
- through diligent cultivation (whole modern expression): BAL-0295-V004
- through red glass (whole modern expression): BAL-0225-V006
- ties of marriage or blood (whole modern expression): BAL-0237-V003
- timely help for love melancholy (English citation key): BAL-0201-V019
- timid diffidence (whole modern expression): BAL-0257-V010
- tinker, countryman, servant, carrier (whole modern expression): BAL-0269-V002

- tire (English citation key): BAL-0213-V001, BAL-0213-V002, BAL-0213-V003, BAL-0213-V005
- tire-woman (English citation key): BAL-0213-V007
- Tires and weeds (article topic): BAL-0213-V001, BAL-0213-V002, BAL-0213-V003, BAL-0213-V004, BAL-0213-V005, BAL-0213-V006, BAL-0213-V007, BAL-0213-V008
- Tithes (English citation key): BAL-0267-V015
- to be cuckolded by Jupiter (whole modern expression): BAL-0243-V008
- to be morally noble (whole modern expression): BAL-0259-V010
- to curb this freedom (whole modern expression): BAL-0241-V004
- to examine and question people (whole modern expression): BAL-0266-V012
- to further their courtship (whole modern expression): BAL-0203-V011, BAL-0286-V012
- to keep up the pretence (whole modern expression): BAL-0272-V005
- to kill himself (whole modern expression): BAL-0254-V001
- to kill themselves (whole modern expression): BAL-0254-V001
- to love as a friend (whole modern expression): BAL-0200-V005
- to love erotically (whole modern expression): BAL-0200-V006
- to make their husbands cuckolds (whole modern expression): BAL-0243-V008
- to petition for him (whole modern expression): BAL-0286-V009
- to prevent her committing adultery (whole modern expression): BAL-0236-V009
- to provide a suitable dowry (whole modern expression): BAL-0238-V010
- to save her dowry (whole modern expression): BAL-0238-V001
- To the most honourable lord (whole modern expression): BAL-0259-V005
- to the unmarried (whole modern expression): BAL-0235-V003
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- to vow virginity (whole modern expression): BAL-0235-V005, BAL-0235-V015
- tokens, favours, signs (whole modern expression): BAL-0207-V008
- too scrupulously (whole modern expression): BAL-0255-V003
- touch our interests (whole modern expression): BAL-0271-V004
- touch, taste, embraces (whole modern expression): BAL-0204-V018
- touched by a magnet (whole modern expression): BAL-0215-V001
- toughest labourers (whole modern expression): BAL-0269-V001
- towards simony (whole modern expression): BAL-0267-V004
- Town clerk (English citation key): BAL-0268-V002
- Town clerk as bodily spokesman (English citation key): BAL-0268-V004
- town clerks rhetoric (whole modern expression): BAL-0268-V002
- transfers of property and guarantees (whole modern expression): BAL-0279-V002, BAL-0279-V003
- transport by water (whole modern expression): BAL-0228-V001
- trimming (whole modern expression): BAL-0288-V001
- troublesome sweating (whole modern expression): BAL-0231-V023
- true peace and contentment (whole modern expression): BAL-0296-V021
- true religion honours God (whole modern expression): BAL-0259-V004
- tuition (English citation key): BAL-0242-V013
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- tutors, masters and teachers (whole modern expression): BAL-0242-V012
- two loves (English citation key): BAL-0200-V007
- tyrannical sham statesmen (whole modern expression): BAL-0291-V009
- unceasing, utter and inescapable slavery (whole modern expression): BAL-0241-V018
- unchaste loves (whole modern expression): BAL-0236-V021
- uncivil (English citation key): BAL-0293-V002

- uncultivated, barbarous, uncivilised (whole modern expression): BAL-0293-V014
- undermines the body’s well-being (whole modern expression): BAL-0274-V006
- undertakings and conduct (whole modern expression): BAL-0228-V002
- undeserving Gnathos and vicious parasites (whole modern expression): BAL-0281-V008
- undistinguished cities (whole modern expression): BAL-0259-V024
- uneducated simpletons (whole modern expression): BAL-0278-V011
- unfeigned (whole modern expression): BAL-0272-V007
- ungovernable and insane desire (whole modern expression): BAL-0210-V001
- unlearned (whole modern expression): BAL-0278-V001
- unlearned people and country boors (whole modern expression): BAL-0269-V003, BAL-0278-V001
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- unless help is given (whole modern expression): BAL-0201-V018
- unmarried men (whole modern expression): BAL-0235-V003
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- Unsuccessful wooing (English citation key): BAL-0203-V014
- unsuspecting travellers (whole modern expression): BAL-0285-V003
- untrained practitioners of politics (whole modern expression): BAL-0291-V001
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- Usurer; religious melancholy (English citation key): BAL-0289-V012
- Usury (article topic; English citation key): BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0289-V006, BAL-0289-V007, BAL-0289-V008, BAL-0289-V009, BAL-0289-V010, BAL-0289-V011, BAL-0289-V012, BAL-0289-V013
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- Usury enriched this man (whole modern expression): BAL-0289-V005
- Usury; moral accusation (English citation key): BAL-0289-V007
- Usury; toleration analogy (English citation key): BAL-0289-V013
- Utopia (article topic; English citation key; whole modern expression): BAL-0292-V001, BAL-0292-V002, BAL-0292-V003, BAL-0292-V004, BAL-0292-V005, BAL-0292-V006, BAL-0292-V007, BAL-0292-V008, BAL-0292-V009, BAL-0292-V010, BAL-0292-V011, BAL-0292-V012, BAL-0292-V013, BAL-0292-V014, BAL-0292-V015, BAL-0292-V016, BAL-0292-V017
- Utopian (English citation key): BAL-0292-V002, BAL-0292-V003
- Utopian equality (whole modern expression): BAL-0292-V002, BAL-0292-V005
- utter ignoramuses (whole modern expression): BAL-0278-V004
- Utterly fouled (whole modern expression): BAL-0265-V002
- valiant and renowned soldiers (whole modern expression): BAL-0250-V005
- Vatinian hatred (English citation key): BAL-0246-V010
- vengeance (English citation key): BAL-0256-V001, BAL-0256-V009
- Vengeful anger (whole modern expression): BAL-0256-V003
- vengeful anger (whole modern expression): BAL-0256-V003
- Venice glass (English citation key): BAL-0225-V018
- very shy (whole modern expression): BAL-0257-V004
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- vindicate (English citation key): BAL-0256-V012
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- virginity (English citation key): BAL-0235-V005
- Virginity is a precious jewel (whole modern expression): BAL-0235-V005
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- Vowing chastity (whole modern expression): BAL-0235-V015
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- War is like a beast (whole modern expression): BAL-0296-V003, BAL-0296-V004
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- wars begin (whole modern expression): BAL-0296-V001
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- weak and helpless (whole modern expression): BAL-0285-V002
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- wed (English citation key): BAL-0234-V005
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- well-being (whole modern expression): BAL-0290-V009
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- when it suits (whole modern expression): BAL-0271-V010
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- when they reach adulthood (whole modern expression): BAL-0274-V004
- whether love is a disease (whole modern expression): BAL-0201-V009
- While I solicit some (whole modern expression): BAL-0244-V015
- who turn religion into policy (whole modern expression): BAL-0291-V003
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- wilful poverty (English citation key): BAL-0258-V019
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- with headache, epilepsy and priapism (whole modern expression): BAL-0219-V002
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- with interest (whole modern expression): BAL-0289-V010
- with love for an adulterer (whole modern expression): BAL-0236-V005
- with more than Vatinian hatred (whole modern expression): BAL-0246-V010
- with naked barbarians (whole modern expression): BAL-0293-V020
- with uncultivated arrogance (whole modern expression): BAL-0293-V020
- withhold tithes (whole modern expression): BAL-0267-V015
- without a dowry (whole modern expression): BAL-0238-V004
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- wittal (English citation key): BAL-0243-V001
- Wittal and cuckold (article topic): BAL-0243-V001, BAL-0243-V002, BAL-0243-V003, BAL-0243-V004, BAL-0243-V005, BAL-0243-V006, BAL-0243-V007, BAL-0243-V008, BAL-0243-V009, BAL-0243-V010, BAL-0243-V011, BAL-0243-V012, BAL-0243-V013, BAL-0243-V014, BAL-0243-V015, BAL-0243-V016, BAL-0243-V017
- witty (English citation key): BAL-0292-V011
- Woed and woe; redirected wooing (English citation key): BAL-0203-V018
- Womb (English citation key): BAL-0218-V001, BAL-0218-V009
- Woo; wooe; woed; woing (English citation key): BAL-0203-V005
- Wooing as woe (English citation key): BAL-0203-V012
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- worshipful (English citation key): BAL-0259-V021
- Yield to the time (English citation key): BAL-0288-V009
- you an ugly rustic (whole modern expression): BAL-0269-V002
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- your humble friend (whole modern expression): BAL-0258-V015

Related titles and topics

These routes lead to explained sections or supplementary notes. They do not add main articles or claim that an editorial title is an exact source form.

- Actuality → Actuality; supplementary note to earlier article · BAL-0056
- Art → Art and artificial; earlier title · BAL-0206
- Artificial → Art and artificial; earlier title · BAL-0206
- Catoptrics and perspectives → Glass; earlier title · BAL-0225
- Desperate → Desperate; supplementary note to earlier article · BAL-0076
- Divorce → Marriage; explained subsection · BAL-0234
- Divorce and separation → Marriage; explained subsection · BAL-0234
- Epichairekakia → Envy, malice and hatred; earlier title · BAL-0246

- Feral → Feral; supplementary note to earlier article · BAL-0095
- Judicial and judicious → Judicial and judicious; supplementary note to earlier article · BAL-0042
- Scruple → Scruple; supplementary note to earlier article · BAL-0053
- Separation → Marriage; explained subsection · BAL-0234

Modern components

These labelled component routes lead to existing explanations. A component is not a separate gloss record or a claim that a whole phrase translates one word.

- accompaniment (modern fragment; modern body; DJR-027-26): accident as an accompanying condition → BAL-0240-V007
- act (modern fragment; modern body; DJR-148-36): fact, the deed in the expression caught in the act → BAL-0236-V022
- adulterated (modern fragment; modern body; DJR-099-14): adulterine, debased or impure in composition or quality → BAL-0236-V015
- adulterers (modern fragment; modern body; DJR-148-30): mœchorum, the people counted in the reported claim, qualified by the docket-versus-summons discrepancy → BAL-0236-V006
- adulterous (modern fragment; modern body; DJR-149-03): mæcha, the female-agent noun rendered as an adjective qualifying wife → BAL-0236-V007
- advantage (modern fragment; modern body; DJR-149-28): commodity as benefit → BAL-0243-V017
- affliction (modern fragment; modern body; DJR-059-06): plague as a persistent burden or distress → B3C-0095-V002
- also (modern fragment; modern body; DJR-055-01): additive still, introducing another topic → BAL-0233-V008
- always (modern fragment; modern body; DJR-131-08): persistent occupation of the lover’s heart → BAL-0233-V001
- an innocent amusement (modern fragment; modern body; DJR-124-47): Modern phrase for an honest disport. → BAL-0205-V006
- an intellect, small perhaps but generous (modern fragment; modern body; DJR-111-08): the whole liberal-wit phrase reordered → BAL-0230-V013
- apparently (modern fragment; modern body; DJR-143-13): belike, qualifying the attributed judgement rather than establishing it as certain → BAL-0235-V001
- arranging their children’s marriages (modern fragment; modern body; DJR-140-80): bestowing of their children in the marital argument → BAL-0242-V015
- assured (modern fragment; modern body; DJR-119-35): vowed, introducing a claim about earlier attraction → BAL-0235-V018
- at a fitting time (modern fragment; modern body; DJR-124-51): The contribution of Latin tempestive within the full conditional approval. → BAL-0205-V007
- attain their wishes (modern fragment; modern body; DJR-142-07): voti compotes, expanded from an adjectival construction → BAL-0235-V019
- bald adulterer (modern fragment; modern body; DJR-146-26): mœchum calvum, the soldiers’ taunt rather than a demonstrated physiognomic rule → BAL-0236-V006
- beauty (modern fragment; modern body; DJR-129-43): Physical beauty named by feature in the first literary example. → BAL-0207-V002
- begging friar (modern fragment; modern body; DJR-125-72): Modern contextual rendering of limiter, a friar licensed to beg in a district. → BAL-0211-V013
- betrothal (modern fragment; modern body; DJR-141-09): spousals, within the qualification about parental choice → BAL-0234-V018

- blood relationship (modern fragment; modern body; DJR-010-24): consanguinity, kinship by blood → BAL-0237-V002
- bodies (modern fragment; modern body; DJR-170-04): The animal bodies named by features, within the complete translated construction. → BAL-0207-V001
- bondage (modern fragment; modern body; DJR-052-08): servitute, in the reported comparison → BAL-0241-V010
- books (modern fragment; modern body; DJR-138-17): libri, intellectual offspring in the wordplay → BAL-0242-V048
- bounty and generosity (modern fragment; modern body; DJR-109-33): paired modern rendering of bounty and liberality → BAL-0230-V006
- brought about by circumstances (modern fragment; modern body; DJR-012-38): Modern rendering of artificial in the acquired melancholy contrast. → BAL-0206-V001
- buyer of cradles (modern fragment; modern body; DJR-149-21): modern phrase for Cunarum emptor and its paternity proverb → BAL-0243-V012
- care (modern fragment; modern body; DJR-050-40): tuition in its protective sense → BAL-0242-V013
- causes (modern fragment; modern body; DJR-010-20): modern rendering of occasions in the social prevention argument → BAL-0231-V001
- cautiously (modern fragment; modern body; DJR-148-36): cautè, contrasted with chastity → BAL-0236-V023
- charitable contributions, or gifts (modern fragment; modern body; DJR-016-07): benevolences and donaries respectively in institutional funding → BAL-0230-V025
- chastely (modern fragment; modern body; DJR-148-36): caste, contrasted with cautious concealment → BAL-0236-V023
- chattering (modern fragment; modern body; DJR-125-61): prating; the modifier supplies talkative conduct → BAL-0239-V004
- Christ is your freedom (modern fragment; modern body; DJR-167-45): the modern explicitly supplies the antecedent of he → BAL-0241-V034
- closely akin (modern fragment; modern body; DJR-017-19): recast noun construction Great affinity; great contributes closely → BAL-0237-V004
- cloying (modern fragment; modern body; DJR-100-16): the heavy or cloying drinking quality contributed by fulsome, distinct from thick → BAL-0224-V009
- collegiate houses (modern fragment; modern body; DJR-038-15): Collegiate Cels, useful institutions in the qualified defence → BAL-0235-V009
- committing adultery (modern fragment; modern body; DJR-145-58): mœcharetur within a negative-purpose construction, not an assertion that an act occurred → BAL-0236-V009
- companionship (modern fragment; modern body; DJR-150-19): mutual society, an explicit permitted purpose of old-age marriage → BAL-0234-V005
- comparing (modern fragment; modern body; DJR-090-56): conferring in the comparative sense → B3C-0042-V001
- complete freedom to transgress (modern fragment; modern body; DJR-149-02): free liberty to trespass, within the qualified coercion argument → BAL-0241-V029
- completion of love (modern fragment; modern body; DJR-152-12): the complement of Love phrase → BAL-0229-V008
- composure (modern fragment; modern body; DJR-023-16): the combined well composed carriage, not carriage alone → BAL-0228-V003
- concerns (modern fragment; modern body; DJR-158-17): occasions as affairs → BAL-0231-V004
- connection (modern fragment; modern body; DJR-072-05): relevant relationship, asked as a question → BAL-0237-V006

- consummate the marriage (modern fragment; modern body; DJR-114-04): perform those nuptiall rites, the wedding-night euphemism → BAL-0234-V029
- continually (modern fragment; modern body; DJR-003-09): temporal persistence in still crying → BAL-0233-V001
- conveniently placed (modern fragment; modern body; DJR-014-32): opportunity expressed as a geographical qualification → BAL-0231-V008
- convents (modern fragment; modern body; DJR-150-34): Monasteries, the reported destination of the daughters after their names are changed → BAL-0235-V009
- counter-parody (modern fragment; modern body; DJR-143-29): Anti-parodia, the deliberately opposing imitation → BAL-0234-V040
- counterfeiters (modern fragment; modern body; DJR-148-30): adulterantes, the participial agents turned into a noun in the figurative descent accusation → BAL-0236-V016
- Cupid’s arts (modern fragment; modern body; DJR-134-08): Cupid’s methods or devices → BAL-0216-V013
- deadlock (modern fragment; modern body; DJR-138-61): the modern imitation of conjurgium’s quarrelling pun, rather than its literal definition → BAL-0234-V011
- deadly (modern fragment; modern body; DJR-059-06): ferall as fatal → B3C-0095-V002
- declare (modern fragment; modern body; DJR-043-03): vow, here an emphatic assertion → BAL-0235-V018
- desires (modern fragment; modern body; DJR-001-05): votum, collectively rendered in the prefatory catalogue → BAL-0235-V019
- despairing (modern fragment; modern body; DJR-161-29): desperate in the afflicted hopelessness sense → B3C-0076-V002
- dishonour (modern fragment; modern body; DJR-136-38): abuse in the sexual sense of seduce or dishonour, without force being specified by the word alone → BAL-0236-V002
- disown (modern fragment; modern body; DJR-010-18): abdicate with the child as object → BAL-0242-V043
- dresser (modern fragment; modern body; DJR-132-11): Venus as the person adorning Aeneas. → BAL-0213-V007
- eat freely (modern fragment; modern body; DJR-035-36): feed liberally, quantitative rather than giving → BAL-0230-V010
- enforced continence (modern fragment; modern body; DJR-063-15): inforced temperance, compulsory sexual abstinence → BAL-0235-V024
- establish (modern fragment; modern body; DJR-017-32): bestow in the broader occupational or social sense → BAL-0242-V014
- exercise (modern fragment; modern body; DJR-167-08): act as exercise of a capacity → B3C-0056-V004
- exotic headdress (modern fragment; modern body; DJR-121-19): Modern rendering of strange tire. → BAL-0213-V003
- familiar companions (modern fragment; modern body; DJR-041-16): gossips as social companions or associates → BAL-0239-V001
- family connections (modern fragment; modern body; DJR-096-04): broader modern wording that includes marriage connection → BAL-0237-V001
- fathers (modern fragment; modern body; DJR-140-14): Syres; the adjacent did is reordered rather than supplied → BAL-0242-V033
- female friends (modern fragment; modern body; DJR-056-10): gossips as women friends → BAL-0239-V002
- fine form (modern fragment; modern body; DJR-117-14): Bodily form of the horse; fine renders excellent, form renders feature. → BAL-0207-V002

- free to choose their own spouses (modern fragment; modern body; DJR-141-22): explicit modern explanation of free liberty to bestow themselves → BAL-0241-V027
- freeborn man (modern fragment; modern body; DJR-001-01): a person born free, used to assert independence → BAL-0241-V001
- freedman father (modern fragment; modern body; DJR-088-41): libertino patre, a father who had been freed → BAL-0241-V014
- freedom of the prison (modern fragment; modern body; DJR-151-03): limited freedom within custody → BAL-0241-V030
- freely concedes (modern fragment; modern body; DJR-019-03): liberally grants an intellectual point → BAL-0230-V009
- freely permitted (modern fragment; modern body; DJR-142-30): liberally admitted, in an attributed historical policy argument → BAL-0230-V009
- fruitless (modern fragment; modern body; DJR-142-18): inanibus, the qualifier rather than the definition of stupris → BAL-0236-V027
- galley slaves (modern fragment; modern body; DJR-053-04): the compound Gally-slaves → BAL-0241-V011
- generation (modern fragment; modern body; DJR-021-39): offspring, rendering progeniem in Horace's adapted line → BAL-0242-V007
- generous and lavish (modern fragment; modern body; DJR-131-50): liberal and magnificent, with the two contributions distinct → BAL-0230-V008
- generous spirit (modern fragment; modern body; DJR-028-15): free spirit in the quoted Psalm → BAL-0241-V038
- generous supper (modern fragment; modern body; DJR-071-20): ample meal, not virtue of a donor → BAL-0230-V010
- generously brought up (modern fragment; modern body; DJR-053-16): comfortable or genteel upbringing → BAL-0230-V011
- generously give (modern fragment; modern body; DJR-112-21): verb-and-adverb recasting of extend their liberality → BAL-0230-V007
- gifts with hooks in them (modern fragment; modern body; DJR-139-33): literal image of hamatis donis, gifts intended to entangle → BAL-0230-V016
- glassworker (modern fragment; modern body; DJR-056-06): the modern selected sense of Glass-man; original compound can also cover dealer → BAL-0225-V026
- glazed (modern fragment; modern body; DJR-077-16): fitted with glass → BAL-0225-V025
- go-between (modern fragment; modern body; DJR-120-32): Modern metaphorical equivalent of bawde. → BAL-0211-V005
- God's gift (modern fragment; modern body; DJR-052-18): poverty under the specified religious valuation → BAL-0230-V018
- gracious manner (modern fragment; modern body; DJR-110-33): the sweet carriage phrase → BAL-0228-V007
- grant (modern fragment; modern body; DJR-016-20): modern gift as official bestowal → BAL-0230-V003
- Greek galliard (modern fragment; modern body; DJR-124-52): Burton's familiarizing dance name, distinct from the marginal Pyrrhic dance. → BAL-0205-V008
- grounds (modern fragment; modern body; DJR-164-11): occasion as reason; seriousness belongs to great → BAL-0231-V001
- handsomest (modern fragment; modern body; DJR-117-22): superlative bodily handsomeness in the properest phrase → BAL-0227-V003
- headdress (modern fragment; modern body; DJR-121-44): Head dress in Cornelia's visitor anecdote. → BAL-0213-V004

- hereditary slavery (modern fragment; modern body; DJR-017-03): modern institutional abstract replacing original persons in a hereditary condition → BAL-0241-V008
- homelier (modern fragment; modern body; DJR-108-21): more familiar or plain in literary matter → BAL-0226-V005
- honourably (modern fragment; modern body; DJR-143-13): honestly in the reported judgement about unmarried life → BAL-0235-V001
- horned (modern fragment; modern body; DJR-148-33): cornuted, a participial adjective in the mixed legendary catalogue → BAL-0243-V008
- horned dilemma (modern fragment; modern body; DJR-141-51): modern rendering of nonsexual Cornutum sophisma → BAL-0243-V013
- housekeeper (modern fragment; modern body; DJR-139-20): a woman skilled in household management → BAL-0238-V011
- how it is used (modern fragment; modern body; DJR-120-29): the eye's carriage/use, antecedent supplied by surrounding eye → BAL-0228-V008
- husband (modern fragment; modern body; DJR-149-07): good man, the spouse to whom the vow was made → BAL-0235-V014
- impotence (modern fragment; modern body; DJR-145-22): Specific sexual incapacity within Burton's marital-duty explanation. → BAL-0210-V005
- in favour (modern fragment; modern body; DJR-011-05): The modern phrase for social approval/standing; subject and condition remain in the full alignment. → BAL-0207-V007
- incident (modern fragment; modern body; DJR-057-43): the unspecified occasion that disturbs Randolotius → BAL-0231-V005
- indivisible (modern fragment; modern body; DJR-075-15): indivisibile in a conditional description of apparent size → BAL-0240-V013
- inheritance (modern fragment; modern body; DJR-003-12): allotted property; not necessarily a marriage payment → BAL-0238-V012
- judiciously (modern fragment; modern body; DJR-090-56): judicially in the careful-comparison sense → B3C-0042-V001
- kinsman (modern fragment; modern body; DJR-020-03): figurative kinship to Democritus; adjectival affinis is recast as a noun → BAL-0237-V005
- knowing cuckold (modern fragment; modern body; DJR-149-28): modern explanatory rendering of wittall → BAL-0243-V001
- lack of self-control (modern fragment; modern body; DJR-134-35): Modern rendering of the lover's impotency in Vives's diversion remedy. → BAL-0210-V002
- lacking the strength (modern fragment; modern body; DJR-072-11): Insufficient physical capacity for sexual exertion, distinct from inclination. → BAL-0210-V004
- last favour (modern fragment; modern body; DJR-131-31): requested munus; last belongs to extremum → BAL-0230-V020
- lately prayed for (modern fragment; modern body; DJR-052-05): modò voverat, the earlier wish now opposed by hatred → BAL-0235-V021
- light poems and easy verses (modern fragment; modern body; DJR-161-63): Separate modern rendering of the Latin, distinguished from Burton's stronger English. → BAL-0211-V016
- loosening (modern fragment; modern body; DJR-143-32): loosing, release from the marriage bond in the counter-parody → BAL-0234-V039
- Love of Forgetfulness (modern fragment; modern body; DJR-139-64): the personification extinguishing erotic attachment → BAL-0216-V015
- love-token (modern fragment; modern body; DJR-130-56): The worn object denoted by favour; the remaining words render wearing and relation. → BAL-0207-V008

- lovely appearance (modern fragment; modern body; DJR-129-43): The lady’s pleasing bodily appearance, rendering fine feature together. → BAL-0207-V002
- low birth (modern fragment; modern body; DJR-140-86): base parentage, social descent with the adverse modifier retained → BAL-0242-V038
- lower ranks (modern fragment; modern body; DJR-082-20): the meaner sort; lower social rank → BAL-0239-V003
- magnificent dress (modern fragment; modern body; DJR-052-41): Modern phrase for gay tyres, with components distinguished. → BAL-0213-V001
- marriage banns (modern fragment; modern body; DJR-143-50): Banes, public announcements of the proposed marriage → BAL-0234-V031
- marriage tie (modern fragment; modern body; DJR-010-24): kinship through marriage, the rendering of affinitie → BAL-0237-V001
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- marriageable age (modern fragment; modern body; DJR-132-02): nubilis, distinct from already married → BAL-0234-V023
- married (modern fragment; modern body; DJR-115-19): conjugall, qualifying love → BAL-0234-V009
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- mind’s (modern fragment; modern body; DJR-138-17): mentis, a genitive rendered as a possessive → BAL-0242-V048
- mirror (modern fragment; modern body; DJR-055-08): the reflective object in the lowered-glass phrase → BAL-0225-V001
- misconducts themselves (modern fragment; modern body; DJR-141-21): miscarry of a maiden or young man, describing conduct → BAL-0242-V039
- monkish practices (modern fragment; modern body; DJR-156-02): monkery, preserving the disparaging force → BAL-0235-V013
- not gifts of fortune but snares (modern fragment; modern body; DJR-044-36): negated benefit and asserted danger remain distinct → BAL-0230-V017
- nurses of their bodies (modern fragment; modern body; DJR-050-51): corporum nutrices; their is supplied from the children in context → BAL-0242-V017
- open-handed (modern fragment; modern body; DJR-132-38): generous sense of free → BAL-0241-V038
- overtaken by a fault (modern fragment; modern body; DJR-161-22): whole construction rendering of fall by occasion, not occasion alone → BAL-0231-V020
- passionate declaration (modern fragment; modern body; DJR-081-11): the a pathetical protestation phrase → BAL-0232-V001
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- permission to write (modern fragment; modern body; DJR-004-08): liberty construed as permission rather than ability → BAL-0241-V004
- Persistence (modern fragment; modern body; DJR-122-16): importunity as persistent solicitation → BAL-0231-V016
- potential (modern fragment; modern body; DJR-167-08): power as capacity → B3C-0056-V004
- powerful relatives (modern fragment; modern body; DJR-096-18): great parents in the wider kinship sense → BAL-0242-V045
- powerless (modern fragment; modern body; DJR-092-01): Powerlessness in the destitute speaker’s objection, including lack of resources. → BAL-0210-V003

- powerless (modern fragment; modern body; DJR-163-30): Military inability or ineffectiveness before desperate courage transforms the group. → BAL-0210-V008
- quiet (modern fragment; modern body; DJR-090-51): tranquil within the poor/contented-life construction → BAL-0233-V005
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- sensation (modern fragment; modern body; DJR-025-26): sense in the faculty account → BAL-0240-V006
- sexual intercourse (modern fragment; modern body; DJR-150-18): concubium, in the attributed condemnation qualified by the next paragraph → BAL-0234-V047
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- sexual transgressions (modern fragment; modern body; DJR-142-18): stupris, illicit acts in the warning, without force specified by this fragment → BAL-0236-V027
- shift (modern fragment; modern body; DJR-139-20): basic garment in the propertyless-marriage phrase → BAL-0238-V011
- silent (modern fragment; modern body; DJR-117-30): without speech in the rhetorical beauty comparison → BAL-0233-V004
- social graces (modern fragment; modern body; DJR-131-67): the plural complements, distinct from the preceding gentlemanly accomplishments → BAL-0229-V007
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- taking a wife (modern fragment; modern body; DJR-138-38): wiving, rejected under the preceding condition → BAL-0234-V005
- telescope (modern fragment; modern body; DJR-074-36): the optical instrument in a Galilies glass → BAL-0225-V009
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- unable to work (modern fragment; modern body; DJR-016-40): Modern contextual expression of physical inability to support oneself through work. → BAL-0210-V003
- unchaste (modern fragment; modern body; DJR-124-35): Incestos, sexually impure without necessarily specifying close-kin intercourse → BAL-0236-V021
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- union (modern fragment; modern body; DJR-143-54): conjunction, here a marriage pairing → BAL-0234-V038
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- we are all slaves to our passions (modern fragment; modern body; DJR-093-32): complete modern clause with supplied we are → BAL-0241-V018
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Passages and reading routes

Source order follows the supplied reading sequence. A = article Places to Read; D = further article discussion; L = lexical attestation; C = context; X = separately cited alignment. These are routes, not occurrence counts. Page labels refer to the supplied source edition; local qualifications remain in the linked record.

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- DJR-001-02; source 1; A: BAL-0222, BAL-0241, BAL-0247; L: BAL-0247-V007; C: BAL-0222-V001, BAL-0241-V001

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- DJR-001-06; source 2; A: BAL-0235, BAL-0291; C: BAL-0235-V019, BAL-0291-V007
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- DJR-004-04; source 6–7; A: BAL-0250, BAL-0277; L: BAL-0277-V003; C: BAL-0250-V001, BAL-0277-V003
- DJR-004-05; source 7; A: BAL-0277; C: BAL-0277-V003
- DJR-004-07; source 7; A: BAL-0241, BAL-0270, BAL-0281; C: BAL-0241-V004, BAL-0270-V001, BAL-0281-V004
- DJR-004-08; source 7; A: BAL-0241, BAL-0270, BAL-0281; L: BAL-0241-V004, BAL-0270-V001, BAL-0281-V004; C: BAL-0241-V004, BAL-0270-V001, BAL-0281-V004; K: BAL-0241-V004, BAL-0281-V004
- DJR-004-09; source 7; A: BAL-0241, BAL-0270, BAL-0281; C: BAL-0241-V004, BAL-0270-V001, BAL-0281-V004
- DJR-004-10; source 7; A: BAL-0241, BAL-0281; C: BAL-0241-V004, BAL-0281-V004
- DJR-004-11; source 7; A: BAL-0241; C: BAL-0241-V004
- DJR-004-12; source 7; A: BAL-0241; C: BAL-0241-V004
- DJR-004-13; source 7; A: BAL-0241; C: BAL-0241-V004
- DJR-004-14; source 7–8; A: BAL-0241; L: BAL-0241-V004; C: BAL-0241-V004
- DJR-004-15; source 8; A: BAL-0241; C: BAL-0241-V004
- DJR-005-03; source 8; A: BAL-0293; C: BAL-0293-V017
- DJR-005-04; source 8; A: BAL-0293; C: BAL-0293-V017
- DJR-005-05; source 8; A: BAL-0293, BAL-0294; C: BAL-0293-V017, BAL-0294-V031
- DJR-005-06; source 9; A: BAL-0256, BAL-0293, BAL-0294; L: BAL-0293-V017; C: BAL-0256-V006, BAL-0256-V007, BAL-0293-V017, BAL-0294-V031
- DJR-005-07; source 9; A: BAL-0256, BAL-0265, BAL-0266, BAL-0293, BAL-0294; L: BAL-0256-V006, BAL-0256-V007, BAL-0294-V031; C: BAL-0256-V006, BAL-0256-V007, BAL-0265-V001, BAL-0265-V007, BAL-0266-V001, BAL-0293-V017, BAL-0294-V031; K: BAL-0294-V031
- DJR-005-08; source 9; A: BAL-0256, BAL-0265, BAL-0266, BAL-0293, BAL-0294; C: BAL-0256-V006, BAL-0256-V007, BAL-0265-V001, BAL-0265-V007, BAL-0266-V001, BAL-0293-V017, BAL-0294-V031
- DJR-005-09; source 9; A: BAL-0202, BAL-0265, BAL-0266; L: BAL-0265-V001, BAL-0265-V007, BAL-0266-V001; C: BAL-0202-V001, BAL-0265-V001, BAL-0265-V007, BAL-0266-V001; K: BAL-0265-V007
- DJR-005-10; source 9; A: BAL-0202, BAL-0265, BAL-0266, BAL-0278; L: BAL-0202-V001; C: BAL-0202-V001, BAL-0265-V001, BAL-0265-V007, BAL-0266-V001, BAL-0278-V002
- DJR-005-11; source 9–10; A: BAL-0202, BAL-0265, BAL-0278; C: BAL-0202-V001, BAL-0265-V001, BAL-0265-V007, BAL-0278-V002
- DJR-005-12; source 10; A: BAL-0265, BAL-0278; L: BAL-0278-V002; C: BAL-0265-V001, BAL-0265-V007, BAL-0278-V002
- DJR-005-13; source 10; A: BAL-0223, BAL-0278; C: BAL-0223-V001, BAL-0278-V002
- DJR-005-14; source 10; A: BAL-0223, BAL-0231, BAL-0278; L: BAL-0223-V001; C: BAL-0231-V003, BAL-0231-V006, BAL-0278-V002; K: BAL-0223-V001
- DJR-005-15; source 10; A: BAL-0223, BAL-0231, BAL-0266, BAL-0287; L: BAL-0231-V003, BAL-0231-V006; C: BAL-0223-V001, BAL-0266-V001, BAL-0287-V007
- DJR-005-16; source 10; A: BAL-0231, BAL-0250, BAL-0287; L: BAL-0287-V007; C: BAL-0231-V003, BAL-0231-V006, BAL-0250-V003, BAL-0287-V007; K: BAL-0287-V007
- DJR-005-17; source 10–11; A: BAL-0226, BAL-0250, BAL-0287; L: BAL-0250-V003; C: BAL-0226-V001, BAL-0287-V007
- DJR-005-18; source 11; A: BAL-0226, BAL-0250, BAL-0287; L: BAL-0226-V001; C: BAL-0250-V003, BAL-0287-V007; K: BAL-0226-V001

- DJR-005-19; source 11; A: BAL-0226, BAL-0266; C: BAL-0226-V001, BAL-0266-V001
- DJR-005-20; source 11; A: BAL-0263, BAL-0266; C: BAL-0263-V002, BAL-0263-V003, BAL-0266-V001
- DJR-005-21; source 11; A: BAL-0263; L: BAL-0263-V002, BAL-0263-V003; C: BAL-0263-V002, BAL-0263-V003
- DJR-005-22; source 11; A: BAL-0263; C: BAL-0263-V002, BAL-0263-V003
- DJR-005-23; source 12; A: BAL-0263, BAL-0282; C: BAL-0263-V002, BAL-0263-V003, BAL-0282-V001, BAL-0282-V002
- DJR-005-24; source 12; A: BAL-0223, BAL-0276, BAL-0282; C: BAL-0223-V002, BAL-0276-V004, BAL-0282-V001, BAL-0282-V002
- DJR-005-25; source 12; A: BAL-0223, BAL-0276, BAL-0282; L: BAL-0223-V002, BAL-0276-V004; C: BAL-0276-V004, BAL-0282-V001, BAL-0282-V002, BAL-0282-V003, BAL-0282-V004, BAL-0282-V005, BAL-0282-V006; K: BAL-0223-V002
- DJR-005-26; source 12; A: BAL-0223, BAL-0276, BAL-0282; L: BAL-0282-V001, BAL-0282-V002, BAL-0282-V003, BAL-0282-V004, BAL-0282-V005, BAL-0282-V006; C: BAL-0223-V002, BAL-0276-V004, BAL-0282-V001, BAL-0282-V002, BAL-0282-V003, BAL-0282-V004, BAL-0282-V005, BAL-0282-V006; K: BAL-0282-V003, BAL-0282-V005
- DJR-005-27; source 12; A: BAL-0276, BAL-0282; C: BAL-0276-V004, BAL-0282-V001, BAL-0282-V002, BAL-0282-V003, BAL-0282-V004, BAL-0282-V005, BAL-0282-V006
- DJR-005-28; source 12–13; A: BAL-0282; C: BAL-0282-V001, BAL-0282-V002, BAL-0282-V003, BAL-0282-V004, BAL-0282-V005, BAL-0282-V006
- DJR-005-29; source 13; A: BAL-0282; C: BAL-0282-V001, BAL-0282-V002, BAL-0282-V003, BAL-0282-V004, BAL-0282-V005, BAL-0282-V006
- DJR-006-01; source 13; A: BAL-0266, BAL-0287; L: BAL-0287-V007; C: BAL-0266-V014, BAL-0287-V007; K: BAL-0287-V007
- DJR-006-02; source 13; A: BAL-0266, BAL-0287; L: BAL-0266-V014; C: BAL-0266-V014, BAL-0287-V007
- DJR-006-03; source 13; A: BAL-0266, BAL-0287; C: BAL-0266-V014, BAL-0287-V007
- DJR-006-04; source 13; A: BAL-0241, BAL-0266; C: BAL-0241-V003, BAL-0266-V001
- DJR-006-05; source 13; A: BAL-0241, BAL-0266; L: BAL-0241-V003, BAL-0266-V001; C: BAL-0241-V003, BAL-0266-V001
- DJR-006-06; source 13–14; A: BAL-0241, BAL-0266; C: BAL-0241-V003, BAL-0266-V001
- DJR-006-07; source 14; A: BAL-0277; C: BAL-0277-V001
- DJR-006-08; source 14; A: BAL-0277; C: BAL-0277-V001
- DJR-006-09; source 14; A: BAL-0277; C: BAL-0277-V001
- DJR-006-10; source 14; A: BAL-0271, BAL-0277; L: BAL-0277-V001; C: BAL-0271-V002, BAL-0277-V001; K: BAL-0277-V001
- DJR-006-11; source 14–15; A: BAL-0271, BAL-0277, BAL-0296; L: BAL-0271-V002; C: BAL-0271-V002, BAL-0277-V001, BAL-0296-V013
- DJR-006-12; source 15; A: BAL-0271, BAL-0277, BAL-0296; C: BAL-0271-V002, BAL-0277-V001, BAL-0296-V013
- DJR-006-13; source 15; A: BAL-0277, BAL-0296; L: BAL-0296-V013; C: BAL-0277-V001, BAL-0296-V013; K: BAL-0296-V013
- DJR-006-14; source 15; A: BAL-0277, BAL-0296; C: BAL-0277-V001, BAL-0296-V013
- DJR-006-15; source 15; A: BAL-0277, BAL-0296; C: BAL-0277-V001, BAL-0296-V013
- DJR-006-16; source 15; A: BAL-0267, BAL-0277; L: BAL-0267-V004; C: BAL-0267-V004, BAL-0277-V001
- DJR-006-17; source 15–16; A: BAL-0267, BAL-0277; C: BAL-0267-V004, BAL-0277-V001

- DJR-006-18; source 16; A: BAL-0225, BAL-0267, BAL-0277; C: BAL-0225-V012, BAL-0267-V004, BAL-0277-V001
- DJR-006-19; source 16; A: BAL-0225, BAL-0227, BAL-0275, BAL-0277; L: BAL-0225-V012; C: BAL-0227-V001, BAL-0227-V002, BAL-0275-V003, BAL-0277-V001
- DJR-006-20; source 16; A: BAL-0225, BAL-0227, BAL-0271, BAL-0275, BAL-0277; L: BAL-0227-V001, BAL-0275-V003; C: BAL-0225-V012, BAL-0227-V002, BAL-0271-V001, BAL-0271-V002, BAL-0275-V003, BAL-0277-V001
- DJR-006-21; source 16; A: BAL-0227, BAL-0271, BAL-0275, BAL-0277; L: BAL-0271-V002; C: BAL-0227-V001, BAL-0227-V002, BAL-0271-V001, BAL-0271-V002, BAL-0275-V003, BAL-0277-V001
- DJR-006-22; source 16; A: BAL-0227, BAL-0246, BAL-0271; L: BAL-0227-V002; C: BAL-0227-V001, BAL-0246-V013, BAL-0271-V001, BAL-0271-V002
- DJR-006-23; source 16; A: BAL-0227, BAL-0246, BAL-0271; L: BAL-0246-V013; C: BAL-0227-V001, BAL-0227-V002, BAL-0271-V001, BAL-0271-V002
- DJR-006-24; source 16–17; A: BAL-0246, BAL-0271; L: BAL-0271-V001; C: BAL-0246-V013, BAL-0271-V001, BAL-0271-V002
- DJR-006-25; source 17; A: BAL-0242, BAL-0271; C: BAL-0242-V005, BAL-0271-V001
- DJR-006-26; source 17; A: BAL-0242; L: BAL-0242-V005; C: BAL-0242-V005
- DJR-006-27; source 17; A: BAL-0242; C: BAL-0242-V005
- DJR-007-07; source 18; A: BAL-0227; C: BAL-0227-V009
- DJR-007-08; source 18; A: BAL-0227; L: BAL-0227-V009; K: BAL-0227-V009
- DJR-007-09; source 18–19; A: BAL-0227; C: BAL-0227-V009
- DJR-007-12; source 19; A: BAL-0280, BAL-0288; C: BAL-0280-V013, BAL-0288-V001, BAL-0288-V008
- DJR-007-13; source 19; A: BAL-0248, BAL-0278, BAL-0280, BAL-0288; C: BAL-0248-V001, BAL-0278-V002, BAL-0280-V013, BAL-0288-V001, BAL-0288-V008
- DJR-007-14; source 19; A: BAL-0248, BAL-0278, BAL-0280, BAL-0288; L: BAL-0248-V001, BAL-0278-V002, BAL-0280-V013, BAL-0288-V001, BAL-0288-V008; C: BAL-0278-V002, BAL-0280-V013, BAL-0288-V001, BAL-0288-V008; K: BAL-0288-V001, BAL-0288-V008
- DJR-007-15; source 19–20; A: BAL-0248, BAL-0278, BAL-0280, BAL-0288; C: BAL-0248-V001, BAL-0278-V002, BAL-0280-V013, BAL-0288-V001, BAL-0288-V008
- DJR-007-16; source 20; A: BAL-0280, BAL-0288; C: BAL-0280-V013, BAL-0288-V001, BAL-0288-V008
- DJR-007-18; source 20; A: BAL-0242; C: BAL-0242-V003
- DJR-007-19; source 20; A: BAL-0242; L: BAL-0242-V003; C: BAL-0242-V003; K: BAL-0242-V003
- DJR-007-20; source 20; A: BAL-0214, BAL-0242, BAL-0278; C: BAL-0214-V006, BAL-0242-V003, BAL-0278-V003
- DJR-007-21; source 20–21; A: BAL-0214, BAL-0242, BAL-0278; L: BAL-0214-V006, BAL-0278-V003; C: BAL-0242-V003, BAL-0278-V003
- DJR-007-22; source 21; A: BAL-0214, BAL-0278; C: BAL-0214-V006, BAL-0278-V003
- DJR-008-01; source 22; A: BAL-0242, BAL-0251; C: BAL-0242-V003, BAL-0251-V001
- DJR-008-02; source 22; A: BAL-0242, BAL-0251, BAL-0263; L: BAL-0242-V003, BAL-0251-V001; C: BAL-0242-V003, BAL-0251-V001, BAL-0263-V004; K: BAL-0242-V003
- DJR-008-03; source 22; A: BAL-0242, BAL-0251, BAL-0263; C: BAL-0242-V003, BAL-0251-V001, BAL-0263-V004
- DJR-008-04; source 22; A: BAL-0251, BAL-0263; L: BAL-0263-V004; C: BAL-0251-V001, BAL-0263-V004
- DJR-008-05; source 22; A: BAL-0263; C: BAL-0263-V004

- DJR-008-06; source 22–23; A: BAL-0220, BAL-0263; L: BAL-0220-V015; C: BAL-0263-V004
- DJR-008-09; source 23; A: BAL-0242; C: BAL-0242-V001, BAL-0242-V004
- DJR-008-10; source 23–24; A: BAL-0242, BAL-0248; C: BAL-0242-V001, BAL-0242-V004, BAL-0248-V001
- DJR-008-11; source 24; A: BAL-0242, BAL-0248, BAL-0274, BAL-0296; C: BAL-0242-V001, BAL-0242-V004, BAL-0248-V001, BAL-0274-V004, BAL-0296-V002
- DJR-008-12; source 24; A: BAL-0242, BAL-0248, BAL-0274, BAL-0296; L: BAL-0242-V001, BAL-0274-V004; C: BAL-0242-V001, BAL-0242-V004, BAL-0248-V001, BAL-0274-V004, BAL-0296-V002; K: BAL-0274-V004
- DJR-008-13; source 24; A: BAL-0242, BAL-0274, BAL-0296; L: BAL-0296-V002; C: BAL-0242-V001, BAL-0242-V004, BAL-0274-V004, BAL-0296-V002
- DJR-008-14; source 24; A: BAL-0242, BAL-0296; C: BAL-0242-V001, BAL-0242-V004, BAL-0296-V002
- DJR-008-15; source 24; A: BAL-0242, BAL-0296; C: BAL-0242-V001, BAL-0242-V004, BAL-0296-V002
- DJR-008-16; source 25; A: BAL-0242, BAL-0258, BAL-0296; C: BAL-0242-V001, BAL-0242-V004, BAL-0258-V014, BAL-0296-V002
- DJR-008-17; source 25; A: BAL-0242, BAL-0258, BAL-0293; L: BAL-0258-V014; C: BAL-0242-V001, BAL-0242-V004, BAL-0258-V014, BAL-0293-V004
- DJR-008-18; source 25; A: BAL-0242, BAL-0248, BAL-0258, BAL-0288, BAL-0293; C: BAL-0242-V001, BAL-0242-V004, BAL-0248-V001, BAL-0258-V014, BAL-0288-V011, BAL-0293-V004
- DJR-008-19; source 25–26; A: BAL-0242, BAL-0248, BAL-0288, BAL-0293; L: BAL-0248-V001, BAL-0288-V011, BAL-0293-V004; C: BAL-0242-V001, BAL-0242-V004, BAL-0288-V011, BAL-0293-V004; K: BAL-0288-V011
- DJR-008-20; source 26; A: BAL-0242, BAL-0248, BAL-0288, BAL-0293; C: BAL-0242-V001, BAL-0242-V004, BAL-0248-V001, BAL-0288-V011, BAL-0293-V004
- DJR-008-21; source 26; A: BAL-0242, BAL-0272, BAL-0279; L: BAL-0242-V004; C: BAL-0242-V001, BAL-0242-V004, BAL-0272-V002, BAL-0279-V004
- DJR-008-22; source 26; A: BAL-0242, BAL-0272, BAL-0279; L: BAL-0272-V002, BAL-0279-V004; C: BAL-0242-V001, BAL-0242-V004, BAL-0272-V002, BAL-0279-V004
- DJR-008-23; source 26; A: BAL-0272, BAL-0279; C: BAL-0272-V002, BAL-0279-V004
- DJR-008-24; source 26; A: BAL-0279; C: BAL-0279-V004
- DJR-009-01; source 27; A: BAL-0296; C: BAL-0296-V028
- DJR-009-02; source 27; A: BAL-0263, BAL-0296; C: BAL-0263-V005, BAL-0296-V028
- DJR-009-03; source 27; A: BAL-0263, BAL-0272, BAL-0296; L: BAL-0263-V005; C: BAL-0263-V005, BAL-0272-V007, BAL-0296-V028
- DJR-009-04; source 27; A: BAL-0263, BAL-0272, BAL-0296; L: BAL-0272-V007; C: BAL-0263-V005, BAL-0272-V007, BAL-0296-V028
- DJR-009-05; source 27; A: BAL-0272, BAL-0296; C: BAL-0272-V007, BAL-0296-V028
- DJR-009-06; source 27; A: BAL-0296; C: BAL-0296-V028
- DJR-009-07; source 28; A: BAL-0296; C: BAL-0296-V028
- DJR-009-08; source 28; A: BAL-0296; C: BAL-0296-V028
- DJR-009-09; source 28; A: BAL-0296; C: BAL-0296-V028
- DJR-009-10; source 28; A: BAL-0204, BAL-0235, BAL-0296; L: BAL-0204-V001; C: BAL-0204-V001, BAL-0204-V002, BAL-0235-V015, BAL-0296-V028
- DJR-009-11; source 28–29; A: BAL-0204, BAL-0235, BAL-0247, BAL-0296; L: BAL-0204-V002, BAL-0296-V028; C: BAL-0204-V001, BAL-0204-V002, BAL-0235-V015, BAL-0247-V001, BAL-0296-V028

- DJR-009-12; source 29; A: BAL-0211, BAL-0235, BAL-0247, BAL-0250, BAL-0258, BAL-0296; L: BAL-0247-V001; C: BAL-0211-V001, BAL-0235-V015, BAL-0247-V002, BAL-0250-V013, BAL-0258-V001, BAL-0296-V028
- DJR-009-13; source 29; A: BAL-0211, BAL-0235, BAL-0247, BAL-0250, BAL-0258, BAL-0296; L: BAL-0211-V001, BAL-0235-V015, BAL-0250-V013, BAL-0258-V001; C: BAL-0235-V015, BAL-0247-V001, BAL-0247-V002, BAL-0250-V013, BAL-0258-V001, BAL-0296-V028; K: BAL-0211-V001
- DJR-009-14; source 29; A: BAL-0211, BAL-0235, BAL-0247, BAL-0250, BAL-0253, BAL-0255, BAL-0258, BAL-0288, BAL-0289, BAL-0296; C: BAL-0211-V001, BAL-0235-V015, BAL-0247-V002, BAL-0250-V013, BAL-0253-V002, BAL-0255-V003, BAL-0258-V001, BAL-0288-V002, BAL-0289-V011, BAL-0296-V028
- DJR-009-15; source 29; A: BAL-0247, BAL-0253, BAL-0255, BAL-0288, BAL-0289, BAL-0296; L: BAL-0247-V002, BAL-0253-V002, BAL-0255-V003, BAL-0288-V002; C: BAL-0253-V002, BAL-0255-V003, BAL-0288-V002, BAL-0289-V011, BAL-0296-V028; K: BAL-0288-V002
- DJR-009-16; source 29; A: BAL-0247, BAL-0253, BAL-0255, BAL-0288, BAL-0289, BAL-0296; L: BAL-0289-V011; C: BAL-0247-V002, BAL-0253-V002, BAL-0255-V003, BAL-0288-V002, BAL-0289-V011, BAL-0296-V028; K: BAL-0289-V011
- DJR-009-17; source 29–30; A: BAL-0281, BAL-0288, BAL-0289, BAL-0292, BAL-0296; C: BAL-0281-V013, BAL-0288-V002, BAL-0289-V011, BAL-0292-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010
- DJR-009-18; source 30; A: BAL-0281, BAL-0292, BAL-0296; L: BAL-0281-V013, BAL-0292-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V005; C: BAL-0281-V013, BAL-0292-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010; K: BAL-0281-V013
- DJR-009-19; source 30; A: BAL-0281, BAL-0292, BAL-0296; C: BAL-0281-V013, BAL-0292-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010
- DJR-009-20; source 30; A: BAL-0281, BAL-0292, BAL-0296; C: BAL-0281-V013, BAL-0292-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010
- DJR-009-21; source 30; A: BAL-0296; C: BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010
- DJR-009-22; source 30; A: BAL-0250, BAL-0296; C: BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010
- DJR-009-23; source 30–31; A: BAL-0250, BAL-0296; C: BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010
- DJR-009-24; source 31; A: BAL-0296; L: BAL-0296-V009, BAL-0296-V010; C: BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010; K: BAL-0296-V010
- DJR-009-25; source 31; A: BAL-0296; C: BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010
- DJR-009-26; source 31; A: BAL-0293, BAL-0296; L: BAL-0296-V003, BAL-0296-V004, BAL-0296-V006, BAL-0296-V007; C: BAL-0293-V010, BAL-0293-V011, BAL-0293-V016, BAL-0293-V020, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005,

BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010; K: BAL-0296-V006

- DJR-009-27; source 31; A: BAL-0293, BAL-0296; L: BAL-0293-V011; C: BAL-0293-V010, BAL-0293-V011, BAL-0293-V016, BAL-0293-V020, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010
- DJR-009-28; source 31; A: BAL-0293, BAL-0296; L: BAL-0293-V016, BAL-0293-V020; C: BAL-0293-V010, BAL-0293-V011, BAL-0293-V016, BAL-0293-V020, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010
- DJR-009-29; source 31–32; A: BAL-0293, BAL-0296; C: BAL-0293-V010, BAL-0293-V011, BAL-0293-V016, BAL-0293-V020, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010
- DJR-009-30; source 32; A: BAL-0293, BAL-0296; L: BAL-0296-V003, BAL-0296-V008; C: BAL-0293-V010, BAL-0293-V011, BAL-0293-V016, BAL-0293-V020, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010; K: BAL-0296-V003, BAL-0296-V008
- DJR-010-01; source 32; A: BAL-0250, BAL-0252, BAL-0254, BAL-0259, BAL-0284, BAL-0293, BAL-0296; L: BAL-0259-V005, BAL-0296-V001; C: BAL-0250-V004, BAL-0250-V005, BAL-0252-V001, BAL-0254-V004, BAL-0259-V001, BAL-0259-V005, BAL-0284-V001, BAL-0293-V010, BAL-0293-V011, BAL-0293-V016, BAL-0293-V020, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014
- DJR-010-02; source 32; A: BAL-0223, BAL-0250, BAL-0252, BAL-0254, BAL-0259, BAL-0284, BAL-0293, BAL-0296; L: BAL-0293-V010, BAL-0296-V011, BAL-0296-V012; C: BAL-0223-V003, BAL-0223-V004, BAL-0250-V004, BAL-0250-V005, BAL-0252-V001, BAL-0254-V004, BAL-0259-V001, BAL-0259-V005, BAL-0284-V001, BAL-0293-V010, BAL-0293-V011, BAL-0293-V016, BAL-0293-V020, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014; K: BAL-0296-V011, BAL-0296-V012
- DJR-010-03; source 32; A: BAL-0223, BAL-0250, BAL-0252, BAL-0259, BAL-0284, BAL-0293, BAL-0296; L: BAL-0223-V003, BAL-0250-V005, BAL-0252-V001, BAL-0259-V001; C: BAL-0223-V004, BAL-0250-V004, BAL-0259-V001, BAL-0259-V005, BAL-0284-V001, BAL-0293-V010, BAL-0293-V011, BAL-0293-V016, BAL-0293-V020, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014
- DJR-010-04; source 32; A: BAL-0223, BAL-0250, BAL-0252, BAL-0259, BAL-0284, BAL-0293, BAL-0296; L: BAL-0223-V004; C: BAL-0223-V003, BAL-0250-V004, BAL-0250-V005, BAL-0252-V001, BAL-0259-V001, BAL-0259-V005, BAL-0284-V001, BAL-0293-V010, BAL-0293-V011, BAL-0293-V016, BAL-0293-V020, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014
- DJR-010-05; source 32–33; A: BAL-0223, BAL-0250, BAL-0254, BAL-0259, BAL-0284, BAL-0296; L: BAL-0250-V004, BAL-0259-V001, BAL-0284-V001; C: BAL-0223-V003, BAL-0223-V004, BAL-0250-V004, BAL-0254-V004, BAL-0259-V001, BAL-0259-V005, BAL-0284-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005,

BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014

- DJR-010-06; source 33; A: BAL-0250, BAL-0254, BAL-0259, BAL-0284, BAL-0296; L: BAL-0254-V004; C: BAL-0250-V004, BAL-0254-V004, BAL-0259-V001, BAL-0259-V005, BAL-0284-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014
- DJR-010-07; source 33; A: BAL-0250, BAL-0254, BAL-0259, BAL-0284, BAL-0296; C: BAL-0250-V004, BAL-0254-V004, BAL-0259-V001, BAL-0259-V005, BAL-0284-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014
- DJR-010-08; source 33; A: BAL-0250, BAL-0259, BAL-0284, BAL-0296; L: BAL-0296-V013; C: BAL-0259-V001, BAL-0259-V005, BAL-0284-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014; K: BAL-0296-V013
- DJR-010-09; source 33; A: BAL-0250, BAL-0259, BAL-0296; C: BAL-0259-V001, BAL-0259-V005, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014
- DJR-010-10; source 33; A: BAL-0250, BAL-0259, BAL-0296; C: BAL-0259-V001, BAL-0259-V005, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014
- DJR-010-11; source 33–34; A: BAL-0250, BAL-0259, BAL-0296; L: BAL-0296-V014; C: BAL-0259-V001, BAL-0259-V005, BAL-0296-V001, BAL-0296-V003, BAL-0296-V004, BAL-0296-V005, BAL-0296-V006, BAL-0296-V007, BAL-0296-V008, BAL-0296-V009, BAL-0296-V010, BAL-0296-V011, BAL-0296-V012, BAL-0296-V013, BAL-0296-V014
- DJR-010-12; source 34; A: BAL-0250, BAL-0259, BAL-0276, BAL-0292; C: BAL-0259-V001, BAL-0259-V005, BAL-0276-V005, BAL-0292-V001, BAL-0292-V004
- DJR-010-13; source 34; A: BAL-0250, BAL-0259, BAL-0276, BAL-0292; C: BAL-0259-V001, BAL-0259-V005, BAL-0276-V005, BAL-0292-V001, BAL-0292-V004
- DJR-010-14; source 34; A: BAL-0250, BAL-0276, BAL-0285, BAL-0292; L: BAL-0276-V005, BAL-0292-V001, BAL-0292-V004; C: BAL-0276-V005, BAL-0285-V008, BAL-0285-V009, BAL-0292-V001, BAL-0292-V004
- DJR-010-15; source 34; A: BAL-0276, BAL-0285, BAL-0292, BAL-0294; L: BAL-0285-V008; C: BAL-0276-V005, BAL-0285-V008, BAL-0285-V009, BAL-0292-V001, BAL-0292-V004, BAL-0294-V001, BAL-0294-V002, BAL-0294-V003, BAL-0294-V004, BAL-0294-V005, BAL-0294-V030; K: BAL-0285-V008
- DJR-010-16; source 34; A: BAL-0260, BAL-0279, BAL-0285, BAL-0292, BAL-0294; L: BAL-0294-V001, BAL-0294-V002; C: BAL-0260-V001, BAL-0260-V004, BAL-0260-V005, BAL-0279-V004, BAL-0285-V008, BAL-0285-V009, BAL-0292-V001, BAL-0292-V004, BAL-0294-V001, BAL-0294-V002, BAL-0294-V003, BAL-0294-V004, BAL-0294-V005, BAL-0294-V030
- DJR-010-17; source 34–35; A: BAL-0236, BAL-0242, BAL-0260, BAL-0279, BAL-0285, BAL-0294; L: BAL-0279-V004, BAL-0285-V009, BAL-0294-V003, BAL-0294-V004, BAL-0294-V005, BAL-0294-V030; C: BAL-0236-V002, BAL-0242-V043, BAL-0242-V044, BAL-0260-V001, BAL-0260-V004, BAL-0260-V005, BAL-0279-V004, BAL-0285-V008, BAL-0285-V009, BAL-0294-V001, BAL-0294-V002, BAL-0294-V003, BAL-0294-V004, BAL-0294-V005, BAL-0294-V030; K: BAL-0285-V009, BAL-0294-V005

- DJR-010-18; source 35; A: BAL-0236, BAL-0242, BAL-0260, BAL-0279, BAL-0285, BAL-0291, BAL-0292, BAL-0294; L: BAL-0236-V002, BAL-0242-V043, BAL-0242-V044, BAL-0260-V001, BAL-0260-V004, BAL-0260-V005; C: BAL-0236-V002, BAL-0242-V043, BAL-0242-V044, BAL-0260-V001, BAL-0260-V004, BAL-0260-V005, BAL-0279-V004, BAL-0285-V008, BAL-0285-V009, BAL-0291-V001, BAL-0292-V001, BAL-0294-V001, BAL-0294-V002, BAL-0294-V003, BAL-0294-V004, BAL-0294-V005, BAL-0294-V030; K: BAL-0242-V043
- DJR-010-19; source 35; A: BAL-0231, BAL-0236, BAL-0242, BAL-0260, BAL-0291, BAL-0292, BAL-0294; C: BAL-0231-V001, BAL-0236-V002, BAL-0242-V043, BAL-0242-V044, BAL-0260-V001, BAL-0260-V004, BAL-0260-V005, BAL-0291-V001, BAL-0292-V001, BAL-0294-V001, BAL-0294-V002, BAL-0294-V003, BAL-0294-V004, BAL-0294-V005, BAL-0294-V030
- DJR-010-20; source 35; A: BAL-0231, BAL-0260, BAL-0271, BAL-0291, BAL-0292, BAL-0294; L: BAL-0231-V001, BAL-0291-V001, BAL-0292-V001; C: BAL-0260-V001, BAL-0260-V004, BAL-0260-V005, BAL-0271-V004, BAL-0291-V001, BAL-0292-V001, BAL-0294-V001, BAL-0294-V002, BAL-0294-V003, BAL-0294-V004, BAL-0294-V005, BAL-0294-V030; K: BAL-0231-V001
- DJR-010-21; source 35; A: BAL-0231, BAL-0271, BAL-0291, BAL-0292, BAL-0294; C: BAL-0231-V001, BAL-0271-V004, BAL-0291-V001, BAL-0292-V001, BAL-0294-V001, BAL-0294-V002, BAL-0294-V003, BAL-0294-V004, BAL-0294-V005, BAL-0294-V030
- DJR-010-22; source 35; A: BAL-0271, BAL-0291, BAL-0292, BAL-0294; C: BAL-0271-V004, BAL-0291-V001, BAL-0292-V001, BAL-0294-V001, BAL-0294-V002, BAL-0294-V003, BAL-0294-V004, BAL-0294-V005, BAL-0294-V030
- DJR-010-23; source 35–36; A: BAL-0237, BAL-0246, BAL-0271, BAL-0291; C: BAL-0237-V001, BAL-0237-V002, BAL-0246-V010, BAL-0271-V004
- DJR-010-24; source 36; A: BAL-0237, BAL-0246, BAL-0254, BAL-0260, BAL-0271, BAL-0291; L: BAL-0237-V001, BAL-0237-V002, BAL-0246-V010, BAL-0271-V004; C: BAL-0254-V003, BAL-0260-V005, BAL-0271-V004; K: BAL-0237-V001, BAL-0237-V002
- DJR-010-25; source 36; A: BAL-0235, BAL-0237, BAL-0246, BAL-0254, BAL-0260, BAL-0271, BAL-0291; L: BAL-0254-V003, BAL-0260-V005; C: BAL-0235-V020, BAL-0237-V001, BAL-0237-V002, BAL-0246-V010, BAL-0254-V003, BAL-0260-V005, BAL-0271-V004
- DJR-010-26; source 36; A: BAL-0235, BAL-0254, BAL-0260, BAL-0270, BAL-0271, BAL-0288, BAL-0291; L: BAL-0235-V020, BAL-0271-V004; C: BAL-0235-V020, BAL-0254-V003, BAL-0260-V005, BAL-0270-V003, BAL-0271-V004, BAL-0288-V001, BAL-0288-V011, BAL-0291-V002; K: BAL-0235-V020
- DJR-010-27; source 36; A: BAL-0235, BAL-0262, BAL-0264, BAL-0270, BAL-0271, BAL-0288, BAL-0291; L: BAL-0270-V003, BAL-0288-V001, BAL-0288-V011, BAL-0291-V002; C: BAL-0235-V020, BAL-0262-V001, BAL-0262-V002, BAL-0262-V003, BAL-0264-V001, BAL-0270-V003, BAL-0271-V004, BAL-0288-V001, BAL-0288-V011, BAL-0291-V002; K: BAL-0288-V001, BAL-0288-V011
- DJR-010-28; source 36; A: BAL-0262, BAL-0264, BAL-0270, BAL-0271, BAL-0288, BAL-0291; L: BAL-0262-V001, BAL-0262-V002, BAL-0262-V003; C: BAL-0262-V001, BAL-0262-V002, BAL-0262-V003, BAL-0264-V001, BAL-0270-V003, BAL-0271-V004, BAL-0288-V001, BAL-0288-V011, BAL-0291-V002
- DJR-010-29; source 36; A: BAL-0262, BAL-0264, BAL-0288, BAL-0291; L: BAL-0264-V001, BAL-0288-V001; C: BAL-0262-V001, BAL-0262-V002, BAL-0262-V003, BAL-0264-V001, BAL-0288-V001, BAL-0288-V011, BAL-0291-V002; K: BAL-0288-V001
- DJR-011-01; source 37; A: BAL-0204, BAL-0225, BAL-0262, BAL-0264, BAL-0288; C: BAL-0204-V003, BAL-0225-V010, BAL-0262-V001, BAL-0262-V002, BAL-0262-V003, BAL-0264-V001, BAL-0288-V001, BAL-0288-V011

- DJR-011-02; source 37; A: BAL-0204, BAL-0225, BAL-0262, BAL-0264, BAL-0288; L: BAL-0204-V003, BAL-0225-V010; C: BAL-0204-V003, BAL-0262-V001, BAL-0262-V002, BAL-0262-V003, BAL-0264-V001, BAL-0288-V001, BAL-0288-V011
- DJR-011-03; source 37; A: BAL-0204, BAL-0225, BAL-0281; C: BAL-0204-V003, BAL-0225-V010, BAL-0281-V003
- DJR-011-04; source 37; A: BAL-0213, BAL-0281; L: BAL-0213-V001, BAL-0281-V003; C: BAL-0281-V003; K: BAL-0213-V001
- DJR-011-05; source 37; A: BAL-0207, BAL-0213, BAL-0281; L: BAL-0207-V007; C: BAL-0213-V001, BAL-0281-V003; K: BAL-0207-V007
- DJR-011-06; source 37; A: BAL-0249, BAL-0281; C: BAL-0249-V001, BAL-0281-V003
- DJR-011-07; source 37; A: BAL-0249, BAL-0281; L: BAL-0249-V001, BAL-0281-V003; C: BAL-0249-V001, BAL-0281-V003
- DJR-011-08; source 37; A: BAL-0249, BAL-0277, BAL-0279, BAL-0281; C: BAL-0249-V001, BAL-0277-V002, BAL-0279-V001, BAL-0281-V003
- DJR-011-09; source 37–38; A: BAL-0243, BAL-0251, BAL-0277, BAL-0279; L: BAL-0277-V002, BAL-0279-V001; C: BAL-0243-V001, BAL-0243-V016, BAL-0251-V002, BAL-0277-V002, BAL-0279-V001; K: BAL-0279-V001
- DJR-011-10; source 38; A: BAL-0243, BAL-0251, BAL-0277, BAL-0279; L: BAL-0243-V001, BAL-0243-V016, BAL-0251-V002; C: BAL-0277-V002, BAL-0279-V001; K: BAL-0243-V001, BAL-0243-V016
- DJR-011-11; source 38; A: BAL-0243, BAL-0251; C: BAL-0243-V001, BAL-0243-V016, BAL-0251-V002
- DJR-011-12; source 38; A: BAL-0292; C: BAL-0292-V001
- DJR-011-13; source 38; A: BAL-0292; C: BAL-0292-V001
- DJR-011-14; source 38; A: BAL-0292; L: BAL-0292-V001; C: BAL-0292-V001
- DJR-011-15; source 38–39; A: BAL-0243, BAL-0292; C: BAL-0243-V003, BAL-0292-V001
- DJR-011-16; source 39; A: BAL-0243, BAL-0292; L: BAL-0243-V003; C: BAL-0292-V001
- DJR-011-17; source 39; A: BAL-0243; C: BAL-0243-V003
- DJR-011-19; source 39; A: BAL-0233, BAL-0293, BAL-0294; C: BAL-0233-V003, BAL-0293-V015, BAL-0294-V022
- DJR-011-20; source 39; A: BAL-0233, BAL-0293, BAL-0294; L: BAL-0233-V003; C: BAL-0293-V015, BAL-0294-V022
- DJR-011-21; source 39; A: BAL-0233, BAL-0234, BAL-0278, BAL-0293, BAL-0294; L: BAL-0293-V015; C: BAL-0233-V003, BAL-0234-V024, BAL-0278-V002, BAL-0293-V015, BAL-0294-V022
- DJR-011-22; source 40; A: BAL-0234, BAL-0278, BAL-0293, BAL-0294; L: BAL-0234-V024, BAL-0278-V002; C: BAL-0234-V024, BAL-0278-V002, BAL-0293-V015, BAL-0294-V022; K: BAL-0234-V024
- DJR-011-23; source 40; A: BAL-0234, BAL-0253, BAL-0278, BAL-0293, BAL-0294; L: BAL-0294-V022; C: BAL-0234-V024, BAL-0253-V001, BAL-0278-V002, BAL-0293-V015, BAL-0294-V022
- DJR-011-24; source 40; A: BAL-0253, BAL-0278; L: BAL-0253-V001, BAL-0278-V002; C: BAL-0253-V001, BAL-0278-V002
- DJR-011-25; source 40; A: BAL-0253, BAL-0278; C: BAL-0253-V001, BAL-0278-V002
- DJR-011-26; source 40; A: BAL-0221, BAL-0278; L: BAL-0221-V006; C: BAL-0278-V002
- DJR-011-29; source 41; A: BAL-0256; C: BAL-0256-V001, BAL-0256-V002
- DJR-011-30; source 41; A: BAL-0256; L: BAL-0256-V001, BAL-0256-V002; C: BAL-0256-V001, BAL-0256-V002
- DJR-011-31; source 41; A: BAL-0256; C: BAL-0256-V001, BAL-0256-V002
- DJR-012-13; source 43; A: BAL-0240; C: BAL-0240-V002

- DJR-012-14; source 43; A: BAL-0240; L: BAL-0240-V002
- DJR-012-15; source 43; A: BAL-0240; C: BAL-0240-V002
- DJR-012-18; source 44; A: BAL-0241; C: BAL-0241-V005
- DJR-012-19; source 44; A: BAL-0241; C: BAL-0241-V005
- DJR-012-20; source 44; A: BAL-0241; L: BAL-0241-V005; C: BAL-0241-V005; K: BAL-0241-V005
- DJR-012-21; source 44; A: BAL-0241; C: BAL-0241-V005
- DJR-012-22; source 44; A: BAL-0241; C: BAL-0241-V005
- DJR-012-23; source 44; A: BAL-0241; C: BAL-0241-V005
- DJR-012-24; source 44; A: BAL-0241; C: BAL-0241-V005
- DJR-012-25; source 44–45; A: BAL-0241; C: BAL-0241-V005
- DJR-012-26; source 45; A: BAL-0241, BAL-0278; C: BAL-0241-V005, BAL-0278-V004
- DJR-012-27; source 45; A: BAL-0278; C: BAL-0278-V004
- DJR-012-28; source 45; A: BAL-0278; L: BAL-0278-V004; C: BAL-0278-V004
- DJR-012-29; source 45; A: BAL-0278; C: BAL-0278-V004
- DJR-012-37; source 46; A: BAL-0206; C: BAL-0206-V001
- DJR-012-38; source 46; A: BAL-0206; L: BAL-0206-V001; K: BAL-0206-V001
- DJR-012-39; source 46; A: BAL-0206; C: BAL-0206-V001
- DJR-013-01; source 46; A: BAL-0290, BAL-0291, BAL-0293; L: BAL-0290-V001, BAL-0290-V002, BAL-0291-V011; C: BAL-0290-V001, BAL-0290-V002, BAL-0290-V004, BAL-0290-V005, BAL-0290-V006, BAL-0291-V007, BAL-0291-V011, BAL-0293-V001
- DJR-013-02; source 46; A: BAL-0290, BAL-0291, BAL-0293; L: BAL-0291-V007, BAL-0293-V001; C: BAL-0290-V001, BAL-0290-V002, BAL-0290-V004, BAL-0290-V005, BAL-0290-V006, BAL-0291-V007, BAL-0291-V011, BAL-0293-V001
- DJR-013-03; source 46–47; A: BAL-0290, BAL-0291, BAL-0293; L: BAL-0290-V004, BAL-0290-V005, BAL-0290-V006; C: BAL-0290-V001, BAL-0290-V002, BAL-0290-V004, BAL-0290-V005, BAL-0290-V006, BAL-0291-V007, BAL-0291-V011, BAL-0293-V001; K: BAL-0290-V004, BAL-0290-V005, BAL-0290-V006
- DJR-013-04; source 47; A: BAL-0290, BAL-0293; C: BAL-0290-V001, BAL-0290-V002, BAL-0290-V004, BAL-0290-V005, BAL-0290-V006, BAL-0293-V001
- DJR-013-05; source 47; A: BAL-0290, BAL-0293; C: BAL-0290-V001, BAL-0290-V002, BAL-0290-V004, BAL-0290-V005, BAL-0290-V006, BAL-0293-V001
- DJR-013-06; source 47; A: BAL-0290
- DJR-013-07; source 47; A: BAL-0290
- DJR-013-08; source 47; A: BAL-0290
- DJR-013-09; source 47; A: BAL-0230, BAL-0290; C: BAL-0230-V021, BAL-0290-V002, BAL-0290-V007, BAL-0290-V008
- DJR-013-10; source 47; A: BAL-0210, BAL-0230, BAL-0278, BAL-0290; L: BAL-0210-V007, BAL-0230-V021, BAL-0278-V005, BAL-0290-V002, BAL-0290-V007, BAL-0290-V008; C: BAL-0230-V021, BAL-0278-V005, BAL-0290-V002, BAL-0290-V003, BAL-0290-V007, BAL-0290-V008; K: BAL-0230-V021, BAL-0290-V002, BAL-0290-V007
- DJR-013-11; source 47–48; A: BAL-0230, BAL-0278, BAL-0290, BAL-0293; L: BAL-0290-V003; C: BAL-0230-V021, BAL-0278-V005, BAL-0290-V002, BAL-0290-V003, BAL-0290-V007, BAL-0290-V008, BAL-0293-V001, BAL-0293-V014
- DJR-013-12; source 48; A: BAL-0278, BAL-0290, BAL-0293; L: BAL-0293-V001, BAL-0293-V014; C: BAL-0278-V005, BAL-0290-V002, BAL-0290-V003, BAL-0293-V001, BAL-0293-V014
- DJR-013-13; source 48; A: BAL-0290, BAL-0293; C: BAL-0290-V002, BAL-0293-V001, BAL-0293-V014
- DJR-013-14; source 48; A: BAL-0290, BAL-0293; C: BAL-0290-V002, BAL-0293-V001, BAL-0293-V014

- DJR-013-15; source 48; A: BAL-0290; C: BAL-0290-V002
- DJR-013-16; source 48; A: BAL-0290; C: BAL-0290-V002
- DJR-013-17; source 48; A: BAL-0290, BAL-0293; C: BAL-0290-V002, BAL-0293-V016
- DJR-013-18; source 48; A: BAL-0290, BAL-0293; L: BAL-0293-V016; C: BAL-0290-V002, BAL-0293-V016
- DJR-013-19; source 48; A: BAL-0290, BAL-0291, BAL-0293; C: BAL-0290-V002, BAL-0290-V009, BAL-0291-V001, BAL-0293-V016
- DJR-013-20; source 48–49; A: BAL-0225, BAL-0290, BAL-0291, BAL-0293; L: BAL-0290-V009, BAL-0291-V001; C: BAL-0225-V019, BAL-0290-V002, BAL-0290-V009, BAL-0291-V001, BAL-0293-V016; K: BAL-0290-V009
- DJR-013-21; source 49; A: BAL-0225, BAL-0258, BAL-0273, BAL-0290, BAL-0291; L: BAL-0225-V019; C: BAL-0258-V012, BAL-0273-V008, BAL-0290-V009, BAL-0291-V001
- DJR-013-22; source 49; A: BAL-0225, BAL-0258, BAL-0273, BAL-0290; L: BAL-0258-V012, BAL-0273-V008; C: BAL-0225-V019, BAL-0258-V012, BAL-0273-V008
- DJR-013-23; source 49; A: BAL-0258, BAL-0273, BAL-0290; C: BAL-0258-V012, BAL-0273-V008
- DJR-013-24; source 49; A: BAL-0242, BAL-0290, BAL-0294, BAL-0296; C: BAL-0242-V018, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020
- DJR-013-25; source 49; A: BAL-0242, BAL-0290, BAL-0294, BAL-0296; L: BAL-0242-V018; C: BAL-0242-V018, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020; K: BAL-0242-V018
- DJR-013-26; source 49–50; A: BAL-0242, BAL-0290, BAL-0294, BAL-0296; L: BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0296-V002; C: BAL-0242-V018, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020; K: BAL-0294-V008
- DJR-013-27; source 50; A: BAL-0290, BAL-0294, BAL-0296; C: BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020
- DJR-013-28; source 50; A: BAL-0290, BAL-0294, BAL-0296; C: BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020
- DJR-013-29; source 50; A: BAL-0290, BAL-0294, BAL-0296; L: BAL-0294-V026, BAL-0296-V020; C: BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020
- DJR-013-30; source 50; A: BAL-0290, BAL-0294, BAL-0296; C: BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020
- DJR-013-31; source 50; A: BAL-0290, BAL-0294, BAL-0296; C: BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020
- DJR-013-32; source 50; A: BAL-0290, BAL-0294, BAL-0296; C: BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020
- DJR-013-33; source 50; A: BAL-0290, BAL-0294, BAL-0296; L: BAL-0294-V009; C: BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V010, BAL-0294-V011, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020; K: BAL-0294-V009
- DJR-013-34; source 50; A: BAL-0279, BAL-0290, BAL-0294, BAL-0296; L: BAL-0294-V009, BAL-0294-V010, BAL-0294-V011; C: BAL-0279-V002, BAL-0279-V003,

BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V010, BAL-0294-V011, BAL-0294-V026, BAL-0296-V002, BAL-0296-V020

- DJR-013-35; source 50–51; A: BAL-0279, BAL-0290, BAL-0294; C: BAL-0279-V002, BAL-0279-V003, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V010, BAL-0294-V011, BAL-0294-V026
- DJR-013-36; source 51; A: BAL-0279, BAL-0290, BAL-0294; L: BAL-0279-V002, BAL-0279-V003, BAL-0279-V004; C: BAL-0279-V002, BAL-0279-V003, BAL-0279-V004, BAL-0279-V005, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V010, BAL-0294-V011, BAL-0294-V026; K: BAL-0279-V002
- DJR-013-37; source 51; A: BAL-0279, BAL-0290, BAL-0294; L: BAL-0279-V005; C: BAL-0279-V002, BAL-0279-V003, BAL-0279-V004, BAL-0279-V005, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V010, BAL-0294-V011, BAL-0294-V026
- DJR-013-38; source 51; A: BAL-0279, BAL-0290, BAL-0294; L: BAL-0279-V002; C: BAL-0279-V002, BAL-0279-V003, BAL-0279-V004, BAL-0279-V005, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V010, BAL-0294-V011, BAL-0294-V026
- DJR-013-39; source 51; A: BAL-0279, BAL-0290, BAL-0294; C: BAL-0279-V002, BAL-0279-V003, BAL-0279-V004, BAL-0279-V005, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V010, BAL-0294-V011, BAL-0294-V026
- DJR-013-40; source 51; A: BAL-0286, BAL-0290, BAL-0294; C: BAL-0286-V001, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V010, BAL-0294-V011, BAL-0294-V026
- DJR-013-41; source 51; A: BAL-0286, BAL-0290, BAL-0294; L: BAL-0286-V001; C: BAL-0286-V001, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V010, BAL-0294-V011, BAL-0294-V026; K: BAL-0286-V001
- DJR-013-42; source 51; A: BAL-0286, BAL-0290, BAL-0294; C: BAL-0286-V001, BAL-0294-V002, BAL-0294-V006, BAL-0294-V007, BAL-0294-V008, BAL-0294-V009, BAL-0294-V010, BAL-0294-V011, BAL-0294-V026
- DJR-014-01; source 51; A: BAL-0290, BAL-0293; L: BAL-0293-V014; C: BAL-0293-V002, BAL-0293-V003, BAL-0293-V014, BAL-0293-V015
- DJR-014-02; source 51–52; A: BAL-0290, BAL-0293; L: BAL-0293-V002, BAL-0293-V015; C: BAL-0293-V002, BAL-0293-V003, BAL-0293-V014, BAL-0293-V015
- DJR-014-03; source 52; A: BAL-0206, BAL-0290, BAL-0293; L: BAL-0293-V003; C: BAL-0206-V002, BAL-0293-V002, BAL-0293-V003, BAL-0293-V014, BAL-0293-V015
- DJR-014-04; source 52; A: BAL-0206, BAL-0233, BAL-0290, BAL-0293; L: BAL-0206-V002; C: BAL-0206-V003, BAL-0206-V004, BAL-0233-V001, BAL-0293-V003
- DJR-014-05; source 52; A: BAL-0206, BAL-0233, BAL-0290, BAL-0293; L: BAL-0233-V001; C: BAL-0206-V002, BAL-0206-V003, BAL-0293-V003; K: BAL-0233-V001
- DJR-014-06; source 52; A: BAL-0233, BAL-0277, BAL-0290, BAL-0293; C: BAL-0233-V001, BAL-0277-V008, BAL-0293-V003, BAL-0293-V004, BAL-0293-V023
- DJR-014-07; source 52; A: BAL-0277, BAL-0290, BAL-0293, BAL-0295, BAL-0296; L: BAL-0277-V008, BAL-0293-V004, BAL-0293-V023; C: BAL-0277-V008, BAL-0293-V003, BAL-0293-V004, BAL-0293-V023, BAL-0295-V001, BAL-0296-V002; K: BAL-0277-V008, BAL-0293-V023
- DJR-014-08; source 52; A: BAL-0277, BAL-0290, BAL-0293, BAL-0295, BAL-0296; C: BAL-0277-V008, BAL-0293-V003, BAL-0293-V004, BAL-0293-V023, BAL-0295-V001, BAL-0296-V002

- DJR-014-09; source 52–53; A: BAL-0290, BAL-0293, BAL-0295, BAL-0296; L: BAL-0295-V001, BAL-0296-V002; C: BAL-0290-V002, BAL-0290-V010, BAL-0293-V003, BAL-0293-V004, BAL-0293-V023, BAL-0295-V001, BAL-0296-V002
- DJR-014-10; source 53; A: BAL-0259, BAL-0290, BAL-0293, BAL-0295, BAL-0296; L: BAL-0290-V002; C: BAL-0259-V024, BAL-0290-V002, BAL-0290-V010, BAL-0293-V003, BAL-0293-V004, BAL-0293-V023, BAL-0295-V001, BAL-0296-V002
- DJR-014-11; source 53; A: BAL-0258, BAL-0259, BAL-0290, BAL-0295, BAL-0296; L: BAL-0259-V024, BAL-0290-V010; C: BAL-0258-V002, BAL-0259-V024, BAL-0290-V002, BAL-0290-V010, BAL-0295-V001, BAL-0296-V002; K: BAL-0290-V010
- DJR-014-12; source 53; A: BAL-0206, BAL-0258, BAL-0259, BAL-0290; L: BAL-0206-V003, BAL-0206-V004, BAL-0258-V002; C: BAL-0258-V002, BAL-0259-V024, BAL-0290-V002, BAL-0290-V010
- DJR-014-13; source 53; A: BAL-0258, BAL-0290; C: BAL-0258-V002
- DJR-014-14; source 53; A: BAL-0290
- DJR-014-15; source 53; A: BAL-0290
- DJR-014-16; source 53; A: BAL-0215, BAL-0231, BAL-0274, BAL-0290; C: BAL-0215-V002, BAL-0231-V010, BAL-0274-V012
- DJR-014-17; source 53–54; A: BAL-0215, BAL-0231, BAL-0274, BAL-0290; L: BAL-0215-V002, BAL-0231-V010, BAL-0274-V012; C: BAL-0274-V012; K: BAL-0215-V002
- DJR-014-18; source 54; A: BAL-0215, BAL-0231, BAL-0274, BAL-0290, BAL-0295; C: BAL-0215-V002, BAL-0231-V010, BAL-0274-V012, BAL-0295-V002, BAL-0295-V004, BAL-0295-V005
- DJR-014-19; source 54; A: BAL-0215, BAL-0290, BAL-0291, BAL-0295; C: BAL-0215-V002, BAL-0291-V001, BAL-0295-V002, BAL-0295-V004, BAL-0295-V005
- DJR-014-20; source 54; A: BAL-0215, BAL-0290, BAL-0291, BAL-0295; L: BAL-0215-V002, BAL-0295-V002, BAL-0295-V004, BAL-0295-V005; C: BAL-0291-V001, BAL-0295-V002, BAL-0295-V004, BAL-0295-V005; K: BAL-0295-V002, BAL-0295-V004
- DJR-014-21; source 54; A: BAL-0290, BAL-0291, BAL-0295; L: BAL-0291-V001; C: BAL-0291-V001, BAL-0295-V002, BAL-0295-V004, BAL-0295-V005
- DJR-014-22; source 54; A: BAL-0290, BAL-0291, BAL-0295; C: BAL-0291-V001, BAL-0295-V002, BAL-0295-V004, BAL-0295-V005
- DJR-014-23; source 54; A: BAL-0290
- DJR-014-24; source 54; A: BAL-0290
- DJR-014-25; source 54; A: BAL-0290
- DJR-014-26; source 54–55; A: BAL-0241, BAL-0290; C: BAL-0241-V006
- DJR-014-27; source 55; A: BAL-0241, BAL-0290; L: BAL-0241-V006; C: BAL-0241-V006
- DJR-014-28; source 55; A: BAL-0241, BAL-0279, BAL-0290; C: BAL-0241-V006, BAL-0279-V007
- DJR-014-29; source 55; A: BAL-0279, BAL-0290; C: BAL-0279-V007
- DJR-014-30; source 55; A: BAL-0247, BAL-0279, BAL-0290; L: BAL-0279-V007; C: BAL-0247-V001, BAL-0279-V007; K: BAL-0279-V007
- DJR-014-31; source 55; A: BAL-0231, BAL-0247, BAL-0279, BAL-0290; L: BAL-0247-V001; C: BAL-0231-V008, BAL-0279-V007
- DJR-014-32; source 55; A: BAL-0231, BAL-0247, BAL-0279, BAL-0290; L: BAL-0231-V008; C: BAL-0247-V001, BAL-0279-V007; K: BAL-0231-V008
- DJR-014-33; source 55; A: BAL-0231, BAL-0290; C: BAL-0231-V008
- DJR-014-34; source 55; A: BAL-0290
- DJR-014-35; source 55–56; A: BAL-0271, BAL-0290; C: BAL-0271-V003
- DJR-014-36; source 56; A: BAL-0271, BAL-0290; L: BAL-0271-V003; C: BAL-0271-V003

- DJR-014-37; source 56; A: BAL-0241, BAL-0271, BAL-0290; C: BAL-0241-V040, BAL-0271-V003
- DJR-014-38; source 56; A: BAL-0241, BAL-0290; L: BAL-0241-V040; C: BAL-0241-V040; K: BAL-0241-V040
- DJR-014-39; source 56; A: BAL-0241, BAL-0290; C: BAL-0241-V040
- DJR-015-01; source 56; A: BAL-0274, BAL-0290; C: BAL-0274-V012
- DJR-015-02; source 56; A: BAL-0274, BAL-0290; L: BAL-0274-V012; C: BAL-0274-V012
- DJR-015-03; source 56; A: BAL-0274, BAL-0290, BAL-0292; C: BAL-0274-V012, BAL-0292-V001
- DJR-015-04; source 56; A: BAL-0290, BAL-0292; L: BAL-0292-V001; C: BAL-0290-V010, BAL-0292-V001
- DJR-015-05; source 56–57; A: BAL-0290, BAL-0292; C: BAL-0290-V010, BAL-0292-V001
- DJR-015-06; source 57; A: BAL-0290, BAL-0292; C: BAL-0290-V010, BAL-0292-V001
- DJR-015-07; source 57; A: BAL-0290
- DJR-015-08; source 57; A: BAL-0290
- DJR-015-09; source 57; A: BAL-0290
- DJR-015-10; source 57; A: BAL-0271, BAL-0290; C: BAL-0271-V001
- DJR-015-11; source 57; A: BAL-0271, BAL-0290; L: BAL-0271-V001; C: BAL-0271-V001
- DJR-015-12; source 57–58; A: BAL-0271, BAL-0290; C: BAL-0271-V001
- DJR-015-21; source 58–59; A: BAL-0228, BAL-0271; C: BAL-0228-V001, BAL-0271-V003
- DJR-015-22; source 59; A: BAL-0228, BAL-0271; L: BAL-0228-V001, BAL-0271-V003; C: BAL-0271-V003
- DJR-015-23; source 59; A: BAL-0228, BAL-0271, BAL-0291; L: BAL-0291-V010; C: BAL-0228-V001, BAL-0271-V003, BAL-0291-V001, BAL-0291-V007, BAL-0291-V010; K: BAL-0291-V010
- DJR-015-24; source 59; A: BAL-0282, BAL-0291; C: BAL-0282-V007, BAL-0291-V001, BAL-0291-V007, BAL-0291-V010
- DJR-015-25; source 59; A: BAL-0282, BAL-0291; L: BAL-0282-V007, BAL-0291-V007; C: BAL-0282-V007, BAL-0291-V001, BAL-0291-V007, BAL-0291-V010
- DJR-015-26; source 59; A: BAL-0282, BAL-0291; L: BAL-0291-V001; C: BAL-0282-V007, BAL-0291-V001, BAL-0291-V007, BAL-0291-V010
- DJR-015-27; source 59; A: B3C-0095, BAL-0282, BAL-0291; C: B3C-0095-V001, BAL-0282-V007, BAL-0291-V001, BAL-0291-V007, BAL-0291-V010
- DJR-015-28; source 59; A: B3C-0095, BAL-0291; L: B3C-0095-V001; C: BAL-0291-V001, BAL-0291-V007, BAL-0291-V010; K: B3C-0095-V001
- DJR-015-29; source 59; A: B3C-0095, BAL-0292, BAL-0293; C: B3C-0095-V001, BAL-0292-V001, BAL-0292-V006, BAL-0293-V015
- DJR-015-30; source 59; A: BAL-0292, BAL-0293; C: BAL-0292-V001, BAL-0292-V006, BAL-0293-V015
- DJR-015-31; source 59–60; A: BAL-0292, BAL-0293; L: BAL-0293-V015; C: BAL-0292-V001, BAL-0292-V006, BAL-0293-V015
- DJR-015-32; source 60; A: BAL-0292, BAL-0293; C: BAL-0292-V001, BAL-0292-V006, BAL-0293-V015
- DJR-015-33; source 60; A: BAL-0263, BAL-0290, BAL-0292, BAL-0293; C: BAL-0263-V006, BAL-0292-V001, BAL-0292-V006, BAL-0293-V015
- DJR-015-34; source 60; A: BAL-0263, BAL-0290, BAL-0292, BAL-0293; L: BAL-0263-V006; C: BAL-0263-V006, BAL-0292-V001, BAL-0292-V006, BAL-0293-V015
- DJR-015-35; source 60; A: BAL-0241, BAL-0263, BAL-0290, BAL-0292, BAL-0293; C: BAL-0241-V003, BAL-0263-V006, BAL-0292-V001, BAL-0292-V006, BAL-0293-V015

- DJR-015-36; source 60; A: BAL-0241, BAL-0290, BAL-0292, BAL-0293; L: BAL-0292-V001, BAL-0292-V006, BAL-0292-V007, BAL-0292-V008; C: BAL-0241-V003, BAL-0292-V001, BAL-0292-V006, BAL-0292-V007, BAL-0292-V008, BAL-0292-V015, BAL-0292-V016, BAL-0293-V015
- DJR-015-37; source 60; A: BAL-0241, BAL-0290, BAL-0292; L: BAL-0241-V003; C: BAL-0241-V003, BAL-0292-V001, BAL-0292-V006, BAL-0292-V007, BAL-0292-V008, BAL-0292-V015, BAL-0292-V016
- DJR-015-38; source 60; A: BAL-0241, BAL-0244, BAL-0290, BAL-0292; L: BAL-0292-V016; C: BAL-0241-V003, BAL-0244-V002, BAL-0292-V001, BAL-0292-V006, BAL-0292-V007, BAL-0292-V008, BAL-0292-V015, BAL-0292-V016; K: BAL-0292-V016
- DJR-015-39; source 60; A: BAL-0244, BAL-0290, BAL-0292; C: BAL-0244-V002, BAL-0292-V001, BAL-0292-V006, BAL-0292-V007, BAL-0292-V008, BAL-0292-V015, BAL-0292-V016
- DJR-015-40; source 60; A: BAL-0244, BAL-0267, BAL-0290, BAL-0292; L: BAL-0244-V002, BAL-0292-V001, BAL-0292-V015; C: BAL-0267-V001, BAL-0292-V001, BAL-0292-V006, BAL-0292-V007, BAL-0292-V008, BAL-0292-V015, BAL-0292-V016; K: BAL-0292-V015
- DJR-015-41; source 60–61; A: BAL-0244, BAL-0267, BAL-0290, BAL-0292; L: BAL-0267-V001; C: BAL-0244-V002, BAL-0267-V001, BAL-0292-V001, BAL-0292-V006, BAL-0292-V007, BAL-0292-V015
- DJR-016-01; source 61; A: BAL-0292; C: BAL-0292-V001
- DJR-016-02; source 61; A: BAL-0292; C: BAL-0292-V001
- DJR-016-03; source 61; A: BAL-0231, BAL-0292; C: BAL-0231-V010, BAL-0292-V001
- DJR-016-04; source 61; A: BAL-0231, BAL-0292; L: BAL-0231-V010; C: BAL-0231-V010, BAL-0292-V001
- DJR-016-05; source 61; A: BAL-0231, BAL-0292; L: BAL-0231-V010; C: BAL-0231-V010, BAL-0292-V001
- DJR-016-06; source 61; A: BAL-0230, BAL-0242, BAL-0292; L: BAL-0242-V009; C: BAL-0230-V025, BAL-0242-V008, BAL-0242-V009, BAL-0292-V001
- DJR-016-07; source 61; A: BAL-0230, BAL-0242, BAL-0292; L: BAL-0230-V025; C: BAL-0230-V025, BAL-0242-V008, BAL-0242-V009, BAL-0292-V001; K: BAL-0230-V025
- DJR-016-08; source 61; A: BAL-0230, BAL-0242, BAL-0292; C: BAL-0230-V025, BAL-0242-V008, BAL-0242-V009, BAL-0292-V001
- DJR-016-09; source 61; A: BAL-0242, BAL-0292; C: BAL-0242-V008, BAL-0292-V001
- DJR-016-10; source 61–62; A: BAL-0242, BAL-0259, BAL-0290, BAL-0292; L: BAL-0242-V008, BAL-0290-V011, BAL-0290-V012; C: BAL-0242-V008, BAL-0259-V006, BAL-0290-V011, BAL-0290-V012, BAL-0292-V001; K: BAL-0242-V008
- DJR-016-11; source 62; A: BAL-0242, BAL-0259, BAL-0290, BAL-0292; L: BAL-0259-V006; C: BAL-0242-V008, BAL-0259-V006, BAL-0290-V011, BAL-0290-V012, BAL-0292-V001
- DJR-016-12; source 62; A: BAL-0259, BAL-0290, BAL-0292; C: BAL-0259-V006, BAL-0290-V011, BAL-0290-V012, BAL-0292-V001
- DJR-016-13; source 62; A: BAL-0247, BAL-0259, BAL-0274, BAL-0292; C: BAL-0247-V006, BAL-0259-V006, BAL-0274-V011, BAL-0292-V001
- DJR-016-14; source 62; A: BAL-0247, BAL-0274, BAL-0292, BAL-0295; L: BAL-0247-V006, BAL-0274-V011; C: BAL-0274-V011, BAL-0292-V001, BAL-0295-V001
- DJR-016-15; source 62; A: BAL-0247, BAL-0274, BAL-0292, BAL-0295; C: BAL-0247-V006, BAL-0274-V011, BAL-0292-V001, BAL-0295-V001
- DJR-016-16; source 62; A: BAL-0292, BAL-0295; L: BAL-0295-V001; C: BAL-0292-V001, BAL-0295-V001

- DJR-016-17; source 62; A: BAL-0278, BAL-0290, BAL-0292, BAL-0295; L: BAL-0295-V001; C: BAL-0278-V005, BAL-0292-V001, BAL-0292-V002, BAL-0292-V005, BAL-0292-V008, BAL-0292-V009, BAL-0292-V010, BAL-0292-V011, BAL-0292-V012, BAL-0292-V013, BAL-0295-V001; K: BAL-0295-V001
- DJR-016-18; source 62–63; A: BAL-0259, BAL-0278, BAL-0290, BAL-0292, BAL-0294, BAL-0295; L: BAL-0278-V005, BAL-0292-V002, BAL-0292-V005, BAL-0292-V008, BAL-0292-V009, BAL-0292-V010, BAL-0292-V011, BAL-0292-V012, BAL-0292-V013; C: BAL-0259-V002, BAL-0259-V006, BAL-0259-V018, BAL-0278-V005, BAL-0292-V001, BAL-0292-V002, BAL-0292-V005, BAL-0292-V008, BAL-0292-V009, BAL-0292-V010, BAL-0292-V011, BAL-0292-V012, BAL-0292-V013, BAL-0294-V001, BAL-0295-V001; K: BAL-0292-V005, BAL-0292-V009
- DJR-016-19; source 63; A: BAL-0230, BAL-0241, BAL-0259, BAL-0278, BAL-0280, BAL-0290, BAL-0292, BAL-0294, BAL-0295; L: BAL-0259-V002, BAL-0259-V006; C: BAL-0230-V003, BAL-0241-V007, BAL-0259-V002, BAL-0259-V006, BAL-0259-V018, BAL-0278-V005, BAL-0280-V008, BAL-0292-V001, BAL-0292-V002, BAL-0292-V005, BAL-0292-V008, BAL-0292-V009, BAL-0292-V010, BAL-0292-V011, BAL-0292-V012, BAL-0292-V013, BAL-0294-V001, BAL-0295-V001
- DJR-016-20; source 63; A: BAL-0230, BAL-0241, BAL-0259, BAL-0280, BAL-0292, BAL-0294; L: BAL-0230-V003, BAL-0259-V018, BAL-0280-V008; C: BAL-0230-V003, BAL-0241-V007, BAL-0259-V002, BAL-0259-V006, BAL-0259-V018, BAL-0280-V008, BAL-0292-V001, BAL-0292-V002, BAL-0292-V005, BAL-0292-V008, BAL-0292-V009, BAL-0292-V010, BAL-0292-V011, BAL-0292-V012, BAL-0292-V013, BAL-0294-V001; K: BAL-0230-V003
- DJR-016-21; source 63; A: BAL-0230, BAL-0241, BAL-0259, BAL-0280, BAL-0292, BAL-0294; L: BAL-0241-V007, BAL-0259-V002, BAL-0294-V001; C: BAL-0230-V003, BAL-0241-V007, BAL-0259-V002, BAL-0259-V006, BAL-0259-V018, BAL-0280-V008, BAL-0292-V001, BAL-0292-V002, BAL-0292-V005, BAL-0292-V008, BAL-0292-V009, BAL-0292-V010, BAL-0292-V011, BAL-0292-V012, BAL-0292-V013, BAL-0294-V001; K: BAL-0241-V007
- DJR-016-22; source 63; A: BAL-0224, BAL-0241, BAL-0259, BAL-0292, BAL-0294; C: BAL-0224-V001, BAL-0241-V007, BAL-0259-V002, BAL-0259-V006, BAL-0259-V018, BAL-0292-V001, BAL-0294-V001
- DJR-016-23; source 63; A: BAL-0224, BAL-0268, BAL-0292; L: BAL-0224-V001; C: BAL-0268-V003, BAL-0292-V001; K: BAL-0224-V001
- DJR-016-24; source 63; A: BAL-0224, BAL-0268, BAL-0271, BAL-0287, BAL-0292; L: BAL-0268-V003; C: BAL-0224-V001, BAL-0268-V003, BAL-0271-V002, BAL-0287-V008, BAL-0292-V001
- DJR-016-25; source 63; A: BAL-0268, BAL-0271, BAL-0287, BAL-0292; L: BAL-0271-V002, BAL-0287-V008; C: BAL-0268-V003, BAL-0271-V002, BAL-0287-V008, BAL-0292-V001; K: BAL-0287-V008
- DJR-016-26; source 63–64; A: BAL-0267, BAL-0271, BAL-0280, BAL-0287, BAL-0292; C: BAL-0267-V001, BAL-0267-V002, BAL-0267-V003, BAL-0271-V002, BAL-0280-V003, BAL-0280-V006, BAL-0287-V008, BAL-0292-V001
- DJR-016-27; source 64; A: BAL-0267, BAL-0280, BAL-0292; L: BAL-0267-V002, BAL-0267-V003, BAL-0280-V003, BAL-0280-V006; C: BAL-0267-V001, BAL-0267-V002, BAL-0267-V003, BAL-0280-V003, BAL-0280-V006, BAL-0292-V001
- DJR-016-28; source 64; A: BAL-0267, BAL-0280, BAL-0292, BAL-0294; C: BAL-0267-V001, BAL-0267-V002, BAL-0267-V003, BAL-0280-V003, BAL-0280-V006, BAL-0292-V001, BAL-0292-V004, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019

- DJR-016-29; source 64; A: BAL-0286, BAL-0292, BAL-0294; L: BAL-0292-V001, BAL-0292-V004; C: BAL-0286-V002, BAL-0292-V001, BAL-0292-V004, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019
- DJR-016-30; source 64; A: BAL-0286, BAL-0292, BAL-0294; C: BAL-0286-V002, BAL-0292-V001, BAL-0292-V004, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019
- DJR-016-31; source 64; A: BAL-0286, BAL-0292, BAL-0294; L: BAL-0286-V002; C: BAL-0286-V002, BAL-0292-V001, BAL-0292-V004, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019; K: BAL-0286-V002
- DJR-016-32; source 64; A: BAL-0254, BAL-0259, BAL-0286, BAL-0292, BAL-0294; L: BAL-0294-V009; C: BAL-0254-V007, BAL-0259-V002, BAL-0286-V002, BAL-0292-V001, BAL-0292-V004, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019
- DJR-016-33; source 64; A: BAL-0254, BAL-0259, BAL-0286, BAL-0292, BAL-0294; L: BAL-0254-V007, BAL-0259-V002; C: BAL-0254-V007, BAL-0259-V002, BAL-0286-V002, BAL-0292-V001, BAL-0292-V004, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019
- DJR-016-34; source 64; A: BAL-0254, BAL-0259, BAL-0266, BAL-0290, BAL-0292, BAL-0294; C: BAL-0254-V007, BAL-0259-V002, BAL-0266-V015, BAL-0290-V003, BAL-0292-V001, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019
- DJR-016-35; source 64–65; A: BAL-0266, BAL-0290, BAL-0292, BAL-0294; L: BAL-0266-V015; C: BAL-0266-V015, BAL-0290-V003, BAL-0292-V001, BAL-0292-V007, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019
- DJR-016-36; source 65; A: BAL-0266, BAL-0290, BAL-0292, BAL-0294; L: BAL-0292-V007, BAL-0294-V002, BAL-0294-V015, BAL-0294-V016, BAL-0294-V019; C: BAL-0266-V015, BAL-0290-V003, BAL-0292-V001, BAL-0292-V007, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019; K: BAL-0294-V015
- DJR-016-37; source 65; A: BAL-0290, BAL-0292, BAL-0294; L: BAL-0294-V017; C: BAL-0290-V003, BAL-0292-V001, BAL-0292-V007, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019
- DJR-016-38; source 65; A: BAL-0290, BAL-0292, BAL-0294; L: BAL-0290-V003; C: BAL-0290-V003, BAL-0292-V001, BAL-0292-V007, BAL-0294-V002, BAL-0294-V009, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019
- DJR-016-39; source 65; A: BAL-0210, BAL-0235, BAL-0258, BAL-0289, BAL-0290, BAL-0292, BAL-0294; C: BAL-0210-V003, BAL-0235-V002, BAL-0289-V004, BAL-0289-V006, BAL-0290-V001, BAL-0290-V010, BAL-0292-V001, BAL-0294-V002, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019, BAL-0294-V026
- DJR-016-40; source 65; A: BAL-0210, BAL-0235, BAL-0258, BAL-0281, BAL-0289, BAL-0290, BAL-0292, BAL-0294; L: BAL-0210-V003, BAL-0235-V002; C: BAL-0235-V002, BAL-0281-V007, BAL-0289-V004, BAL-0289-V006, BAL-0290-V001, BAL-0290-V010, BAL-0292-V001, BAL-0294-V002, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019, BAL-0294-V026; K: BAL-0210-V003, BAL-0235-V002
- DJR-016-41; source 65; A: BAL-0210, BAL-0230, BAL-0235, BAL-0258, BAL-0281, BAL-0289, BAL-0290, BAL-0292, BAL-0294; C: BAL-0210-V003, BAL-0230-V014, BAL-0235-V002, BAL-0281-V007, BAL-0289-V004, BAL-0289-V006, BAL-0290-V001, BAL-0290-V010, BAL-0292-V001, BAL-0294-V002, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019, BAL-0294-V026

- DJR-016-42; source 65; A: BAL-0210, BAL-0230, BAL-0235, BAL-0258, BAL-0281, BAL-0289, BAL-0290, BAL-0292, BAL-0294; L: BAL-0230-V014, BAL-0281-V007, BAL-0289-V004, BAL-0289-V006, BAL-0290-V001, BAL-0292-V001, BAL-0294-V026; C: BAL-0210-V003, BAL-0230-V014, BAL-0235-V002, BAL-0281-V007, BAL-0289-V004, BAL-0289-V006, BAL-0290-V001, BAL-0290-V010, BAL-0292-V001, BAL-0294-V002, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019, BAL-0294-V026; K: BAL-0230-V014, BAL-0289-V004, BAL-0289-V006
- DJR-016-43; source 65–66; A: BAL-0230, BAL-0257, BAL-0258, BAL-0281, BAL-0290, BAL-0292, BAL-0294; C: BAL-0230-V014, BAL-0257-V013, BAL-0281-V007, BAL-0290-V001, BAL-0290-V010, BAL-0292-V001, BAL-0294-V002, BAL-0294-V015, BAL-0294-V016, BAL-0294-V017, BAL-0294-V019, BAL-0294-V026
- DJR-017-01; source 66; A: BAL-0236, BAL-0241, BAL-0257, BAL-0258, BAL-0292, BAL-0294; L: BAL-0257-V013; C: BAL-0236-V001, BAL-0236-V017, BAL-0241-V008, BAL-0241-V011, BAL-0257-V013, BAL-0258-V004, BAL-0292-V001, BAL-0294-V001
- DJR-017-02; source 66; A: BAL-0236, BAL-0241, BAL-0257, BAL-0258, BAL-0292, BAL-0294; L: BAL-0236-V001, BAL-0236-V017, BAL-0241-V011, BAL-0258-V004; C: BAL-0236-V001, BAL-0236-V017, BAL-0241-V008, BAL-0241-V011, BAL-0257-V013, BAL-0258-V004, BAL-0292-V001, BAL-0294-V001; K: BAL-0236-V017
- DJR-017-03; source 66; A: BAL-0234, BAL-0235, BAL-0236, BAL-0241, BAL-0258, BAL-0292, BAL-0294; L: BAL-0241-V008; C: BAL-0234-V001, BAL-0235-V003, BAL-0236-V001, BAL-0236-V017, BAL-0241-V008, BAL-0241-V011, BAL-0258-V004, BAL-0292-V001, BAL-0294-V001; K: BAL-0241-V008
- DJR-017-04; source 66; A: BAL-0234, BAL-0235, BAL-0236, BAL-0238, BAL-0241, BAL-0292, BAL-0294; C: BAL-0234-V001, BAL-0235-V003, BAL-0236-V001, BAL-0236-V017, BAL-0238-V001, BAL-0241-V008, BAL-0241-V011, BAL-0292-V001, BAL-0294-V001
- DJR-017-05; source 66; A: BAL-0234, BAL-0235, BAL-0236, BAL-0238, BAL-0289, BAL-0292; L: BAL-0238-V001; C: BAL-0234-V001, BAL-0235-V003, BAL-0236-V001, BAL-0236-V017, BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0292-V001
- DJR-017-06; source 66; A: BAL-0234, BAL-0235, BAL-0236, BAL-0238, BAL-0289, BAL-0292; L: BAL-0234-V001, BAL-0235-V003; C: BAL-0234-V001, BAL-0235-V003, BAL-0236-V001, BAL-0236-V017, BAL-0238-V001, BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0292-V001
- DJR-017-07; source 66; A: BAL-0234, BAL-0235, BAL-0236, BAL-0289, BAL-0292; C: BAL-0234-V001, BAL-0235-V003, BAL-0236-V001, BAL-0236-V017, BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0292-V001
- DJR-017-08; source 66; A: BAL-0242, BAL-0289, BAL-0292; L: BAL-0289-V001, BAL-0289-V002; C: BAL-0242-V009, BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0292-V001; K: BAL-0289-V001, BAL-0289-V002
- DJR-017-09; source 66–67; A: BAL-0242, BAL-0275, BAL-0289, BAL-0292; C: BAL-0242-V009, BAL-0275-V005, BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0292-V001
- DJR-017-10; source 67; A: BAL-0242, BAL-0275, BAL-0289, BAL-0292; L: BAL-0242-V009, BAL-0275-V005; C: BAL-0242-V009, BAL-0275-V005, BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0292-V001
- DJR-017-11; source 67; A: BAL-0242, BAL-0275, BAL-0289, BAL-0292, BAL-0296; L: BAL-0289-V003, BAL-0289-V004, BAL-0289-V005; C: BAL-0242-V009, BAL-0275-V005, BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0292-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V015, BAL-0296-V016, BAL-0296-V017; K: BAL-0289-V003, BAL-0289-V004, BAL-0289-V005

- DJR-017-12; source 67; A: BAL-0242, BAL-0289, BAL-0292, BAL-0296; C: BAL-0242-V009, BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0292-V001, BAL-0296-V001, BAL-0296-V003, BAL-0296-V015, BAL-0296-V016, BAL-0296-V017
- DJR-017-13; source 67; A: BAL-0289, BAL-0292, BAL-0296; L: BAL-0296-V001, BAL-0296-V015; C: BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0292-V001, BAL-0292-V017, BAL-0296-V001, BAL-0296-V003, BAL-0296-V015, BAL-0296-V016, BAL-0296-V017; K: BAL-0296-V015
- DJR-017-14; source 67; A: BAL-0289, BAL-0292, BAL-0296; C: BAL-0289-V001, BAL-0289-V002, BAL-0289-V003, BAL-0289-V004, BAL-0289-V005, BAL-0292-V001, BAL-0292-V017, BAL-0296-V001, BAL-0296-V003, BAL-0296-V015, BAL-0296-V016, BAL-0296-V017
- DJR-017-15; source 67; A: BAL-0292, BAL-0296; C: BAL-0292-V001, BAL-0292-V017, BAL-0296-V001, BAL-0296-V003, BAL-0296-V015, BAL-0296-V016, BAL-0296-V017
- DJR-017-16; source 67; A: BAL-0273, BAL-0287, BAL-0292, BAL-0296; L: BAL-0296-V001, BAL-0296-V016, BAL-0296-V017; C: BAL-0273-V013, BAL-0287-V008, BAL-0292-V001, BAL-0292-V017, BAL-0296-V001, BAL-0296-V003, BAL-0296-V015, BAL-0296-V016, BAL-0296-V017; K: BAL-0296-V016, BAL-0296-V017
- DJR-017-17; source 67; A: BAL-0273, BAL-0287, BAL-0290, BAL-0292, BAL-0296; L: BAL-0273-V013, BAL-0287-V008; C: BAL-0273-V013, BAL-0287-V008, BAL-0290-V002, BAL-0290-V013, BAL-0292-V001, BAL-0292-V017, BAL-0296-V001, BAL-0296-V003, BAL-0296-V015, BAL-0296-V016, BAL-0296-V017; K: BAL-0287-V008
- DJR-017-18; source 67–68; A: BAL-0237, BAL-0273, BAL-0287, BAL-0290, BAL-0292, BAL-0296; L: BAL-0292-V017, BAL-0296-V003; C: BAL-0237-V004, BAL-0273-V013, BAL-0287-V008, BAL-0290-V002, BAL-0290-V013, BAL-0292-V001, BAL-0292-V017, BAL-0296-V001, BAL-0296-V003, BAL-0296-V015, BAL-0296-V016, BAL-0296-V017; K: BAL-0292-V017
- DJR-017-19; source 68; A: BAL-0237, BAL-0290, BAL-0292, BAL-0296; L: BAL-0237-V004, BAL-0290-V002, BAL-0290-V013; C: BAL-0290-V002, BAL-0290-V013, BAL-0292-V001, BAL-0292-V017, BAL-0296-V001, BAL-0296-V003, BAL-0296-V015, BAL-0296-V016, BAL-0296-V017; K: BAL-0237-V004
- DJR-017-20; source 68; A: BAL-0230, BAL-0237, BAL-0290, BAL-0292; C: BAL-0230-V006, BAL-0237-V004, BAL-0290-V002, BAL-0290-V013, BAL-0292-V001, BAL-0292-V017
- DJR-017-21; source 68; A: BAL-0230, BAL-0273, BAL-0274; C: BAL-0230-V006, BAL-0273-V013, BAL-0274-V003
- DJR-017-22; source 68; A: BAL-0230, BAL-0273, BAL-0274; L: BAL-0273-V013, BAL-0274-V003; C: BAL-0230-V006, BAL-0273-V013, BAL-0274-V003
- DJR-017-23; source 68; A: BAL-0230, BAL-0273, BAL-0274; L: BAL-0230-V006; C: BAL-0230-V006, BAL-0273-V013, BAL-0274-V003
- DJR-017-24; source 68; A: BAL-0230; C: BAL-0230-V006
- DJR-017-25; source 68; A: BAL-0274; C: BAL-0274-V008
- DJR-017-26; source 68; A: BAL-0274; L: BAL-0274-V008; C: BAL-0274-V008
- DJR-017-27; source 68–69; A: BAL-0274; C: BAL-0274-V008
- DJR-017-29; source 69; A: BAL-0242; C: BAL-0242-V001, BAL-0242-V014
- DJR-017-30; source 69; A: BAL-0242; C: BAL-0242-V001, BAL-0242-V014
- DJR-017-31; source 69; A: BAL-0238, BAL-0242; L: BAL-0242-V001; C: BAL-0238-V001, BAL-0238-V002, BAL-0242-V001, BAL-0242-V014
- DJR-017-32; source 69; A: BAL-0238, BAL-0242; L: BAL-0238-V001, BAL-0238-V002, BAL-0242-V014; C: BAL-0242-V001, BAL-0242-V014; K: BAL-0242-V014

- DJR-017-33; source 69; A: BAL-0238, BAL-0242, BAL-0287; C: BAL-0238-V001, BAL-0238-V002, BAL-0242-V001, BAL-0242-V014, BAL-0287-V008
- DJR-017-34; source 69; A: BAL-0242, BAL-0287; L: BAL-0287-V008; C: BAL-0242-V001, BAL-0242-V014, BAL-0287-V008; K: BAL-0287-V008
- DJR-017-35; source 69; A: BAL-0287; C: BAL-0287-V008
- DJR-017-41; source 70; A: BAL-0276, BAL-0277; C: BAL-0276-V004, BAL-0277-V001
- DJR-017-42; source 70; A: BAL-0276, BAL-0277; C: BAL-0276-V004, BAL-0277-V001
- DJR-017-43; source 70; A: BAL-0276, BAL-0277; L: BAL-0276-V004; C: BAL-0276-V004, BAL-0277-V001
- DJR-017-44; source 70; A: BAL-0276, BAL-0277; C: BAL-0276-V004, BAL-0277-V001
- DJR-017-45; source 70; A: BAL-0276, BAL-0277; C: BAL-0276-V004, BAL-0277-V001
- DJR-017-46; source 70; A: BAL-0277; C: BAL-0277-V001
- DJR-017-47; source 70; A: BAL-0277; L: BAL-0277-V001; C: BAL-0277-V001
- DJR-017-48; source 70–71; A: BAL-0277; C: BAL-0277-V001
- DJR-018-04; source 71; A: BAL-0294; C: BAL-0294-V012
- DJR-018-05; source 71; A: BAL-0292, BAL-0294; C: BAL-0292-V001, BAL-0294-V012
- DJR-018-06; source 71; A: BAL-0292, BAL-0294; L: BAL-0294-V012; C: BAL-0292-V001, BAL-0294-V012
- DJR-018-07; source 71; A: BAL-0292, BAL-0294; L: BAL-0292-V001; C: BAL-0292-V001, BAL-0294-V012
- DJR-018-08; source 71; A: BAL-0265, BAL-0292, BAL-0294; C: BAL-0265-V002, BAL-0265-V003, BAL-0265-V004, BAL-0265-V005, BAL-0265-V006, BAL-0292-V001, BAL-0294-V012
- DJR-018-09; source 71; A: BAL-0265, BAL-0292; C: BAL-0265-V002, BAL-0265-V003, BAL-0265-V004, BAL-0265-V005, BAL-0265-V006, BAL-0292-V001
- DJR-018-10; source 71–72; A: BAL-0263, BAL-0265; L: BAL-0265-V002, BAL-0265-V003, BAL-0265-V004, BAL-0265-V005, BAL-0265-V006; C: BAL-0263-V004, BAL-0265-V002, BAL-0265-V003, BAL-0265-V004, BAL-0265-V005, BAL-0265-V006; K: BAL-0265-V006
- DJR-018-11; source 72; A: BAL-0263, BAL-0265; C: BAL-0263-V004, BAL-0265-V002, BAL-0265-V003, BAL-0265-V004, BAL-0265-V005, BAL-0265-V006
- DJR-018-12; source 72; A: BAL-0263, BAL-0265; L: BAL-0263-V004; C: BAL-0263-V004, BAL-0265-V002, BAL-0265-V003, BAL-0265-V004, BAL-0265-V005, BAL-0265-V006
- DJR-018-13; source 72; A: BAL-0263, BAL-0265; C: BAL-0263-V004, BAL-0265-V002, BAL-0265-V003, BAL-0265-V004, BAL-0265-V005, BAL-0265-V006
- DJR-018-15; source 72; A: BAL-0210; C: BAL-0210-V001, BAL-0210-V002
- DJR-018-16; source 72; A: BAL-0210; L: BAL-0210-V001, BAL-0210-V002; K: BAL-0210-V001, BAL-0210-V002
- DJR-018-19; source 72; A: BAL-0230; C: BAL-0230-V012
- DJR-018-20; source 72–73; A: BAL-0230; L: BAL-0230-V012; C: BAL-0230-V012; K: BAL-0230-V012
- DJR-018-21; source 73; A: BAL-0230; C: BAL-0230-V012
- DJR-018-24; source 73; A: BAL-0262; C: BAL-0262-V003
- DJR-018-25; source 73; A: BAL-0262; L: BAL-0262-V003; C: BAL-0262-V003
- DJR-018-26; source 73; A: BAL-0262; C: BAL-0262-V003
- DJR-018-31; source 74; A: BAL-0243; C: BAL-0243-V006
- DJR-018-32; source 74; A: BAL-0228, BAL-0243; L: BAL-0243-V006; C: BAL-0228-V002
- DJR-018-33; source 74; A: BAL-0228, BAL-0243; L: BAL-0228-V002; C: BAL-0243-V006; K: BAL-0228-V002
- DJR-018-34; source 74; A: BAL-0228, BAL-0270; C: BAL-0228-V002, BAL-0270-V002

- DJR-018-35; source 74; A: BAL-0270; L: BAL-0270-V002; C: BAL-0270-V002
- DJR-018-36; source 74; A: BAL-0270; C: BAL-0270-V002
- DJR-019-02; source 75; A: BAL-0230; C: BAL-0230-V009
- DJR-019-03; source 75; A: BAL-0230; L: BAL-0230-V009; C: BAL-0230-V009; K: BAL-0230-V009
- DJR-019-04; source 75; A: BAL-0230, BAL-0277; L: BAL-0277-V002; C: BAL-0230-V009, BAL-0277-V002
- DJR-019-05; source 75; A: BAL-0234, BAL-0277; C: BAL-0234-V020, BAL-0277-V002
- DJR-019-06; source 75; A: BAL-0234, BAL-0277; L: BAL-0234-V020; C: BAL-0234-V020, BAL-0277-V002; K: BAL-0234-V020
- DJR-019-07; source 75; A: BAL-0234, BAL-0277; C: BAL-0234-V020, BAL-0277-V006
- DJR-019-08; source 75; A: BAL-0277; L: BAL-0277-V006; C: BAL-0277-V006; K: BAL-0277-V006
- DJR-019-09; source 75; A: BAL-0277; C: BAL-0277-V006
- DJR-019-21; source 76–77; A: BAL-0282; C: BAL-0282-V008
- DJR-019-22; source 77; A: BAL-0282; C: BAL-0282-V008
- DJR-019-23; source 77; A: BAL-0246, BAL-0282; C: BAL-0246-V007, BAL-0282-V008
- DJR-019-24; source 77; A: BAL-0246, BAL-0282; L: BAL-0246-V007; C: BAL-0282-V008
- DJR-019-25; source 77; A: BAL-0246, BAL-0282; C: BAL-0246-V007, BAL-0282-V008
- DJR-019-26; source 77; A: BAL-0282; L: BAL-0282-V008; C: BAL-0282-V008
- DJR-019-27; source 77; A: BAL-0282; C: BAL-0282-V008
- DJR-019-28; source 77; A: BAL-0241, BAL-0263, BAL-0282; C: BAL-0241-V004, BAL-0263-V001, BAL-0282-V008
- DJR-019-29; source 77; A: BAL-0241, BAL-0263, BAL-0282; L: BAL-0241-V004; C: BAL-0241-V004, BAL-0263-V001, BAL-0282-V008; K: BAL-0241-V004
- DJR-019-30; source 77; A: BAL-0241, BAL-0263, BAL-0282; L: BAL-0263-V001, BAL-0282-V008; C: BAL-0241-V004, BAL-0263-V001, BAL-0282-V008
- DJR-019-31; source 77; A: BAL-0241, BAL-0263, BAL-0282; C: BAL-0241-V004, BAL-0263-V001, BAL-0282-V008
- DJR-019-32; source 78; A: BAL-0241, BAL-0263, BAL-0282; C: BAL-0241-V004, BAL-0263-V001, BAL-0282-V008
- DJR-019-33; source 78; A: BAL-0241, BAL-0263, BAL-0282; C: BAL-0241-V004, BAL-0263-V001, BAL-0282-V008
- DJR-019-34; source 78; A: BAL-0263, BAL-0282; C: BAL-0263-V001, BAL-0282-V008
- DJR-019-35; source 78; A: BAL-0282; C: BAL-0282-V008
- DJR-019-36; source 78; A: BAL-0263, BAL-0282; C: BAL-0263-V008, BAL-0282-V008
- DJR-019-37; source 78; A: BAL-0257, BAL-0263, BAL-0282; C: BAL-0257-V010, BAL-0263-V008, BAL-0282-V008
- DJR-019-38; source 78; A: BAL-0257, BAL-0263, BAL-0282; L: BAL-0257-V010, BAL-0263-V008; C: BAL-0257-V010, BAL-0263-V008, BAL-0282-V008
- DJR-019-39; source 78; A: BAL-0257, BAL-0282; C: BAL-0257-V010, BAL-0282-V008
- DJR-020-01; source unnumbered preliminary matter, scan p. 95; A: BAL-0266; C: BAL-0266-V014
- DJR-020-02; source unnumbered preliminary matter, scan p. 95; A: BAL-0237, BAL-0266; C: BAL-0237-V005, BAL-0266-V014
- DJR-020-03; source unnumbered preliminary matter, scan p. 95; A: BAL-0237, BAL-0266; L: BAL-0237-V005, BAL-0266-V014; C: BAL-0266-V014; K: BAL-0237-V005
- DJR-020-04; source unnumbered preliminary matter, scan p. 95; A: BAL-0237, BAL-0266; C: BAL-0237-V005, BAL-0266-V014
- DJR-020-63; source unnumbered preliminary matter, scan p. 100; A: BAL-0266; L: BAL-0266-V002

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- DJR-021-04; source 1; A: BAL-0274; C: BAL-0274-V005
- DJR-021-05; source 1; A: BAL-0274; C: BAL-0274-V005
- DJR-021-06; source 1; A: BAL-0274; C: BAL-0274-V005
- DJR-021-07; source 1; A: BAL-0274; C: BAL-0274-V005
- DJR-021-08; source 1; A: BAL-0274; L: BAL-0274-V005; C: BAL-0274-V005
- DJR-021-09; source 1–2; A: BAL-0242, BAL-0274; C: BAL-0242-V020, BAL-0274-V005
- DJR-021-10; source 2; A: BAL-0242; L: BAL-0242-V020; C: BAL-0242-V020
- DJR-021-11; source 2; A: BAL-0242; C: BAL-0242-V020
- DJR-021-12; source 2; A: BAL-0247; C: BAL-0247-V004
- DJR-021-13; source 2; A: BAL-0247; L: BAL-0247-V004
- DJR-021-14; source 2; A: BAL-0247; C: BAL-0247-V004
- DJR-021-20; source 3; A: BAL-0281; C: BAL-0281-V001
- DJR-021-21; source 3; A: BAL-0281; L: BAL-0281-V001; C: BAL-0281-V001
- DJR-021-22; source 3; A: BAL-0281; C: BAL-0281-V001
- DJR-021-38; source 5; A: BAL-0242; C: BAL-0242-V006, BAL-0242-V007
- DJR-021-39; source 5; A: BAL-0230, BAL-0242; L: BAL-0242-V006, BAL-0242-V007; C: BAL-0230-V001, BAL-0242-V006, BAL-0242-V007; K: BAL-0242-V007
- DJR-021-40; source 5; A: BAL-0230, BAL-0242; L: BAL-0230-V001; C: BAL-0230-V001, BAL-0242-V006, BAL-0242-V007
- DJR-021-41; source 5; A: BAL-0230, BAL-0242; C: BAL-0230-V001, BAL-0242-V006, BAL-0242-V007
- DJR-021-42; source 5–6; A: BAL-0230, BAL-0242; C: BAL-0230-V001, BAL-0242-V006, BAL-0242-V007
- DJR-021-43; source 6; A: BAL-0230, BAL-0242; C: BAL-0230-V001, BAL-0242-V006, BAL-0242-V007
- DJR-022-19; source 8; A: BAL-0237; C: BAL-0237-V004
- DJR-022-20; source 8–9; A: BAL-0237; L: BAL-0237-V004
- DJR-022-21; source 9; A: BAL-0210, BAL-0237; C: BAL-0210-V006, BAL-0237-V004
- DJR-022-22; source 9; A: BAL-0210; L: BAL-0210-V006; K: BAL-0210-V006
- DJR-022-35; source 10; A: BAL-0205; L: BAL-0205-V001; C: BAL-0205-V001
- DJR-022-36; source 10–11; A: BAL-0205; C: BAL-0205-V001
- DJR-022-37; source 11; A: BAL-0205; C: BAL-0205-V001
- DJR-023-01; source 11; A: BAL-0231; C: BAL-0231-V001
- DJR-023-02; source 11; A: BAL-0231, BAL-0252; L: BAL-0231-V001; C: BAL-0252-V001
- DJR-023-03; source 11; A: BAL-0231, BAL-0252; L: BAL-0252-V001; C: BAL-0231-V001, BAL-0252-V001
- DJR-023-04; source 11; A: BAL-0230, BAL-0238, BAL-0252; C: BAL-0230-V022, BAL-0238-V014, BAL-0252-V001
- DJR-023-05; source 11; A: BAL-0230, BAL-0238; L: BAL-0230-V022, BAL-0238-V014; C: BAL-0230-V022; K: BAL-0230-V022, BAL-0238-V014
- DJR-023-06; source 11–12; A: BAL-0230, BAL-0238; C: BAL-0230-V022, BAL-0238-V014
- DJR-023-09; source 12; A: BAL-0234; C: BAL-0234-V036
- DJR-023-10; source 12; A: BAL-0234; L: BAL-0234-V036; C: BAL-0234-V036; K: BAL-0234-V036
- DJR-023-11; source 12; A: BAL-0234; C: BAL-0234-V036
- DJR-023-15; source 12–13; A: BAL-0228; C: BAL-0228-V003
- DJR-023-16; source 13; A: BAL-0228; L: BAL-0228-V003; K: BAL-0228-V003
- DJR-023-17; source 13; A: BAL-0228; C: BAL-0228-V003

- DJR-023-21; source 13; A: BAL-0247; C: BAL-0247-V001
- DJR-023-22; source 13–14; A: BAL-0247; L: BAL-0247-V001
- DJR-023-23; source 14; A: BAL-0247; C: BAL-0247-V001
- DJR-023-38; source 15; A: BAL-0220; L: BAL-0220-V001; C: BAL-0220-V001
- DJR-023-39; source 15; A: BAL-0220; L: BAL-0220-V001; C: BAL-0220-V001
- DJR-023-40; source 15; A: BAL-0220; C: BAL-0220-V001
- DJR-023-47; source 16; A: BAL-0220; C: BAL-0220-V001
- DJR-024-02; source 16; A: BAL-0259; C: BAL-0259-V017
- DJR-024-03; source 16–17; A: BAL-0259; L: BAL-0259-V017; C: BAL-0259-V017
- DJR-024-04; source 17; A: BAL-0259; C: BAL-0259-V017
- DJR-024-09; source 17–18; A: BAL-0252; C: BAL-0252-V008
- DJR-024-10; source 18; A: BAL-0252; L: BAL-0252-V008; C: BAL-0252-V008
- DJR-024-11; source 18; A: BAL-0252; C: BAL-0252-V008
- DJR-024-15; source 18–19; A: BAL-0268; C: BAL-0268-V004
- DJR-024-16; source 19; A: BAL-0268; L: BAL-0268-V004; C: BAL-0268-V004
- DJR-024-17; source 19; A: BAL-0268; C: BAL-0268-V004
- DJR-024-20; source 19; A: B3C-0056; C: B3C-0056-V001, B3C-0056-V002
- DJR-024-21; source 19–20; A: B3C-0056; L: B3C-0056-V001, B3C-0056-V002
- DJR-024-22; source 20; A: B3C-0056; C: B3C-0056-V001, B3C-0056-V002
- DJR-024-25; source 20; A: BAL-0215; C: BAL-0215-V001
- DJR-024-26; source 20; A: BAL-0215; L: BAL-0215-V001; K: BAL-0215-V001
- DJR-024-27; source 20; A: BAL-0215, BAL-0220; C: BAL-0215-V001, BAL-0220-V013
- DJR-024-28; source 20; A: BAL-0220; L: BAL-0220-V013
- DJR-024-29; source 20–21; A: BAL-0220; C: BAL-0220-V013
- DJR-024-34; source 21; A: BAL-0220; L: BAL-0220-V002
- DJR-024-35; source 21; A: BAL-0220; C: BAL-0220-V002
- DJR-025-04; source 22; A: BAL-0271; C: BAL-0271-V005
- DJR-025-05; source 22; A: BAL-0271; L: BAL-0271-V005; C: BAL-0271-V005
- DJR-025-06; source 22; A: BAL-0271; C: BAL-0271-V005
- DJR-025-08; source 22; A: BAL-0225; C: BAL-0225-V002
- DJR-025-09; source 22; A: BAL-0225; L: BAL-0225-V002
- DJR-025-10; source 22; A: BAL-0225; C: BAL-0225-V002
- DJR-025-14; source 23; A: BAL-0259; C: BAL-0259-V017
- DJR-025-15; source 23; A: BAL-0259; L: BAL-0259-V017; C: BAL-0259-V017
- DJR-025-16; source 23; A: BAL-0259; C: BAL-0259-V017
- DJR-025-17; source 23; A: BAL-0266; L: BAL-0266-V003; C: BAL-0266-V003
- DJR-025-18; source 23; A: BAL-0222, BAL-0266; C: BAL-0222-V003, BAL-0266-V003
- DJR-025-19; source 23–24; A: BAL-0222; L: BAL-0222-V003
- DJR-025-20; source 24; A: BAL-0222; C: BAL-0222-V003
- DJR-025-25; source 24; A: BAL-0240; C: BAL-0240-V006
- DJR-025-26; source 24; A: BAL-0240; L: BAL-0240-V006; K: BAL-0240-V006
- DJR-025-27; source 24–25; A: BAL-0240, BAL-0245, BAL-0274; C: BAL-0240-V006, BAL-0245-V008, BAL-0274-V006
- DJR-025-28; source 25; A: BAL-0246, BAL-0249, BAL-0256, BAL-0274; L: BAL-0274-V006; C: BAL-0246-V004, BAL-0246-V005, BAL-0246-V006, BAL-0249-V002, BAL-0256-V001, BAL-0274-V006
- DJR-025-29; source 25; A: BAL-0246, BAL-0249, BAL-0256, BAL-0274; L: BAL-0246-V004, BAL-0246-V005, BAL-0246-V006, BAL-0249-V002, BAL-0256-V001; C: BAL-0246-V003, BAL-0256-V001, BAL-0274-V006
- DJR-025-30; source 25; A: BAL-0246, BAL-0249, BAL-0256; C: BAL-0246-V004, BAL-0246-V005, BAL-0249-V002, BAL-0256-V001

- DJR-026-02; source 26; A: BAL-0220; C: BAL-0220-V003
- DJR-026-03; source 26; A: BAL-0220; L: BAL-0220-V003
- DJR-026-04; source 26; A: BAL-0220; C: BAL-0220-V003
- DJR-026-21; source 27; A: B3C-0056; C: B3C-0056-V003
- DJR-026-22; source 27; A: B3C-0056; L: B3C-0056-V003
- DJR-026-23; source 27; A: B3C-0056; C: B3C-0056-V003
- DJR-026-29; source 28; A: BAL-0206; C: BAL-0206-V017
- DJR-026-30; source 28; A: BAL-0206, BAL-0294; L: BAL-0206-V017; C: BAL-0206-V017, BAL-0294-V020
- DJR-026-31; source 28–29; A: BAL-0206, BAL-0294; C: BAL-0206-V017, BAL-0294-V020; K: BAL-0206-V017
- DJR-026-32; source 29; A: BAL-0294; C: BAL-0294-V020
- DJR-026-33; source 29; A: BAL-0294; L: BAL-0294-V020; C: BAL-0294-V020
- DJR-026-34; source 29; A: BAL-0294; C: BAL-0294-V020
- DJR-026-35; source 29; A: BAL-0241; C: BAL-0241-V043
- DJR-026-36; source 29; A: BAL-0241, BAL-0245, BAL-0293; L: BAL-0245-V008; C: BAL-0241-V043, BAL-0293-V008
- DJR-026-37; source 29; A: BAL-0241, BAL-0293; L: BAL-0241-V043; C: BAL-0241-V043, BAL-0293-V008; K: BAL-0241-V043
- DJR-026-38; source 29; A: BAL-0241, BAL-0293; L: BAL-0293-V008; C: BAL-0241-V043, BAL-0293-V008; K: BAL-0293-V008
- DJR-026-39; source 29; A: BAL-0241, BAL-0293; C: BAL-0241-V043, BAL-0293-V008
- DJR-026-40; source 29–30; A: BAL-0256, BAL-0293; C: BAL-0256-V001, BAL-0293-V008
- DJR-026-41; source 30; A: BAL-0256; L: BAL-0256-V001; C: BAL-0256-V001
- DJR-026-42; source 30; A: BAL-0256; C: BAL-0256-V001
- DJR-026-47; source 30; A: BAL-0236
- DJR-026-48; source 30; A: BAL-0236
- DJR-026-49; source 30; A: BAL-0236
- DJR-026-50; source 30; A: BAL-0236
- DJR-027-04; source 31; A: BAL-0287; C: BAL-0287-V006
- DJR-027-05; source 31; A: BAL-0287; C: BAL-0287-V006
- DJR-027-06; source 31; A: BAL-0231, BAL-0287; L: BAL-0287-V006; C: BAL-0231-V001, BAL-0287-V006; K: BAL-0287-V006
- DJR-027-07; source 31; A: BAL-0231, BAL-0287; L: BAL-0231-V001; C: BAL-0287-V006
- DJR-027-08; source 31; A: BAL-0231, BAL-0287; C: BAL-0231-V001, BAL-0287-V006
- DJR-027-11; source 31–32; A: BAL-0240; C: BAL-0240-V002
- DJR-027-12; source 32; A: BAL-0240; L: BAL-0240-V002; C: BAL-0240-V001, BAL-0240-V002
- DJR-027-13; source 32; A: BAL-0240; C: BAL-0240-V002
- DJR-027-14; source 32; A: BAL-0294; C: BAL-0294-V034
- DJR-027-15; source 32; A: BAL-0294; C: BAL-0294-V034
- DJR-027-16; source 32; A: BAL-0294; L: BAL-0294-V034; C: BAL-0294-V034
- DJR-027-17; source 32; A: BAL-0294; C: BAL-0294-V034
- DJR-027-18; source 32; A: BAL-0294; C: BAL-0294-V034
- DJR-027-23; source 33; A: BAL-0231; C: BAL-0231-V012
- DJR-027-24; source 33; A: BAL-0231; L: BAL-0231-V012
- DJR-027-25; source 33; A: BAL-0206, BAL-0231, BAL-0240; C: BAL-0206-V005, BAL-0231-V012, BAL-0240-V007
- DJR-027-26; source 33; A: BAL-0206, BAL-0240, BAL-0252; L: BAL-0206-V005, BAL-0240-V007; C: BAL-0240-V007, BAL-0252-V001; K: BAL-0240-V007

- DJR-027-27; source 33; A: BAL-0206, BAL-0240, BAL-0252; L: BAL-0252-V001; C: BAL-0206-V005, BAL-0240-V007, BAL-0252-V001
- DJR-027-28; source 33; A: BAL-0252; C: BAL-0252-V001
- DJR-027-32; source 33–34; A: BAL-0206; C: BAL-0206-V006
- DJR-027-33; source 34; A: BAL-0206; L: BAL-0206-V006
- DJR-027-34; source 34; A: BAL-0206; C: BAL-0206-V006
- DJR-027-51; source 35; A: BAL-0201; C: BAL-0201-V001, BAL-0201-V002
- DJR-027-52; source 35–36; A: BAL-0201; L: BAL-0201-V001, BAL-0201-V002
- DJR-027-53; source 36; A: BAL-0201, BAL-0237; C: BAL-0201-V001, BAL-0201-V002, BAL-0237-V004
- DJR-027-54; source 36; A: BAL-0237; L: BAL-0237-V004
- DJR-027-55; source 36; A: BAL-0237, BAL-0250; C: BAL-0237-V004, BAL-0250-V005
- DJR-027-56; source 36; A: BAL-0250, BAL-0290, BAL-0291; L: BAL-0250-V005; C: BAL-0250-V005, BAL-0290-V001
- DJR-027-57; source 36; A: BAL-0250, BAL-0290, BAL-0291; C: BAL-0250-V005, BAL-0290-V001
- DJR-027-58; source 36; A: BAL-0290, BAL-0291; C: BAL-0290-V001
- DJR-027-59; source 36; A: BAL-0290, BAL-0291; L: BAL-0290-V001; C: BAL-0290-V001
- DJR-027-60; source 36–37; A: BAL-0290, BAL-0291; C: BAL-0290-V001
- DJR-028-03; source 37; A: BAL-0294; C: BAL-0294-V032
- DJR-028-04; source 37; A: BAL-0294; C: BAL-0294-V032
- DJR-028-05; source 37; A: BAL-0294; L: BAL-0294-V032; C: BAL-0294-V032
- DJR-028-06; source 37; A: BAL-0294; C: BAL-0294-V032
- DJR-028-07; source 37; A: BAL-0294; C: BAL-0294-V032
- DJR-028-08; source 37; A: BAL-0294; C: BAL-0294-V032
- DJR-028-09; source 37–38; A: BAL-0294; C: BAL-0294-V032
- DJR-028-10; source 38; A: BAL-0294; C: BAL-0294-V032
- DJR-028-11; source 38; A: BAL-0294; C: BAL-0294-V032
- DJR-028-12; source 38; A: BAL-0294; C: BAL-0294-V032
- DJR-028-13; source 38; A: BAL-0294; C: BAL-0294-V032
- DJR-028-14; source 38; A: BAL-0241, BAL-0294; L: BAL-0294-V032; C: BAL-0241-V038, BAL-0294-V032
- DJR-028-15; source 38; A: BAL-0241, BAL-0294; L: BAL-0241-V038; C: BAL-0241-V038, BAL-0294-V032; K: BAL-0241-V038
- DJR-028-16; source 38; A: BAL-0241, BAL-0294; C: BAL-0241-V038, BAL-0294-V032
- DJR-029-08; source 42; A: BAL-0291; C: BAL-0291-V001
- DJR-029-09; source 42; A: BAL-0291; C: BAL-0291-V001
- DJR-029-10; source 42; A: BAL-0291; L: BAL-0291-V001; C: BAL-0291-V001
- DJR-029-11; source 42–43; A: BAL-0291; C: BAL-0291-V001
- DJR-029-12; source 43; A: BAL-0291; C: BAL-0291-V001
- DJR-029-13; source 43; A: BAL-0291; C: BAL-0291-V001
- DJR-029-14; source 43; A: BAL-0291; C: BAL-0291-V001
- DJR-029-38; source 45; A: BAL-0253; C: BAL-0253-V001
- DJR-029-39; source 45; A: BAL-0253; L: BAL-0253-V001; C: BAL-0253-V001
- DJR-029-40; source 45; A: BAL-0253; C: BAL-0253-V001
- DJR-030-01; source 46; A: BAL-0272; C: BAL-0272-V003
- DJR-030-02; source 46; A: BAL-0272; L: BAL-0272-V003; C: BAL-0272-V003; K: BAL-0272-V003
- DJR-030-03; source 46; A: BAL-0272; C: BAL-0272-V003
- DJR-030-22; source 48; A: BAL-0256; C: BAL-0256-V001
- DJR-030-23; source 48; A: BAL-0256; L: BAL-0256-V001; C: BAL-0256-V001

- DJR-030-24; source 48; A: BAL-0256; C: BAL-0256-V001
- DJR-030-34; source 49; A: BAL-0272; C: BAL-0272-V004
- DJR-030-35; source 49; A: BAL-0272; L: BAL-0272-V004; C: BAL-0272-V004
- DJR-030-36; source 49; A: BAL-0272; C: BAL-0272-V004
- DJR-031-03; source 51; A: BAL-0291; C: BAL-0291-V001
- DJR-031-04; source 51; A: BAL-0253, BAL-0280, BAL-0281, BAL-0291; C: BAL-0253-V003, BAL-0280-V012, BAL-0281-V008, BAL-0291-V001
- DJR-031-05; source 51; A: BAL-0253, BAL-0280, BAL-0281, BAL-0291; L: BAL-0253-V003, BAL-0291-V001; C: BAL-0253-V003, BAL-0280-V012, BAL-0281-V008, BAL-0291-V001
- DJR-031-06; source 51; A: BAL-0253, BAL-0256, BAL-0280, BAL-0281, BAL-0291; L: BAL-0280-V012; C: BAL-0253-V003, BAL-0256-V014, BAL-0280-V012, BAL-0281-V008, BAL-0291-V001
- DJR-031-07; source 51–52; A: BAL-0256, BAL-0280, BAL-0281; L: BAL-0256-V014; C: BAL-0256-V014, BAL-0280-V012, BAL-0281-V008
- DJR-031-08; source 52; A: BAL-0256, BAL-0280, BAL-0281; L: BAL-0281-V008; C: BAL-0256-V014, BAL-0280-V012, BAL-0281-V008
- DJR-031-09; source 52; A: BAL-0280, BAL-0281; C: BAL-0280-V012, BAL-0281-V008
- DJR-031-19; source 53; A: BAL-0273; C: BAL-0273-V006
- DJR-031-20; source 53; A: BAL-0273; L: BAL-0273-V006; C: BAL-0273-V006
- DJR-031-21; source 53; A: BAL-0273; C: BAL-0273-V006
- DJR-031-24; source 53; A: BAL-0224; C: BAL-0224-V001
- DJR-031-25; source 53–54; A: BAL-0224; L: BAL-0224-V001; K: BAL-0224-V001
- DJR-031-26; source 54; A: BAL-0224; C: BAL-0224-V001
- DJR-031-27; source 54; A: BAL-0256; C: BAL-0256-V002
- DJR-031-28; source 54; A: BAL-0256; L: BAL-0256-V002; C: BAL-0256-V002
- DJR-031-29; source 54; A: BAL-0256; C: BAL-0256-V002
- DJR-031-30; source 54; A: BAL-0256; C: BAL-0256-V001
- DJR-031-31; source 54; A: BAL-0256; L: BAL-0256-V001; C: BAL-0256-V001
- DJR-031-32; source 54; A: BAL-0256; C: BAL-0256-V001
- DJR-031-37; source 55; A: BAL-0266, BAL-0291; C: BAL-0266-V001, BAL-0291-V013
- DJR-031-38; source 55; A: BAL-0266, BAL-0291; L: BAL-0266-V001; C: BAL-0266-V001, BAL-0291-V013
- DJR-031-39; source 55; A: BAL-0266, BAL-0291; L: BAL-0291-V013; C: BAL-0266-V001, BAL-0291-V013; K: BAL-0291-V013
- DJR-031-40; source 55; A: BAL-0291; C: BAL-0291-V013
- DJR-031-53; source 56; A: BAL-0293; C: BAL-0293-V018
- DJR-031-54; source 56–57; A: BAL-0293; C: BAL-0293-V018
- DJR-031-55; source 57; A: BAL-0293; L: BAL-0293-V018; C: BAL-0293-V018
- DJR-032-01; source 57; A: BAL-0263, BAL-0293; C: BAL-0263-V001, BAL-0293-V018
- DJR-032-02; source 57; A: BAL-0263; L: BAL-0263-V001; C: BAL-0263-V001
- DJR-032-03; source 57; A: BAL-0263; C: BAL-0263-V001
- DJR-032-07; source 57–58; A: BAL-0252; C: BAL-0252-V009
- DJR-032-08; source 58; A: BAL-0252; L: BAL-0252-V009
- DJR-032-09; source 58; A: BAL-0252; C: BAL-0252-V009
- DJR-032-13; source 58; A: BAL-0240; C: BAL-0240-V004
- DJR-032-14; source 58; A: BAL-0240; L: BAL-0240-V004
- DJR-032-15; source 58–59; A: BAL-0240; C: BAL-0240-V004
- DJR-032-27; source 60; A: BAL-0240; C: BAL-0240-V007
- DJR-032-28; source 60; A: BAL-0240; L: BAL-0240-V007; K: BAL-0240-V007
- DJR-032-29; source 60; A: BAL-0240; C: BAL-0240-V007

- DJR-032-30; source 60; A: BAL-0291; C: BAL-0291-V002
- DJR-032-31; source 60; A: BAL-0291; C: BAL-0291-V002
- DJR-032-32; source 60–61; A: BAL-0291; L: BAL-0291-V002; C: BAL-0291-V002
- DJR-032-33; source 61; A: BAL-0291; C: BAL-0291-V002
- DJR-032-34; source 61; A: BAL-0291; C: BAL-0291-V002
- DJR-032-36; source 61; A: BAL-0220; L: BAL-0220-V004
- DJR-032-37; source 61; A: BAL-0220; C: BAL-0220-V004
- DJR-032-38; source 61; A: BAL-0220
- DJR-032-39; source 61; A: BAL-0220
- DJR-032-40; source 61; A: BAL-0220; C: BAL-0220-V004
- DJR-032-41; source 61; A: BAL-0220; C: BAL-0220-V004
- DJR-032-47; source 62; A: BAL-0220; L: BAL-0220-V014; C: BAL-0220-V014
- DJR-033-10; source 63; A: BAL-0252, BAL-0278; C: BAL-0252-V010, BAL-0278-V013
- DJR-033-11; source 63; A: BAL-0252, BAL-0278; C: BAL-0252-V010, BAL-0278-V013
- DJR-033-12; source 63; A: BAL-0252, BAL-0278; C: BAL-0252-V010, BAL-0278-V013
- DJR-033-13; source 63–64; A: BAL-0252, BAL-0278; C: BAL-0252-V010, BAL-0278-V013
- DJR-033-14; source 64; A: BAL-0252, BAL-0278; L: BAL-0252-V010, BAL-0278-V013; C: BAL-0252-V010, BAL-0278-V013; K: BAL-0278-V013
- DJR-033-15; source 64; A: BAL-0252, BAL-0278; C: BAL-0252-V010, BAL-0278-V013
- DJR-033-16; source 64; A: BAL-0278; C: BAL-0278-V013
- DJR-033-18; source 64; A: BAL-0234; C: BAL-0234-V005
- DJR-033-19; source 64; A: BAL-0220, BAL-0234; C: BAL-0220-V014, BAL-0234-V005
- DJR-033-20; source 64; A: BAL-0220, BAL-0234; L: BAL-0220-V014; C: BAL-0234-V005
- DJR-033-21; source 64; A: BAL-0220, BAL-0234; C: BAL-0220-V014, BAL-0234-V005
- DJR-033-22; source 64–65; A: BAL-0234; C: BAL-0234-V005
- DJR-033-23; source 65; A: BAL-0234; L: BAL-0234-V005; C: BAL-0234-V005
- DJR-033-24; source 65; A: BAL-0234; C: BAL-0234-V005
- DJR-033-25; source 65; A: BAL-0234; C: BAL-0234-V005
- DJR-033-29; source 65; A: BAL-0266; C: BAL-0266-V004
- DJR-033-30; source 65; A: BAL-0266; L: BAL-0266-V004; C: BAL-0266-V004
- DJR-033-31; source 65; A: BAL-0242, BAL-0266; C: BAL-0242-V019, BAL-0266-V004
- DJR-033-32; source 65–66; A: BAL-0242; L: BAL-0242-V019; C: BAL-0242-V019; K: BAL-0242-V019
- DJR-033-33; source 66; A: BAL-0242; C: BAL-0242-V019
- DJR-033-34; source 66; A: BAL-0242; C: BAL-0242-V019
- DJR-034-29; source 70; A: BAL-0273; C: BAL-0273-V003
- DJR-034-30; source 70; A: BAL-0273; L: BAL-0273-V003; C: BAL-0273-V003
- DJR-034-31; source 70; A: BAL-0273; C: BAL-0273-V003
- DJR-034-45; source 72; A: BAL-0206; L: BAL-0206-V007
- DJR-034-46; source 72; A: BAL-0206; C: BAL-0206-V007
- DJR-035-10; source 73; A: BAL-0241; C: BAL-0241-V035
- DJR-035-11; source 73; A: BAL-0241; L: BAL-0241-V035; C: BAL-0241-V035
- DJR-035-12; source 73; A: BAL-0241, BAL-0281; C: BAL-0241-V035, BAL-0281-V006
- DJR-035-13; source 73; A: BAL-0281; L: BAL-0281-V006; C: BAL-0281-V006
- DJR-035-14; source 73; A: BAL-0223, BAL-0281; C: BAL-0223-V005, BAL-0281-V006
- DJR-035-15; source 73; A: BAL-0223, BAL-0269, BAL-0281; L: BAL-0223-V005, BAL-0281-V006; C: BAL-0223-V005, BAL-0269-V003, BAL-0281-V006
- DJR-035-16; source 73–74; A: BAL-0223, BAL-0269, BAL-0281; L: BAL-0223-V005, BAL-0269-V003; C: BAL-0223-V005, BAL-0269-V003, BAL-0281-V006; K: BAL-0269-V003

- DJR-035-17; source 74; A: BAL-0223, BAL-0269; L: BAL-0223-V005; C: BAL-0223-V005, BAL-0269-V003
- DJR-035-18; source 74; A: BAL-0223; C: BAL-0223-V005
- DJR-035-33; source 75; A: BAL-0247, BAL-0255; L: BAL-0247-V009; C: BAL-0255-V004
- DJR-035-34; source 75; A: BAL-0247, BAL-0255; L: BAL-0255-V004; C: BAL-0247-V009, BAL-0255-V004
- DJR-035-35; source 75; A: BAL-0230, BAL-0255; C: BAL-0230-V010, BAL-0255-V004
- DJR-035-36; source 75; A: BAL-0230; L: BAL-0230-V010; C: BAL-0230-V010; K: BAL-0230-V010
- DJR-035-37; source 76; A: BAL-0230; C: BAL-0230-V010
- DJR-035-42; source 76; A: BAL-0249; C: BAL-0249-V006
- DJR-035-43; source 76; A: BAL-0249; L: BAL-0249-V006
- DJR-035-44; source 76; A: BAL-0249, BAL-0293; C: BAL-0249-V006, BAL-0293-V001
- DJR-035-45; source 76; A: BAL-0293; C: BAL-0293-V001
- DJR-035-46; source 76–77; A: BAL-0293; L: BAL-0293-V001; C: BAL-0293-V001
- DJR-035-47; source 77; A: BAL-0293; C: BAL-0293-V001
- DJR-035-48; source 77; A: BAL-0293; C: BAL-0293-V001
- DJR-036-01; source 77–78; A: BAL-0258, BAL-0273; L: BAL-0273-V007; C: BAL-0258-V001, BAL-0273-V007
- DJR-036-02; source 78; A: BAL-0258, BAL-0273; L: BAL-0258-V001; C: BAL-0258-V001, BAL-0273-V007
- DJR-036-03; source 78; A: BAL-0258, BAL-0273; C: BAL-0258-V001, BAL-0273-V007
- DJR-036-11; source 79; A: BAL-0219, BAL-0220, BAL-0235; C: BAL-0219-V001, BAL-0219-V002, BAL-0220-V005, BAL-0235-V024
- DJR-036-12; source 79; A: BAL-0219, BAL-0220, BAL-0235; L: BAL-0219-V001, BAL-0219-V002, BAL-0220-V005; C: BAL-0220-V008, BAL-0235-V024
- DJR-036-13; source 79; A: BAL-0219, BAL-0220, BAL-0235; C: BAL-0219-V001, BAL-0219-V002, BAL-0220-V005, BAL-0235-V024
- DJR-036-14; source 79; A: BAL-0235; C: BAL-0235-V024
- DJR-036-15; source 79; A: BAL-0235; C: BAL-0235-V024
- DJR-036-19; source 80; A: BAL-0231; C: BAL-0231-V021, BAL-0231-V022
- DJR-036-20; source 80; A: BAL-0231; L: BAL-0231-V022; C: BAL-0231-V021; K: BAL-0231-V022
- DJR-036-21; source 80; A: BAL-0231; C: BAL-0231-V021, BAL-0231-V022
- DJR-036-22; source 80; A: BAL-0231; L: BAL-0231-V021; C: BAL-0231-V022
- DJR-036-23; source 80–81; A: BAL-0231; C: BAL-0231-V021, BAL-0231-V022
- DJR-036-35; source 82; A: BAL-0269; C: BAL-0269-V001
- DJR-036-36; source 82; A: BAL-0269; L: BAL-0269-V001; C: BAL-0269-V001; K: BAL-0269-V001
- DJR-036-37; source 82; A: BAL-0269; C: BAL-0269-V001
- DJR-037-01; source 83; A: BAL-0224; C: BAL-0224-V001
- DJR-037-02; source 83; A: BAL-0224; L: BAL-0224-V001
- DJR-037-03; source 83; A: BAL-0224, BAL-0271; C: BAL-0224-V001, BAL-0271-V006
- DJR-037-04; source 83; A: BAL-0231, BAL-0271; L: BAL-0271-V006; C: BAL-0231-V008, BAL-0271-V006
- DJR-037-05; source 83; A: BAL-0212, BAL-0231, BAL-0271; L: BAL-0231-V008; C: BAL-0212-V003, BAL-0271-V006
- DJR-037-06; source 83; A: BAL-0212, BAL-0231; L: BAL-0212-V003; C: BAL-0231-V008
- DJR-037-07; source 83; A: BAL-0212; C: BAL-0212-V003
- DJR-037-15; source 84; A: BAL-0231; C: BAL-0231-V011
- DJR-037-16; source 84; A: BAL-0231; L: BAL-0231-V011

- DJR-037-17; source 84–85; A: BAL-0231; C: BAL-0231-V011
- DJR-037-18; source 85; A: BAL-0259; C: BAL-0259-V007
- DJR-037-19; source 85; A: BAL-0230, BAL-0259; L: BAL-0259-V007; C: BAL-0259-V007
- DJR-037-20; source 85; A: BAL-0230, BAL-0259; C: BAL-0259-V007
- DJR-037-21; source 85; A: BAL-0230, BAL-0231; C: BAL-0231-V004
- DJR-037-22; source 85; A: BAL-0231, BAL-0233; L: BAL-0231-V004; C: BAL-0233-V003
- DJR-037-23; source 85; A: BAL-0231, BAL-0233; L: BAL-0233-V003; C: BAL-0231-V004
- DJR-037-24; source 85–86; A: BAL-0233; C: BAL-0233-V003
- DJR-037-26; source 86; A: BAL-0290, BAL-0296; C: BAL-0290-V001, BAL-0296-V018
- DJR-037-27; source 86; A: BAL-0290, BAL-0296; C: BAL-0290-V001, BAL-0296-V018
- DJR-037-28; source 86; A: BAL-0290, BAL-0296; L: BAL-0290-V001, BAL-0296-V018; C: BAL-0290-V001, BAL-0296-V018; K: BAL-0296-V018
- DJR-037-29; source 86; A: BAL-0259, BAL-0290, BAL-0296; C: BAL-0259-V006, BAL-0290-V001, BAL-0296-V018
- DJR-037-30; source 86; A: BAL-0259, BAL-0290, BAL-0296; L: BAL-0259-V006; C: BAL-0259-V006, BAL-0290-V001, BAL-0296-V018
- DJR-037-31; source 86; A: BAL-0259; C: BAL-0259-V006
- DJR-037-34; source 87; A: BAL-0242; C: BAL-0242-V022, BAL-0242-V023
- DJR-037-35; source 87; A: BAL-0242; C: BAL-0242-V022, BAL-0242-V023
- DJR-037-36; source 87; A: BAL-0242; L: BAL-0242-V022, BAL-0242-V023; C: BAL-0242-V022, BAL-0242-V023; K: BAL-0242-V022
- DJR-037-37; source 87; A: BAL-0242; C: BAL-0242-V022, BAL-0242-V023
- DJR-038-01; source 87; A: BAL-0235, BAL-0242; C: BAL-0235-V009, BAL-0242-V022, BAL-0242-V023
- DJR-038-02; source 87–88; A: BAL-0235; C: BAL-0235-V009
- DJR-038-03; source 88; A: BAL-0235; C: BAL-0235-V009
- DJR-038-10; source 88–89; A: BAL-0257; C: BAL-0257-V001
- DJR-038-11; source 89; A: BAL-0235, BAL-0257; L: BAL-0257-V001; C: BAL-0235-V009, BAL-0235-V010, BAL-0257-V001
- DJR-038-12; source 89; A: BAL-0235, BAL-0257; C: BAL-0235-V009, BAL-0235-V010, BAL-0257-V001
- DJR-038-13; source 89; A: BAL-0235; C: BAL-0235-V009, BAL-0235-V010
- DJR-038-14; source 89; A: BAL-0235; C: BAL-0235-V009, BAL-0235-V010
- DJR-038-15; source 89; A: BAL-0235; L: BAL-0235-V009, BAL-0235-V010; C: BAL-0235-V009, BAL-0235-V010; K: BAL-0235-V009
- DJR-038-16; source 89; A: BAL-0235; C: BAL-0235-V009, BAL-0235-V010
- DJR-038-17; source 89–90; A: BAL-0235; C: BAL-0235-V009, BAL-0235-V010
- DJR-038-18; source 90; A: BAL-0235; C: BAL-0235-V009, BAL-0235-V010
- DJR-038-19; source 90; A: BAL-0235; C: BAL-0235-V009, BAL-0235-V010
- DJR-038-20; source 90; A: BAL-0235; C: BAL-0235-V009, BAL-0235-V010
- DJR-038-21; source 90; A: BAL-0235; C: BAL-0235-V009, BAL-0235-V010
- DJR-039-12; source 93–94; A: BAL-0222; C: BAL-0222-V004
- DJR-039-13; source 94; A: BAL-0222; L: BAL-0222-V004
- DJR-039-14; source 94; A: BAL-0222; C: BAL-0222-V004
- DJR-039-16; source 94; A: BAL-0218; C: BAL-0218-V007
- DJR-039-17; source 94; A: BAL-0218; L: BAL-0218-V007
- DJR-039-18; source 94; A: BAL-0218; C: BAL-0218-V007
- DJR-039-26; source 95; A: BAL-0215; C: BAL-0215-V015
- DJR-039-27; source 95–96; A: BAL-0215, BAL-0285; L: BAL-0215-V015; C: BAL-0285-V001; K: BAL-0215-V015
- DJR-039-28; source 96; A: BAL-0215, BAL-0285; C: BAL-0215-V015, BAL-0285-V001

- DJR-039-29; source 96; A: BAL-0215, BAL-0285; L: BAL-0285-V001; C: BAL-0215-V015, BAL-0285-V001; K: BAL-0285-V001
- DJR-039-30; source 96; A: BAL-0215, BAL-0285; C: BAL-0215-V015, BAL-0285-V001
- DJR-039-31; source 96; A: BAL-0285; C: BAL-0285-V001
- DJR-040-02; source 97 [PDF197]; A: BAL-0246, BAL-0249; C: BAL-0246-V007, BAL-0249-V002
- DJR-040-03; source 97 [PDF197]; A: BAL-0246, BAL-0249; L: BAL-0246-V007, BAL-0249-V002; C: BAL-0246-V006
- DJR-040-04; source 97 [PDF197]; A: BAL-0246, BAL-0249; C: BAL-0246-V007, BAL-0249-V002
- DJR-040-06; source 96 repeated [PDF198]; A: BAL-0240, BAL-0242; C: BAL-0240-V002, BAL-0242-V021
- DJR-040-07; source 96 repeated [PDF198]; A: BAL-0240, BAL-0242; L: BAL-0240-V002, BAL-0242-V021; C: BAL-0242-V021; K: BAL-0242-V021
- DJR-040-08; source 96 repeated [PDF198]; A: BAL-0240, BAL-0242; C: BAL-0240-V002, BAL-0242-V021
- DJR-040-28; source 99 [supplied]; A: BAL-0257; C: BAL-0257-V005
- DJR-040-29; source 99 [supplied]; A: BAL-0250, BAL-0252, BAL-0253, BAL-0257; L: BAL-0252-V001, BAL-0257-V005; C: BAL-0252-V001, BAL-0253-V004, BAL-0257-V005
- DJR-040-30; source 99 [supplied]; A: BAL-0250, BAL-0252, BAL-0253, BAL-0257; L: BAL-0253-V004; C: BAL-0252-V001, BAL-0253-V004, BAL-0257-V005
- DJR-040-31; source 99 [supplied]; A: BAL-0253, BAL-0257; C: BAL-0253-V004, BAL-0257-V005
- DJR-040-32; source 99 [supplied]; A: BAL-0257; C: BAL-0257-V005
- DJR-040-33; source 99 [supplied]; A: BAL-0257; C: BAL-0257-V005
- DJR-040-34; source 99–100 [supplied; PDF200]; A: BAL-0257; L: BAL-0257-V005; C: BAL-0257-V005, BAL-0257-V017, BAL-0257-V018
- DJR-040-35; source 100 [PDF200]; A: BAL-0211, BAL-0250, BAL-0252, BAL-0257; L: BAL-0211-V001, BAL-0257-V017; C: BAL-0250-V006, BAL-0252-V001, BAL-0257-V005, BAL-0257-V017, BAL-0257-V018
- DJR-040-36; source 100 [PDF200]; A: BAL-0250, BAL-0252, BAL-0257; L: BAL-0257-V018; C: BAL-0250-V006, BAL-0252-V001, BAL-0257-V005, BAL-0257-V017, BAL-0257-V018
- DJR-040-37; source 100 [PDF200]; A: BAL-0250, BAL-0252, BAL-0257; L: BAL-0250-V006; C: BAL-0252-V001, BAL-0257-V005, BAL-0257-V017, BAL-0257-V018
- DJR-041-01; source 100; A: BAL-0246
- DJR-041-02; source 100; A: BAL-0246
- DJR-041-03; source 100; A: BAL-0246
- DJR-041-04; source 100; A: BAL-0246; C: BAL-0246-V001
- DJR-041-05; source 101; A: BAL-0246; C: BAL-0246-V001
- DJR-041-06; source 101; A: BAL-0246; C: BAL-0246-V001, BAL-0246-V002
- DJR-041-07; source 101; A: BAL-0246; L: BAL-0246-V001, BAL-0246-V002, BAL-0246-V003
- DJR-041-08; source 101; A: BAL-0246, BAL-0249; C: BAL-0246-V001, BAL-0246-V002, BAL-0246-V003, BAL-0249-V010
- DJR-041-09; source 101; A: BAL-0223, BAL-0246, BAL-0249; L: BAL-0249-V010; C: BAL-0223-V006, BAL-0246-V001
- DJR-041-10; source 101–102; A: BAL-0223, BAL-0246, BAL-0249; L: BAL-0223-V006; C: BAL-0249-V010
- DJR-041-11; source 102; A: BAL-0223, BAL-0246; C: BAL-0223-V006
- DJR-041-12; source 102; A: BAL-0246; C: BAL-0246-V009

- DJR-041-13; source 102; A: BAL-0246, BAL-0249; L: BAL-0246-V009, BAL-0249-V002; C: BAL-0246-V012
- DJR-041-14; source 102; A: BAL-0246, BAL-0249, BAL-0276; L: BAL-0246-V012; C: BAL-0246-V009, BAL-0249-V002, BAL-0276-V001
- DJR-041-15; source 102; A: BAL-0239, BAL-0246, BAL-0249, BAL-0276; C: BAL-0239-V001, BAL-0249-V002, BAL-0276-V001
- DJR-041-16; source 102; A: BAL-0239, BAL-0246, BAL-0249, BAL-0276; L: BAL-0239-V001; C: BAL-0249-V002, BAL-0276-V001; K: BAL-0239-V001
- DJR-041-17; source 102–103; A: BAL-0239, BAL-0246, BAL-0249, BAL-0276; L: BAL-0249-V002, BAL-0276-V001; C: BAL-0239-V001, BAL-0249-V002, BAL-0276-V001
- DJR-041-18; source 103; A: BAL-0223, BAL-0239, BAL-0244, BAL-0246, BAL-0249, BAL-0276; C: BAL-0223-V007, BAL-0239-V001, BAL-0244-V003, BAL-0249-V002, BAL-0249-V003, BAL-0249-V004, BAL-0276-V001
- DJR-041-19; source 103; A: BAL-0223, BAL-0239, BAL-0244, BAL-0246, BAL-0249, BAL-0259, BAL-0276, BAL-0286; L: BAL-0223-V007, BAL-0244-V003, BAL-0249-V003, BAL-0249-V004, BAL-0249-V005; C: BAL-0239-V001, BAL-0244-V004, BAL-0246-V009, BAL-0246-V012, BAL-0249-V002, BAL-0249-V003, BAL-0259-V002, BAL-0276-V001, BAL-0286-V003, BAL-0286-V004
- DJR-041-20; source 103; A: BAL-0223, BAL-0239, BAL-0244, BAL-0246, BAL-0249, BAL-0259, BAL-0276, BAL-0286; L: BAL-0244-V004; C: BAL-0223-V007, BAL-0239-V001, BAL-0244-V003, BAL-0249-V002, BAL-0249-V003, BAL-0249-V004, BAL-0249-V005, BAL-0259-V002, BAL-0276-V001, BAL-0286-V003, BAL-0286-V004
- DJR-041-21; source 103; A: BAL-0239, BAL-0244, BAL-0246, BAL-0249, BAL-0259, BAL-0286; L: BAL-0259-V002, BAL-0286-V003; C: BAL-0239-V001, BAL-0244-V003, BAL-0244-V004, BAL-0249-V002, BAL-0249-V003, BAL-0249-V004, BAL-0249-V005, BAL-0259-V002, BAL-0286-V003, BAL-0286-V004; K: BAL-0286-V003
- DJR-041-22; source 103; A: BAL-0239, BAL-0259, BAL-0286; C: BAL-0239-V001, BAL-0259-V002, BAL-0286-V003, BAL-0286-V004
- DJR-041-23; source 103; A: BAL-0286; C: BAL-0286-V003, BAL-0286-V004
- DJR-041-25; source 103–104; A: BAL-0256; L: BAL-0256-V001; C: BAL-0256-V001, BAL-0256-V008
- DJR-041-26; source 104; A: BAL-0256; L: BAL-0256-V008; C: BAL-0256-V001, BAL-0256-V008
- DJR-041-27; source 104; A: BAL-0256; C: BAL-0256-V001, BAL-0256-V008
- DJR-041-28; source 104; A: BAL-0260; C: BAL-0260-V003
- DJR-041-29; source 104; A: BAL-0242, BAL-0260; C: BAL-0242-V043, BAL-0260-V003
- DJR-041-30; source 104; A: BAL-0242, BAL-0260; L: BAL-0242-V043, BAL-0260-V003; C: BAL-0242-V043, BAL-0260-V003
- DJR-041-31; source 104; A: BAL-0242, BAL-0260; C: BAL-0242-V043, BAL-0260-V003
- DJR-041-32; source 104; A: BAL-0260; C: BAL-0260-V003
- DJR-041-33; source 104; A: BAL-0256; C: BAL-0256-V001, BAL-0256-V013
- DJR-041-34; source 104–105; A: BAL-0256; L: BAL-0256-V001, BAL-0256-V013; C: BAL-0256-V001, BAL-0256-V013
- DJR-041-35; source 105; A: BAL-0256; C: BAL-0256-V001, BAL-0256-V013
- DJR-042-09; source 106; A: BAL-0274; L: BAL-0274-V007; C: BAL-0274-V007, BAL-0274-V008
- DJR-042-10; source 106; A: BAL-0274; C: BAL-0274-V007, BAL-0274-V008
- DJR-042-11; source 106; A: BAL-0274; L: BAL-0274-V008; C: BAL-0274-V007, BAL-0274-V008
- DJR-042-15; source 107; A: BAL-0242; C: BAL-0242-V017
- DJR-042-16; source 107; A: BAL-0242; L: BAL-0242-V017; C: BAL-0242-V017

- DJR-042-17; source 107; A: BAL-0242; C: BAL-0242-V017
- DJR-042-22; source 107–108; A: BAL-0274; C: BAL-0274-V009
- DJR-042-23; source 108; A: BAL-0274; C: BAL-0274-V009
- DJR-042-24; source 108; A: BAL-0274; L: BAL-0274-V009; C: BAL-0274-V009
- DJR-042-25; source 108; A: BAL-0274; C: BAL-0274-V009
- DJR-042-36; source 109; A: BAL-0262; C: BAL-0262-V001
- DJR-042-37; source 109; A: BAL-0262; C: BAL-0262-V001
- DJR-042-38; source 109; A: BAL-0262; L: BAL-0262-V001; C: BAL-0262-V001
- DJR-042-39; source 109–110; A: BAL-0262; C: BAL-0262-V001
- DJR-042-40; source 110; A: BAL-0262; C: BAL-0262-V001
- DJR-043-02; source 110; A: BAL-0235; C: BAL-0235-V018
- DJR-043-03; source 110; A: BAL-0235; L: BAL-0235-V018; C: BAL-0235-V018; K: BAL-0235-V018
- DJR-043-04; source 110–111; A: BAL-0224, BAL-0235; C: BAL-0224-V002, BAL-0235-V018
- DJR-043-05; source 111; A: BAL-0224; L: BAL-0224-V002
- DJR-043-06; source 111; A: BAL-0224; C: BAL-0224-V002
- DJR-043-15; source 112 [122]; A: BAL-0244; C: BAL-0244-V001
- DJR-043-16; source 112 [122]; A: BAL-0244
- DJR-043-17; source 112 [122]; A: BAL-0244; C: BAL-0244-V001
- DJR-043-18; source 112 [122]; A: BAL-0221, BAL-0244; L: BAL-0244-V001; C: BAL-0244-V005
- DJR-043-19; source 112 [122]; A: BAL-0221, BAL-0244; C: BAL-0244-V001
- DJR-043-20; source 112 [122]; A: BAL-0221, BAL-0244; L: BAL-0244-V005; C: BAL-0244-V007
- DJR-043-21; source 112 [122]; A: BAL-0244, BAL-0270, BAL-0286; L: BAL-0244-V007; C: BAL-0244-V005, BAL-0244-V006, BAL-0270-V003, BAL-0286-V004
- DJR-043-22; source 112 [122]–113; A: BAL-0244, BAL-0270, BAL-0286; L: BAL-0244-V006, BAL-0270-V003; C: BAL-0244-V005, BAL-0244-V007, BAL-0270-V003, BAL-0286-V004
- DJR-043-23; source 113; A: BAL-0244, BAL-0270, BAL-0286; L: BAL-0286-V004; C: BAL-0244-V006, BAL-0270-V003, BAL-0286-V004; K: BAL-0286-V004
- DJR-043-24; source 113; A: BAL-0244, BAL-0270, BAL-0286; C: BAL-0244-V007, BAL-0270-V003, BAL-0286-V004
- DJR-043-25; source 113; A: BAL-0244, BAL-0270, BAL-0286; C: BAL-0244-V007, BAL-0270-V003, BAL-0286-V004
- DJR-043-26; source 113; A: BAL-0244, BAL-0270, BAL-0286; C: BAL-0244-V007, BAL-0270-V003, BAL-0286-V004
- DJR-043-27; source 113; A: BAL-0221, BAL-0244; C: BAL-0221-V001
- DJR-043-28; source 113; A: BAL-0221, BAL-0244; L: BAL-0221-V001
- DJR-043-29; source 113; A: BAL-0221, BAL-0244; C: BAL-0221-V001
- DJR-043-31; source 114; A: BAL-0289; C: BAL-0289-V007
- DJR-043-32; source 114; A: BAL-0245, BAL-0289; L: BAL-0245-V002; C: BAL-0289-V007
- DJR-043-33; source 114; A: BAL-0245, BAL-0267, BAL-0289; C: BAL-0245-V001, BAL-0245-V002, BAL-0267-V004, BAL-0289-V007
- DJR-043-34; source 114; A: BAL-0209, BAL-0245, BAL-0267, BAL-0289; L: BAL-0245-V001, BAL-0267-V004, BAL-0289-V007; C: BAL-0209-V002, BAL-0245-V002, BAL-0245-V006, BAL-0267-V004, BAL-0289-V007; K: BAL-0289-V007

- DJR-043-35; source 114; A: BAL-0209, BAL-0245, BAL-0267, BAL-0289; L: BAL-0209-V002, BAL-0245-V006; C: BAL-0245-V001, BAL-0245-V003, BAL-0267-V004, BAL-0289-V007
- DJR-043-36; source 114; A: BAL-0209, BAL-0245, BAL-0289; L: BAL-0245-V003; C: BAL-0209-V002, BAL-0245-V001, BAL-0245-V006, BAL-0289-V007
- DJR-043-37; source 114; A: BAL-0245, BAL-0289; C: BAL-0245-V003, BAL-0245-V005, BAL-0289-V007
- DJR-043-38; source 114; A: BAL-0245, BAL-0283, BAL-0289; C: BAL-0245-V005, BAL-0283-V004, BAL-0289-V007
- DJR-043-39; source 114; A: BAL-0245, BAL-0283, BAL-0289; C: BAL-0245-V005, BAL-0283-V004, BAL-0289-V007
- DJR-043-40; source 114–115; A: BAL-0245, BAL-0283, BAL-0289; C: BAL-0245-V005, BAL-0283-V004, BAL-0289-V007
- DJR-044-01; source 115; A: BAL-0245, BAL-0258, BAL-0283, BAL-0289; L: BAL-0245-V005, BAL-0258-V002, BAL-0258-V008, BAL-0283-V004; C: BAL-0245-V007, BAL-0258-V002, BAL-0258-V008, BAL-0283-V004, BAL-0289-V007; K: BAL-0283-V004
- DJR-044-02; source 115; A: BAL-0245, BAL-0258, BAL-0283, BAL-0289; L: BAL-0245-V007; C: BAL-0245-V005, BAL-0258-V002, BAL-0258-V008, BAL-0283-V004, BAL-0289-V007
- DJR-044-03; source 115; A: BAL-0245, BAL-0258, BAL-0283, BAL-0289; C: BAL-0245-V007, BAL-0258-V002, BAL-0258-V008, BAL-0283-V004, BAL-0289-V007
- DJR-044-04; source 115; A: BAL-0245; C: BAL-0245-V007
- DJR-044-05; source 115; A: BAL-0245; C: BAL-0245-V007
- DJR-044-06; source 115; A: BAL-0245
- DJR-044-07; source 115; A: BAL-0245
- DJR-044-08; source 115; A: BAL-0245
- DJR-044-09; source 115; A: BAL-0245
- DJR-044-10; source 115–116; A: BAL-0245
- DJR-044-11; source 116; A: BAL-0245; C: BAL-0245-V004
- DJR-044-12; source 116; A: BAL-0245; L: BAL-0245-V004
- DJR-044-13; source 116; A: BAL-0245; C: BAL-0245-V004
- DJR-044-14; source 116; A: BAL-0245; C: BAL-0245-V004
- DJR-044-15; source 116; A: BAL-0245
- DJR-044-16; source 116; A: BAL-0245, BAL-0289; C: BAL-0289-V004
- DJR-044-17; source 116; A: BAL-0245, BAL-0289; C: BAL-0289-V004
- DJR-044-18; source 116–117; A: BAL-0245, BAL-0289; L: BAL-0289-V004; C: BAL-0289-V004; K: BAL-0289-V004
- DJR-044-19; source 117; A: BAL-0245, BAL-0289; C: BAL-0289-V004
- DJR-044-20; source 117; A: BAL-0245, BAL-0289; C: BAL-0289-V004
- DJR-044-21; source 117; A: BAL-0245, BAL-0289; C: BAL-0289-V004
- DJR-044-22; source 117; A: BAL-0245, BAL-0289; C: BAL-0289-V004
- DJR-044-23; source 117; A: BAL-0289; C: BAL-0289-V004
- DJR-044-24; source 117; A: BAL-0257, BAL-0258, BAL-0289; C: BAL-0257-V015, BAL-0258-V011, BAL-0289-V004
- DJR-044-25; source 117; A: BAL-0257, BAL-0258, BAL-0281; L: BAL-0258-V011; C: BAL-0257-V015, BAL-0258-V011, BAL-0281-V001
- DJR-044-26; source 117–118; A: BAL-0257, BAL-0258, BAL-0281; L: BAL-0257-V015, BAL-0281-V001; C: BAL-0257-V015, BAL-0258-V011, BAL-0281-V001
- DJR-044-27; source 118; A: BAL-0257, BAL-0274, BAL-0281; C: BAL-0257-V015, BAL-0274-V003, BAL-0281-V001

- DJR-044-28; source 118; A: BAL-0274, BAL-0281; L: BAL-0274-V003; C: BAL-0274-V003, BAL-0281-V001
- DJR-044-29; source 118; A: BAL-0274; C: BAL-0274-V003
- DJR-044-32; source 118–119; A: BAL-0230; C: BAL-0230-V017, BAL-0230-V024
- DJR-044-33; source 119; A: BAL-0230; C: BAL-0230-V017, BAL-0230-V024
- DJR-044-34; source 119; A: BAL-0230; L: BAL-0230-V024; C: BAL-0230-V017, BAL-0230-V024; K: BAL-0230-V024
- DJR-044-35; source 119; A: BAL-0230; C: BAL-0230-V017, BAL-0230-V024
- DJR-044-36; source 119; A: BAL-0230; L: BAL-0230-V017; C: BAL-0230-V017, BAL-0230-V024; K: BAL-0230-V017
- DJR-044-37; source 119; A: BAL-0230; C: BAL-0230-V017, BAL-0230-V024
- DJR-044-38; source 119; A: BAL-0230; C: BAL-0230-V017, BAL-0230-V024
- DJR-044-40; source 119–120; A: BAL-0294; C: BAL-0294-V014
- DJR-044-41; source 120; A: BAL-0242, BAL-0294; C: BAL-0242-V011, BAL-0294-V014
- DJR-044-42; source 120; A: BAL-0242, BAL-0294; L: BAL-0242-V011, BAL-0294-V014; C: BAL-0242-V011, BAL-0294-V014
- DJR-045-01; source 120; A: BAL-0242, BAL-0294; C: BAL-0242-V011, BAL-0294-V014
- DJR-045-02; source 120; A: BAL-0294; C: BAL-0294-V014
- DJR-045-05; source 120; A: BAL-0241; C: BAL-0241-V042
- DJR-045-06; source 120; A: BAL-0241; L: BAL-0241-V042; C: BAL-0241-V042; K: BAL-0241-V042
- DJR-045-07; source 120; A: BAL-0241; C: BAL-0241-V042
- DJR-045-11; source 121; A: BAL-0221; L: BAL-0221-V001
- DJR-045-12; source 121; A: BAL-0221; L: BAL-0221-V002; C: BAL-0221-V001, BAL-0221-V003; K: BAL-0221-V002
- DJR-045-13; source 121; A: BAL-0221; L: BAL-0221-V003; C: BAL-0221-V001, BAL-0221-V002
- DJR-045-14; source 121; A: BAL-0221; C: BAL-0221-V002, BAL-0221-V003
- DJR-045-15; source 121; A: BAL-0265, BAL-0281; C: BAL-0265-V003, BAL-0281-V001
- DJR-045-16; source 121; A: BAL-0265, BAL-0281; C: BAL-0265-V003, BAL-0281-V001
- DJR-045-17; source 121; A: BAL-0265, BAL-0281; L: BAL-0265-V003, BAL-0281-V001; C: BAL-0265-V003, BAL-0281-V001; K: BAL-0281-V001
- DJR-045-18; source 121; A: BAL-0265, BAL-0281; C: BAL-0265-V003, BAL-0281-V001
- DJR-045-19; source 121–122; A: BAL-0221, BAL-0265, BAL-0281; L: BAL-0221-V004; C: BAL-0265-V003, BAL-0281-V001
- DJR-045-20; source 122; A: BAL-0221, BAL-0281; C: BAL-0221-V004, BAL-0281-V001
- DJR-045-23; source 122; A: BAL-0250
- DJR-045-24; source 122; A: BAL-0250
- DJR-045-33; source 123 [printed 113]; A: BAL-0250; C: BAL-0250-V007
- DJR-045-34; source 123 [printed 113]; A: BAL-0250; C: BAL-0250-V007
- DJR-045-35; source 123 [printed 113]; A: BAL-0250, BAL-0294; C: BAL-0250-V007, BAL-0294-V018
- DJR-045-36; source 123 [printed 113]; A: BAL-0250, BAL-0294; L: BAL-0250-V007; C: BAL-0250-V004, BAL-0250-V007, BAL-0294-V018
- DJR-045-37; source 123 [printed 113]; A: BAL-0250, BAL-0294; L: BAL-0294-V018; C: BAL-0250-V004, BAL-0250-V007, BAL-0294-V018
- DJR-045-38; source 124; A: BAL-0250, BAL-0294; C: BAL-0250-V004, BAL-0250-V007, BAL-0294-V018
- DJR-045-39; source 124; A: BAL-0250, BAL-0294; C: BAL-0250-V004, BAL-0250-V007, BAL-0294-V018

- DJR-045-40; source 124; A: BAL-0221, BAL-0250; L: BAL-0250-V004; C: BAL-0250-V004, BAL-0250-V007
- DJR-045-41; source 124; A: BAL-0221, BAL-0250; C: BAL-0250-V004, BAL-0250-V007
- DJR-045-42; source 124; A: BAL-0221, BAL-0223, BAL-0250; C: BAL-0223-V008, BAL-0250-V004, BAL-0250-V007
- DJR-045-43; source 124; A: BAL-0221, BAL-0223, BAL-0250; L: BAL-0250-V004; C: BAL-0223-V008, BAL-0250-V004, BAL-0250-V007
- DJR-045-44; source 124; A: BAL-0221, BAL-0223; L: BAL-0223-V008
- DJR-045-45; source 124; A: BAL-0221, BAL-0223; C: BAL-0221-V005, BAL-0223-V008
- DJR-045-46; source 124; A: BAL-0221, BAL-0228, BAL-0265; L: BAL-0221-V005; C: BAL-0228-V004, BAL-0265-V003
- DJR-045-47; source 124–125; A: BAL-0221, BAL-0228, BAL-0265, BAL-0276, BAL-0281; L: BAL-0228-V004; C: BAL-0221-V005, BAL-0265-V003, BAL-0276-V005, BAL-0281-V001
- DJR-045-48; source 125; A: BAL-0221, BAL-0228, BAL-0265, BAL-0276, BAL-0281; L: BAL-0265-V003, BAL-0276-V005; C: BAL-0221-V004, BAL-0228-V004, BAL-0265-V003, BAL-0276-V005, BAL-0281-V001
- DJR-045-49; source 125; A: BAL-0265, BAL-0276, BAL-0281; C: BAL-0265-V003, BAL-0276-V005, BAL-0281-V001
- DJR-045-50; source 125; A: BAL-0265, BAL-0276, BAL-0281; C: BAL-0265-V003, BAL-0276-V005, BAL-0281-V001
- DJR-046-01; source 125; A: BAL-0281; L: BAL-0281-V001; C: BAL-0281-V001; K: BAL-0281-V001
- DJR-046-02; source 125; A: BAL-0281; C: BAL-0281-V001
- DJR-046-03; source 125; A: BAL-0281; C: BAL-0281-V001
- DJR-046-04; source 125; A: BAL-0281; C: BAL-0281-V001
- DJR-046-05; source 125; A: BAL-0281; C: BAL-0281-V001
- DJR-046-06; source 125; A: BAL-0281; C: BAL-0281-V001
- DJR-046-07; source 125; A: BAL-0281; C: BAL-0281-V001
- DJR-046-08; source 126; A: BAL-0281; C: BAL-0281-V001
- DJR-046-09; source 126; A: BAL-0281; L: BAL-0281-V001; C: BAL-0281-V001
- DJR-046-10; source 126; A: BAL-0281; C: BAL-0281-V001
- DJR-046-11; source 126; A: BAL-0281; C: BAL-0281-V001
- DJR-046-12; source 126; A: BAL-0281; C: BAL-0281-V001
- DJR-046-16; source 127; A: BAL-0240, BAL-0260; C: BAL-0240-V002, BAL-0260-V001
- DJR-046-17; source 127; A: BAL-0240, BAL-0260; L: BAL-0240-V002; C: BAL-0260-V001
- DJR-046-18; source 127; A: BAL-0240, BAL-0260; C: BAL-0240-V002, BAL-0260-V001
- DJR-046-19; source 127; A: BAL-0260; L: BAL-0260-V001; C: BAL-0260-V001
- DJR-046-20; source 127; A: BAL-0260; C: BAL-0260-V001
- DJR-046-21; source 127; A: BAL-0260; C: BAL-0260-V001
- DJR-046-22; source 128; A: BAL-0240, BAL-0260; C: BAL-0240-V002, BAL-0260-V001
- DJR-046-23; source 128; A: BAL-0240; L: BAL-0240-V002
- DJR-046-24; source 128; A: BAL-0240; C: BAL-0240-V002
- DJR-046-31; source 128–129; A: BAL-0278; C: BAL-0278-V007
- DJR-046-32; source 129; A: BAL-0278; L: BAL-0278-V007; C: BAL-0278-V007
- DJR-046-33; source 129; A: BAL-0203, BAL-0269, BAL-0278; C: BAL-0203-V017, BAL-0269-V002, BAL-0278-V007
- DJR-046-34; source 129; A: BAL-0203, BAL-0269, BAL-0278; L: BAL-0269-V002; C: BAL-0203-V017, BAL-0269-V002, BAL-0278-V007

- DJR-046-35; source 129; A: BAL-0203, BAL-0269, BAL-0278; C: BAL-0203-V017, BAL-0269-V002, BAL-0278-V007
- DJR-046-38; source 129; A: BAL-0228; C: BAL-0228-V005
- DJR-046-39; source 129–130; A: BAL-0228, BAL-0285, BAL-0293; L: BAL-0228-V005; C: BAL-0285-V010, BAL-0293-V006, BAL-0293-V007
- DJR-046-40; source 130; A: BAL-0228, BAL-0285, BAL-0293; L: BAL-0285-V010; C: BAL-0228-V005, BAL-0285-V010, BAL-0293-V006, BAL-0293-V007; K: BAL-0285-V010
- DJR-046-41; source 130; A: BAL-0285, BAL-0293; L: BAL-0285-V010, BAL-0293-V006, BAL-0293-V007; C: BAL-0285-V010, BAL-0293-V006, BAL-0293-V007; K: BAL-0285-V010
- DJR-046-42; source 130; A: BAL-0285, BAL-0293; C: BAL-0285-V010, BAL-0293-V006, BAL-0293-V007
- DJR-047-01; source 130; A: BAL-0293; C: BAL-0293-V006, BAL-0293-V007
- DJR-047-06; source 131; A: BAL-0227; C: BAL-0227-V003
- DJR-047-07; source 131; A: BAL-0227; C: BAL-0227-V003
- DJR-047-08; source 131; A: BAL-0227, BAL-0280; L: BAL-0227-V003; C: BAL-0280-V001, BAL-0280-V002
- DJR-047-09; source 131; A: BAL-0227, BAL-0280; C: BAL-0227-V003, BAL-0280-V001, BAL-0280-V002
- DJR-047-10; source 131; A: BAL-0227, BAL-0280; C: BAL-0227-V003, BAL-0280-V001, BAL-0280-V002
- DJR-047-11; source 131; A: BAL-0275, BAL-0280; L: BAL-0280-V001, BAL-0280-V002; C: BAL-0275-V004, BAL-0280-V001, BAL-0280-V002; K: BAL-0280-V001, BAL-0280-V002
- DJR-047-12; source 131; A: BAL-0267, BAL-0275, BAL-0280; L: BAL-0275-V004; C: BAL-0267-V014, BAL-0275-V004, BAL-0280-V001, BAL-0280-V002
- DJR-047-13; source 131; A: BAL-0267, BAL-0275, BAL-0280; C: BAL-0267-V014, BAL-0275-V004, BAL-0280-V001, BAL-0280-V002
- DJR-047-14; source 131; A: BAL-0267, BAL-0275, BAL-0280; C: BAL-0267-V014, BAL-0275-V004, BAL-0280-V001, BAL-0280-V002
- DJR-047-15; source 131; A: BAL-0208, BAL-0267, BAL-0280; L: BAL-0208-V003, BAL-0267-V014, BAL-0280-V003; C: BAL-0267-V014, BAL-0280-V001, BAL-0280-V002, BAL-0280-V003; K: BAL-0208-V003, BAL-0267-V014, BAL-0280-V003
- DJR-047-16; source 132; A: BAL-0208, BAL-0267, BAL-0280; C: BAL-0208-V003, BAL-0267-V014, BAL-0280-V001, BAL-0280-V003
- DJR-047-17; source 132; A: BAL-0267, BAL-0280; C: BAL-0267-V014, BAL-0280-V001, BAL-0280-V003
- DJR-047-18; source 132; A: BAL-0280, BAL-0281; L: BAL-0280-V001; C: BAL-0280-V001, BAL-0281-V004, BAL-0281-V005
- DJR-047-19; source 132; A: BAL-0280, BAL-0281; C: BAL-0280-V001, BAL-0281-V004, BAL-0281-V005
- DJR-047-20; source 132; A: BAL-0278, BAL-0280, BAL-0281; L: BAL-0281-V004; C: BAL-0278-V006, BAL-0280-V001, BAL-0281-V004, BAL-0281-V005
- DJR-047-21; source 132; A: BAL-0278, BAL-0280, BAL-0281; L: BAL-0278-V006; C: BAL-0278-V006, BAL-0280-V001, BAL-0281-V004, BAL-0281-V005; K: BAL-0278-V006
- DJR-047-22; source 132; A: BAL-0278, BAL-0280, BAL-0281; C: BAL-0278-V006, BAL-0280-V001, BAL-0281-V004, BAL-0281-V005
- DJR-047-23; source 132; A: BAL-0259, BAL-0281; C: BAL-0259-V003, BAL-0259-V018, BAL-0281-V004, BAL-0281-V005
- DJR-047-24; source 133; A: BAL-0259, BAL-0281; L: BAL-0259-V003, BAL-0281-V005; C: BAL-0259-V003, BAL-0259-V018, BAL-0281-V004, BAL-0281-V005

- DJR-047-25; source 133; A: BAL-0259, BAL-0281; L: BAL-0259-V018; C: BAL-0259-V003, BAL-0259-V018, BAL-0281-V004, BAL-0281-V005
- DJR-047-26; source 133; A: BAL-0238, BAL-0259; C: BAL-0238-V003, BAL-0238-V005, BAL-0259-V003, BAL-0259-V018
- DJR-047-27; source 133; A: BAL-0235, BAL-0238, BAL-0259; L: BAL-0238-V003; C: BAL-0235-V003, BAL-0238-V005, BAL-0259-V003, BAL-0259-V018
- DJR-047-28; source 133; A: BAL-0235, BAL-0238; L: BAL-0235-V003, BAL-0238-V005; C: BAL-0235-V003, BAL-0238-V003; K: BAL-0235-V003, BAL-0238-V005
- DJR-047-29; source 133; A: BAL-0235, BAL-0238, BAL-0289; C: BAL-0235-V003, BAL-0238-V003, BAL-0238-V005, BAL-0289-V009
- DJR-047-30; source 133; A: BAL-0238, BAL-0289; C: BAL-0238-V003, BAL-0238-V005, BAL-0289-V009
- DJR-047-31; source 133; A: BAL-0223, BAL-0289; L: BAL-0289-V009; C: BAL-0223-V009, BAL-0289-V009; K: BAL-0289-V009
- DJR-047-32; source 133; A: BAL-0223, BAL-0271, BAL-0277, BAL-0289; L: BAL-0223-V009; C: BAL-0271-V007, BAL-0277-V004, BAL-0289-V009; K: BAL-0223-V009
- DJR-047-33; source 133–134; A: BAL-0223, BAL-0271, BAL-0277, BAL-0289; L: BAL-0271-V007, BAL-0277-V004; C: BAL-0223-V009, BAL-0271-V007, BAL-0277-V004, BAL-0289-V009
- DJR-047-34; source 134; A: BAL-0271, BAL-0277; C: BAL-0271-V007, BAL-0277-V004
- DJR-047-35; source 134; A: BAL-0293, BAL-0294; C: BAL-0293-V012, BAL-0293-V013, BAL-0294-V007, BAL-0294-V012, BAL-0294-V013, BAL-0294-V014
- DJR-047-36; source 134; A: BAL-0293, BAL-0294; C: BAL-0293-V012, BAL-0293-V013, BAL-0294-V007, BAL-0294-V012, BAL-0294-V013, BAL-0294-V014
- DJR-047-37; source 134; A: BAL-0293, BAL-0294; L: BAL-0293-V012, BAL-0293-V013, BAL-0294-V012, BAL-0294-V013, BAL-0294-V014; C: BAL-0293-V012, BAL-0293-V013, BAL-0294-V007, BAL-0294-V012, BAL-0294-V013, BAL-0294-V014
- DJR-047-38; source 134; A: BAL-0278, BAL-0293, BAL-0294; C: BAL-0278-V006, BAL-0293-V012, BAL-0293-V013, BAL-0294-V007, BAL-0294-V012, BAL-0294-V013, BAL-0294-V014
- DJR-047-39; source 134; A: BAL-0278, BAL-0293, BAL-0294; L: BAL-0278-V006; C: BAL-0278-V006, BAL-0293-V012, BAL-0293-V013, BAL-0294-V007, BAL-0294-V012, BAL-0294-V013, BAL-0294-V014
- DJR-047-40; source 134; A: BAL-0278, BAL-0294; C: BAL-0278-V006, BAL-0294-V007, BAL-0294-V012, BAL-0294-V013, BAL-0294-V014
- DJR-047-41; source 135; A: BAL-0278, BAL-0294; C: BAL-0278-V006, BAL-0294-V007, BAL-0294-V012, BAL-0294-V013, BAL-0294-V014
- DJR-047-42; source 135; A: BAL-0294; L: BAL-0294-V007; C: BAL-0294-V007, BAL-0294-V012, BAL-0294-V013, BAL-0294-V014
- DJR-048-01; source 135; A: BAL-0267, BAL-0280, BAL-0294; C: BAL-0280-V001, BAL-0280-V004, BAL-0280-V005, BAL-0294-V007, BAL-0294-V012, BAL-0294-V013, BAL-0294-V014
- DJR-048-02; source 135; A: BAL-0267, BAL-0274, BAL-0280; C: BAL-0274-V003, BAL-0280-V001, BAL-0280-V004, BAL-0280-V005
- DJR-048-03; source 135; A: BAL-0267, BAL-0274, BAL-0280; L: BAL-0274-V003, BAL-0280-V004, BAL-0280-V005; C: BAL-0274-V003, BAL-0280-V001, BAL-0280-V004, BAL-0280-V005; K: BAL-0280-V004
- DJR-048-04; source 135; A: BAL-0267, BAL-0274, BAL-0280; C: BAL-0274-V003, BAL-0280-V001, BAL-0280-V004, BAL-0280-V005
- DJR-048-05; source 135; A: BAL-0267, BAL-0280; C: BAL-0280-V001, BAL-0280-V004, BAL-0280-V005

- DJR-048-06; source 135–136; A: BAL-0264, BAL-0267, BAL-0280; L: BAL-0280-V001; C: BAL-0264-V001, BAL-0280-V001, BAL-0280-V004, BAL-0280-V005
- DJR-048-07; source 136; A: BAL-0264, BAL-0267; C: BAL-0264-V001
- DJR-048-08; source 136; A: BAL-0264, BAL-0267; C: BAL-0264-V001
- DJR-048-09; source 136; A: BAL-0248, BAL-0264, BAL-0267, BAL-0288; C: BAL-0248-V001, BAL-0264-V001, BAL-0288-V003
- DJR-048-10; source 136; A: BAL-0248, BAL-0264, BAL-0267, BAL-0288; L: BAL-0248-V001, BAL-0264-V001, BAL-0288-V003; C: BAL-0264-V001, BAL-0288-V003; K: BAL-0288-V003
- DJR-048-11; source 136; A: BAL-0248, BAL-0264, BAL-0267, BAL-0288; C: BAL-0248-V001, BAL-0264-V001, BAL-0288-V003
- DJR-048-12; source 136; A: BAL-0264, BAL-0267; C: BAL-0264-V001
- DJR-048-13; source 136; A: BAL-0264, BAL-0267; C: BAL-0264-V001
- DJR-048-14; source 136; A: BAL-0264, BAL-0267; C: BAL-0264-V001
- DJR-048-15; source 136–137; A: BAL-0264, BAL-0267; C: BAL-0264-V001
- DJR-048-16; source 137; A: BAL-0264, BAL-0267; C: BAL-0264-V001
- DJR-048-17; source 137; A: BAL-0264, BAL-0267; C: BAL-0264-V001
- DJR-048-18; source 137; A: BAL-0267
- DJR-048-19; source 137; A: BAL-0267, BAL-0293; C: BAL-0293-V019, BAL-0293-V020
- DJR-048-20; source 137; A: BAL-0267, BAL-0293; C: BAL-0267-V015, BAL-0293-V019, BAL-0293-V020
- DJR-048-21; source 137; A: BAL-0267, BAL-0276, BAL-0293; L: BAL-0267-V015; C: BAL-0267-V015, BAL-0276-V002, BAL-0293-V019, BAL-0293-V020
- DJR-048-22; source 137; A: BAL-0267, BAL-0276, BAL-0293; C: BAL-0267-V015, BAL-0276-V002, BAL-0293-V019, BAL-0293-V020
- DJR-048-23; source 137; A: BAL-0267, BAL-0276, BAL-0293; L: BAL-0276-V002; C: BAL-0267-V015, BAL-0276-V002, BAL-0293-V019, BAL-0293-V020
- DJR-048-24; source 137–138; A: BAL-0267, BAL-0276, BAL-0293; L: BAL-0293-V019, BAL-0293-V020; C: BAL-0267-V005, BAL-0267-V015, BAL-0276-V002, BAL-0293-V019, BAL-0293-V020
- DJR-048-25; source 138; A: BAL-0267, BAL-0276, BAL-0293; C: BAL-0267-V005, BAL-0267-V015, BAL-0276-V002, BAL-0293-V019, BAL-0293-V020
- DJR-048-26; source 138; A: BAL-0267, BAL-0276, BAL-0279, BAL-0293; C: BAL-0267-V005, BAL-0276-V002, BAL-0279-V002, BAL-0279-V006, BAL-0293-V019, BAL-0293-V020
- DJR-048-27; source 138; A: BAL-0267, BAL-0279, BAL-0293; L: BAL-0279-V002; C: BAL-0267-V005, BAL-0279-V002, BAL-0279-V006, BAL-0293-V019, BAL-0293-V020
- DJR-048-28; source 138; A: BAL-0267, BAL-0278, BAL-0279, BAL-0293; L: BAL-0267-V005; C: BAL-0267-V005, BAL-0278-V001, BAL-0279-V002, BAL-0279-V006, BAL-0293-V019, BAL-0293-V020; K: BAL-0267-V005
- DJR-048-29; source 138; A: BAL-0267, BAL-0278, BAL-0279, BAL-0293, BAL-0294; L: BAL-0278-V001; C: BAL-0267-V005, BAL-0278-V001, BAL-0279-V002, BAL-0279-V006, BAL-0293-V002, BAL-0293-V019, BAL-0293-V020, BAL-0294-V002
- DJR-048-30; source 138; A: BAL-0248, BAL-0267, BAL-0278, BAL-0279, BAL-0293, BAL-0294; C: BAL-0248-V003, BAL-0267-V005, BAL-0278-V001, BAL-0279-V002, BAL-0279-V006, BAL-0293-V002, BAL-0293-V019, BAL-0293-V020, BAL-0294-V002
- DJR-048-31; source 138; A: BAL-0248, BAL-0267, BAL-0278, BAL-0279, BAL-0293, BAL-0294; L: BAL-0248-V003, BAL-0279-V006, BAL-0294-V002; C: BAL-0267-V005, BAL-0278-V001, BAL-0279-V002, BAL-0279-V006, BAL-0293-V002, BAL-0293-V019, BAL-0293-V020, BAL-0294-V002; K: BAL-0279-V006

- DJR-048-32; source 138; A: BAL-0248, BAL-0293, BAL-0294; L: BAL-0293-V002; C: BAL-0248-V003, BAL-0293-V002, BAL-0293-V019, BAL-0293-V020, BAL-0294-V002
- DJR-048-33; source 138; A: BAL-0277, BAL-0293, BAL-0294; C: BAL-0277-V005, BAL-0293-V002, BAL-0293-V019, BAL-0293-V020, BAL-0294-V002
- DJR-048-34; source 138–139; A: BAL-0268, BAL-0277, BAL-0293; L: BAL-0277-V005, BAL-0293-V020; C: BAL-0268-V001, BAL-0268-V002, BAL-0277-V005, BAL-0293-V002, BAL-0293-V019, BAL-0293-V020; K: BAL-0293-V020
- DJR-048-35; source 139; A: BAL-0268, BAL-0277; L: BAL-0268-V002; C: BAL-0268-V001, BAL-0268-V002, BAL-0277-V005
- DJR-048-36; source 139; A: BAL-0268; C: BAL-0268-V001, BAL-0268-V002
- DJR-048-37; source 139; A: BAL-0268; C: BAL-0268-V001, BAL-0268-V002
- DJR-048-38; source 139; A: BAL-0268; C: BAL-0268-V001, BAL-0268-V002
- DJR-048-39; source 139; A: BAL-0268; C: BAL-0268-V001, BAL-0268-V002
- DJR-048-40; source 139; A: BAL-0268; L: BAL-0268-V001; C: BAL-0268-V001, BAL-0268-V002
- DJR-048-41; source 139; A: BAL-0241, BAL-0268; C: BAL-0241-V013, BAL-0268-V001
- DJR-048-42; source 139; A: BAL-0241, BAL-0268; L: BAL-0241-V013; C: BAL-0241-V013, BAL-0268-V001; K: BAL-0241-V013
- DJR-048-43; source 139; A: BAL-0241; C: BAL-0241-V013
- DJR-049-01; source 139–140; A: BAL-0241, BAL-0257, BAL-0267, BAL-0287; L: BAL-0287-V001; C: BAL-0241-V013, BAL-0241-V021, BAL-0257-V004, BAL-0287-V001; K: BAL-0287-V001
- DJR-049-02; source 140; A: BAL-0241, BAL-0257, BAL-0267, BAL-0270, BAL-0287; L: BAL-0241-V021, BAL-0257-V004; C: BAL-0241-V013, BAL-0241-V021, BAL-0257-V004, BAL-0270-V004, BAL-0287-V001; K: BAL-0241-V021
- DJR-049-03; source 140; A: BAL-0241, BAL-0257, BAL-0267, BAL-0270, BAL-0287; C: BAL-0241-V013, BAL-0241-V021, BAL-0257-V004, BAL-0270-V004, BAL-0287-V001
- DJR-049-04; source 140; A: BAL-0257, BAL-0267, BAL-0270, BAL-0287; L: BAL-0270-V004; C: BAL-0257-V004, BAL-0270-V004, BAL-0287-V001
- DJR-049-05; source 140; A: BAL-0270, BAL-0287; C: BAL-0270-V004, BAL-0287-V001
- DJR-049-08; source 140; A: BAL-0230; C: BAL-0230-V008, BAL-0230-V024
- DJR-049-09; source 140; A: BAL-0230; L: BAL-0230-V008, BAL-0230-V024; C: BAL-0230-V008, BAL-0230-V024
- DJR-049-10; source 140; A: BAL-0230; C: BAL-0230-V008, BAL-0230-V024
- DJR-049-13; source 140; A: BAL-0259; C: BAL-0259-V007, BAL-0259-V021
- DJR-049-14; source 140; A: BAL-0259; C: BAL-0259-V007, BAL-0259-V021
- DJR-049-15; source 140–141; A: BAL-0259; L: BAL-0259-V007; C: BAL-0259-V007, BAL-0259-V021
- DJR-049-16; source 141; A: BAL-0253, BAL-0259; C: BAL-0253-V001, BAL-0259-V007, BAL-0259-V021
- DJR-049-17; source 141; A: BAL-0203, BAL-0253, BAL-0259; L: BAL-0253-V001; C: BAL-0203-V017, BAL-0253-V001, BAL-0259-V007, BAL-0259-V021
- DJR-049-18; source 141; A: BAL-0203, BAL-0253, BAL-0259, BAL-0266, BAL-0267, BAL-0277; L: BAL-0203-V017, BAL-0259-V021; C: BAL-0203-V017, BAL-0253-V001, BAL-0259-V007, BAL-0259-V021, BAL-0266-V005, BAL-0277-V005
- DJR-049-19; source 141; A: BAL-0203, BAL-0230, BAL-0259, BAL-0266, BAL-0267, BAL-0271, BAL-0277; L: BAL-0230-V006, BAL-0266-V005; C: BAL-0203-V017, BAL-0230-V002, BAL-0230-V006, BAL-0259-V007, BAL-0259-V021, BAL-0266-V005, BAL-0271-V004, BAL-0277-V005

- DJR-049-20; source 141; A: BAL-0203, BAL-0230, BAL-0259, BAL-0266, BAL-0267, BAL-0271, BAL-0277; C: BAL-0203-V017, BAL-0230-V002, BAL-0230-V006, BAL-0259-V007, BAL-0259-V021, BAL-0266-V005, BAL-0271-V004, BAL-0277-V005
- DJR-049-21; source 141; A: BAL-0230, BAL-0259, BAL-0267, BAL-0271; L: BAL-0230-V002, BAL-0271-V004; C: BAL-0230-V002, BAL-0230-V006, BAL-0259-V007, BAL-0259-V021, BAL-0267-V016, BAL-0271-V004; K: BAL-0230-V002
- DJR-049-22; source 141; A: BAL-0230, BAL-0267, BAL-0268, BAL-0271; C: BAL-0230-V002, BAL-0230-V006, BAL-0267-V016, BAL-0268-V005, BAL-0271-V004
- DJR-049-23; source 141–142; A: BAL-0230, BAL-0267, BAL-0268; L: BAL-0268-V005; C: BAL-0230-V002, BAL-0230-V006, BAL-0267-V016, BAL-0268-V005
- DJR-049-24; source 142 [printed 128]; A: BAL-0238, BAL-0267, BAL-0268; C: BAL-0238-V004, BAL-0238-V008, BAL-0267-V016, BAL-0268-V005
- DJR-049-25; source 142 [printed 128]; A: BAL-0238, BAL-0267, BAL-0268; L: BAL-0238-V004; C: BAL-0238-V004, BAL-0238-V008, BAL-0267-V016, BAL-0268-V005
- DJR-049-26; source 142 [printed 128]; A: BAL-0238, BAL-0267, BAL-0268; C: BAL-0238-V004, BAL-0238-V008, BAL-0267-V016, BAL-0268-V005
- DJR-049-27; source 142 [printed 128]; A: BAL-0237, BAL-0238, BAL-0267, BAL-0268, BAL-0273; C: BAL-0237-V003, BAL-0238-V004, BAL-0238-V008, BAL-0267-V016, BAL-0268-V005, BAL-0273-V001, BAL-0273-V002
- DJR-049-28; source 142 [printed 128]; A: BAL-0237, BAL-0238, BAL-0267, BAL-0268, BAL-0273; L: BAL-0237-V003, BAL-0238-V004, BAL-0238-V008, BAL-0273-V001; C: BAL-0238-V004, BAL-0267-V016, BAL-0268-V005, BAL-0273-V001, BAL-0273-V002; K: BAL-0238-V008, BAL-0273-V001
- DJR-049-29; source 142 [printed 128]; A: BAL-0237, BAL-0238, BAL-0267, BAL-0268, BAL-0273, BAL-0281; C: BAL-0237-V003, BAL-0238-V004, BAL-0238-V008, BAL-0267-V016, BAL-0268-V005, BAL-0273-V001, BAL-0273-V002, BAL-0281-V007
- DJR-049-30; source 142 [printed 128]; A: BAL-0267, BAL-0268, BAL-0273, BAL-0281; L: BAL-0268-V005; C: BAL-0267-V016, BAL-0268-V005, BAL-0273-V001, BAL-0273-V002, BAL-0281-V007
- DJR-049-31; source 142 [printed 128]; A: BAL-0267, BAL-0268, BAL-0273, BAL-0275, BAL-0281; L: BAL-0281-V007; C: BAL-0267-V016, BAL-0268-V005, BAL-0273-V001, BAL-0273-V002, BAL-0275-V004, BAL-0281-V007; K: BAL-0281-V007
- DJR-049-32; source 142 [printed 128]; A: BAL-0267, BAL-0268, BAL-0273, BAL-0275, BAL-0281; L: BAL-0275-V004; C: BAL-0267-V016, BAL-0268-V005, BAL-0273-V001, BAL-0273-V002, BAL-0275-V004, BAL-0281-V007
- DJR-049-33; source 142 [printed 128]; A: BAL-0267, BAL-0268, BAL-0273, BAL-0275, BAL-0281; L: BAL-0268-V005; C: BAL-0267-V016, BAL-0268-V005, BAL-0273-V001, BAL-0273-V002, BAL-0275-V004, BAL-0281-V007
- DJR-049-34; source 142–143; A: BAL-0267, BAL-0268, BAL-0273, BAL-0281; L: BAL-0267-V016, BAL-0268-V005, BAL-0273-V002; C: BAL-0267-V016, BAL-0268-V005, BAL-0273-V001, BAL-0273-V002, BAL-0281-V007; K: BAL-0267-V016
- DJR-049-35; source 143; A: BAL-0267, BAL-0273, BAL-0280, BAL-0286; L: BAL-0280-V006, BAL-0286-V004; C: BAL-0267-V006, BAL-0267-V007, BAL-0267-V008, BAL-0267-V009, BAL-0267-V010, BAL-0267-V011, BAL-0268-V005, BAL-0273-V001, BAL-0273-V002, BAL-0280-V006, BAL-0286-V002, BAL-0286-V004; K: BAL-0286-V004
- DJR-049-36; source 143; A: BAL-0267, BAL-0273, BAL-0280, BAL-0286; L: BAL-0267-V007, BAL-0267-V008, BAL-0267-V009, BAL-0267-V010, BAL-0267-V011, BAL-0286-V002; C: BAL-0267-V006, BAL-0267-V007, BAL-0267-V008, BAL-0267-V009, BAL-0267-V010, BAL-0267-V011, BAL-0273-V001, BAL-0273-V002, BAL-0280-V006, BAL-0286-V002, BAL-0286-V004; K: BAL-0267-V007, BAL-0267-V011, BAL-0286-V002

- DJR-049-37; source 143; A: BAL-0267, BAL-0273, BAL-0280, BAL-0286; C: BAL-0267-V006, BAL-0267-V007, BAL-0267-V011, BAL-0273-V001, BAL-0273-V002, BAL-0280-V006, BAL-0286-V002, BAL-0286-V004
- DJR-049-38; source 143; A: BAL-0267, BAL-0268, BAL-0269, BAL-0273, BAL-0280, BAL-0286; L: BAL-0267-V006; C: BAL-0267-V006, BAL-0267-V007, BAL-0267-V011, BAL-0268-V005, BAL-0269-V003, BAL-0273-V001, BAL-0273-V002, BAL-0280-V006, BAL-0286-V002, BAL-0286-V004; K: BAL-0267-V006
- DJR-049-39; source 143; A: BAL-0267, BAL-0268, BAL-0269, BAL-0273, BAL-0278, BAL-0280, BAL-0286; L: BAL-0268-V005, BAL-0269-V003, BAL-0278-V001; C: BAL-0267-V006, BAL-0267-V011, BAL-0268-V005, BAL-0269-V003, BAL-0273-V001, BAL-0273-V002, BAL-0278-V001, BAL-0280-V006, BAL-0286-V002, BAL-0286-V004
- DJR-050-01; source 143 [sequence]; A: BAL-0267, BAL-0268, BAL-0269, BAL-0278, BAL-0290; L: BAL-0267-V012; C: BAL-0267-V012, BAL-0268-V005, BAL-0269-V003, BAL-0278-V001, BAL-0278-V008, BAL-0290-V003
- DJR-050-02; source 143 [sequence]; A: BAL-0234, BAL-0267, BAL-0278, BAL-0290; L: BAL-0278-V008, BAL-0290-V003; C: BAL-0234-V027, BAL-0267-V012, BAL-0278-V008, BAL-0290-V003
- DJR-050-03; source 144 [sequence]; A: BAL-0234, BAL-0267, BAL-0278, BAL-0290; L: BAL-0234-V027; C: BAL-0234-V027, BAL-0267-V012, BAL-0278-V008, BAL-0290-V003
- DJR-050-04; source 144 [sequence]; A: BAL-0234, BAL-0267, BAL-0271, BAL-0278, BAL-0290; C: BAL-0234-V027, BAL-0267-V012, BAL-0271-V011, BAL-0278-V008, BAL-0290-V003
- DJR-050-05; source 144 [sequence]; A: BAL-0267, BAL-0271, BAL-0278; L: BAL-0271-V011; C: BAL-0267-V012, BAL-0271-V011, BAL-0278-V008
- DJR-050-06; source 144 [sequence]; A: BAL-0267, BAL-0271, BAL-0278, BAL-0284; C: BAL-0267-V012, BAL-0271-V011, BAL-0278-V008, BAL-0284-V002
- DJR-050-07; source 144 [sequence]; A: BAL-0267, BAL-0271, BAL-0278, BAL-0284; L: BAL-0278-V008; C: BAL-0267-V012, BAL-0271-V011, BAL-0278-V008, BAL-0284-V002
- DJR-050-08; source 144 [sequence]; A: BAL-0267, BAL-0271, BAL-0278, BAL-0284; C: BAL-0267-V012, BAL-0271-V011, BAL-0278-V008, BAL-0284-V002
- DJR-050-09; source 144 [sequence]; A: BAL-0267, BAL-0271, BAL-0278, BAL-0281, BAL-0284; L: BAL-0284-V002; C: BAL-0267-V004, BAL-0267-V012, BAL-0271-V011, BAL-0278-V008, BAL-0281-V007, BAL-0284-V002; K: BAL-0284-V002
- DJR-050-10; source 144 [sequence]; A: BAL-0267, BAL-0278, BAL-0281, BAL-0284; L: BAL-0278-V008; C: BAL-0267-V004, BAL-0278-V008, BAL-0281-V007, BAL-0284-V002; K: BAL-0278-V008
- DJR-050-11; source 144 [sequence]; A: BAL-0267, BAL-0278, BAL-0281, BAL-0284; C: BAL-0267-V004, BAL-0278-V008, BAL-0281-V007, BAL-0284-V002
- DJR-050-12; source 144 [sequence]; A: BAL-0267, BAL-0278, BAL-0281, BAL-0284; L: BAL-0281-V007; C: BAL-0267-V004, BAL-0278-V008, BAL-0281-V007, BAL-0284-V002
- DJR-050-13; source 144–145 [sequence]; A: BAL-0267, BAL-0278, BAL-0281, BAL-0284; C: BAL-0267-V004, BAL-0278-V008, BAL-0281-V007, BAL-0284-V002
- DJR-050-14; source 145 [sequence; printed 141]; A: BAL-0267; C: BAL-0267-V004, BAL-0267-V013
- DJR-050-15; source 145 [sequence; printed 141]; A: BAL-0267; C: BAL-0267-V004, BAL-0267-V013
- DJR-050-16; source 145 [sequence; printed 141]; A: BAL-0267; L: BAL-0267-V004; C: BAL-0267-V004, BAL-0267-V013
- DJR-050-17; source 145 [sequence; printed 141]; A: BAL-0267; L: BAL-0267-V013; C: BAL-0267-V004, BAL-0267-V013; K: BAL-0267-V013

- DJR-050-18; source 145 [sequence; printed 141]; A: BAL-0267; C: BAL-0267-V004, BAL-0267-V013
- DJR-050-19; source 145 [sequence; printed 141]; A: BAL-0244, BAL-0267; C: BAL-0244-V013
- DJR-050-20; source 145 [sequence; printed 141]; A: BAL-0244, BAL-0267; L: BAL-0244-V013
- DJR-050-21; source 145 [sequence; printed 141]; A: BAL-0244, BAL-0267; C: BAL-0244-V013
- DJR-050-22; source 145 [sequence; printed 141]; A: BAL-0267
- DJR-050-26; source 146 [sequence; printed 142]; A: BAL-0220; L: BAL-0220-V006
- DJR-050-27; source 146 [sequence; printed 142]; A: BAL-0220; C: BAL-0220-V006
- DJR-050-31; source 147 [sequence; printed 143]; A: BAL-0247; C: BAL-0247-V003
- DJR-050-32; source 147 [sequence; printed 143]; A: BAL-0242, BAL-0247; C: BAL-0242-V028, BAL-0247-V003
- DJR-050-33; source 147 [sequence; printed 143]; A: BAL-0242, BAL-0247; L: BAL-0247-V003; C: BAL-0242-V028
- DJR-050-34; source 147 [sequence; printed 143]; A: BAL-0242, BAL-0247; C: BAL-0242-V028, BAL-0247-V003
- DJR-050-35; source 147 [sequence; printed 143]; A: BAL-0242; L: BAL-0242-V028; C: BAL-0242-V028
- DJR-050-36; source 147 [sequence; printed 143]; A: BAL-0242; C: BAL-0242-V028
- DJR-050-37; source 147 [sequence; printed 143]; A: BAL-0242; C: BAL-0242-V028
- DJR-050-38; source 148 [sequence; printed 144]; A: BAL-0242; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024
- DJR-050-39; source 148 [sequence; printed 144]; A: BAL-0242; L: BAL-0242-V012, BAL-0242-V016; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024
- DJR-050-40; source 148 [sequence; printed 144]; A: BAL-0242; L: BAL-0242-V013; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024; K: BAL-0242-V013
- DJR-050-41; source 148 [sequence; printed 144]; A: BAL-0242; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024
- DJR-050-42; source 148 [sequence; printed 144]; A: BAL-0242; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024
- DJR-050-43; source 148 [sequence; printed 144]; A: BAL-0242; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024
- DJR-050-44; source 148 [sequence; printed 144]; A: BAL-0242; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024
- DJR-050-45; source 148 [sequence; printed 144]; A: BAL-0242; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024
- DJR-050-46; source 148 [sequence; printed 144]; A: BAL-0242; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024
- DJR-050-47; source 148–149 [sequence; printed 144–145]; A: BAL-0242, BAL-0251; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024, BAL-0251-V002
- DJR-050-48; source 149 [sequence; printed 145]; A: BAL-0242, BAL-0251, BAL-0271; L: BAL-0242-V024; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024, BAL-0251-V002, BAL-0271-V010; K: BAL-0242-V024
- DJR-050-49; source 149 [sequence; printed 145]; A: BAL-0242, BAL-0251, BAL-0271; L: BAL-0271-V010; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024, BAL-0251-V002, BAL-0271-V010; K: BAL-0271-V010

- DJR-050-50; source 149 [sequence; printed 145]; A: BAL-0242, BAL-0251, BAL-0271; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024, BAL-0251-V002, BAL-0271-V010
- DJR-050-51; source 149 [sequence; printed 145]; A: BAL-0242, BAL-0251, BAL-0271; L: BAL-0242-V017, BAL-0251-V002; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024, BAL-0251-V002, BAL-0271-V010; K: BAL-0242-V017
- DJR-050-52; source 149 [sequence; printed 145]; A: BAL-0242, BAL-0251, BAL-0255; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024, BAL-0251-V002, BAL-0255-V002
- DJR-050-53; source 149 [sequence; printed 145]; A: BAL-0242, BAL-0251, BAL-0255; L: BAL-0255-V002; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024, BAL-0251-V002, BAL-0255-V002
- DJR-050-54; source 149 [sequence; printed 145]; A: BAL-0242, BAL-0251, BAL-0255; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024, BAL-0251-V002, BAL-0255-V002
- DJR-050-55; source 149 [sequence; printed 145]; A: BAL-0242; C: BAL-0242-V012, BAL-0242-V013, BAL-0242-V016, BAL-0242-V017, BAL-0242-V024
- DJR-051-07; source 146; A: BAL-0272; C: BAL-0272-V004
- DJR-051-08; source 146; A: BAL-0272; L: BAL-0272-V004; C: BAL-0272-V004
- DJR-051-09; source 146; A: BAL-0272; C: BAL-0272-V004
- DJR-051-10; source 146; A: BAL-0272; C: BAL-0272-V004
- DJR-051-11; source 146–147; A: BAL-0272; C: BAL-0272-V004
- DJR-051-12; source 147; A: BAL-0255, BAL-0272; C: BAL-0255-V001, BAL-0272-V004
- DJR-051-13; source 147; A: BAL-0255; L: BAL-0255-V001; C: BAL-0255-V001
- DJR-051-14; source 147; A: BAL-0255; C: BAL-0255-V001
- DJR-051-24; source 148; A: BAL-0263; C: BAL-0263-V005, BAL-0263-V006
- DJR-051-25; source 148; A: BAL-0263; C: BAL-0263-V005, BAL-0263-V006
- DJR-051-26; source 148; A: BAL-0263, BAL-0287; L: BAL-0263-V005; C: BAL-0263-V005, BAL-0263-V006, BAL-0287-V002
- DJR-051-27; source 148; A: BAL-0263, BAL-0287; L: BAL-0287-V002; C: BAL-0263-V005, BAL-0263-V006, BAL-0287-V002; K: BAL-0287-V002
- DJR-051-28; source 148; A: BAL-0287; C: BAL-0287-V002
- DJR-051-35; source 149; A: BAL-0285; C: BAL-0285-V011
- DJR-051-36; source 149; A: BAL-0285; L: BAL-0285-V011; C: BAL-0285-V011; K: BAL-0285-V011
- DJR-051-37; source 149; A: BAL-0285; C: BAL-0285-V011
- DJR-051-38; source 149–150; A: BAL-0285; C: BAL-0285-V011
- DJR-051-39; source 150; A: BAL-0285; C: BAL-0285-V011
- DJR-051-40; source 150; A: BAL-0285; L: BAL-0285-V011; C: BAL-0285-V011; K: BAL-0285-V011
- DJR-051-41; source 150; A: BAL-0285; C: BAL-0285-V011
- DJR-051-43; source 150; A: BAL-0257; L: BAL-0257-V005; C: BAL-0257-V005, BAL-0257-V013
- DJR-051-44; source 150; A: BAL-0257; C: BAL-0257-V005, BAL-0257-V013
- DJR-051-45; source 150–151; A: BAL-0257; C: BAL-0257-V005, BAL-0257-V013
- DJR-051-46; source 151; A: BAL-0257; C: BAL-0257-V005, BAL-0257-V013
- DJR-051-47; source 151; A: BAL-0257; C: BAL-0257-V005, BAL-0257-V013
- DJR-051-48; source 151; A: BAL-0257, BAL-0277, BAL-0287; L: BAL-0257-V013; C: BAL-0257-V005, BAL-0257-V013, BAL-0277-V007, BAL-0287-V005

- DJR-051-49; source 151; A: BAL-0263, BAL-0277, BAL-0287; L: BAL-0277-V007; C: BAL-0263-V005, BAL-0263-V006, BAL-0277-V007, BAL-0287-V005
- DJR-051-50; source 151; A: BAL-0263, BAL-0277, BAL-0287; L: BAL-0263-V006, BAL-0287-V005; C: BAL-0263-V005, BAL-0263-V006, BAL-0277-V007, BAL-0287-V005; K: BAL-0287-V005
- DJR-051-51; source 151; A: BAL-0263, BAL-0287; C: BAL-0263-V005, BAL-0263-V006, BAL-0287-V005
- DJR-051-52; source 151; A: BAL-0287; C: BAL-0287-V005
- DJR-052-01; source 152; A: BAL-0241; C: BAL-0241-V009, BAL-0241-V010
- DJR-052-02; source 152; A: BAL-0241; L: BAL-0241-V009; C: BAL-0241-V009, BAL-0241-V010
- DJR-052-03; source 152; A: BAL-0241; C: BAL-0241-V009, BAL-0241-V010
- DJR-052-04; source 152; A: BAL-0235, BAL-0241; C: BAL-0235-V001, BAL-0235-V021, BAL-0241-V009, BAL-0241-V010
- DJR-052-05; source 152; A: BAL-0235, BAL-0241; L: BAL-0235-V001, BAL-0235-V021; C: BAL-0235-V001, BAL-0235-V021, BAL-0241-V009, BAL-0241-V010; K: BAL-0235-V021
- DJR-052-06; source 152; A: BAL-0209, BAL-0235, BAL-0241; C: BAL-0209-V001, BAL-0235-V001, BAL-0235-V021, BAL-0241-V009, BAL-0241-V010
- DJR-052-07; source 152; A: BAL-0209, BAL-0235, BAL-0241; L: BAL-0209-V001; C: BAL-0235-V001, BAL-0235-V021, BAL-0241-V009, BAL-0241-V010
- DJR-052-08; source 152; A: BAL-0209, BAL-0241; L: BAL-0241-V010; C: BAL-0209-V001, BAL-0241-V009, BAL-0241-V010, BAL-0241-V011; K: BAL-0241-V010
- DJR-052-09; source 152–153; A: BAL-0241; L: BAL-0241-V011; C: BAL-0241-V009, BAL-0241-V010, BAL-0241-V011
- DJR-052-10; source 153; A: BAL-0241; C: BAL-0241-V009, BAL-0241-V010, BAL-0241-V011
- DJR-052-11; source 153; A: BAL-0241; C: BAL-0241-V009, BAL-0241-V010, BAL-0241-V011
- DJR-052-12; source 153; A: BAL-0241; C: BAL-0241-V009, BAL-0241-V010
- DJR-052-13; source 153; A: BAL-0241; C: BAL-0241-V009, BAL-0241-V010
- DJR-052-14; source 153; A: BAL-0241; C: BAL-0241-V009, BAL-0241-V010
- DJR-052-15; source 153; A: BAL-0241; C: BAL-0241-V009, BAL-0241-V010
- DJR-052-16; source 153; A: BAL-0241, BAL-0258; C: BAL-0241-V009, BAL-0241-V010, BAL-0258-V001
- DJR-052-17; source 153; A: BAL-0230, BAL-0258; C: BAL-0230-V018, BAL-0258-V001
- DJR-052-18; source 153–154; A: BAL-0230, BAL-0258; L: BAL-0230-V018, BAL-0258-V001; C: BAL-0230-V018, BAL-0258-V001; K: BAL-0230-V018
- DJR-052-19; source 154; A: BAL-0230, BAL-0258; C: BAL-0230-V018, BAL-0258-V001
- DJR-052-20; source 154; A: BAL-0230, BAL-0258, BAL-0289; C: BAL-0230-V018, BAL-0258-V001, BAL-0289-V004
- DJR-052-21; source 154; A: BAL-0230, BAL-0258, BAL-0289; C: BAL-0230-V008, BAL-0258-V001, BAL-0289-V004
- DJR-052-22; source 154; A: BAL-0230, BAL-0258, BAL-0289; L: BAL-0230-V008, BAL-0289-V004; C: BAL-0230-V008, BAL-0258-V001, BAL-0289-V004; K: BAL-0289-V004
- DJR-052-23; source 154; A: BAL-0230, BAL-0289; C: BAL-0230-V008, BAL-0289-V004
- DJR-052-24; source 154; A: BAL-0289; C: BAL-0289-V004
- DJR-052-25; source 154; A: BAL-0289; C: BAL-0289-V004
- DJR-052-28; source 154–155; A: BAL-0273; C: BAL-0273-V003
- DJR-052-29; source 155; A: BAL-0273; L: BAL-0273-V003; C: BAL-0273-V003

- DJR-052-30; source 155; A: BAL-0259, BAL-0273; C: BAL-0259-V025, BAL-0273-V003
- DJR-052-31; source 155; A: BAL-0259; L: BAL-0259-V025; C: BAL-0259-V025
- DJR-052-32; source 155; A: BAL-0259; C: BAL-0259-V025
- DJR-052-39; source 156; A: BAL-0258; C: BAL-0258-V002
- DJR-052-40; source 156; A: BAL-0212, BAL-0213, BAL-0258; L: BAL-0212-V008; C: BAL-0213-V001, BAL-0258-V002; K: BAL-0212-V008
- DJR-052-41; source 156; A: BAL-0213, BAL-0258; L: BAL-0213-V001, BAL-0258-V002; C: BAL-0258-V002; K: BAL-0213-V001
- DJR-052-42; source 156; A: BAL-0213, BAL-0258; C: BAL-0213-V001, BAL-0258-V002
- DJR-053-01; source 156; A: BAL-0258; L: BAL-0258-V016; C: BAL-0258-V002, BAL-0258-V007, BAL-0258-V016
- DJR-053-02; source 156; A: BAL-0258; C: BAL-0258-V002, BAL-0258-V007, BAL-0258-V016
- DJR-053-03; source 156; A: BAL-0258; L: BAL-0258-V007; C: BAL-0258-V002, BAL-0258-V007, BAL-0258-V016
- DJR-053-04; source 156–157; A: BAL-0241, BAL-0258; L: BAL-0241-V011; C: BAL-0241-V011, BAL-0241-V012, BAL-0258-V007; K: BAL-0241-V011
- DJR-053-05; source 157; A: BAL-0241, BAL-0258; L: BAL-0241-V012; C: BAL-0241-V011, BAL-0241-V012, BAL-0258-V007; K: BAL-0241-V012
- DJR-053-06; source 157; A: BAL-0241, BAL-0258; C: BAL-0241-V011, BAL-0241-V012, BAL-0258-V007
- DJR-053-07; source 157; A: BAL-0258; C: BAL-0258-V007
- DJR-053-08; source 157; A: BAL-0258; C: BAL-0258-V007
- DJR-053-09; source 157; A: BAL-0258; C: BAL-0258-V007
- DJR-053-10; source 157; A: BAL-0258; C: BAL-0258-V007
- DJR-053-11; source 157; A: BAL-0258; C: BAL-0258-V007
- DJR-053-12; source 157; A: BAL-0258; C: BAL-0258-V007
- DJR-053-13; source 157–158; A: BAL-0258; C: BAL-0258-V007
- DJR-053-15; source 158; A: BAL-0230, BAL-0280; C: BAL-0230-V011, BAL-0280-V009
- DJR-053-16; source 158; A: BAL-0230, BAL-0280; L: BAL-0230-V011, BAL-0280-V009; C: BAL-0230-V011, BAL-0280-V009; K: BAL-0230-V011, BAL-0280-V009
- DJR-053-17; source 158; A: BAL-0230, BAL-0280; C: BAL-0230-V011, BAL-0280-V009
- DJR-053-18; source 158; A: BAL-0280; C: BAL-0280-V009
- DJR-053-23; source 158; A: BAL-0261, BAL-0264; C: BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0264-V001
- DJR-053-24; source 158; A: BAL-0261, BAL-0264; C: BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0264-V001
- DJR-053-25; source 158; A: BAL-0258, BAL-0261, BAL-0264; C: BAL-0258-V005, BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0264-V001
- DJR-053-26; source 158–159; A: BAL-0258, BAL-0261, BAL-0264, BAL-0281; C: BAL-0258-V005, BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0264-V001, BAL-0281-V005
- DJR-053-27; source 159; A: BAL-0258, BAL-0261, BAL-0264, BAL-0281; L: BAL-0258-V005, BAL-0264-V001, BAL-0281-V005; C: BAL-0258-V005, BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0264-V001, BAL-0281-V005
- DJR-053-28; source 159; A: BAL-0258, BAL-0261, BAL-0264, BAL-0281; C: BAL-0258-V005, BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0264-V001, BAL-0281-V005

- DJR-053-29; source 159; A: BAL-0258, BAL-0261, BAL-0264, BAL-0281; C: BAL-0258-V005, BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0264-V001, BAL-0281-V005
- DJR-053-30; source 159; A: BAL-0254, BAL-0258, BAL-0261, BAL-0264, BAL-0281; C: BAL-0254-V001, BAL-0258-V005, BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0264-V001, BAL-0281-V005
- DJR-053-31; source 159; A: BAL-0254, BAL-0258, BAL-0261, BAL-0272, BAL-0281, BAL-0283; C: BAL-0254-V001, BAL-0258-V005, BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0272-V005, BAL-0272-V006, BAL-0281-V005, BAL-0283-V005
- DJR-053-32; source 159; A: BAL-0254, BAL-0258, BAL-0261, BAL-0272, BAL-0283; L: BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0272-V005, BAL-0272-V006, BAL-0283-V005; C: BAL-0254-V001, BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0272-V005, BAL-0272-V006, BAL-0283-V005; K: BAL-0283-V005
- DJR-053-33; source 159; A: BAL-0254, BAL-0258, BAL-0261, BAL-0272, BAL-0283; L: BAL-0254-V001; C: BAL-0254-V001, BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005, BAL-0272-V005, BAL-0272-V006, BAL-0283-V005
- DJR-053-34; source 159; A: BAL-0254, BAL-0258, BAL-0261; C: BAL-0254-V001, BAL-0261-V001, BAL-0261-V002, BAL-0261-V003, BAL-0261-V004, BAL-0261-V005
- DJR-053-35; source 159; A: BAL-0254, BAL-0258, BAL-0293; L: BAL-0254-V001; C: BAL-0254-V001, BAL-0293-V001
- DJR-053-36; source 159–160; A: BAL-0254, BAL-0258, BAL-0293; C: BAL-0254-V001, BAL-0293-V001
- DJR-053-37; source 160; A: BAL-0241, BAL-0254, BAL-0258, BAL-0293; L: BAL-0293-V001; C: BAL-0241-V039, BAL-0254-V001, BAL-0293-V001
- DJR-053-38; source 160; A: BAL-0241, BAL-0254, BAL-0258, BAL-0293; L: BAL-0241-V039; C: BAL-0241-V039, BAL-0254-V001, BAL-0293-V001
- DJR-053-39; source 160; A: BAL-0241, BAL-0254, BAL-0258; C: BAL-0241-V039, BAL-0254-V001, BAL-0258-V006
- DJR-053-40; source 160; A: BAL-0258; L: BAL-0258-V006; C: BAL-0258-V006
- DJR-053-41; source 160; A: BAL-0258; C: BAL-0258-V006
- DJR-053-42; source 160; A: BAL-0258; C: BAL-0258-V006
- DJR-053-43; source 160; A: BAL-0258; C: BAL-0258-V006
- DJR-053-44; source 160; A: BAL-0258
- DJR-053-45; source 160; A: BAL-0258
- DJR-053-46; source 160; A: BAL-0252, BAL-0258; C: BAL-0252-V001
- DJR-053-47; source 160; A: BAL-0226, BAL-0252, BAL-0258; L: BAL-0252-V001; C: BAL-0226-V002, BAL-0226-V003
- DJR-053-48; source 160; A: BAL-0226, BAL-0252, BAL-0258; C: BAL-0226-V002, BAL-0226-V003, BAL-0252-V001
- DJR-053-49; source 161; A: BAL-0226, BAL-0258; L: BAL-0226-V002, BAL-0226-V003; K: BAL-0226-V003
- DJR-053-50; source 161; A: BAL-0226, BAL-0258; C: BAL-0226-V002, BAL-0226-V003
- DJR-053-51; source 161; A: BAL-0258
- DJR-054-38; source 164; A: BAL-0274; C: BAL-0274-V001
- DJR-054-39; source 164; A: BAL-0274; C: BAL-0274-V001
- DJR-054-40; source 164; A: BAL-0274; L: BAL-0274-V001; C: BAL-0274-V001; K: BAL-0274-V001
- DJR-054-41; source 164; A: BAL-0274; C: BAL-0274-V001
- DJR-054-42; source 164; A: BAL-0274; C: BAL-0274-V001

- DJR-054-45; source 164; A: BAL-0236; C: BAL-0236-V019
- DJR-054-46; source 164–165; A: BAL-0236; C: BAL-0236-V019
- DJR-054-47; source 165; A: BAL-0236; L: BAL-0236-V019; C: BAL-0236-V019; K: BAL-0236-V019
- DJR-054-48; source 165; A: BAL-0236; C: BAL-0236-V019
- DJR-054-49; source 165; A: BAL-0236; C: BAL-0236-V019
- DJR-054-51; source 165; A: BAL-0233; C: BAL-0233-V008
- DJR-055-01; source 165; A: BAL-0233; L: BAL-0233-V008; K: BAL-0233-V008
- DJR-055-02; source 165; A: BAL-0233; C: BAL-0233-V008
- DJR-055-07; source 166; A: BAL-0225; C: BAL-0225-V001
- DJR-055-08; source 166; A: BAL-0225; L: BAL-0225-V001; K: BAL-0225-V001
- DJR-055-09; source 166; A: BAL-0225; C: BAL-0225-V001
- DJR-055-10; source 166; A: BAL-0234; C: BAL-0234-V046
- DJR-055-11; source 166; A: BAL-0234; L: BAL-0234-V046; C: BAL-0234-V046; K: BAL-0234-V046
- DJR-055-12; source 166; A: BAL-0234; C: BAL-0234-V046
- DJR-055-15; source 166; A: BAL-0247; C: BAL-0247-V004
- DJR-055-16; source 166; A: BAL-0247; L: BAL-0247-V004, BAL-0247-V005
- DJR-055-17; source 166; A: BAL-0247, BAL-0277; L: BAL-0277-V001; C: BAL-0247-V004, BAL-0247-V005, BAL-0277-V001, BAL-0277-V004
- DJR-055-18; source 166–167; A: BAL-0247, BAL-0277; C: BAL-0247-V004, BAL-0247-V005, BAL-0277-V001, BAL-0277-V004
- DJR-055-19; source 167; A: BAL-0247, BAL-0277; C: BAL-0247-V004, BAL-0277-V001, BAL-0277-V004
- DJR-055-20; source 167; A: BAL-0277; C: BAL-0277-V001, BAL-0277-V004
- DJR-055-21; source 167; A: BAL-0277; L: BAL-0277-V004; C: BAL-0277-V001, BAL-0277-V004
- DJR-055-22; source 167; A: BAL-0277; C: BAL-0277-V001, BAL-0277-V004
- DJR-055-23; source 167; A: BAL-0277; C: BAL-0277-V001, BAL-0277-V004
- DJR-055-30; source 167; A: BAL-0247; C: BAL-0247-V001
- DJR-055-31; source 167–168; A: BAL-0247; L: BAL-0247-V001
- DJR-055-32; source 168; A: BAL-0247; C: BAL-0247-V001
- DJR-055-33; source 168; A: BAL-0255; C: BAL-0255-V004
- DJR-055-34; source 168; A: BAL-0234, BAL-0255; L: BAL-0255-V004; C: BAL-0234-V001, BAL-0255-V004
- DJR-055-35; source 168; A: BAL-0234, BAL-0255, BAL-0274; C: BAL-0234-V001, BAL-0255-V004, BAL-0274-V010
- DJR-055-36; source 168; A: BAL-0212, BAL-0234, BAL-0274; L: BAL-0212-V001, BAL-0234-V001, BAL-0274-V010; C: BAL-0234-V001, BAL-0274-V010; K: BAL-0212-V001
- DJR-055-37; source 168; A: BAL-0212, BAL-0234, BAL-0274; C: BAL-0212-V001, BAL-0234-V001, BAL-0274-V010
- DJR-055-38; source 168; A: BAL-0212, BAL-0234, BAL-0274; C: BAL-0212-V001, BAL-0234-V001, BAL-0274-V010
- DJR-055-39; source 168; A: BAL-0212, BAL-0234, BAL-0274; C: BAL-0212-V001, BAL-0234-V001, BAL-0274-V010
- DJR-055-40; source 168; A: BAL-0212, BAL-0234, BAL-0274; C: BAL-0212-V001, BAL-0234-V001, BAL-0274-V010
- DJR-055-41; source 168; A: BAL-0212, BAL-0234, BAL-0274; C: BAL-0212-V001, BAL-0234-V001, BAL-0274-V010

- DJR-055-42; source 168; A: BAL-0212, BAL-0234, BAL-0274; C: BAL-0212-V001, BAL-0234-V001, BAL-0274-V010
- DJR-055-43; source 168–169; A: BAL-0212, BAL-0234, BAL-0242, BAL-0274; C: BAL-0212-V001, BAL-0234-V001, BAL-0242-V016, BAL-0242-V022, BAL-0274-V010
- DJR-055-44; source 169; A: BAL-0234, BAL-0242, BAL-0274; L: BAL-0242-V016, BAL-0242-V022; C: BAL-0234-V001, BAL-0242-V016, BAL-0242-V022, BAL-0274-V010; K: BAL-0242-V016
- DJR-055-45; source 169; A: BAL-0234, BAL-0242; L: BAL-0242-V016; C: BAL-0234-V001, BAL-0242-V016, BAL-0242-V022
- DJR-056-01; source 169; A: BAL-0234, BAL-0242, BAL-0289; L: BAL-0289-V008; C: BAL-0234-V001, BAL-0242-V016, BAL-0242-V022, BAL-0289-V008; K: BAL-0289-V008
- DJR-056-02; source 169; A: BAL-0234, BAL-0242, BAL-0289; C: BAL-0234-V001, BAL-0242-V016, BAL-0242-V022, BAL-0289-V008
- DJR-056-03; source 169; A: BAL-0289; C: BAL-0289-V008
- DJR-056-04; source 169; A: BAL-0289, BAL-0293; C: BAL-0289-V008, BAL-0293-V002
- DJR-056-05; source 169; A: BAL-0225, BAL-0289, BAL-0293; C: BAL-0225-V026, BAL-0289-V008, BAL-0293-V002
- DJR-056-06; source 169; A: BAL-0225, BAL-0293; L: BAL-0225-V026, BAL-0293-V002; C: BAL-0293-V002; K: BAL-0225-V026
- DJR-056-07; source 169; A: BAL-0225, BAL-0293; C: BAL-0225-V026, BAL-0293-V002
- DJR-056-08; source 169; A: BAL-0293; C: BAL-0293-V002
- DJR-056-09; source 169; A: BAL-0239; C: BAL-0239-V002
- DJR-056-10; source 169–170; A: BAL-0239; L: BAL-0239-V002; K: BAL-0239-V002
- DJR-056-11; source 170; A: BAL-0239; C: BAL-0239-V002
- DJR-056-20; source 170; A: BAL-0225; C: BAL-0225-V008
- DJR-056-21; source 170; A: BAL-0225, BAL-0255; L: BAL-0225-V008; C: BAL-0225-V008, BAL-0255-V005; K: BAL-0225-V008
- DJR-056-22; source 170; A: BAL-0225, BAL-0255; L: BAL-0225-V008, BAL-0255-V005; C: BAL-0225-V008, BAL-0255-V005
- DJR-056-23; source 171; A: BAL-0225, BAL-0255; C: BAL-0225-V008, BAL-0255-V005
- DJR-056-25; source 171; A: BAL-0286; C: BAL-0286-V005
- DJR-056-26; source 171; A: BAL-0286; L: BAL-0286-V005; C: BAL-0286-V005; K: BAL-0286-V005
- DJR-056-27; source 171; A: BAL-0286; C: BAL-0286-V005
- DJR-056-32; source 171–172; A: BAL-0215; C: BAL-0215-V009
- DJR-056-33; source 172; A: BAL-0215; L: BAL-0215-V009
- DJR-056-34; source 172; A: BAL-0215; C: BAL-0215-V009
- DJR-056-56; source 173; A: BAL-0227; C: BAL-0227-V004
- DJR-056-57; source 173; A: BAL-0227; C: BAL-0227-V004
- DJR-056-58; source 173–174; A: BAL-0227; L: BAL-0227-V004
- DJR-056-59; source 174; A: BAL-0227; C: BAL-0227-V004
- DJR-057-01; source 174; A: BAL-0227; C: BAL-0227-V004
- DJR-057-02; source 174; A: BAL-0218; L: BAL-0218-V001; K: BAL-0218-V001
- DJR-057-03; source 174; A: BAL-0218; C: BAL-0218-V001
- DJR-057-05; source 174; A: BAL-0227; C: BAL-0227-V005
- DJR-057-06; source 174; A: BAL-0227; L: BAL-0227-V005; K: BAL-0227-V005
- DJR-057-07; source 174; A: BAL-0227; C: BAL-0227-V005
- DJR-057-10; source 174–175; C: BAL-0218-V001
- DJR-057-11; source 175; A: BAL-0218, BAL-0220; L: BAL-0218-V001, BAL-0220-V007, BAL-0220-V008
- DJR-057-12; source 175; C: BAL-0218-V001

- DJR-057-18; source 175; A: BAL-0240; C: BAL-0240-V008
- DJR-057-19; source 175; A: BAL-0240; L: BAL-0240-V008; K: BAL-0240-V008
- DJR-057-20; source 175; A: BAL-0240; C: BAL-0240-V008
- DJR-057-41; source 177; A: BAL-0218; L: BAL-0218-V002; K: BAL-0218-V002
- DJR-057-42; source 177; A: BAL-0218, BAL-0231; C: BAL-0218-V002, BAL-0231-V005
- DJR-057-43; source 177; A: BAL-0231; L: BAL-0231-V005; K: BAL-0231-V005
- DJR-057-44; source 177; A: BAL-0231; C: BAL-0231-V005
- DJR-057-46; source 178; A: BAL-0285; C: BAL-0285-V002
- DJR-057-47; source 178; A: BAL-0285; C: BAL-0285-V002
- DJR-057-48; source 178; A: BAL-0285; L: BAL-0285-V002; C: BAL-0285-V002; K: BAL-0285-V002
- DJR-057-49; source 178; A: BAL-0285; C: BAL-0285-V002
- DJR-058-01; source 178; A: BAL-0247, BAL-0293; C: BAL-0247-V006, BAL-0293-V016
- DJR-058-02; source 178; A: BAL-0247, BAL-0293; C: BAL-0247-V006, BAL-0293-V016
- DJR-058-03; source 178; A: BAL-0247, BAL-0293; L: BAL-0247-V006, BAL-0293-V016; C: BAL-0293-V016
- DJR-058-04; source 179; A: BAL-0293; C: BAL-0293-V016
- DJR-058-14; source 180; A: BAL-0245; C: BAL-0245-V008
- DJR-058-15; source 180; A: BAL-0245; L: BAL-0245-V008
- DJR-058-16; source 180; A: BAL-0245; C: BAL-0245-V008
- DJR-058-22; source 180; A: BAL-0240; C: BAL-0240-V002
- DJR-058-23; source 180–181; A: BAL-0240; L: BAL-0240-V002; C: BAL-0240-V001
- DJR-058-24; source 181; A: BAL-0240; C: BAL-0240-V001, BAL-0240-V002
- DJR-058-25; source 181; A: BAL-0240; C: BAL-0240-V001, BAL-0240-V002
- DJR-058-26; source 181; A: BAL-0240; C: BAL-0240-V001, BAL-0240-V002
- DJR-058-27; source 181; A: BAL-0240; C: BAL-0240-V001, BAL-0240-V002
- DJR-058-29; source 181; A: BAL-0225; C: BAL-0225-V007
- DJR-058-30; source 181; A: BAL-0225; L: BAL-0225-V007
- DJR-058-31; source 181; A: BAL-0225; C: BAL-0225-V007
- DJR-058-34; source 182; A: BAL-0254; C: BAL-0254-V001
- DJR-058-35; source 182; A: BAL-0254; L: BAL-0254-V001; C: BAL-0254-V001
- DJR-058-36; source 182; A: BAL-0254; C: BAL-0254-V001
- DJR-058-40; source 182; A: BAL-0246; C: BAL-0246-V008
- DJR-058-41; source 182; A: BAL-0246; L: BAL-0246-V008
- DJR-058-42; source 182; A: BAL-0246; C: BAL-0246-V008
- DJR-058-50; source 183; A: BAL-0240; C: BAL-0240-V001, BAL-0240-V002
- DJR-058-51; source 183; A: BAL-0240; C: BAL-0240-V001, BAL-0240-V002
- DJR-059-01; source 183; A: BAL-0240; L: BAL-0240-V001, BAL-0240-V002
- DJR-059-02; source 183; A: BAL-0240; C: BAL-0240-V001, BAL-0240-V002
- DJR-059-03; source 183–184; A: BAL-0240; C: BAL-0240-V001, BAL-0240-V002
- DJR-059-05; source 184; A: B3C-0095; C: B3C-0095-V002
- DJR-059-06; source 184; A: B3C-0095; L: B3C-0095-V002; K: B3C-0095-V002
- DJR-059-07; source 184; A: B3C-0095; C: B3C-0095-V002
- DJR-059-10; source 184; A: BAL-0254; L: BAL-0254-V001; C: BAL-0254-V002
- DJR-059-11; source 184; A: BAL-0254; C: BAL-0254-V001, BAL-0254-V002
- DJR-059-12; source 184–185; A: BAL-0254; C: BAL-0254-V001, BAL-0254-V002
- DJR-059-13; source 185; A: BAL-0254; L: BAL-0254-V002; C: BAL-0254-V001
- DJR-059-14; source 185; A: BAL-0229; C: BAL-0229-V001
- DJR-059-15; source 185; A: BAL-0229; L: BAL-0229-V001
- DJR-059-16; source 185; A: BAL-0229; C: BAL-0229-V001
- DJR-059-18; source 185; A: BAL-0245; C: BAL-0245-V009

- DJR-059-19; source 185; A: BAL-0245; L: BAL-0245-V009
- DJR-059-20; source 185; A: BAL-0245; C: BAL-0245-V009
- DJR-059-23; source 185; A: BAL-0229; C: BAL-0229-V002
- DJR-059-24; source 185–186; A: BAL-0229; L: BAL-0229-V002; K: BAL-0229-V002
- DJR-059-25; source 186; A: BAL-0229; C: BAL-0229-V002
- DJR-059-31; source 186–187; A: BAL-0222; C: BAL-0222-V005
- DJR-059-32; source 187; A: BAL-0222, BAL-0247; L: BAL-0222-V005; C: BAL-0247-V008; K: BAL-0222-V005
- DJR-059-33; source 187; A: BAL-0222, BAL-0247; L: BAL-0247-V008; C: BAL-0222-V005
- DJR-059-34; source 187; A: BAL-0247; C: BAL-0247-V008
- DJR-059-35; source 187; A: BAL-0273; C: BAL-0273-V006
- DJR-059-36; source 187; A: BAL-0273; L: BAL-0273-V006; C: BAL-0273-V006
- DJR-059-37; source 187; A: BAL-0257, BAL-0273, BAL-0280; C: BAL-0257-V001, BAL-0257-V003, BAL-0257-V004, BAL-0257-V005, BAL-0257-V017, BAL-0273-V006, BAL-0280-V007
- DJR-059-38; source 187–188; A: BAL-0257, BAL-0280; L: BAL-0257-V001, BAL-0257-V003, BAL-0257-V017; C: BAL-0257-V001, BAL-0257-V003, BAL-0257-V004, BAL-0257-V005, BAL-0257-V017, BAL-0280-V007
- DJR-059-39; source 188; A: BAL-0257, BAL-0280; L: BAL-0257-V004, BAL-0257-V005, BAL-0280-V007; C: BAL-0257-V001, BAL-0257-V003, BAL-0257-V004, BAL-0257-V005, BAL-0257-V017, BAL-0280-V007
- DJR-059-40; source 188; A: BAL-0229, BAL-0257, BAL-0280; C: BAL-0229-V002, BAL-0257-V001, BAL-0257-V003, BAL-0257-V004, BAL-0257-V005, BAL-0257-V017, BAL-0280-V007
- DJR-059-41; source 188; A: BAL-0229, BAL-0280; L: BAL-0229-V002; C: BAL-0280-V007
- DJR-059-42; source 188; A: BAL-0229; C: BAL-0229-V002
- DJR-059-46; source 188; A: BAL-0246; C: BAL-0246-V017
- DJR-059-47; source 188; A: BAL-0246; L: BAL-0246-V017
- DJR-059-48; source 188; A: BAL-0246; C: BAL-0246-V017
- DJR-059-51; source 190; A: BAL-0240; C: BAL-0240-V003
- DJR-059-52; source 190; A: BAL-0240; C: BAL-0240-V003
- DJR-059-53; source 190; A: BAL-0240; L: BAL-0240-V003; K: BAL-0240-V003
- DJR-060-01; source 190 [first occurrence]; A: BAL-0240; C: BAL-0240-V003
- DJR-060-02; source 190 [first occurrence]; A: BAL-0240; C: BAL-0240-V003
- DJR-060-12; source 190 [second occurrence]; A: BAL-0257; C: BAL-0257-V004
- DJR-060-13; source 190 [second occurrence]–191; A: BAL-0257; L: BAL-0257-V004; C: BAL-0257-V004
- DJR-060-14; source 191; A: BAL-0257; C: BAL-0257-V004
- DJR-060-25; source 192; A: BAL-0252; C: BAL-0252-V002
- DJR-060-26; source 192; A: BAL-0252; L: BAL-0252-V002
- DJR-060-27; source 192–193; A: BAL-0252; C: BAL-0252-V002
- DJR-060-29; source 193; A: BAL-0249; C: BAL-0249-V006
- DJR-060-30; source 193; A: BAL-0249; L: BAL-0249-V006
- DJR-060-31; source 193; A: BAL-0249; C: BAL-0249-V006
- DJR-060-32; source 193; A: BAL-0225; C: BAL-0225-V007
- DJR-060-33; source 193; A: BAL-0225; L: BAL-0225-V007
- DJR-060-34; source 193; A: BAL-0225; C: BAL-0225-V007
- DJR-061-01; source 194; A: BAL-0273, BAL-0274, BAL-0280; C: BAL-0273-V003, BAL-0274-V007, BAL-0280-V011

- DJR-061-02; source 194; A: BAL-0244, BAL-0245, BAL-0273, BAL-0274, BAL-0280; C: BAL-0244-V008, BAL-0245-V001, BAL-0273-V003, BAL-0274-V007, BAL-0280-V011
- DJR-061-03; source 194; A: BAL-0244, BAL-0245, BAL-0273, BAL-0274, BAL-0280; L: BAL-0244-V008, BAL-0273-V003, BAL-0274-V007, BAL-0280-V011; C: BAL-0245-V001, BAL-0273-V003, BAL-0274-V007, BAL-0280-V011
- DJR-061-04; source 194; A: BAL-0244, BAL-0245, BAL-0273, BAL-0274, BAL-0280; L: BAL-0245-V001; C: BAL-0244-V008, BAL-0273-V003, BAL-0274-V007, BAL-0280-V011
- DJR-061-05; source 194; A: BAL-0273, BAL-0274; C: BAL-0273-V003, BAL-0274-V007
- DJR-061-06; source 194–195; A: BAL-0266; C: BAL-0266-V006
- DJR-061-07; source 195; A: BAL-0228, BAL-0266; L: BAL-0266-V006; C: BAL-0228-V006, BAL-0266-V006
- DJR-061-08; source 195; A: BAL-0228, BAL-0266; L: BAL-0228-V006; C: BAL-0266-V006
- DJR-061-09; source 195; A: BAL-0228, BAL-0266; C: BAL-0228-V006, BAL-0266-V006
- DJR-061-27; source 197; A: BAL-0219; C: BAL-0219-V002
- DJR-061-28; source 197; A: BAL-0219; L: BAL-0219-V002
- DJR-061-29; source 197; A: BAL-0219, BAL-0247, BAL-0274; C: BAL-0219-V002, BAL-0247-V006, BAL-0274-V002
- DJR-061-30; source 197–198; A: BAL-0247, BAL-0274; L: BAL-0247-V006, BAL-0274-V002; C: BAL-0274-V002; K: BAL-0274-V002
- DJR-062-01; source 198; A: BAL-0247; C: BAL-0247-V006, BAL-0274-V002
- DJR-062-11; source 199; A: BAL-0218, BAL-0252; L: BAL-0218-V009; C: BAL-0252-V001
- DJR-062-12; source 199; A: BAL-0218, BAL-0224, BAL-0231, BAL-0252; L: BAL-0252-V001; C: BAL-0218-V009, BAL-0224-V001, BAL-0231-V023, BAL-0252-V001
- DJR-062-13; source 199; A: BAL-0224, BAL-0231, BAL-0252; L: BAL-0224-V001, BAL-0231-V023; C: BAL-0231-V023, BAL-0252-V001; K: BAL-0224-V001, BAL-0231-V023
- DJR-062-14; source 199–200; A: BAL-0224, BAL-0231; L: BAL-0231-V023; C: BAL-0224-V001, BAL-0231-V023; K: BAL-0231-V023
- DJR-062-15; source 200; A: BAL-0224, BAL-0231; C: BAL-0224-V001, BAL-0231-V023
- DJR-062-20; source 200–201; A: BAL-0271; C: BAL-0271-V008
- DJR-062-21; source 201; A: BAL-0271; L: BAL-0271-V008; C: BAL-0271-V008
- DJR-062-22; source 201; A: BAL-0271; C: BAL-0271-V008
- DJR-062-24; source 201; A: BAL-0287; C: BAL-0287-V010
- DJR-062-25; source 201; A: BAL-0256, BAL-0287; C: BAL-0256-V004, BAL-0287-V010
- DJR-062-26; source 201; A: BAL-0256, BAL-0287; L: BAL-0256-V004, BAL-0287-V010; C: BAL-0256-V004, BAL-0287-V010; K: BAL-0287-V010
- DJR-062-27; source 202; A: BAL-0256, BAL-0257, BAL-0287; C: BAL-0256-V004, BAL-0257-V001, BAL-0257-V010, BAL-0287-V010
- DJR-062-28; source 202; A: BAL-0218, BAL-0257, BAL-0287; C: BAL-0218-V010, BAL-0257-V001, BAL-0257-V010, BAL-0287-V010
- DJR-062-29; source 202; A: BAL-0218, BAL-0257; C: BAL-0218-V010, BAL-0257-V001, BAL-0257-V010
- DJR-062-30; source 202; A: BAL-0218, BAL-0257; L: BAL-0218-V010; C: BAL-0257-V001, BAL-0257-V010
- DJR-062-31; source 202; A: BAL-0218, BAL-0233, BAL-0257; C: BAL-0218-V010, BAL-0233-V005, BAL-0257-V001, BAL-0257-V010
- DJR-062-32; source 202; A: BAL-0218, BAL-0233, BAL-0257; L: BAL-0233-V005; C: BAL-0218-V003, BAL-0218-V004, BAL-0218-V010, BAL-0257-V001, BAL-0257-V010; K: BAL-0233-V005

- DJR-063-01; source 202–203; A: BAL-0218, BAL-0233, BAL-0257; L: BAL-0218-V003, BAL-0218-V004; C: BAL-0233-V005, BAL-0257-V001, BAL-0257-V010
- DJR-063-02; source 203; A: BAL-0218, BAL-0257; L: BAL-0257-V001, BAL-0257-V010; C: BAL-0218-V003, BAL-0257-V001, BAL-0257-V010
- DJR-063-03; source 203; A: BAL-0257; C: BAL-0257-V001, BAL-0257-V010
- DJR-063-06; source 203–204; A: BAL-0235; C: BAL-0235-V001, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024
- DJR-063-07; source 204; A: BAL-0235; C: BAL-0235-V001, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024
- DJR-063-08; source 204; A: BAL-0235, BAL-0255; C: BAL-0235-V001, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024, BAL-0255-V001
- DJR-063-09; source 204; A: BAL-0235, BAL-0255; L: BAL-0235-V006, BAL-0255-V001; C: BAL-0235-V001, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024, BAL-0255-V001; K: BAL-0235-V006
- DJR-063-10; source 204; A: BAL-0235, BAL-0255; C: BAL-0235-V001, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024, BAL-0255-V001
- DJR-063-11; source 204; A: BAL-0235, BAL-0236, BAL-0291; L: BAL-0235-V001, BAL-0235-V008, BAL-0235-V011; C: BAL-0235-V001, BAL-0235-V004, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024, BAL-0291-V001, BAL-0291-V009, BAL-0291-V010
- DJR-063-12; source 204; A: BAL-0235, BAL-0236, BAL-0291; L: BAL-0235-V014, BAL-0291-V009; C: BAL-0235-V001, BAL-0235-V004, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024, BAL-0291-V001, BAL-0291-V009, BAL-0291-V010
- DJR-063-13; source 204–205; A: BAL-0235, BAL-0236, BAL-0263, BAL-0291; L: BAL-0235-V005, BAL-0235-V015, BAL-0291-V001; C: BAL-0235-V001, BAL-0235-V004, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024, BAL-0263-V004, BAL-0291-V001, BAL-0291-V009, BAL-0291-V010
- DJR-063-14; source 205; A: BAL-0214, BAL-0219, BAL-0235, BAL-0236, BAL-0263, BAL-0291; C: BAL-0214-V003, BAL-0219-V003, BAL-0235-V001, BAL-0235-V004, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024, BAL-0263-V004, BAL-0291-V001, BAL-0291-V009, BAL-0291-V010
- DJR-063-15; source 205; A: BAL-0214, BAL-0219, BAL-0235, BAL-0236, BAL-0263, BAL-0291; L: BAL-0214-V003, BAL-0214-V004, BAL-0219-V003, BAL-0235-V004, BAL-0235-V024, BAL-0263-V004, BAL-0291-V010; C: BAL-0235-V001, BAL-0235-V004, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024, BAL-0263-V004, BAL-0291-V001, BAL-0291-V009, BAL-0291-V010; K: BAL-0235-V004, BAL-0235-V024, BAL-0291-V010
- DJR-063-16; source 205; A: BAL-0214, BAL-0219, BAL-0235, BAL-0236, BAL-0263, BAL-0291; C: BAL-0214-V003, BAL-0219-V003, BAL-0235-V001, BAL-0235-V004, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011, BAL-0235-V014, BAL-0235-V015, BAL-0235-V024, BAL-0263-V004, BAL-0291-V001, BAL-0291-V009, BAL-0291-V010
- DJR-063-17; source 205; A: BAL-0235, BAL-0263, BAL-0291; C: BAL-0235-V001, BAL-0235-V004, BAL-0235-V005, BAL-0235-V006, BAL-0235-V008, BAL-0235-V011,

BAL-0235-V014, BAL-0235-V015, BAL-0235-V024, BAL-0263-V004, BAL-0291-V001, BAL-0291-V009, BAL-0291-V010

- DJR-063-24; source 206; A: BAL-0240; C: BAL-0240-V009
- DJR-063-25; source 206; A: BAL-0240; C: BAL-0240-V009
- DJR-063-26; source 206; A: BAL-0240; L: BAL-0240-V009
- DJR-064-01; source 206–207; A: BAL-0240; C: BAL-0240-V009
- DJR-064-02; source 207; A: BAL-0231, BAL-0273; C: BAL-0231-V002, BAL-0231-V007, BAL-0273-V006
- DJR-064-03; source 207; A: BAL-0231, BAL-0273; L: BAL-0231-V002, BAL-0231-V007, BAL-0273-V006; C: BAL-0273-V006; K: BAL-0231-V007, BAL-0273-V006
- DJR-064-04; source 207; A: BAL-0231, BAL-0273; C: BAL-0231-V002, BAL-0231-V007, BAL-0273-V006
- DJR-064-11; source 208; A: BAL-0257; C: BAL-0257-V003, BAL-0257-V005, BAL-0257-V006, BAL-0257-V007, BAL-0257-V008
- DJR-064-12; source 208; A: BAL-0257; L: BAL-0257-V003, BAL-0257-V006; C: BAL-0257-V003, BAL-0257-V005, BAL-0257-V006, BAL-0257-V007, BAL-0257-V008
- DJR-064-13; source 208–209; A: BAL-0257; L: BAL-0257-V007, BAL-0257-V008; C: BAL-0257-V003, BAL-0257-V005, BAL-0257-V006, BAL-0257-V007, BAL-0257-V008
- DJR-064-14; source 209; A: BAL-0257; L: BAL-0257-V005; C: BAL-0257-V003, BAL-0257-V005, BAL-0257-V006, BAL-0257-V007, BAL-0257-V008
- DJR-064-15; source 209; A: BAL-0257; C: BAL-0257-V005, BAL-0257-V006, BAL-0257-V007, BAL-0257-V008
- DJR-064-18; source 209; A: BAL-0225; L: BAL-0225-V005; C: BAL-0225-V006
- DJR-064-19; source 209–210; A: BAL-0225; L: BAL-0225-V006; C: BAL-0225-V005
- DJR-064-20; source 210; A: BAL-0225; C: BAL-0225-V005, BAL-0225-V006
- DJR-064-25; source 210; A: BAL-0225; C: BAL-0225-V003
- DJR-064-26; source 210; A: BAL-0225; C: BAL-0225-V003, BAL-0225-V011
- DJR-064-27; source 210–211; A: BAL-0222, BAL-0225, BAL-0285; L: BAL-0225-V011; C: BAL-0222-V006, BAL-0225-V003, BAL-0225-V004, BAL-0225-V006, BAL-0285-V006
- DJR-064-28; source 211; A: BAL-0222, BAL-0225, BAL-0285; L: BAL-0222-V006, BAL-0225-V003, BAL-0225-V004, BAL-0225-V006, BAL-0285-V006; C: BAL-0225-V002, BAL-0225-V011, BAL-0285-V006; K: BAL-0225-V004, BAL-0285-V006
- DJR-064-29; source 211; A: BAL-0222, BAL-0225, BAL-0272, BAL-0285; L: BAL-0225-V002; C: BAL-0222-V006, BAL-0225-V003, BAL-0225-V004, BAL-0225-V006, BAL-0225-V011, BAL-0272-V004, BAL-0285-V006
- DJR-064-30; source 211; A: BAL-0225, BAL-0272, BAL-0285; L: BAL-0272-V004; C: BAL-0225-V002, BAL-0225-V003, BAL-0272-V004, BAL-0285-V006
- DJR-065-01; source 211; A: BAL-0272; C: BAL-0272-V004
- DJR-065-11; source 213; A: BAL-0220; C: BAL-0220-V016
- DJR-065-12; source 213; A: BAL-0220, BAL-0254; L: BAL-0220-V016; C: BAL-0254-V001
- DJR-065-13; source 213; A: BAL-0220, BAL-0254; L: BAL-0254-V001; C: BAL-0220-V016, BAL-0254-V001
- DJR-065-14; source 213; A: BAL-0254; C: BAL-0254-V001
- DJR-065-15; source 214; A: BAL-0254; C: BAL-0254-V001
- DJR-065-16; source 214; A: BAL-0254; C: BAL-0254-V001
- DJR-066-01; source 215; A: BAL-0241, BAL-0254, BAL-0266, BAL-0274; L: BAL-0274-V003; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002, BAL-0274-V003; K: BAL-0274-V003
- DJR-066-02; source 215–216; A: BAL-0241, BAL-0254, BAL-0266, BAL-0274; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002, BAL-0274-V003

- DJR-066-03; source 216; A: BAL-0241, BAL-0254, BAL-0266, BAL-0274; L: BAL-0254-V001, BAL-0254-V002; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002, BAL-0266-V002, BAL-0274-V003
- DJR-066-04; source 216; A: BAL-0241, BAL-0254, BAL-0266; L: BAL-0241-V020; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002; K: BAL-0241-V020
- DJR-066-05; source 216; A: BAL-0241, BAL-0254; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002
- DJR-066-06; source 216; A: BAL-0241, BAL-0252, BAL-0254; C: BAL-0241-V020, BAL-0252-V003, BAL-0254-V001, BAL-0254-V002
- DJR-066-07; source 216; A: BAL-0241, BAL-0252, BAL-0254; L: BAL-0252-V003; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002
- DJR-066-08; source 216–217; A: BAL-0241, BAL-0252, BAL-0254; C: BAL-0241-V020, BAL-0252-V003, BAL-0254-V001, BAL-0254-V002
- DJR-066-09; source 217; A: BAL-0241, BAL-0252, BAL-0254; C: BAL-0241-V020, BAL-0252-V003, BAL-0254-V001, BAL-0254-V002
- DJR-066-10; source 217; A: BAL-0241, BAL-0252, BAL-0254, BAL-0292; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002, BAL-0292-V001
- DJR-066-11; source 217; A: BAL-0241, BAL-0252, BAL-0254, BAL-0292; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002, BAL-0292-V001
- DJR-066-12; source 217; A: BAL-0241, BAL-0252, BAL-0254, BAL-0292; L: BAL-0292-V001; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002, BAL-0292-V001
- DJR-066-13; source 217; A: BAL-0241, BAL-0252, BAL-0254, BAL-0292; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002, BAL-0292-V001
- DJR-066-14; source 217; A: BAL-0241, BAL-0252, BAL-0254, BAL-0292; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002, BAL-0292-V001
- DJR-066-15; source 217–454; A: BAL-0241, BAL-0252, BAL-0254, BAL-0266, BAL-0292; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002, BAL-0254-V003, BAL-0292-V001
- DJR-066-16; source 454; A: BAL-0241, BAL-0252, BAL-0254, BAL-0266, BAL-0292; C: BAL-0241-V020, BAL-0254-V001, BAL-0254-V002, BAL-0254-V003, BAL-0292-V001
- DJR-066-17; source 454; A: BAL-0241, BAL-0252, BAL-0254, BAL-0266, BAL-0292; L: BAL-0254-V003; C: BAL-0241-V020, BAL-0252-V003, BAL-0254-V001, BAL-0254-V002, BAL-0254-V003, BAL-0266-V002, BAL-0266-V007, BAL-0292-V001
- DJR-066-18; source 454; A: BAL-0241, BAL-0252, BAL-0254, BAL-0266, BAL-0292; C: BAL-0241-V020, BAL-0252-V003, BAL-0254-V001, BAL-0254-V002, BAL-0254-V003, BAL-0266-V002, BAL-0266-V007, BAL-0292-V001
- DJR-066-19; source 454; A: BAL-0241, BAL-0252, BAL-0254, BAL-0266, BAL-0292; C: BAL-0241-V020, BAL-0252-V003, BAL-0254-V001, BAL-0254-V002, BAL-0254-V003, BAL-0266-V002, BAL-0266-V007, BAL-0292-V001
- DJR-066-20; source 454; A: BAL-0241, BAL-0252, BAL-0254, BAL-0266, BAL-0274, BAL-0292; L: BAL-0266-V007; C: BAL-0241-V020, BAL-0252-V003, BAL-0254-V001, BAL-0254-V002, BAL-0254-V003, BAL-0266-V002, BAL-0266-V007, BAL-0266-V008, BAL-0274-V003, BAL-0292-V001
- DJR-066-21; source 454; A: BAL-0241, BAL-0252, BAL-0254, BAL-0266, BAL-0274, BAL-0292; L: BAL-0254-V001, BAL-0266-V008; C: BAL-0241-V020, BAL-0252-V003, BAL-0254-V001, BAL-0254-V002, BAL-0254-V003, BAL-0266-V002, BAL-0266-V007, BAL-0266-V008, BAL-0274-V003, BAL-0292-V001
- DJR-066-22; source 454; A: BAL-0241, BAL-0252, BAL-0254, BAL-0266, BAL-0274, BAL-0292; C: BAL-0241-V020, BAL-0252-V003, BAL-0254-V001, BAL-0254-V002, BAL-0254-V003, BAL-0266-V002, BAL-0266-V007, BAL-0266-V008, BAL-0274-V003, BAL-0292-V001

- DJR-066-23; source 454; A: BAL-0292; C: BAL-0292-V001

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- DJR-067-03; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0230; C: BAL-0230-V006
- DJR-067-04; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0230; L: BAL-0230-V006; C: BAL-0230-V006
- DJR-067-05; source unnumbered Second Partition synopsis, scan p. 323; A: BAL-0230; C: BAL-0230-V006
- DJR-067-33; source 216; PDF327; A: BAL-0294; C: BAL-0294-V023
- DJR-067-34; source 216; A: BAL-0294; C: BAL-0294-V023
- DJR-067-35; source 216; A: BAL-0294; L: BAL-0294-V023; C: BAL-0294-V023; K: BAL-0294-V023
- DJR-067-36; source 216; A: BAL-0294; C: BAL-0294-V023
- DJR-067-37; source 216–220; PDF327–328; A: BAL-0294; C: BAL-0294-V023
- DJR-067-38; source 220; A: BAL-0294; C: BAL-0294-V023
- DJR-067-39; source 220; A: BAL-0294; C: BAL-0294-V023
- DJR-067-40; source 220; A: BAL-0220, BAL-0294; C: BAL-0220-V019, BAL-0294-V023
- DJR-067-41; source 220; A: BAL-0220, BAL-0294; L: BAL-0220-V019; C: BAL-0294-V023
- DJR-067-42; source 220; A: BAL-0220, BAL-0294; C: BAL-0220-V019, BAL-0294-V023
- DJR-067-43; source 220; A: BAL-0294; C: BAL-0294-V023
- DJR-067-44; source 220–221; PDF328–329; A: BAL-0294; C: BAL-0294-V023
- DJR-067-45; source 221; A: BAL-0294; C: BAL-0294-V023
- DJR-067-46; source 221; A: BAL-0294; C: BAL-0294-V023
- DJR-067-47; source 221; A: BAL-0294; C: BAL-0294-V023
- DJR-067-48; source 221; A: BAL-0294; C: BAL-0294-V023
- DJR-067-49; source 221; A: BAL-0294; C: BAL-0294-V023
- DJR-067-50; source 221; A: BAL-0294; C: BAL-0294-V023
- DJR-067-51; source 221; A: BAL-0294; C: BAL-0294-V023
- DJR-067-52; source 221; A: BAL-0294; C: BAL-0294-V023
- DJR-067-53; source 221; A: BAL-0294; C: BAL-0294-V023
- DJR-068-01; source 222; A: BAL-0294; C: BAL-0294-V023
- DJR-068-02; source 222; A: BAL-0294; C: BAL-0294-V023
- DJR-068-03; source 222; A: BAL-0294; C: BAL-0294-V023
- DJR-068-04; source 222; A: BAL-0294; C: BAL-0294-V023
- DJR-068-05; source 222; A: BAL-0294; C: BAL-0294-V023
- DJR-068-06; source 222; A: BAL-0294; C: BAL-0294-V023
- DJR-068-07; source 222; A: BAL-0294; C: BAL-0294-V023
- DJR-068-08; source 222; A: BAL-0294; C: BAL-0294-V023
- DJR-068-11; source 222–223; A: BAL-0291; C: BAL-0291-V004
- DJR-068-12; source 223; A: BAL-0291; C: BAL-0291-V004
- DJR-068-13; source 223; A: BAL-0291; L: BAL-0291-V004; C: BAL-0291-V004; K: BAL-0291-V004
- DJR-068-14; source 223; A: BAL-0291; C: BAL-0291-V004
- DJR-068-15; source 223; A: BAL-0291; C: BAL-0291-V004
- DJR-068-25; source 224; A: BAL-0241, BAL-0259, BAL-0296; C: BAL-0241-V033, BAL-0259-V027, BAL-0296-V023
- DJR-068-26; source 224; A: BAL-0241, BAL-0259, BAL-0296; L: BAL-0241-V033, BAL-0259-V027; C: BAL-0241-V033, BAL-0259-V027, BAL-0296-V023

- DJR-068-27; source 224; A: BAL-0241, BAL-0259, BAL-0296; L: BAL-0296-V023; C: BAL-0241-V033, BAL-0259-V027, BAL-0296-V023
- DJR-068-28; source 224; A: BAL-0296; C: BAL-0296-V023
- DJR-068-29; source 224; A: BAL-0296; C: BAL-0296-V023
- DJR-068-34; source 225; A: BAL-0272; C: BAL-0272-V012
- DJR-068-35; source 225; A: BAL-0272; L: BAL-0272-V012; C: BAL-0272-V012
- DJR-068-36; source 225; A: BAL-0272; C: BAL-0272-V012
- DJR-068-37; source 225; A: BAL-0230, BAL-0272; C: BAL-0230-V026, BAL-0272-V012
- DJR-068-38; source 225; A: BAL-0230, BAL-0272; L: BAL-0230-V026, BAL-0272-V012; C: BAL-0230-V026, BAL-0272-V012; K: BAL-0230-V026
- DJR-068-39; source 225; A: BAL-0230, BAL-0272; C: BAL-0230-V026, BAL-0272-V012
- DJR-068-40; source 225–226; A: BAL-0230, BAL-0272; C: BAL-0230-V026, BAL-0272-V012
- DJR-068-41; source 226; A: BAL-0230; C: BAL-0230-V026
- DJR-069-07; source 226–227; A: BAL-0221; C: BAL-0221-V008
- DJR-069-08; source 227; A: BAL-0221, BAL-0230, BAL-0245; L: BAL-0221-V008; C: BAL-0230-V006, BAL-0245-V001; K: BAL-0221-V008
- DJR-069-09; source 227; A: BAL-0221, BAL-0230, BAL-0245; L: BAL-0245-V001; C: BAL-0221-V008, BAL-0230-V006
- DJR-069-10; source 227; A: BAL-0230, BAL-0245; C: BAL-0230-V006, BAL-0245-V001
- DJR-069-14; source 227; A: BAL-0271; C: BAL-0271-V008
- DJR-069-15; source 227; A: BAL-0271; L: BAL-0271-V008; C: BAL-0271-V008; K: BAL-0271-V008
- DJR-069-16; source 227; A: BAL-0271; C: BAL-0271-V008
- DJR-069-17; source 227–228; A: BAL-0230; C: BAL-0230-V006
- DJR-069-18; source 228; A: BAL-0230; C: BAL-0230-V006
- DJR-069-19; source 228; A: BAL-0230; C: BAL-0230-V006
- DJR-069-20; source 228; A: BAL-0230; C: BAL-0230-V006
- DJR-069-21; source 228; A: BAL-0230, BAL-0257; L: BAL-0257-V009; C: BAL-0230-V006, BAL-0257-V009
- DJR-069-22; source 228; A: BAL-0230, BAL-0257; L: BAL-0257-V009; C: BAL-0230-V006, BAL-0257-V009
- DJR-069-23; source 228; A: BAL-0230, BAL-0257; C: BAL-0230-V006, BAL-0257-V009
- DJR-069-34; source 229; A: BAL-0287; C: BAL-0287-V011
- DJR-069-35; source 229; A: BAL-0287; L: BAL-0287-V011; C: BAL-0287-V011; K: BAL-0287-V011
- DJR-069-36; source 229; A: BAL-0287; C: BAL-0287-V011
- DJR-069-37; source 229; A: BAL-0287; C: BAL-0287-V011
- DJR-069-38; source 229–230; A: BAL-0287; C: BAL-0287-V011
- DJR-069-39; source 230; A: B3C-0053
- DJR-069-40; source 230; A: B3C-0053
- DJR-069-41; source 230; A: B3C-0053
- DJR-070-19; source 232; A: BAL-0269; C: BAL-0269-V002
- DJR-070-20; source 232; A: BAL-0269; L: BAL-0269-V002; C: BAL-0269-V002
- DJR-070-21; source 232; A: BAL-0269; C: BAL-0269-V002
- DJR-070-31; source 233; A: BAL-0255; C: BAL-0255-V004
- DJR-070-32; source 233; A: BAL-0255; L: BAL-0255-V004; C: BAL-0255-V004
- DJR-070-33; source 233; A: BAL-0247, BAL-0255; C: BAL-0247-V009, BAL-0255-V004
- DJR-070-34; source 233; A: BAL-0247, BAL-0255; L: BAL-0247-V009; C: BAL-0255-V004
- DJR-070-35; source 233; A: BAL-0247, BAL-0255; C: BAL-0247-V009, BAL-0255-V004

- DJR-071-19; source 236; A: BAL-0230, BAL-0294; C: BAL-0230-V010, BAL-0294-V022
- DJR-071-20; source 236; A: BAL-0230, BAL-0294; L: BAL-0230-V010; C: BAL-0230-V010, BAL-0294-V022; K: BAL-0230-V010
- DJR-071-21; source 236; A: BAL-0230, BAL-0294; L: BAL-0294-V022; C: BAL-0230-V010, BAL-0294-V022
- DJR-071-22; source 236; A: BAL-0230, BAL-0294; C: BAL-0230-V010, BAL-0294-V022
- DJR-071-23; source 236–237; A: BAL-0294; C: BAL-0294-V022
- DJR-071-32; source 237; A: BAL-0206; C: BAL-0206-V008
- DJR-071-33; source 237–238; A: BAL-0206; L: BAL-0206-V008
- DJR-071-34; source 238; A: BAL-0206; C: BAL-0206-V008
- DJR-071-38; source 238; A: BAL-0224; C: BAL-0224-V003
- DJR-071-39; source 238; A: BAL-0224; L: BAL-0224-V003
- DJR-071-40; source 238; A: BAL-0224; C: BAL-0224-V003
- DJR-072-04; source 239–240; A: BAL-0220, BAL-0237; C: BAL-0220-V009, BAL-0237-V006
- DJR-072-05; source 240; A: BAL-0209, BAL-0220, BAL-0231, BAL-0237; L: BAL-0220-V009, BAL-0237-V006; C: BAL-0209-V004, BAL-0220-V005, BAL-0220-V008, BAL-0231-V018; K: BAL-0237-V006
- DJR-072-06; source 240; A: BAL-0209, BAL-0220, BAL-0231, BAL-0237; L: BAL-0209-V004, BAL-0231-V018; C: BAL-0220-V005, BAL-0220-V009, BAL-0237-V006; K: BAL-0209-V004, BAL-0231-V018
- DJR-072-07; source 240; A: BAL-0209, BAL-0231; C: BAL-0209-V004, BAL-0231-V018
- DJR-072-08; source 240; A: BAL-0209; C: BAL-0209-V006, BAL-0209-V007
- DJR-072-09; source 240; A: BAL-0209; L: BAL-0209-V006, BAL-0209-V007; K: BAL-0209-V007
- DJR-072-10; source 240; A: BAL-0209, BAL-0210; L: BAL-0209-V004; C: BAL-0209-V006, BAL-0209-V007, BAL-0210-V004
- DJR-072-11; source 240; A: BAL-0209, BAL-0210; L: BAL-0210-V004; C: BAL-0209-V004; K: BAL-0210-V004
- DJR-072-13; source 240–241; A: BAL-0215; C: BAL-0215-V001
- DJR-072-14; source 241; A: BAL-0215; L: BAL-0215-V001
- DJR-072-15; source 241; A: BAL-0215; C: BAL-0215-V001
- DJR-072-20; source 241; A: BAL-0292; C: BAL-0292-V001, BAL-0292-V016
- DJR-072-21; source 241; A: BAL-0292; C: BAL-0292-V001, BAL-0292-V016
- DJR-072-22; source 241–242; A: BAL-0292; L: BAL-0292-V001, BAL-0292-V016; C: BAL-0292-V001, BAL-0292-V016
- DJR-072-23; source 242; A: BAL-0292; C: BAL-0292-V001, BAL-0292-V016
- DJR-072-24; source 242; A: BAL-0292; C: BAL-0292-V001, BAL-0292-V016
- DJR-072-26; source 242; A: BAL-0296; C: BAL-0296-V024
- DJR-072-27; source 242; A: BAL-0296; C: BAL-0296-V024
- DJR-072-28; source 242; A: BAL-0296; L: BAL-0296-V024; C: BAL-0296-V024
- DJR-072-29; source 242; A: BAL-0296; C: BAL-0296-V024
- DJR-073-06; source 244; A: BAL-0266; C: BAL-0266-V009
- DJR-073-07; source 244; A: BAL-0266; C: BAL-0266-V009
- DJR-073-08; source 244; A: BAL-0266; L: BAL-0266-V009; C: BAL-0266-V009
- DJR-073-09; source 244; A: BAL-0266; C: BAL-0266-V009
- DJR-074-03; source 248; A: BAL-0233; C: BAL-0233-V009
- DJR-074-04; source 248; A: BAL-0233; L: BAL-0233-V009
- DJR-074-05; source 248; A: BAL-0233; C: BAL-0233-V009
- DJR-074-14; source 249; A: BAL-0295; C: BAL-0295-V001
- DJR-074-15; source 249–250; A: BAL-0295; C: BAL-0295-V001

- DJR-074-16; source 250; A: BAL-0295; L: BAL-0295-V001; C: BAL-0295-V001; K: BAL-0295-V001
- DJR-074-17; source 250; A: BAL-0295; C: BAL-0295-V001
- DJR-074-18; source 250; A: BAL-0295; C: BAL-0295-V001
- DJR-074-23; source 250; A: BAL-0225; C: BAL-0225-V003
- DJR-074-24; source 250; A: BAL-0225; L: BAL-0225-V003; K: BAL-0225-V003
- DJR-074-25; source 250–251; A: BAL-0225; C: BAL-0225-V003
- DJR-074-35; source 251–252; A: BAL-0225; C: BAL-0225-V009
- DJR-074-36; source 252; A: BAL-0225; L: BAL-0225-V009; K: BAL-0225-V009
- DJR-075-01; source 252; A: BAL-0225; C: BAL-0225-V009
- DJR-075-02; source 252; A: BAL-0225; C: BAL-0225-V009
- DJR-075-03; source 252; A: BAL-0225; L: BAL-0225-V009
- DJR-075-04; source 252; A: BAL-0225; C: BAL-0225-V009
- DJR-075-14; source 253–254; A: BAL-0240; C: BAL-0240-V013
- DJR-075-15; source 254; A: BAL-0240; L: BAL-0240-V013; K: BAL-0240-V013
- DJR-075-16; source 254; A: BAL-0225, BAL-0240; C: BAL-0225-V009, BAL-0240-V013
- DJR-075-17; source 254; A: BAL-0225; L: BAL-0225-V009; C: BAL-0225-V009
- DJR-075-18; source 254; A: BAL-0225; L: BAL-0225-V009; C: BAL-0225-V009
- DJR-075-19; source 254; A: BAL-0225; C: BAL-0225-V009
- DJR-075-25; source 255; A: BAL-0263; C: BAL-0263-V004
- DJR-075-26; source 255; A: BAL-0263; C: BAL-0263-V004
- DJR-075-27; source 255; A: BAL-0263; L: BAL-0263-V004; C: BAL-0263-V004
- DJR-075-28; source 255; A: BAL-0263; C: BAL-0263-V004
- DJR-075-30; source 255; A: BAL-0225; C: BAL-0225-V009
- DJR-075-31; source 255–256; A: BAL-0225; L: BAL-0225-V009
- DJR-075-32; source 256; A: BAL-0225; C: BAL-0225-V009
- DJR-075-33; source 256; A: BAL-0225
- DJR-075-34; source 256; A: BAL-0225
- DJR-075-35; source 256; A: BAL-0225
- DJR-076-22; source 259; A: BAL-0269; C: BAL-0269-V004
- DJR-076-23; source 259; A: BAL-0269; L: BAL-0269-V004; C: BAL-0269-V004
- DJR-076-24; source 259; A: BAL-0269; C: BAL-0269-V004
- DJR-076-26; source 260; A: BAL-0271; C: BAL-0271-V006
- DJR-076-27; source 260; A: BAL-0271; L: BAL-0271-V006; C: BAL-0271-V006
- DJR-076-28; source 260; A: BAL-0271; C: BAL-0271-V006
- DJR-076-29; source 260; A: BAL-0271; C: BAL-0271-V006
- DJR-076-30; source 260; A: BAL-0271; C: BAL-0271-V006
- DJR-076-31; source 260; A: BAL-0271; C: BAL-0271-V006
- DJR-076-32; source 260; A: BAL-0271; C: BAL-0271-V006
- DJR-076-33; source 260–261; A: BAL-0271; L: BAL-0271-V006; C: BAL-0271-V006
- DJR-076-34; source 261; A: BAL-0271; C: BAL-0271-V006
- DJR-077-01; source 261; A: BAL-0271; C: BAL-0271-V006
- DJR-077-02; source 261; A: BAL-0267; C: BAL-0267-V016
- DJR-077-03; source 261; A: BAL-0267; L: BAL-0267-V016; C: BAL-0267-V016
- DJR-077-04; source 261; A: BAL-0267, BAL-0295; C: BAL-0267-V016, BAL-0295-V001
- DJR-077-05; source 261; A: BAL-0295; C: BAL-0295-V001
- DJR-077-06; source 261; A: BAL-0266, BAL-0295; L: BAL-0295-V001; C: BAL-0266-V001, BAL-0295-V001
- DJR-077-07; source 261–262; A: BAL-0266, BAL-0295; L: BAL-0266-V001; C: BAL-0266-V001, BAL-0295-V001
- DJR-077-08; source 262; A: BAL-0266, BAL-0295; C: BAL-0266-V001, BAL-0295-V001

- DJR-077-12; source 262; A: BAL-0231; C: BAL-0231-V011
- DJR-077-13; source 262; A: BAL-0231; L: BAL-0231-V011
- DJR-077-14; source 262; A: BAL-0231; C: BAL-0231-V011
- DJR-077-15; source 262–263; A: BAL-0225; C: BAL-0225-V006, BAL-0225-V025
- DJR-077-16; source 263; A: BAL-0225; L: BAL-0225-V006, BAL-0225-V025; K: BAL-0225-V006, BAL-0225-V025
- DJR-077-17; source 263; A: BAL-0206, BAL-0225; C: BAL-0206-V009, BAL-0225-V006, BAL-0225-V025
- DJR-077-18; source 263; A: BAL-0206; L: BAL-0206-V009
- DJR-077-19; source 263; A: BAL-0206; C: BAL-0206-V009
- DJR-077-27; source 264; A: BAL-0241; C: BAL-0241-V036
- DJR-077-28; source 264; A: BAL-0241; L: BAL-0241-V036; C: BAL-0241-V036; K: BAL-0241-V036
- DJR-077-29; source 264; A: BAL-0241; C: BAL-0241-V036
- DJR-078-05; source 266; A: BAL-0259; C: BAL-0259-V007
- DJR-078-06; source 266; A: BAL-0259; L: BAL-0259-V007; C: BAL-0259-V007
- DJR-078-07; source 266; A: BAL-0259; C: BAL-0259-V007
- DJR-078-08; source 266; A: BAL-0231; C: BAL-0231-V017
- DJR-078-09; source 266; A: BAL-0231; L: BAL-0231-V017; K: BAL-0231-V017
- DJR-078-10; source 266; A: BAL-0231; C: BAL-0231-V017
- DJR-078-27; source 268–269; A: BAL-0233; C: BAL-0233-V005
- DJR-078-28; source 269; A: BAL-0233; L: BAL-0233-V005
- DJR-078-29; source 269; A: BAL-0233; C: BAL-0233-V005
- DJR-078-33; source 269; A: BAL-0206; C: BAL-0206-V010
- DJR-078-34; source 269; A: BAL-0206; L: BAL-0206-V010
- DJR-078-35; source 269; A: BAL-0206; C: BAL-0206-V010
- DJR-079-04; source 270; A: BAL-0252; C: BAL-0252-V004
- DJR-079-05; source 270; A: BAL-0252; L: BAL-0252-V004
- DJR-079-06; source 270; A: BAL-0252; C: BAL-0252-V004
- DJR-079-20; source 271; A: BAL-0234; C: BAL-0234-V028
- DJR-079-21; source 271–272; A: BAL-0234; L: BAL-0234-V028; C: BAL-0234-V028; K: BAL-0234-V028
- DJR-079-22; source 272; A: BAL-0234; C: BAL-0234-V028
- DJR-079-31; source 272–273; A: BAL-0235, BAL-0275; C: BAL-0235-V022, BAL-0275-V005
- DJR-079-32; source 273; A: BAL-0235, BAL-0275; L: BAL-0235-V022, BAL-0275-V005; C: BAL-0235-V022, BAL-0275-V005; K: BAL-0235-V022
- DJR-079-33; source 273; A: BAL-0235, BAL-0275; C: BAL-0235-V022, BAL-0275-V005
- DJR-079-49; source 274; A: BAL-0255; C: BAL-0255-V003
- DJR-080-01; source 274–275; A: BAL-0255; L: BAL-0255-V003
- DJR-080-02; source 275; A: BAL-0255; C: BAL-0255-V003
- DJR-080-04; source 275; A: BAL-0273; C: BAL-0273-V005
- DJR-080-05; source 275; A: BAL-0273; C: BAL-0273-V005
- DJR-080-06; source 275; A: BAL-0273; L: BAL-0273-V005; C: BAL-0273-V005; K: BAL-0273-V005
- DJR-080-07; source 275; A: BAL-0273; C: BAL-0273-V005
- DJR-080-08; source 275; A: BAL-0273; C: BAL-0273-V005
- DJR-080-12; source 276; A: BAL-0205; L: BAL-0205-V002; C: BAL-0205-V002
- DJR-080-13; source 276; A: BAL-0205; C: BAL-0205-V002
- DJR-080-14; source 276; A: BAL-0205; C: BAL-0205-V002
- DJR-080-15; source 276; A: BAL-0205; C: BAL-0205-V002

- DJR-080-16; source 276; A: BAL-0205; C: BAL-0205-V002
- DJR-080-17; source 276; A: BAL-0205; C: BAL-0205-V002
- DJR-080-18; source 276; A: BAL-0205, BAL-0292; C: BAL-0205-V002, BAL-0292-V002, BAL-0292-V003, BAL-0292-V004
- DJR-080-19; source 276; A: BAL-0292; C: BAL-0292-V002, BAL-0292-V003, BAL-0292-V004
- DJR-080-20; source 276–277; A: BAL-0292; L: BAL-0292-V002, BAL-0292-V003, BAL-0292-V004; C: BAL-0292-V002, BAL-0292-V003, BAL-0292-V004
- DJR-080-21; source 277; A: BAL-0292; C: BAL-0292-V002, BAL-0292-V003, BAL-0292-V004
- DJR-080-22; source 277; A: BAL-0292; C: BAL-0292-V002, BAL-0292-V003, BAL-0292-V004
- DJR-080-28; source 277; A: BAL-0269; C: BAL-0269-V002
- DJR-080-29; source 277–278; A: BAL-0269; L: BAL-0269-V002; C: BAL-0269-V002
- DJR-080-30; source 278; A: BAL-0269; C: BAL-0269-V002
- DJR-080-32; source 278; A: BAL-0225; C: BAL-0225-V011
- DJR-080-33; source 278; A: BAL-0206, BAL-0225; L: BAL-0206-V011, BAL-0225-V011
- DJR-080-34; source 278; A: BAL-0206, BAL-0225; C: BAL-0206-V011, BAL-0225-V011, BAL-0225-V012
- DJR-080-35; source 278; A: BAL-0206, BAL-0225, BAL-0230; L: BAL-0225-V012; C: BAL-0206-V011, BAL-0230-V015; K: BAL-0225-V012
- DJR-080-36; source 278; A: BAL-0225, BAL-0230; L: BAL-0230-V015; C: BAL-0225-V012, BAL-0230-V015; K: BAL-0230-V015
- DJR-080-37; source 278; A: BAL-0225, BAL-0230; C: BAL-0225-V012, BAL-0230-V015
- DJR-080-38; source 278–279; A: BAL-0225; L: BAL-0225-V012; C: BAL-0225-V012, BAL-0225-V019; K: BAL-0225-V012
- DJR-080-39; source 279; A: BAL-0225; L: BAL-0225-V019; C: BAL-0225-V012
- DJR-080-40; source 279; A: BAL-0225; C: BAL-0225-V019
- DJR-080-41; source 279; A: BAL-0225, BAL-0291; C: BAL-0291-V011
- DJR-080-42; source 279; A: BAL-0225, BAL-0277, BAL-0291; C: BAL-0277-V004, BAL-0291-V011
- DJR-080-43; source 279; A: BAL-0225, BAL-0277, BAL-0291; L: BAL-0277-V004, BAL-0291-V011; C: BAL-0277-V004, BAL-0291-V011
- DJR-080-44; source 279; A: BAL-0277, BAL-0291; C: BAL-0277-V004, BAL-0291-V011
- DJR-081-05; source 280; A: BAL-0227; C: BAL-0227-V008
- DJR-081-06; source 280; A: BAL-0227; L: BAL-0227-V008
- DJR-081-07; source 280; A: BAL-0227; C: BAL-0227-V008
- DJR-081-08; source 280; A: BAL-0202; L: BAL-0202-V019; C: BAL-0202-V019; K: BAL-0202-V019
- DJR-081-09; source 280; A: BAL-0202; C: BAL-0202-V019
- DJR-081-10; source 280; A: BAL-0202, BAL-0232; C: BAL-0202-V019, BAL-0232-V001
- DJR-081-11; source 280; A: BAL-0232; L: BAL-0232-V001; K: BAL-0232-V001
- DJR-081-12; source 280–281; A: BAL-0232, BAL-0250; C: BAL-0232-V001, BAL-0250-V014
- DJR-081-13; source 281; A: BAL-0250; L: BAL-0250-V014; C: BAL-0250-V014
- DJR-081-14; source 281; A: BAL-0250; L: BAL-0250-V014; C: BAL-0250-V014
- DJR-081-15; source 281; A: BAL-0245; C: BAL-0245-V008
- DJR-081-16; source 281; A: BAL-0245, BAL-0275, BAL-0293; L: BAL-0245-V008; C: BAL-0275-V001, BAL-0293-V022
- DJR-081-17; source 281; A: BAL-0245, BAL-0275, BAL-0293; C: BAL-0245-V008, BAL-0275-V001, BAL-0293-V022

- DJR-081-18; source 281; A: BAL-0275, BAL-0293; L: BAL-0293-V022; C: BAL-0275-V001, BAL-0275-V002, BAL-0293-V022
- DJR-081-19; source 281; A: BAL-0275, BAL-0293; C: BAL-0275-V001, BAL-0275-V002, BAL-0293-V022
- DJR-081-20; source 281–282; A: BAL-0275, BAL-0293; L: BAL-0275-V001, BAL-0275-V002; C: BAL-0275-V001, BAL-0275-V002, BAL-0293-V022; K: BAL-0275-V001
- DJR-081-21; source 282; A: BAL-0275; C: BAL-0275-V001, BAL-0275-V002
- DJR-081-22; source 282; A: BAL-0275; C: BAL-0275-V001, BAL-0275-V002
- DJR-081-23; source 282; A: BAL-0275; C: BAL-0275-V001, BAL-0275-V002
- DJR-081-24; source 282; A: BAL-0275; C: BAL-0275-V001, BAL-0275-V002
- DJR-081-25; source 282; A: BAL-0275; C: BAL-0275-V001, BAL-0275-V002
- DJR-081-26; source 282; A: BAL-0275; C: BAL-0275-V001, BAL-0275-V002
- DJR-081-36; source 283; A: BAL-0225; C: BAL-0225-V020
- DJR-081-37; source 283; A: BAL-0225; L: BAL-0225-V020; K: BAL-0225-V020
- DJR-081-38; source 283; A: BAL-0225; C: BAL-0225-V020
- DJR-082-01; source 284; A: BAL-0225; C: BAL-0225-V011
- DJR-082-02; source 284; A: BAL-0225; C: BAL-0225-V011
- DJR-082-03; source 284; A: BAL-0225; C: BAL-0225-V011, BAL-0225-V013, BAL-0225-V014
- DJR-082-04; source 284; A: BAL-0225; L: BAL-0225-V011, BAL-0225-V013, BAL-0225-V014
- DJR-082-05; source 284; A: BAL-0225; C: BAL-0225-V011, BAL-0225-V013, BAL-0225-V014
- DJR-082-06; source 284–285; A: BAL-0225; C: BAL-0225-V015
- DJR-082-07; source 285; A: BAL-0225; C: BAL-0225-V015
- DJR-082-08; source 285; A: BAL-0225; L: BAL-0225-V015
- DJR-082-09; source 285; A: BAL-0206, BAL-0225; C: BAL-0206-V012, BAL-0225-V015
- DJR-082-10; source 285; A: BAL-0206, BAL-0225, BAL-0287; L: BAL-0206-V012; C: BAL-0225-V015, BAL-0287-V006
- DJR-082-11; source 285; A: BAL-0206, BAL-0287; L: BAL-0287-V006; C: BAL-0206-V012, BAL-0287-V006; K: BAL-0287-V006
- DJR-082-12; source 285; A: BAL-0230, BAL-0238, BAL-0287; C: BAL-0230-V022, BAL-0238-V014, BAL-0287-V006
- DJR-082-13; source 285–286; A: BAL-0230, BAL-0238; L: BAL-0230-V022, BAL-0238-V014; C: BAL-0230-V022; K: BAL-0230-V022
- DJR-082-14; source 286; A: BAL-0230, BAL-0238; C: BAL-0230-V022, BAL-0238-V014
- DJR-082-15; source 286; A: BAL-0239; C: BAL-0239-V003
- DJR-082-16; source 286; A: BAL-0239; C: BAL-0239-V003
- DJR-082-17; source 286; A: BAL-0239; C: BAL-0239-V003
- DJR-082-18; source 286; A: BAL-0239, BAL-0244; C: BAL-0239-V003, BAL-0244-V009
- DJR-082-19; source 286; A: BAL-0239, BAL-0244; L: BAL-0244-V009; C: BAL-0239-V003
- DJR-082-20; source 286; A: BAL-0239, BAL-0244; L: BAL-0239-V003; C: BAL-0239-V003, BAL-0244-V009; K: BAL-0239-V003
- DJR-082-21; source 286; A: BAL-0202, BAL-0239, BAL-0274, BAL-0275, BAL-0277; C: BAL-0202-V019, BAL-0239-V003, BAL-0274-V006, BAL-0277-V004
- DJR-082-22; source 286; A: BAL-0202, BAL-0274, BAL-0275, BAL-0277; L: BAL-0274-V006; C: BAL-0202-V019, BAL-0274-V006, BAL-0277-V004
- DJR-082-24; source 287; A: BAL-0296; C: BAL-0296-V021, BAL-0296-V022, BAL-0296-V023

- DJR-082-25; source 287; A: BAL-0296; L: BAL-0296-V023; C: BAL-0296-V021, BAL-0296-V022, BAL-0296-V023
- DJR-082-26; source 287; A: BAL-0296; L: BAL-0296-V022; C: BAL-0296-V021, BAL-0296-V022, BAL-0296-V023; K: BAL-0296-V022
- DJR-082-27; source 287; A: BAL-0296; L: BAL-0296-V021; C: BAL-0296-V021, BAL-0296-V022, BAL-0296-V023
- DJR-083-12; source 290; A: BAL-0231; C: BAL-0231-V001, BAL-0231-V007
- DJR-083-13; source 290–291; A: BAL-0231, BAL-0251; L: BAL-0231-V001, BAL-0231-V007; C: BAL-0251-V001; K: BAL-0231-V007
- DJR-083-14; source 291; A: BAL-0231, BAL-0251; L: BAL-0251-V001; C: BAL-0231-V001, BAL-0231-V007
- DJR-083-15; source 291; A: BAL-0251; C: BAL-0251-V001
- DJR-083-16; source 291; A: BAL-0256; L: BAL-0256-V003; C: BAL-0256-V003
- DJR-083-17; source 291; A: BAL-0256; L: BAL-0256-V003; C: BAL-0256-V003
- DJR-083-18; source 291; A: BAL-0256; C: BAL-0256-V003
- DJR-083-27; source 292; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-28; source 292; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-29; source 292; A: BAL-0291; L: BAL-0291-V005, BAL-0291-V012; C: BAL-0291-V005, BAL-0291-V012; K: BAL-0291-V005, BAL-0291-V012
- DJR-083-30; source 292; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-31; source 292; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-32; source 292–293; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-33; source 293; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-34; source 293; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-35; source 293; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-36; source 293; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-37; source 293; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-38; source 293; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-39; source 293; A: BAL-0291; C: BAL-0291-V005, BAL-0291-V012
- DJR-083-40; source 293; A: BAL-0291; C: BAL-0291-V004, BAL-0291-V005, BAL-0291-V012
- DJR-083-41; source 293; A: BAL-0291; C: BAL-0291-V004, BAL-0291-V005, BAL-0291-V012
- DJR-083-42; source 293–294; A: BAL-0291; C: BAL-0291-V004, BAL-0291-V005, BAL-0291-V012
- DJR-083-43; source 294; A: BAL-0291; L: BAL-0291-V004; C: BAL-0291-V004, BAL-0291-V005, BAL-0291-V012; K: BAL-0291-V004
- DJR-084-01; source 294; A: BAL-0291; C: BAL-0291-V004, BAL-0291-V005, BAL-0291-V012
- DJR-084-02; source 294; A: BAL-0291; C: BAL-0291-V004, BAL-0291-V005, BAL-0291-V012
- DJR-084-07; source 295; A: BAL-0231; C: BAL-0231-V001
- DJR-084-08; source 295; A: BAL-0231; C: BAL-0231-V001
- DJR-084-09; source 295; A: BAL-0231; C: BAL-0231-V001
- DJR-084-11; source 295; A: BAL-0252, BAL-0257; C: BAL-0252-V005, BAL-0257-V004
- DJR-084-12; source 295; A: BAL-0252, BAL-0257; L: BAL-0252-V005; C: BAL-0257-V004
- DJR-084-13; source 295–292 [296]; A: BAL-0244, BAL-0252, BAL-0257; L: BAL-0257-V004; C: BAL-0244-V001, BAL-0252-V005, BAL-0257-V004
- DJR-084-14; source 292 [296]; A: BAL-0244, BAL-0252, BAL-0257, BAL-0278; L: BAL-0244-V001; C: BAL-0252-V005, BAL-0257-V004, BAL-0278-V009

- DJR-084-15; source 292 [296]; A: BAL-0244, BAL-0278; L: BAL-0278-V009; C: BAL-0244-V001, BAL-0278-V009; K: BAL-0278-V009
- DJR-084-16; source 292 [296]; A: BAL-0278; C: BAL-0278-V009
- DJR-084-17; source 292 [296]; A: BAL-0278; C: BAL-0278-V009
- DJR-084-18; source 292 [296]; A: BAL-0278; C: BAL-0278-V009
- DJR-084-19; source 292 [296]; A: BAL-0231; C: BAL-0231-V013
- DJR-084-20; source 292 [296]; A: BAL-0231; C: BAL-0231-V013
- DJR-084-21; source 292 [296]–297; A: BAL-0231; L: BAL-0231-V013; C: BAL-0231-V013; K: BAL-0231-V013
- DJR-084-22; source 297; A: BAL-0231; C: BAL-0231-V013
- DJR-084-23; source 297; A: BAL-0231, BAL-0289; C: BAL-0231-V013, BAL-0289-V004, BAL-0289-V006
- DJR-084-24; source 297; A: BAL-0231, BAL-0289; C: BAL-0231-V013, BAL-0289-V004, BAL-0289-V006
- DJR-084-25; source 297; A: BAL-0283, BAL-0289; L: BAL-0289-V004, BAL-0289-V006; C: BAL-0283-V001, BAL-0283-V002, BAL-0289-V004, BAL-0289-V006; K: BAL-0289-V004, BAL-0289-V006
- DJR-084-26; source 297; A: BAL-0254, BAL-0273, BAL-0283, BAL-0289; C: BAL-0254-V001, BAL-0273-V006, BAL-0283-V001, BAL-0283-V002, BAL-0289-V004, BAL-0289-V006
- DJR-084-27; source 297; A: BAL-0254, BAL-0273, BAL-0283, BAL-0289; L: BAL-0254-V001, BAL-0273-V006; C: BAL-0254-V001, BAL-0273-V006, BAL-0283-V001, BAL-0283-V002, BAL-0289-V004, BAL-0289-V006; K: BAL-0273-V006
- DJR-084-28; source 297; A: BAL-0254, BAL-0273, BAL-0283, BAL-0289; L: BAL-0283-V001, BAL-0283-V002; C: BAL-0254-V001, BAL-0273-V006, BAL-0283-V001, BAL-0283-V002, BAL-0289-V004, BAL-0289-V006; K: BAL-0283-V001, BAL-0283-V002
- DJR-084-29; source 297; A: BAL-0283, BAL-0289; C: BAL-0283-V001, BAL-0283-V002, BAL-0289-V004, BAL-0289-V006
- DJR-084-30; source 297–298; A: BAL-0283, BAL-0289; C: BAL-0283-V001, BAL-0283-V002, BAL-0289-V004, BAL-0289-V006
- DJR-084-33; source 298; A: BAL-0206, BAL-0251; L: BAL-0206-V013; C: BAL-0251-V001
- DJR-084-34; source 298; A: BAL-0206, BAL-0251; L: BAL-0251-V001; C: BAL-0206-V013, BAL-0251-V001
- DJR-084-35; source 298; A: BAL-0206, BAL-0251; C: BAL-0206-V013, BAL-0251-V001
- DJR-084-36; source 298; A: BAL-0206, BAL-0272; C: BAL-0206-V013, BAL-0272-V001
- DJR-084-37; source 298; A: BAL-0206, BAL-0272; L: BAL-0272-V001; C: BAL-0206-V013, BAL-0272-V001; K: BAL-0272-V001
- DJR-084-38; source 298; A: BAL-0206, BAL-0272; C: BAL-0206-V013, BAL-0272-V001
- DJR-085-03; source 299; A: BAL-0293; C: BAL-0293-V021
- DJR-085-04; source 299; A: BAL-0293; C: BAL-0293-V021
- DJR-085-05; source 299; A: BAL-0293; L: BAL-0293-V021; C: BAL-0293-V021
- DJR-085-06; source 299; A: BAL-0293; C: BAL-0293-V021
- DJR-085-15; source 300; A: BAL-0231; C: BAL-0231-V016
- DJR-085-16; source 300; A: BAL-0231; L: BAL-0231-V016
- DJR-085-17; source 300; A: BAL-0231; C: BAL-0231-V016
- DJR-085-18; source 300; A: BAL-0292; C: BAL-0292-V014
- DJR-085-19; source 300; A: BAL-0292; C: BAL-0292-V014
- DJR-085-20; source 300; A: BAL-0283, BAL-0292; L: BAL-0292-V014; C: BAL-0283-V006, BAL-0292-V014; K: BAL-0292-V014

- DJR-085-21; source 300; A: BAL-0283, BAL-0292; L: BAL-0283-V006; C: BAL-0283-V006, BAL-0292-V014; K: BAL-0283-V006
- DJR-085-22; source 300–301; A: BAL-0283, BAL-0292; C: BAL-0283-V006, BAL-0292-V014
- DJR-085-23; source 301; A: BAL-0241, BAL-0283; C: BAL-0241-V037, BAL-0283-V006
- DJR-085-24; source 301; A: BAL-0241; L: BAL-0241-V037; C: BAL-0241-V037; K: BAL-0241-V037
- DJR-085-25; source 301; A: BAL-0241; C: BAL-0241-V037
- DJR-085-35; source 302; A: BAL-0202, BAL-0204; C: BAL-0202-V018, BAL-0204-V018
- DJR-085-36; source 302; A: BAL-0202, BAL-0204; L: BAL-0202-V018, BAL-0204-V018; C: BAL-0202-V018, BAL-0204-V018; K: BAL-0204-V018
- DJR-085-37; source 302; A: BAL-0202, BAL-0204; C: BAL-0202-V018, BAL-0204-V018
- DJR-085-38; source 302–303; A: BAL-0202, BAL-0204; C: BAL-0202-V018, BAL-0204-V018
- DJR-085-39; source 303; A: BAL-0202, BAL-0204; C: BAL-0202-V018, BAL-0204-V018
- DJR-085-40; source 303; A: BAL-0202, BAL-0204; C: BAL-0202-V018, BAL-0204-V018
- DJR-086-03; source 303; A: BAL-0290; C: BAL-0290-V003
- DJR-086-04; source 303; A: BAL-0290; C: BAL-0290-V003
- DJR-086-05; source 303; A: BAL-0290; L: BAL-0290-V003; C: BAL-0290-V003
- DJR-086-06; source 303; A: BAL-0290; C: BAL-0290-V003
- DJR-086-07; source 303; A: BAL-0290; C: BAL-0290-V003
- DJR-086-13; source 304; A: BAL-0207; C: BAL-0207-V002
- DJR-086-14; source 304; A: BAL-0207; L: BAL-0207-V002; K: BAL-0207-V002
- DJR-086-15; source 304–305; A: BAL-0207; C: BAL-0207-V002
- DJR-086-23; source 305; A: BAL-0245; C: BAL-0245-V008
- DJR-086-24; source 305; A: BAL-0245; L: BAL-0245-V008
- DJR-086-25; source 305; A: BAL-0245; C: BAL-0245-V008
- DJR-087-01; source 308; A: BAL-0234; C: BAL-0234-V032, BAL-0234-V036
- DJR-087-02; source 308; A: BAL-0234; L: BAL-0234-V036; C: BAL-0234-V032, BAL-0234-V036
- DJR-087-03; source 308; A: BAL-0234; C: BAL-0234-V032, BAL-0234-V036
- DJR-087-04; source 308; A: BAL-0234; L: BAL-0234-V032; C: BAL-0234-V032, BAL-0234-V036
- DJR-087-05; source 308; A: BAL-0234; C: BAL-0234-V032, BAL-0234-V036
- DJR-087-06; source 308–309; A: BAL-0271; C: BAL-0271-V001
- DJR-087-07; source 309; A: BAL-0271, BAL-0294; L: BAL-0271-V001; C: BAL-0271-V001, BAL-0294-V021
- DJR-087-08; source 309; A: BAL-0271, BAL-0294; C: BAL-0271-V001, BAL-0294-V021
- DJR-087-09; source 309; A: BAL-0294; L: BAL-0294-V021; C: BAL-0294-V021
- DJR-087-10; source 309; A: BAL-0294; C: BAL-0294-V021
- DJR-087-11; source 309; A: BAL-0294; C: BAL-0294-V021
- DJR-087-27; source 311; A: BAL-0296; C: BAL-0296-V019
- DJR-087-28; source 311; A: BAL-0296; C: BAL-0296-V019
- DJR-087-29; source 311; A: BAL-0296; L: BAL-0296-V019; C: BAL-0296-V019
- DJR-087-30; source 311; A: BAL-0296; C: BAL-0296-V019
- DJR-087-31; source 311; A: BAL-0296; C: BAL-0296-V019
- DJR-087-40; source 312; A: BAL-0259, BAL-0285; C: BAL-0259-V016, BAL-0285-V008
- DJR-087-41; source 312; A: BAL-0259, BAL-0285; L: BAL-0259-V016, BAL-0285-V008; C: BAL-0259-V016, BAL-0285-V008; K: BAL-0285-V008
- DJR-087-42; source 312; A: BAL-0259, BAL-0285; C: BAL-0259-V016, BAL-0285-V008
- DJR-087-44; source 312–313; A: BAL-0227; C: BAL-0227-V006

- DJR-088-01; source 313; A: BAL-0227; L: BAL-0227-V006; K: BAL-0227-V006
- DJR-088-02; source 313; A: BAL-0227; C: BAL-0227-V006
- DJR-088-18; source 314; A: BAL-0259; L: BAL-0259-V022; C: BAL-0259-V007, BAL-0259-V008, BAL-0259-V020, BAL-0259-V022
- DJR-088-19; source 314; A: BAL-0259, BAL-0262; C: BAL-0259-V007, BAL-0259-V008, BAL-0259-V020, BAL-0259-V022, BAL-0262-V002
- DJR-088-20; source 314; A: BAL-0259, BAL-0262; L: BAL-0259-V007, BAL-0262-V002; C: BAL-0259-V007, BAL-0259-V008, BAL-0259-V020, BAL-0259-V022, BAL-0262-V002
- DJR-088-21; source 314; A: BAL-0259, BAL-0262, BAL-0289; C: BAL-0259-V007, BAL-0259-V008, BAL-0259-V020, BAL-0259-V022, BAL-0262-V002, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007
- DJR-088-22; source 314; A: BAL-0211, BAL-0259, BAL-0289; C: BAL-0211-V004, BAL-0259-V007, BAL-0259-V008, BAL-0259-V020, BAL-0259-V022, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007
- DJR-088-23; source 314–315; A: BAL-0211, BAL-0259, BAL-0289; L: BAL-0211-V004, BAL-0259-V020, BAL-0289-V007; C: BAL-0259-V007, BAL-0259-V008, BAL-0259-V020, BAL-0259-V022, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007; K: BAL-0289-V007
- DJR-088-24; source 315; A: BAL-0211, BAL-0259, BAL-0289; L: BAL-0259-V008; C: BAL-0211-V004, BAL-0259-V007, BAL-0259-V008, BAL-0259-V020, BAL-0259-V022, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007
- DJR-088-25; source 315; A: BAL-0259, BAL-0289; L: BAL-0289-V005, BAL-0289-V007; C: BAL-0259-V007, BAL-0259-V008, BAL-0259-V020, BAL-0259-V022, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007; K: BAL-0289-V005, BAL-0289-V007
- DJR-088-26; source 315; A: BAL-0259, BAL-0289; C: BAL-0259-V008, BAL-0259-V020, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007
- DJR-088-27; source 315; A: BAL-0242, BAL-0259, BAL-0289; C: BAL-0242-V031, BAL-0259-V008, BAL-0259-V020, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007
- DJR-088-28; source 315; A: BAL-0242, BAL-0259, BAL-0289; L: BAL-0242-V031; C: BAL-0242-V031, BAL-0259-V008, BAL-0259-V020, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007
- DJR-088-29; source 315; A: BAL-0242, BAL-0259, BAL-0289; L: BAL-0289-V004; C: BAL-0242-V031, BAL-0259-V008, BAL-0259-V009, BAL-0259-V020, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007; K: BAL-0289-V004
- DJR-088-30; source 315; A: BAL-0242, BAL-0259, BAL-0289; C: BAL-0242-V031, BAL-0259-V008, BAL-0259-V009, BAL-0259-V020, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007
- DJR-088-31; source 315; A: BAL-0259, BAL-0276, BAL-0289; L: BAL-0259-V009, BAL-0259-V020; C: BAL-0259-V008, BAL-0259-V009, BAL-0259-V020, BAL-0276-V001, BAL-0276-V003, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007
- DJR-088-32; source 315; A: BAL-0229, BAL-0259, BAL-0276, BAL-0289; C: BAL-0229-V003, BAL-0259-V008, BAL-0259-V009, BAL-0259-V020, BAL-0276-V001, BAL-0276-V003, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007
- DJR-088-33; source 315–316; A: BAL-0229, BAL-0259, BAL-0276, BAL-0289; L: BAL-0229-V003, BAL-0276-V003; C: BAL-0259-V008, BAL-0259-V009, BAL-0259-V020, BAL-0276-V001, BAL-0276-V003, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007; K: BAL-0229-V003
- DJR-088-34; source 316; A: BAL-0229, BAL-0259, BAL-0276, BAL-0278, BAL-0289; L: BAL-0259-V008, BAL-0278-V006; C: BAL-0229-V003, BAL-0259-V008, BAL-0259-V009, BAL-0259-V020, BAL-0276-V001, BAL-0276-V003, BAL-0278-V006, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007

- DJR-088-35; source 316; A: BAL-0259, BAL-0276, BAL-0278, BAL-0289; C: BAL-0259-V008, BAL-0276-V001, BAL-0276-V003, BAL-0278-V006, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007
- DJR-088-36; source 316; A: BAL-0259, BAL-0276, BAL-0278, BAL-0289, BAL-0290, BAL-0291; C: BAL-0259-V008, BAL-0276-V001, BAL-0276-V003, BAL-0278-V006, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005
- DJR-088-37; source 316; A: BAL-0259, BAL-0276, BAL-0278, BAL-0289, BAL-0290, BAL-0291; L: BAL-0276-V001; C: BAL-0259-V008, BAL-0259-V010, BAL-0276-V001, BAL-0276-V003, BAL-0278-V006, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005
- DJR-088-38; source 316; A: BAL-0259, BAL-0276, BAL-0278, BAL-0289, BAL-0290, BAL-0291; L: BAL-0259-V010, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005; C: BAL-0259-V008, BAL-0259-V010, BAL-0276-V001, BAL-0276-V003, BAL-0278-V006, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005; K: BAL-0290-V016
- DJR-088-39; source 316; A: BAL-0259, BAL-0289, BAL-0290, BAL-0291; C: BAL-0259-V008, BAL-0259-V010, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005
- DJR-088-40; source 316; A: BAL-0241, BAL-0259, BAL-0289, BAL-0290, BAL-0291; C: BAL-0241-V014, BAL-0259-V008, BAL-0259-V010, BAL-0259-V022, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005
- DJR-088-41; source 316–317; A: BAL-0241, BAL-0259, BAL-0289, BAL-0290, BAL-0291; L: BAL-0241-V014; C: BAL-0241-V014, BAL-0259-V008, BAL-0259-V010, BAL-0259-V022, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005; K: BAL-0241-V014
- DJR-088-42; source 317; A: BAL-0241, BAL-0259, BAL-0289, BAL-0290, BAL-0291; L: BAL-0259-V022; C: BAL-0241-V014, BAL-0259-V008, BAL-0259-V010, BAL-0259-V022, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005
- DJR-088-43; source 317; A: BAL-0259, BAL-0289, BAL-0290, BAL-0291; C: BAL-0259-V008, BAL-0259-V010, BAL-0259-V022, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005
- DJR-088-44; source 317; A: BAL-0259, BAL-0289, BAL-0290, BAL-0291; C: BAL-0259-V008, BAL-0259-V010, BAL-0259-V022, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005
- DJR-089-01; source 317; A: BAL-0259, BAL-0289, BAL-0290, BAL-0291; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V008, BAL-0259-V010, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005
- DJR-089-02; source 317; A: BAL-0259, BAL-0289, BAL-0290, BAL-0291; L: BAL-0259-V004; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V008, BAL-0259-V010, BAL-0289-V004, BAL-0289-V005, BAL-0289-V007, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005
- DJR-089-03; source 317; A: BAL-0259, BAL-0278, BAL-0290, BAL-0291; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V008, BAL-0259-V010, BAL-0278-V005, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005
- DJR-089-04; source 317; A: BAL-0259, BAL-0278, BAL-0290, BAL-0291; L: BAL-0259-V006, BAL-0259-V010, BAL-0278-V005; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V008, BAL-0259-V010, BAL-0259-V012, BAL-0259-V013, BAL-0278-V005, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005

- DJR-089-05; source 317–318; A: BAL-0259, BAL-0278; C: BAL-0259-V006, BAL-0259-V008, BAL-0259-V010, BAL-0259-V012, BAL-0259-V013, BAL-0278-V005
- DJR-089-06; source 318; A: BAL-0259, BAL-0278; C: BAL-0259-V006, BAL-0259-V008, BAL-0259-V010, BAL-0259-V012, BAL-0259-V013, BAL-0278-V005
- DJR-089-07; source 318; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; L: BAL-0259-V012; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V008, BAL-0259-V010, BAL-0259-V012, BAL-0259-V013, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019
- DJR-089-08; source 318; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; L: BAL-0259-V013; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V008, BAL-0259-V010, BAL-0259-V012, BAL-0259-V013, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019
- DJR-089-09; source 318; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; L: BAL-0293-V019; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V008, BAL-0259-V010, BAL-0259-V012, BAL-0259-V013, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019
- DJR-089-10; source 318; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; L: BAL-0259-V004, BAL-0259-V021; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0259-V012, BAL-0259-V013, BAL-0259-V021, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019
- DJR-089-11; source 318; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0259-V012, BAL-0259-V013, BAL-0259-V021, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019
- DJR-089-12; source 318; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0259-V021, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019
- DJR-089-13; source 318; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; L: BAL-0259-V007; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0259-V021, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019
- DJR-089-14; source 318; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019
- DJR-089-15; source 318–319; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019
- DJR-089-16; source 319; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; L: BAL-0269-V005; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019
- DJR-089-17; source 319; A: BAL-0259, BAL-0269, BAL-0278, BAL-0293; L: BAL-0269-V005; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0269-V005, BAL-0278-V005, BAL-0293-V019; K: BAL-0269-V005
- DJR-089-18; source 319; A: BAL-0259, BAL-0269, BAL-0278; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0269-V005, BAL-0278-V005
- DJR-089-19; source 319; A: BAL-0259, BAL-0269, BAL-0278; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0269-V005, BAL-0278-V005
- DJR-089-20; source 319; A: BAL-0259, BAL-0269, BAL-0278; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0269-V005, BAL-0278-V005
- DJR-089-21; source 319; A: BAL-0259, BAL-0269, BAL-0278; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0269-V005, BAL-0278-V005

- DJR-089-22; source 319; A: BAL-0259, BAL-0269, BAL-0278; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0269-V005, BAL-0278-V005
- DJR-089-23; source 319; A: BAL-0259, BAL-0269, BAL-0278; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0269-V005, BAL-0278-V005
- DJR-089-24; source 319; A: BAL-0259, BAL-0269, BAL-0278; L: BAL-0259-V012; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0259-V011, BAL-0259-V012, BAL-0269-V005, BAL-0278-V005
- DJR-089-25; source 319; A: BAL-0259, BAL-0269, BAL-0278, BAL-0290, BAL-0291, BAL-0293; L: BAL-0259-V011; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0259-V011, BAL-0259-V012, BAL-0269-V005, BAL-0278-V005, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005, BAL-0293-V006, BAL-0293-V007, BAL-0293-V019
- DJR-089-26; source 319; A: BAL-0259, BAL-0269, BAL-0278, BAL-0290, BAL-0291, BAL-0293; L: BAL-0293-V006, BAL-0293-V007; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0259-V011, BAL-0259-V012, BAL-0269-V005, BAL-0278-V005, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005, BAL-0293-V006, BAL-0293-V007, BAL-0293-V019
- DJR-089-27; source 319; A: BAL-0259, BAL-0269, BAL-0278, BAL-0290, BAL-0291, BAL-0293; C: BAL-0259-V004, BAL-0259-V006, BAL-0259-V007, BAL-0259-V008, BAL-0259-V010, BAL-0259-V011, BAL-0259-V012, BAL-0269-V005, BAL-0278-V005, BAL-0290-V001, BAL-0290-V016, BAL-0291-V005, BAL-0293-V006, BAL-0293-V007, BAL-0293-V019
- DJR-089-29; source 320; A: BAL-0258; L: BAL-0258-V001, BAL-0258-V012; C: BAL-0258-V001, BAL-0258-V002, BAL-0258-V012
- DJR-089-30; source 320; A: BAL-0258, BAL-0274; L: BAL-0274-V009; C: BAL-0258-V001, BAL-0258-V002, BAL-0258-V012, BAL-0274-V008, BAL-0274-V009
- DJR-089-31; source 320; A: BAL-0258, BAL-0260, BAL-0274; C: BAL-0258-V001, BAL-0258-V002, BAL-0258-V012, BAL-0260-V002, BAL-0274-V008, BAL-0274-V009
- DJR-089-32; source 320; A: BAL-0258, BAL-0260, BAL-0274; L: BAL-0274-V008; C: BAL-0258-V001, BAL-0258-V002, BAL-0258-V012, BAL-0260-V002, BAL-0274-V008, BAL-0274-V009
- DJR-089-33; source 320; A: BAL-0258, BAL-0259, BAL-0260, BAL-0274; L: BAL-0260-V002; C: BAL-0258-V001, BAL-0258-V002, BAL-0258-V012, BAL-0259-V018, BAL-0260-V002, BAL-0274-V008, BAL-0274-V009; K: BAL-0260-V002
- DJR-089-34; source 320; A: BAL-0258, BAL-0259, BAL-0260, BAL-0274; L: BAL-0258-V002, BAL-0259-V018; C: BAL-0258-V001, BAL-0258-V002, BAL-0258-V012, BAL-0259-V018, BAL-0260-V002, BAL-0274-V008, BAL-0274-V009
- DJR-089-35; source 320; A: BAL-0258, BAL-0259, BAL-0260, BAL-0274; C: BAL-0258-V001, BAL-0258-V002, BAL-0258-V012, BAL-0259-V018, BAL-0260-V002, BAL-0274-V008, BAL-0274-V009
- DJR-089-36; source 320; A: BAL-0274; L: BAL-0274-V009; C: BAL-0274-V008, BAL-0274-V009
- DJR-089-48; source 321; A: BAL-0270; C: BAL-0270-V001
- DJR-089-49; source 321; A: BAL-0270; L: BAL-0270-V001; C: BAL-0270-V001
- DJR-089-50; source 321; A: BAL-0270; C: BAL-0270-V001
- DJR-090-04; source 322; A: BAL-0231; C: BAL-0231-V014
- DJR-090-05; source 322; A: BAL-0230, BAL-0231; L: BAL-0231-V014; C: BAL-0230-V019

- DJR-090-06; source 322; A: BAL-0230, BAL-0231; L: BAL-0230-V019; C: BAL-0230-V019, BAL-0231-V014; K: BAL-0230-V019
- DJR-090-07; source 322; A: BAL-0230; C: BAL-0230-V019
- DJR-090-08; source 322; A: BAL-0230; C: BAL-0230-V019
- DJR-090-11; source 322–323; A: BAL-0241; C: BAL-0241-V016, BAL-0241-V017
- DJR-090-12; source 323; A: BAL-0241; L: BAL-0241-V016; C: BAL-0241-V016, BAL-0241-V017; K: BAL-0241-V016
- DJR-090-13; source 323; A: BAL-0241; C: BAL-0241-V016, BAL-0241-V017
- DJR-090-14; source 323; A: BAL-0241; C: BAL-0241-V016, BAL-0241-V017
- DJR-090-15; source 323; A: BAL-0241, BAL-0273; C: BAL-0241-V016, BAL-0241-V017, BAL-0273-V008
- DJR-090-16; source 323; A: BAL-0241, BAL-0273; L: BAL-0241-V017, BAL-0273-V008; C: BAL-0241-V016, BAL-0241-V017, BAL-0273-V008; K: BAL-0241-V017
- DJR-090-17; source 323; A: BAL-0241, BAL-0273; L: BAL-0241-V017; C: BAL-0241-V016, BAL-0241-V017, BAL-0273-V008; K: BAL-0241-V017
- DJR-090-19; source 323; A: BAL-0211, BAL-0226; L: BAL-0211-V015; C: BAL-0226-V004; K: BAL-0211-V015
- DJR-090-20; source 323; A: BAL-0226, BAL-0268, BAL-0281; L: BAL-0226-V004; C: BAL-0268-V002, BAL-0281-V009; K: BAL-0226-V004
- DJR-090-21; source 323; A: BAL-0226, BAL-0268, BAL-0281; L: BAL-0268-V002, BAL-0281-V009; C: BAL-0226-V004, BAL-0268-V002, BAL-0281-V009; K: BAL-0281-V009
- DJR-090-22; source 323–324; A: BAL-0268, BAL-0281; C: BAL-0268-V002, BAL-0281-V009
- DJR-090-24; source 324; A: BAL-0286; C: BAL-0286-V006
- DJR-090-25; source 324; A: BAL-0286; L: BAL-0286-V006; C: BAL-0286-V006; K: BAL-0286-V006
- DJR-090-26; source 324; A: BAL-0286; C: BAL-0286-V006
- DJR-090-27; source 324; A: BAL-0286; C: BAL-0286-V006
- DJR-090-29; source 324; A: BAL-0250; C: BAL-0250-V017
- DJR-090-30; source 324; A: BAL-0250, BAL-0278; L: BAL-0250-V017; C: BAL-0250-V017, BAL-0278-V012
- DJR-090-31; source 324; A: BAL-0250, BAL-0278; L: BAL-0278-V012; C: BAL-0250-V017, BAL-0278-V012
- DJR-090-32; source 324; A: BAL-0278; C: BAL-0278-V012
- DJR-090-33; source 324; A: BAL-0208; C: BAL-0208-V004
- DJR-090-34; source 324; A: BAL-0208, BAL-0246; L: BAL-0208-V004; C: BAL-0246-V014; K: BAL-0208-V004
- DJR-090-35; source 324–325; A: BAL-0208, BAL-0246, BAL-0258; L: BAL-0246-V014, BAL-0258-V002; C: BAL-0208-V004, BAL-0258-V002, BAL-0258-V015
- DJR-090-36; source 325; A: BAL-0246, BAL-0258; C: BAL-0246-V014, BAL-0258-V002, BAL-0258-V015
- DJR-090-37; source 325; A: BAL-0241, BAL-0246, BAL-0258; C: BAL-0241-V015, BAL-0241-V017, BAL-0246-V014, BAL-0258-V002, BAL-0258-V015
- DJR-090-38; source 325; A: BAL-0241, BAL-0246, BAL-0258; L: BAL-0241-V015, BAL-0258-V015; C: BAL-0241-V015, BAL-0241-V017, BAL-0246-V014, BAL-0258-V002, BAL-0258-V011, BAL-0258-V015; K: BAL-0241-V015
- DJR-090-39; source 325; A: BAL-0241, BAL-0258; L: BAL-0241-V015; C: BAL-0241-V015, BAL-0241-V017, BAL-0258-V011, BAL-0258-V015; K: BAL-0241-V015
- DJR-090-40; source 325; A: BAL-0241, BAL-0258; C: BAL-0241-V015, BAL-0241-V017, BAL-0258-V011, BAL-0258-V015

- DJR-090-41; source 325; A: BAL-0241, BAL-0258; L: BAL-0258-V011; C: BAL-0241-V015, BAL-0241-V017, BAL-0258-V011, BAL-0258-V015
- DJR-090-42; source 325; A: BAL-0226, BAL-0241, BAL-0258; L: BAL-0241-V017; C: BAL-0226-V002, BAL-0241-V015, BAL-0241-V017, BAL-0258-V011, BAL-0258-V015; K: BAL-0241-V017
- DJR-090-43; source 325; A: BAL-0226, BAL-0241, BAL-0258; L: BAL-0226-V002; C: BAL-0241-V015, BAL-0241-V017, BAL-0258-V011, BAL-0258-V015
- DJR-090-44; source 325; A: BAL-0226, BAL-0258; C: BAL-0226-V002, BAL-0258-V011, BAL-0258-V015
- DJR-090-45; source 325; A: BAL-0288; C: BAL-0288-V004
- DJR-090-46; source 325; A: BAL-0288; C: BAL-0288-V004
- DJR-090-47; source 325; A: BAL-0288; L: BAL-0288-V004; C: BAL-0288-V004; K: BAL-0288-V004
- DJR-090-48; source 325; A: BAL-0288; C: BAL-0288-V004
- DJR-090-49; source 325–326; A: BAL-0288; C: BAL-0288-V004
- DJR-090-50; source 326; A: BAL-0233; C: BAL-0233-V005
- DJR-090-51; source 326; A: BAL-0233; L: BAL-0233-V005; K: BAL-0233-V005
- DJR-090-52; source 326; A: BAL-0233; C: BAL-0233-V005
- DJR-090-55; source 326; A: B3C-0042; C: B3C-0042-V001
- DJR-090-56; source 326; A: B3C-0042; L: B3C-0042-V001; K: B3C-0042-V001
- DJR-091-01; source 326; A: B3C-0042, BAL-0277, BAL-0293; C: B3C-0042-V001, BAL-0277-V001, BAL-0293-V004, BAL-0293-V015
- DJR-091-02; source 326; A: BAL-0277, BAL-0293; L: BAL-0277-V001, BAL-0293-V004, BAL-0293-V015; C: BAL-0277-V001, BAL-0293-V004, BAL-0293-V015
- DJR-091-03; source 326–327; A: BAL-0277, BAL-0293; C: BAL-0277-V001, BAL-0293-V004, BAL-0293-V015
- DJR-091-04; source 327; A: BAL-0293; C: BAL-0293-V004, BAL-0293-V015
- DJR-091-17; source 328; A: BAL-0258; L: BAL-0258-V004; C: BAL-0258-V004, BAL-0258-V008
- DJR-091-18; source 328; A: BAL-0258; C: BAL-0258-V004, BAL-0258-V008
- DJR-091-19; source 328; A: BAL-0258; C: BAL-0258-V004, BAL-0258-V008
- DJR-091-20; source 328; A: BAL-0244, BAL-0258; C: BAL-0244-V014, BAL-0258-V004, BAL-0258-V008
- DJR-091-21; source 328; A: BAL-0244, BAL-0258; L: BAL-0244-V014, BAL-0258-V008; C: BAL-0258-V004, BAL-0258-V008
- DJR-091-22; source 328; A: BAL-0244, BAL-0258; C: BAL-0244-V014, BAL-0258-V004, BAL-0258-V008
- DJR-091-27; source 328–329; A: BAL-0273; C: BAL-0273-V003
- DJR-091-28; source 329; A: BAL-0273; L: BAL-0273-V003; C: BAL-0273-V003
- DJR-091-29; source 329; A: BAL-0273, BAL-0274; C: BAL-0273-V003, BAL-0274-V015
- DJR-091-30; source 329; A: BAL-0274; L: BAL-0274-V015; C: BAL-0274-V015
- DJR-091-31; source 329; A: BAL-0274; C: BAL-0274-V015
- DJR-091-32; source 329; A: BAL-0274; C: BAL-0274-V015
- DJR-091-33; source 329; A: BAL-0274; C: BAL-0274-V015
- DJR-091-34; source 329; A: BAL-0274, BAL-0285; C: BAL-0274-V015, BAL-0285-V002
- DJR-091-35; source 329; A: BAL-0285; L: BAL-0285-V002; C: BAL-0285-V002; K: BAL-0285-V002
- DJR-091-36; source 329; A: BAL-0285; C: BAL-0285-V002
- DJR-091-37; source 329; A: BAL-0285; C: BAL-0285-V002
- DJR-091-43; source 329–330; A: BAL-0258; L: BAL-0258-V003, BAL-0258-V010; C: BAL-0258-V003, BAL-0258-V010, BAL-0258-V013

- DJR-091-44; source 330; A: BAL-0258; C: BAL-0258-V003, BAL-0258-V010, BAL-0258-V013
- DJR-091-45; source 330; A: BAL-0258; C: BAL-0258-V003, BAL-0258-V010, BAL-0258-V013
- DJR-091-46; source 330; A: BAL-0258; L: BAL-0258-V013; C: BAL-0258-V003, BAL-0258-V010, BAL-0258-V013
- DJR-091-47; source 330; A: BAL-0258; C: BAL-0258-V013
- DJR-091-48; source 330; A: BAL-0258; C: BAL-0258-V013
- DJR-091-49; source 330; A: BAL-0258; L: BAL-0258-V001, BAL-0258-V004; C: BAL-0258-V001, BAL-0258-V004, BAL-0258-V013
- DJR-091-50; source 330; A: BAL-0245, BAL-0258; C: BAL-0245-V001, BAL-0258-V001, BAL-0258-V004, BAL-0258-V013
- DJR-091-51; source 330; A: BAL-0245, BAL-0258; L: BAL-0245-V001; C: BAL-0258-V001, BAL-0258-V004, BAL-0258-V005, BAL-0258-V013
- DJR-091-52; source 330; A: BAL-0245, BAL-0258; L: BAL-0258-V005; C: BAL-0245-V001, BAL-0258-V001, BAL-0258-V004, BAL-0258-V005, BAL-0258-V013
- DJR-091-53; source 330; A: BAL-0258; C: BAL-0258-V001, BAL-0258-V004, BAL-0258-V005, BAL-0258-V013
- DJR-091-60; source 331; A: BAL-0258; C: BAL-0258-V007, BAL-0258-V009, BAL-0258-V010
- DJR-091-61; source 331; A: BAL-0258; C: BAL-0258-V007, BAL-0258-V009, BAL-0258-V010
- DJR-091-62; source 331; A: BAL-0258; L: BAL-0258-V007, BAL-0258-V009, BAL-0258-V010; C: BAL-0258-V007, BAL-0258-V009, BAL-0258-V010
- DJR-091-63; source 331; A: BAL-0258; C: BAL-0258-V001, BAL-0258-V003, BAL-0258-V007, BAL-0258-V009, BAL-0258-V010, BAL-0258-V013
- DJR-092-01; source 331; A: BAL-0210, BAL-0258; L: BAL-0210-V003, BAL-0258-V001, BAL-0258-V013; C: BAL-0258-V001, BAL-0258-V003, BAL-0258-V004, BAL-0258-V006, BAL-0258-V007, BAL-0258-V009, BAL-0258-V010, BAL-0258-V013; K: BAL-0210-V003
- DJR-092-02; source 331; A: BAL-0210, BAL-0258; C: BAL-0210-V003, BAL-0258-V001, BAL-0258-V003, BAL-0258-V004, BAL-0258-V006, BAL-0258-V007, BAL-0258-V009, BAL-0258-V010, BAL-0258-V013
- DJR-092-03; source 331–332; A: BAL-0258; C: BAL-0258-V001, BAL-0258-V003, BAL-0258-V004, BAL-0258-V006, BAL-0258-V007, BAL-0258-V009, BAL-0258-V010, BAL-0258-V013
- DJR-092-04; source 332; A: BAL-0258, BAL-0274, BAL-0285; C: BAL-0258-V001, BAL-0258-V003, BAL-0258-V004, BAL-0258-V006, BAL-0258-V007, BAL-0258-V009, BAL-0258-V010, BAL-0258-V013, BAL-0274-V015, BAL-0285-V002
- DJR-092-05; source 332; A: BAL-0258, BAL-0274, BAL-0285; L: BAL-0258-V001, BAL-0258-V003, BAL-0258-V004, BAL-0258-V006, BAL-0274-V015; C: BAL-0258-V001, BAL-0258-V003, BAL-0258-V004, BAL-0258-V006, BAL-0258-V007, BAL-0258-V009, BAL-0258-V010, BAL-0258-V013, BAL-0274-V015, BAL-0285-V002
- DJR-092-06; source 332; A: BAL-0258, BAL-0274, BAL-0285; C: BAL-0258-V001, BAL-0274-V015, BAL-0285-V002
- DJR-092-07; source 332; A: BAL-0258, BAL-0274, BAL-0285; C: BAL-0258-V001, BAL-0274-V015, BAL-0285-V002
- DJR-092-08; source 332; A: BAL-0258
- DJR-092-09; source 332; A: BAL-0258
- DJR-092-10; source 332; A: BAL-0258
- DJR-092-11; source 332; A: BAL-0258
- DJR-092-12; source 332; A: BAL-0258

- DJR-092-13; source 332; A: BAL-0258
- DJR-092-14; source 332; A: BAL-0258
- DJR-092-15; source 332; A: BAL-0258
- DJR-092-16; source 332–333; A: BAL-0258
- DJR-092-17; source 333; A: BAL-0258
- DJR-092-18; source 333; A: BAL-0258
- DJR-092-19; source 333; A: BAL-0258
- DJR-092-20; source 333; A: BAL-0258
- DJR-092-21; source 333; A: BAL-0258
- DJR-092-22; source 333; A: BAL-0258
- DJR-092-23; source 333; A: BAL-0258, BAL-0280; C: BAL-0280-V012
- DJR-092-24; source 333; A: BAL-0258, BAL-0280; C: BAL-0280-V012
- DJR-092-25; source 333; A: BAL-0258, BAL-0280; L: BAL-0280-V012; C: BAL-0280-V012
- DJR-092-26; source 333; A: BAL-0258, BAL-0280; C: BAL-0280-V012
- DJR-092-27; source 333–334; A: BAL-0241, BAL-0258, BAL-0280; C: BAL-0241-V019, BAL-0280-V012
- DJR-092-28; source 334; A: BAL-0241, BAL-0258; L: BAL-0241-V019; C: BAL-0241-V019
- DJR-092-29; source 334; A: BAL-0241, BAL-0258; C: BAL-0241-V019
- DJR-092-30; source 334; A: BAL-0241, BAL-0258; L: BAL-0241-V019; C: BAL-0241-V019
- DJR-092-31; source 334; A: BAL-0241, BAL-0258; C: BAL-0241-V019
- DJR-092-32; source 334; A: BAL-0258
- DJR-092-33; source 334; A: BAL-0258
- DJR-092-34; source 334; A: BAL-0258
- DJR-092-35; source 334; A: BAL-0258
- DJR-092-36; source 334; A: BAL-0258
- DJR-092-37; source 334; A: BAL-0258
- DJR-092-38; source 334; A: BAL-0258
- DJR-092-49; source 335; A: BAL-0258
- DJR-092-50; source 335; A: BAL-0258
- DJR-092-51; source 335; A: BAL-0258
- DJR-092-52; source 335; A: BAL-0258
- DJR-092-53; source 335; A: BAL-0258
- DJR-092-54; source 335; A: BAL-0258
- DJR-092-55; source 335–336; A: BAL-0258
- DJR-092-56; source 336; A: BAL-0258
- DJR-092-57; source 336; A: BAL-0258
- DJR-092-58; source 336; A: BAL-0258
- DJR-092-59; source 336; A: BAL-0258
- DJR-092-60; source 336; A: BAL-0258
- DJR-093-01; source 336; A: BAL-0258, BAL-0286, BAL-0288; C: BAL-0286-V007, BAL-0288-V012
- DJR-093-02; source 336; A: BAL-0258, BAL-0286, BAL-0288; C: BAL-0286-V007, BAL-0288-V012
- DJR-093-03; source 336; A: BAL-0258, BAL-0286, BAL-0288; L: BAL-0286-V007, BAL-0288-V012; C: BAL-0286-V007, BAL-0288-V012; K: BAL-0286-V007, BAL-0288-V012
- DJR-093-04; source 336; A: BAL-0286, BAL-0288; C: BAL-0286-V007, BAL-0288-V012
- DJR-093-05; source 336; A: BAL-0286, BAL-0288; C: BAL-0286-V007, BAL-0288-V012

- DJR-093-07; source 336; A: BAL-0230; C: BAL-0230-V001
- DJR-093-08; source 336; A: BAL-0230, BAL-0258, BAL-0290; C: BAL-0230-V001, BAL-0258-V009, BAL-0258-V018, BAL-0290-V001
- DJR-093-09; source 336–337; A: BAL-0230, BAL-0258, BAL-0290; L: BAL-0230-V001, BAL-0258-V009; C: BAL-0230-V001, BAL-0258-V009, BAL-0258-V018, BAL-0290-V001
- DJR-093-10; source 337; A: BAL-0230, BAL-0258, BAL-0263, BAL-0290; L: BAL-0290-V001; C: BAL-0230-V001, BAL-0258-V009, BAL-0258-V018, BAL-0263-V005, BAL-0290-V001
- DJR-093-11; source 337; A: BAL-0230, BAL-0258, BAL-0263, BAL-0290; L: BAL-0258-V018, BAL-0263-V005; C: BAL-0230-V001, BAL-0258-V009, BAL-0258-V018, BAL-0263-V005, BAL-0290-V001
- DJR-093-12; source 337; A: BAL-0258, BAL-0263, BAL-0290; C: BAL-0258-V009, BAL-0258-V018, BAL-0263-V005, BAL-0290-V001
- DJR-093-13; source 337; A: BAL-0258; C: BAL-0258-V009, BAL-0258-V018
- DJR-093-14; source 337; A: BAL-0258
- DJR-093-15; source 337; A: BAL-0258, BAL-0296; C: BAL-0296-V021
- DJR-093-16; source 337; A: BAL-0258, BAL-0296; C: BAL-0296-V021
- DJR-093-17; source 337; A: BAL-0258, BAL-0296; L: BAL-0296-V021; C: BAL-0296-V021
- DJR-093-18; source 337; A: BAL-0258, BAL-0296; C: BAL-0296-V021
- DJR-093-19; source 337; A: BAL-0258, BAL-0296; C: BAL-0296-V021
- DJR-093-20; source 337–338; A: BAL-0258; C: BAL-0258-V002
- DJR-093-21; source 338; A: BAL-0258; C: BAL-0258-V002
- DJR-093-22; source 338; A: BAL-0258; C: BAL-0258-V002
- DJR-093-23; source 338; A: BAL-0258; C: BAL-0258-V002
- DJR-093-24; source 338; A: BAL-0258; C: BAL-0258-V002
- DJR-093-25; source 338; A: BAL-0258; C: BAL-0258-V002
- DJR-093-26; source 338; A: BAL-0258; C: BAL-0258-V002
- DJR-093-27; source 338; A: BAL-0258; C: BAL-0258-V002
- DJR-093-28; source 338; A: BAL-0258; C: BAL-0258-V002
- DJR-093-29; source 338; A: BAL-0258; L: BAL-0258-V002; C: BAL-0258-V002
- DJR-093-30; source 338; A: BAL-0241; C: BAL-0241-V018
- DJR-093-31; source 338–339; A: BAL-0241; C: BAL-0241-V018
- DJR-093-32; source 339; A: BAL-0241; L: BAL-0241-V018; C: BAL-0241-V018; K: BAL-0241-V018
- DJR-093-33; source 339; A: BAL-0241; C: BAL-0241-V018
- DJR-093-34; source 339; A: BAL-0241; C: BAL-0241-V018
- DJR-093-35; source 339; A: BAL-0241; C: BAL-0241-V018
- DJR-093-36; source 339; A: BAL-0235, BAL-0241; C: BAL-0235-V010, BAL-0241-V018
- DJR-093-37; source 339; A: BAL-0235, BAL-0241; L: BAL-0235-V010; C: BAL-0235-V010, BAL-0241-V018; K: BAL-0235-V010
- DJR-093-38; source 339; A: BAL-0235, BAL-0241; C: BAL-0235-V010, BAL-0241-V018
- DJR-093-39; source 339–327 [misprint for 340]; A: BAL-0241; C: BAL-0241-V018
- DJR-093-40; source 327 [misprint for 340]; A: BAL-0241, BAL-0293; C: BAL-0241-V018, BAL-0293-V019
- DJR-093-41; source 327 [misprint for 340]; A: BAL-0293; C: BAL-0293-V019
- DJR-093-42; source 327 [misprint for 340]; A: BAL-0293; L: BAL-0293-V019; C: BAL-0293-V019
- DJR-093-43; source 327 [misprint for 340]; A: BAL-0293; C: BAL-0293-V019
- DJR-093-44; source 327 [misprint for 340]; A: BAL-0293; C: BAL-0293-V019
- DJR-093-45; source 327 [misprint for 340]; A: BAL-0256; C: BAL-0256-V014

- DJR-093-46; source 327 [misprint for 340]; A: BAL-0256; L: BAL-0256-V014
- DJR-094-01; source 327 [340]; A: BAL-0256; C: BAL-0256-V014
- DJR-094-20; source 342; A: BAL-0256, BAL-0281; C: BAL-0256-V001, BAL-0256-V002, BAL-0256-V012, BAL-0281-V006
- DJR-094-21; source 342; A: BAL-0256, BAL-0281; L: BAL-0256-V001, BAL-0256-V002, BAL-0256-V012, BAL-0281-V006; C: BAL-0256-V001, BAL-0256-V002, BAL-0256-V012, BAL-0281-V006
- DJR-094-22; source 342; A: BAL-0256, BAL-0281; C: BAL-0256-V001, BAL-0256-V002, BAL-0256-V012, BAL-0281-V006
- DJR-094-32; source 343; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V029, BAL-0242-V030
- DJR-094-33; source 343; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V029, BAL-0242-V030
- DJR-094-34; source 343; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V029, BAL-0242-V030
- DJR-094-35; source 343; A: BAL-0242; L: BAL-0242-V028, BAL-0242-V029; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V029, BAL-0242-V030; K: BAL-0242-V029
- DJR-094-36; source 343; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V029, BAL-0242-V030
- DJR-094-37; source 343; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V029, BAL-0242-V030
- DJR-094-38; source 343; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V029, BAL-0242-V030
- DJR-094-39; source 343; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V029, BAL-0242-V030
- DJR-094-40; source 343; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V029, BAL-0242-V030
- DJR-094-41; source 343–344; A: BAL-0235; C: BAL-0235-V007
- DJR-094-42; source 344; A: BAL-0235; L: BAL-0235-V007; C: BAL-0235-V007; K: BAL-0235-V007
- DJR-094-43; source 344; A: BAL-0235; C: BAL-0235-V007
- DJR-094-54; source 345; A: BAL-0257; C: BAL-0257-V005, BAL-0257-V012
- DJR-095-01; source 345; A: BAL-0242, BAL-0257; C: BAL-0242-V002, BAL-0242-V030, BAL-0257-V005, BAL-0257-V012
- DJR-095-02; source 345; A: BAL-0242, BAL-0257; L: BAL-0257-V005; C: BAL-0242-V002, BAL-0242-V030, BAL-0257-V005, BAL-0257-V012
- DJR-095-03; source 345; A: BAL-0242, BAL-0257; C: BAL-0242-V002, BAL-0242-V030, BAL-0257-V005, BAL-0257-V012
- DJR-095-04; source 345; A: BAL-0242, BAL-0257; L: BAL-0257-V012; C: BAL-0242-V002, BAL-0242-V030, BAL-0257-V005, BAL-0257-V012
- DJR-095-05; source 345; A: BAL-0242, BAL-0257; C: BAL-0242-V002, BAL-0242-V030, BAL-0257-V005, BAL-0257-V012
- DJR-095-06; source 345; A: BAL-0242, BAL-0257; C: BAL-0242-V002, BAL-0242-V030, BAL-0257-V005, BAL-0257-V012
- DJR-095-07; source 345; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V030
- DJR-095-08; source 345; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V030
- DJR-095-09; source 345; A: BAL-0242; L: BAL-0242-V002, BAL-0242-V030; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-10; source 345; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030

- DJR-095-11; source 345; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-12; source 345; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-13; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-14; source 346; A: BAL-0242; L: BAL-0242-V023; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030; K: BAL-0242-V023
- DJR-095-15; source 346; A: BAL-0242; L: BAL-0242-V030; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-16; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-17; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-18; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-19; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-20; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-21; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-22; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-23; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-24; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-25; source 346; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-26; source 346–347; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-27; source 347; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-28; source 347; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-29; source 347; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-30; source 347; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V023, BAL-0242-V028, BAL-0242-V030
- DJR-095-31; source 347; A: BAL-0242; C: BAL-0242-V002, BAL-0242-V030
- DJR-095-33; source 347; A: BAL-0221, BAL-0246, BAL-0249; L: BAL-0221-V007, BAL-0249-V002
- DJR-095-34; source 347–348; A: BAL-0221, BAL-0246, BAL-0249; C: BAL-0221-V007, BAL-0249-V002
- DJR-095-35; source 348; A: BAL-0221, BAL-0246; C: BAL-0221-V007
- DJR-095-36; source 348; A: BAL-0221, BAL-0246; C: BAL-0221-V007
- DJR-095-37; source 348; A: BAL-0246
- DJR-095-38; source 348; A: BAL-0246
- DJR-095-39; source 348; A: BAL-0246
- DJR-095-40; source 348; A: BAL-0246

- DJR-095-41; source 348; A: BAL-0246, BAL-0296; C: BAL-0296-V002, BAL-0296-V003
- DJR-095-42; source 348; A: BAL-0246, BAL-0296; C: BAL-0296-V002, BAL-0296-V003
- DJR-095-43; source 348; A: BAL-0246, BAL-0296; L: BAL-0296-V002, BAL-0296-V003; C: BAL-0296-V002, BAL-0296-V003
- DJR-095-44; source 348; A: BAL-0246, BAL-0296; C: BAL-0296-V002, BAL-0296-V003
- DJR-095-45; source 348; A: BAL-0246, BAL-0296; C: BAL-0296-V002, BAL-0296-V003
- DJR-095-46; source 348–349; A: BAL-0244, BAL-0246; C: BAL-0244-V010
- DJR-095-47; source 349; A: BAL-0244, BAL-0250, BAL-0270, BAL-0288; L: BAL-0244-V010; C: BAL-0250-V001, BAL-0270-V001, BAL-0288-V005
- DJR-095-48; source 349; A: BAL-0244, BAL-0250, BAL-0270, BAL-0288; L: BAL-0250-V001, BAL-0270-V001, BAL-0288-V005; C: BAL-0244-V010, BAL-0250-V001, BAL-0270-V001, BAL-0288-V005; K: BAL-0288-V005
- DJR-095-49; source 349; A: BAL-0244, BAL-0250, BAL-0270, BAL-0288; C: BAL-0244-V010, BAL-0250-V001, BAL-0270-V001, BAL-0288-V005
- DJR-095-50; source 349; A: BAL-0288; C: BAL-0288-V005
- DJR-095-51; source 349; A: BAL-0280, BAL-0288; C: BAL-0280-V010, BAL-0288-V005
- DJR-095-52; source 349; A: BAL-0280, BAL-0288; C: BAL-0280-V010, BAL-0288-V005
- DJR-095-53; source 349; A: BAL-0244, BAL-0280, BAL-0288; L: BAL-0244-V015, BAL-0280-V010; C: BAL-0244-V001, BAL-0280-V010, BAL-0288-V005
- DJR-095-54; source 349; A: BAL-0244, BAL-0280, BAL-0288; L: BAL-0244-V001; C: BAL-0244-V015, BAL-0280-V010, BAL-0288-V005
- DJR-095-55; source 349; A: BAL-0244, BAL-0280, BAL-0288; C: BAL-0244-V001, BAL-0244-V015, BAL-0280-V010, BAL-0288-V005
- DJR-095-56; source 349; A: BAL-0280, BAL-0288; C: BAL-0280-V010, BAL-0288-V005
- DJR-095-57; source 349; A: BAL-0280, BAL-0288; C: BAL-0280-V010, BAL-0288-V005
- DJR-096-03; source 350; A: BAL-0204, BAL-0237; C: BAL-0204-V020, BAL-0237-V001
- DJR-096-04; source 350; A: BAL-0204, BAL-0237; L: BAL-0204-V020, BAL-0237-V001; C: BAL-0204-V020; K: BAL-0237-V001
- DJR-096-05; source 350; A: BAL-0204, BAL-0237; C: BAL-0204-V020, BAL-0237-V001
- DJR-096-06; source 350; A: BAL-0204; C: BAL-0204-V020
- DJR-096-08; source 350; A: BAL-0242; C: BAL-0242-V008
- DJR-096-09; source 350; A: BAL-0242; L: BAL-0242-V008; C: BAL-0242-V008; K: BAL-0242-V008
- DJR-096-10; source 350; A: BAL-0242, BAL-0270, BAL-0288; C: BAL-0242-V008, BAL-0270-V001, BAL-0288-V001
- DJR-096-11; source 350–351; A: BAL-0270, BAL-0288; L: BAL-0270-V001, BAL-0288-V001; C: BAL-0270-V001, BAL-0288-V001; K: BAL-0288-V001
- DJR-096-12; source 351; A: BAL-0270, BAL-0285, BAL-0288; C: BAL-0270-V001, BAL-0285-V004, BAL-0288-V001
- DJR-096-13; source 351; A: BAL-0270, BAL-0285, BAL-0288; C: BAL-0270-V001, BAL-0285-V004, BAL-0288-V001
- DJR-096-14; source 351; A: BAL-0270, BAL-0285, BAL-0288; L: BAL-0285-V004; C: BAL-0270-V001, BAL-0285-V004, BAL-0288-V001; K: BAL-0285-V004
- DJR-096-15; source 351; A: BAL-0270, BAL-0285, BAL-0288; C: BAL-0270-V001, BAL-0285-V004, BAL-0288-V001
- DJR-096-16; source 351; A: BAL-0270, BAL-0285, BAL-0288; C: BAL-0270-V001, BAL-0285-V004, BAL-0288-V001
- DJR-096-17; source 351; A: BAL-0230, BAL-0242, BAL-0267, BAL-0270, BAL-0280, BAL-0286, BAL-0288; L: BAL-0267-V017, BAL-0280-V008, BAL-0286-V008; C: BAL-0230-V004, BAL-0242-V045, BAL-0267-V017, BAL-0270-V001, BAL-0280-V008,

BAL-0286-V008, BAL-0286-V009, BAL-0288-V001; K: BAL-0267-V017, BAL-0280-V008, BAL-0286-V008

- DJR-096-18; source 351; A: BAL-0230, BAL-0242, BAL-0267, BAL-0270, BAL-0280, BAL-0286, BAL-0288; L: BAL-0230-V004, BAL-0242-V045; C: BAL-0230-V004, BAL-0242-V045, BAL-0267-V017, BAL-0270-V001, BAL-0280-V008, BAL-0286-V008, BAL-0286-V009, BAL-0288-V001; K: BAL-0230-V004, BAL-0242-V045
- DJR-096-19; source 351; A: BAL-0230, BAL-0242, BAL-0267, BAL-0270, BAL-0280, BAL-0286, BAL-0288, BAL-0293; L: BAL-0230-V004; C: BAL-0230-V004, BAL-0242-V045, BAL-0267-V017, BAL-0270-V001, BAL-0280-V008, BAL-0286-V008, BAL-0286-V009, BAL-0288-V001, BAL-0293-V005; K: BAL-0230-V004
- DJR-096-20; source 351; A: BAL-0230, BAL-0242, BAL-0267, BAL-0270, BAL-0280, BAL-0286, BAL-0288, BAL-0293; L: BAL-0286-V009; C: BAL-0230-V004, BAL-0242-V045, BAL-0267-V017, BAL-0270-V001, BAL-0280-V008, BAL-0286-V008, BAL-0286-V009, BAL-0288-V001, BAL-0293-V005; K: BAL-0286-V009
- DJR-096-21; source 351–352; A: BAL-0230, BAL-0242, BAL-0267, BAL-0270, BAL-0280, BAL-0286, BAL-0288, BAL-0293; L: BAL-0286-V008, BAL-0286-V009, BAL-0293-V005; C: BAL-0230-V004, BAL-0242-V045, BAL-0267-V017, BAL-0270-V001, BAL-0280-V008, BAL-0286-V008, BAL-0286-V009, BAL-0288-V001, BAL-0293-V005; K: BAL-0286-V008, BAL-0286-V009
- DJR-096-22; source 352; A: BAL-0230, BAL-0242, BAL-0267, BAL-0270, BAL-0280, BAL-0286, BAL-0288, BAL-0293; L: BAL-0280-V008; C: BAL-0230-V004, BAL-0242-V045, BAL-0267-V017, BAL-0270-V001, BAL-0280-V008, BAL-0286-V008, BAL-0286-V009, BAL-0288-V001, BAL-0293-V005
- DJR-096-23; source 352; A: BAL-0230, BAL-0242, BAL-0267, BAL-0270, BAL-0280, BAL-0286, BAL-0288, BAL-0293; C: BAL-0230-V004, BAL-0242-V045, BAL-0267-V017, BAL-0270-V001, BAL-0280-V008, BAL-0286-V008, BAL-0286-V009, BAL-0288-V001, BAL-0293-V005
- DJR-096-24; source 352; A: BAL-0230, BAL-0242, BAL-0267, BAL-0270, BAL-0280, BAL-0286, BAL-0288, BAL-0293; C: BAL-0230-V004, BAL-0242-V045, BAL-0267-V017, BAL-0270-V001, BAL-0280-V008, BAL-0286-V008, BAL-0286-V009, BAL-0288-V001, BAL-0293-V005
- DJR-096-25; source 352; A: BAL-0230, BAL-0270, BAL-0280, BAL-0293; C: BAL-0230-V004, BAL-0270-V001, BAL-0280-V008, BAL-0280-V010, BAL-0293-V005
- DJR-096-26; source 352; A: BAL-0269, BAL-0280; C: BAL-0269-V006, BAL-0280-V008, BAL-0280-V010
- DJR-096-27; source 352; A: BAL-0269, BAL-0280; L: BAL-0269-V006; C: BAL-0269-V006, BAL-0280-V008, BAL-0280-V010
- DJR-096-28; source 352; A: BAL-0269, BAL-0280; L: BAL-0280-V010; C: BAL-0269-V006, BAL-0280-V008, BAL-0280-V010
- DJR-096-29; source 352; A: BAL-0280, BAL-0296; C: BAL-0280-V008, BAL-0280-V010, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V023
- DJR-096-30; source 352–353; A: BAL-0248, BAL-0256, BAL-0296; C: BAL-0248-V002, BAL-0256-V004, BAL-0256-V005, BAL-0256-V008, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V023
- DJR-096-31; source 353; A: BAL-0248, BAL-0256, BAL-0296; L: BAL-0248-V002, BAL-0256-V008, BAL-0296-V002; C: BAL-0256-V004, BAL-0256-V005, BAL-0256-V008, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V023
- DJR-096-32; source 353; A: BAL-0248, BAL-0256, BAL-0296; C: BAL-0248-V002, BAL-0256-V004, BAL-0256-V005, BAL-0256-V008, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V023

- DJR-096-33; source 353; A: BAL-0256, BAL-0296; L: BAL-0256-V004, BAL-0256-V005, BAL-0296-V023; C: BAL-0256-V004, BAL-0256-V005, BAL-0256-V008, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V023
- DJR-096-34; source 353; A: BAL-0256; C: BAL-0256-V004, BAL-0256-V005, BAL-0256-V008
- DJR-096-35; source 353; A: BAL-0252; C: BAL-0252-V011
- DJR-096-36; source 353; A: BAL-0252; C: BAL-0252-V011
- DJR-096-37; source 353; A: BAL-0252; C: BAL-0252-V011
- DJR-096-38; source 353; A: BAL-0252; L: BAL-0252-V011; C: BAL-0252-V011
- DJR-096-39; source 353; A: BAL-0252; L: BAL-0252-V011; C: BAL-0252-V011
- DJR-096-40; source 353; A: BAL-0252; C: BAL-0252-V011
- DJR-096-41; source 353; A: BAL-0256
- DJR-096-42; source 353; A: BAL-0256; C: BAL-0256-V009
- DJR-096-43; source 353–354; A: BAL-0256; C: BAL-0256-V009
- DJR-096-44; source 354; A: BAL-0256; C: BAL-0256-V009
- DJR-096-45; source 354; A: BAL-0256; C: BAL-0256-V009
- DJR-096-46; source 354; A: BAL-0256; C: BAL-0256-V008, BAL-0256-V009
- DJR-096-47; source 354; A: BAL-0256; L: BAL-0256-V008, BAL-0256-V009; C: BAL-0256-V005, BAL-0256-V008, BAL-0256-V009
- DJR-096-48; source 354; A: BAL-0256; L: BAL-0256-V005; C: BAL-0256-V005, BAL-0256-V008, BAL-0256-V009
- DJR-096-49; source 354; A: BAL-0256; C: BAL-0256-V005, BAL-0256-V008, BAL-0256-V009
- DJR-097-01; source 354–355; A: BAL-0256; C: BAL-0256-V006
- DJR-097-02; source 355; A: BAL-0256; C: BAL-0256-V006
- DJR-097-03; source 355; A: BAL-0256; C: BAL-0256-V006
- DJR-097-04; source 355; A: BAL-0256; C: BAL-0256-V006
- DJR-097-05; source 355; A: BAL-0256; C: BAL-0256-V006
- DJR-097-06; source 355; A: BAL-0256; C: BAL-0256-V004, BAL-0256-V005, BAL-0256-V006
- DJR-097-07; source 355; A: BAL-0256, BAL-0294; L: BAL-0256-V004; C: BAL-0256-V004, BAL-0256-V005, BAL-0256-V006, BAL-0294-V031
- DJR-097-08; source 355; A: BAL-0256, BAL-0294; L: BAL-0256-V004, BAL-0256-V005; C: BAL-0256-V004, BAL-0256-V005, BAL-0256-V006, BAL-0294-V031
- DJR-097-09; source 355; A: BAL-0256, BAL-0294; L: BAL-0256-V006, BAL-0294-V031; C: BAL-0256-V004, BAL-0256-V005, BAL-0256-V006, BAL-0294-V031
- DJR-097-10; source 355; A: BAL-0256, BAL-0294; C: BAL-0256-V004, BAL-0256-V005, BAL-0256-V006, BAL-0294-V031
- DJR-097-11; source 355; A: BAL-0294; C: BAL-0294-V031
- DJR-097-16; source 355–356; A: BAL-0289; C: BAL-0289-V010
- DJR-097-17; source 356; A: BAL-0225, BAL-0289; C: BAL-0225-V017, BAL-0289-V010
- DJR-097-18; source 356; A: BAL-0225, BAL-0289; L: BAL-0225-V017, BAL-0289-V010; C: BAL-0289-V010; K: BAL-0289-V010
- DJR-097-19; source 356; A: BAL-0225, BAL-0289; C: BAL-0225-V017, BAL-0289-V010
- DJR-097-20; source 356; A: BAL-0250, BAL-0289; L: BAL-0250-V008; C: BAL-0250-V009, BAL-0289-V010
- DJR-097-21; source 356; A: BAL-0250; C: BAL-0250-V008
- DJR-097-22; source 356; A: BAL-0250; C: BAL-0250-V008
- DJR-097-23; source 356; A: BAL-0250; C: BAL-0250-V008, BAL-0250-V009, BAL-0250-V016

- DJR-097-24; source 356; A: BAL-0250; L: BAL-0250-V009, BAL-0250-V016; C: BAL-0250-V008, BAL-0250-V016
- DJR-097-25; source 356; A: BAL-0250; C: BAL-0250-V008, BAL-0250-V009, BAL-0250-V016
- DJR-097-28; source 356; A: BAL-0214, BAL-0257; L: BAL-0257-V005; C: BAL-0214-V003, BAL-0257-V005
- DJR-097-29; source 356–357; A: BAL-0214, BAL-0257; C: BAL-0214-V003, BAL-0257-V005
- DJR-097-30; source 357; A: BAL-0214, BAL-0257; C: BAL-0214-V003, BAL-0257-V005
- DJR-097-31; source 357; A: BAL-0214, BAL-0257; L: BAL-0214-V003; C: BAL-0257-V005
- DJR-097-32; source 357; A: BAL-0214, BAL-0257; C: BAL-0214-V003, BAL-0257-V005
- DJR-097-33; source 357; A: BAL-0214, BAL-0257, BAL-0266; C: BAL-0214-V003, BAL-0257-V005, BAL-0266-V010
- DJR-097-34; source 357; A: BAL-0214, BAL-0257, BAL-0266; L: BAL-0266-V010; C: BAL-0214-V003, BAL-0257-V005, BAL-0266-V010
- DJR-097-35; source 357; A: BAL-0214, BAL-0257, BAL-0266; C: BAL-0214-V003, BAL-0257-V005, BAL-0266-V010
- DJR-097-36; source 357; A: BAL-0214, BAL-0257, BAL-0264, BAL-0266; C: BAL-0214-V003, BAL-0257-V005, BAL-0264-V001, BAL-0266-V010
- DJR-097-37; source 357; A: BAL-0214, BAL-0257, BAL-0264; C: BAL-0214-V003, BAL-0257-V005, BAL-0264-V001
- DJR-097-38; source 357; A: BAL-0214, BAL-0257, BAL-0264; C: BAL-0214-V003, BAL-0257-V005, BAL-0264-V001
- DJR-097-39; source 357; A: BAL-0257, BAL-0264; C: BAL-0257-V005, BAL-0264-V001
- DJR-097-40; source 357; A: BAL-0257, BAL-0264; C: BAL-0257-V005, BAL-0264-V001
- DJR-097-41; source 357–358; A: BAL-0257, BAL-0264; C: BAL-0257-V005, BAL-0264-V001
- DJR-097-42; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-43; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-44; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-45; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-46; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-47; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-48; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-49; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-50; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-51; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-52; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-53; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-54; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-55; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-097-56; source 358; A: BAL-0264; C: BAL-0264-V001
- DJR-098-01; source 358–359; A: BAL-0256, BAL-0264, BAL-0296; L: BAL-0296-V030; C: BAL-0256-V011, BAL-0264-V001, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-02; source 359; A: BAL-0256, BAL-0264, BAL-0296; C: BAL-0256-V011, BAL-0264-V001, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-03; source 359; A: BAL-0256, BAL-0264, BAL-0296; C: BAL-0256-V011, BAL-0264-V001, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030

- DJR-098-04; source 359; A: BAL-0248, BAL-0256, BAL-0264, BAL-0296; C: BAL-0248-V002, BAL-0256-V011, BAL-0264-V001, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-05; source 359; A: BAL-0225, BAL-0248, BAL-0256, BAL-0264, BAL-0296; L: BAL-0248-V002; C: BAL-0225-V018, BAL-0256-V011, BAL-0264-V001, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-06; source 359; A: BAL-0225, BAL-0248, BAL-0256, BAL-0264, BAL-0296; L: BAL-0225-V018; C: BAL-0248-V002, BAL-0256-V011, BAL-0264-V001, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-07; source 359; A: BAL-0225, BAL-0256, BAL-0264, BAL-0296; L: BAL-0256-V011, BAL-0264-V001, BAL-0296-V002; C: BAL-0225-V018, BAL-0256-V011, BAL-0264-V001, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030; K: BAL-0296-V002
- DJR-098-08; source 359; A: BAL-0256, BAL-0264, BAL-0296; C: BAL-0256-V011, BAL-0264-V001, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-09; source 359; A: BAL-0264, BAL-0277, BAL-0296; C: BAL-0264-V001, BAL-0277-V003, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-10; source 359–360; A: BAL-0264, BAL-0277, BAL-0296; C: BAL-0264-V001, BAL-0277-V003, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-11; source 360; A: BAL-0264, BAL-0277, BAL-0281, BAL-0296; C: BAL-0264-V001, BAL-0277-V003, BAL-0281-V007, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-12; source 360; A: BAL-0264, BAL-0277, BAL-0281, BAL-0296; L: BAL-0277-V003, BAL-0281-V007; C: BAL-0264-V001, BAL-0277-V003, BAL-0281-V007, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-13; source 360; A: BAL-0242, BAL-0264, BAL-0277, BAL-0281, BAL-0296; L: BAL-0296-V002, BAL-0296-V003, BAL-0296-V022; C: BAL-0242-V027, BAL-0264-V001, BAL-0277-V003, BAL-0281-V007, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030; K: BAL-0296-V003, BAL-0296-V022
- DJR-098-14; source 360; A: BAL-0242, BAL-0264, BAL-0277, BAL-0296; L: BAL-0242-V027; C: BAL-0242-V027, BAL-0264-V001, BAL-0277-V003, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-15; source 360; A: BAL-0231, BAL-0242, BAL-0296; C: BAL-0231-V003, BAL-0231-V006, BAL-0242-V027, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-16; source 360; A: BAL-0231, BAL-0248, BAL-0294, BAL-0296; L: BAL-0231-V003, BAL-0231-V006; C: BAL-0248-V001, BAL-0294-V018, BAL-0294-V029, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030; K: BAL-0231-V003, BAL-0231-V006
- DJR-098-17; source 360; A: BAL-0231, BAL-0248, BAL-0294, BAL-0296; L: BAL-0248-V001, BAL-0294-V018; C: BAL-0231-V003, BAL-0231-V006, BAL-0294-V018, BAL-0294-V029, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-18; source 360; A: BAL-0231, BAL-0248, BAL-0251, BAL-0294, BAL-0296; L: BAL-0294-V029; C: BAL-0231-V003, BAL-0231-V006, BAL-0248-V001, BAL-0251-V003, BAL-0294-V018, BAL-0294-V029, BAL-0296-V002, BAL-0296-V003, BAL-0296-V022, BAL-0296-V030
- DJR-098-19; source 360; A: BAL-0251, BAL-0294; L: BAL-0251-V003; C: BAL-0294-V018, BAL-0294-V029
- DJR-098-20; source 360; A: BAL-0251, BAL-0288, BAL-0294; C: BAL-0251-V003, BAL-0288-V009, BAL-0288-V010, BAL-0288-V011, BAL-0294-V018, BAL-0294-V029

- DJR-098-21; source 360; A: BAL-0288; C: BAL-0288-V009, BAL-0288-V010, BAL-0288-V011
- DJR-098-22; source 360; A: BAL-0288; L: BAL-0288-V009, BAL-0288-V010, BAL-0288-V011; C: BAL-0288-V009, BAL-0288-V010, BAL-0288-V011; K: BAL-0288-V009, BAL-0288-V010, BAL-0288-V011
- DJR-098-23; source 361; A: BAL-0288; C: BAL-0288-V009, BAL-0288-V010, BAL-0288-V011
- DJR-098-24; source 361; A: BAL-0257, BAL-0288; C: BAL-0257-V004, BAL-0288-V009, BAL-0288-V010, BAL-0288-V011
- DJR-098-25; source 361; A: BAL-0224, BAL-0257, BAL-0281; C: BAL-0224-V004, BAL-0257-V004, BAL-0281-V005
- DJR-098-26; source 361; A: BAL-0224, BAL-0257, BAL-0281; L: BAL-0224-V004; C: BAL-0257-V004, BAL-0281-V005
- DJR-098-27; source 361; A: BAL-0224, BAL-0257, BAL-0281; L: BAL-0257-V004, BAL-0281-V005; C: BAL-0224-V004, BAL-0257-V004, BAL-0281-V005
- DJR-098-28; source 361; A: BAL-0257, BAL-0281; C: BAL-0257-V004, BAL-0281-V005
- DJR-098-29; source 361; A: BAL-0281; C: BAL-0281-V005
- DJR-098-30; source 361; A: BAL-0281; C: BAL-0281-V005
- DJR-098-31; source 361; A: BAL-0281; C: BAL-0281-V005
- DJR-098-32; source 361; A: BAL-0281; C: BAL-0281-V005
- DJR-098-33; source 361; A: BAL-0278; C: BAL-0278-V014
- DJR-098-34; source 361–362; A: BAL-0278; C: BAL-0278-V014
- DJR-098-35; source 362; A: BAL-0274, BAL-0278; L: BAL-0278-V014; C: BAL-0274-V011, BAL-0278-V014; K: BAL-0278-V014
- DJR-098-36; source 362; A: BAL-0248, BAL-0274, BAL-0278; L: BAL-0274-V011; C: BAL-0248-V006, BAL-0274-V011, BAL-0278-V014
- DJR-098-37; source 362; A: BAL-0248, BAL-0274, BAL-0278; L: BAL-0248-V006; C: BAL-0274-V011, BAL-0278-V014
- DJR-098-38; source 362; A: BAL-0278; C: BAL-0278-V014
- DJR-098-44; source 362; A: BAL-0255; C: BAL-0255-V001
- DJR-098-45; source 362–363; A: BAL-0255; L: BAL-0255-V001; C: BAL-0255-V001
- DJR-099-01; source 363; A: BAL-0255, BAL-0290; C: BAL-0255-V001
- DJR-099-02; source 363; A: BAL-0290
- DJR-099-03; source 363; A: BAL-0290
- DJR-099-04; source 363; A: BAL-0290
- DJR-099-05; source 363; A: BAL-0230, BAL-0290; C: BAL-0230-V012
- DJR-099-06; source 363; A: BAL-0230, BAL-0290; L: BAL-0230-V012; C: BAL-0230-V012
- DJR-099-07; source 363; A: BAL-0230, BAL-0290; C: BAL-0230-V012
- DJR-099-08; source 363; A: BAL-0278, BAL-0290; C: BAL-0278-V004
- DJR-099-09; source 363; A: BAL-0250, BAL-0278; C: BAL-0250-V015, BAL-0278-V004
- DJR-099-10; source 363; A: BAL-0250, BAL-0278; L: BAL-0250-V015, BAL-0278-V004; C: BAL-0250-V015, BAL-0278-V004
- DJR-099-11; source 363–364; A: BAL-0250, BAL-0278; C: BAL-0250-V015, BAL-0278-V004
- DJR-099-12; source 364; A: BAL-0236, BAL-0278; C: BAL-0236-V015, BAL-0278-V004
- DJR-099-13; source 364; A: BAL-0236, BAL-0278; C: BAL-0236-V015, BAL-0278-V004
- DJR-099-14; source 364; A: BAL-0236, BAL-0278; L: BAL-0236-V015; C: BAL-0236-V015, BAL-0278-V004; K: BAL-0236-V015
- DJR-099-15; source 364; A: BAL-0236, BAL-0278; C: BAL-0236-V015, BAL-0278-V004
- DJR-099-16; source 364; A: BAL-0236, BAL-0278; C: BAL-0236-V015, BAL-0278-V004

- DJR-099-17; source 364; A: BAL-0278; C: BAL-0278-V004
- DJR-099-18; source 364; A: BAL-0278; C: BAL-0278-V004
- DJR-099-19; source 364; A: BAL-0212; L: BAL-0212-V009; K: BAL-0212-V009
- DJR-099-20; source 364; A: BAL-0212; C: BAL-0212-V009
- DJR-099-21; source 364–365; A: BAL-0212; C: BAL-0212-V009
- DJR-099-22; source 365; A: BAL-0212, BAL-0230, BAL-0236, BAL-0250, BAL-0255, BAL-0278, BAL-0290; C: BAL-0212-V009, BAL-0230-V012, BAL-0236-V015, BAL-0250-V015, BAL-0255-V001, BAL-0278-V004
- DJR-099-23; source 365; A: BAL-0212, BAL-0230, BAL-0236, BAL-0250, BAL-0255, BAL-0278, BAL-0290; C: BAL-0212-V009, BAL-0230-V012, BAL-0236-V015, BAL-0250-V015, BAL-0255-V001, BAL-0278-V004
- DJR-099-24; source 365; A: BAL-0212, BAL-0230, BAL-0236, BAL-0250, BAL-0255, BAL-0278, BAL-0290; C: BAL-0212-V009, BAL-0230-V012, BAL-0236-V015, BAL-0250-V015, BAL-0255-V001, BAL-0278-V004
- DJR-099-25; source 365; A: BAL-0230, BAL-0236; C: BAL-0230-V012, BAL-0236-V015
- DJR-099-26; source 365; A: BAL-0236; C: BAL-0236-V015
- DJR-099-27; source 365; A: BAL-0236; C: BAL-0236-V015
- DJR-099-28; source 365; A: BAL-0227, BAL-0236; C: BAL-0227-V007, BAL-0236-V015
- DJR-099-29; source 366; A: BAL-0227; L: BAL-0227-V007; C: BAL-0227-V007; K: BAL-0227-V007
- DJR-099-30; source 366; A: BAL-0227; L: BAL-0227-V007; C: BAL-0227-V007
- DJR-099-31; source 366; A: BAL-0227; C: BAL-0227-V007, BAL-0227-V008
- DJR-099-32; source 366; A: BAL-0227; C: BAL-0227-V007, BAL-0227-V008
- DJR-099-33; source 366; A: BAL-0227; L: BAL-0227-V008
- DJR-099-34; source 366; A: BAL-0227; C: BAL-0227-V008
- DJR-099-36; source 366; A: BAL-0276; C: BAL-0276-V006
- DJR-099-37; source 366; A: BAL-0276; C: BAL-0276-V006
- DJR-099-38; source 366–367; A: BAL-0276; L: BAL-0276-V006; C: BAL-0276-V006
- DJR-099-39; source 367; A: BAL-0276; C: BAL-0276-V006
- DJR-099-40; source 367; A: BAL-0227, BAL-0276; C: BAL-0227-V008, BAL-0276-V006
- DJR-099-41; source 367; A: BAL-0227, BAL-0276; L: BAL-0227-V008; C: BAL-0276-V006; K: BAL-0227-V008
- DJR-099-42; source 367; A: BAL-0227; C: BAL-0227-V008
- DJR-100-03; source 367; A: BAL-0220; C: BAL-0220-V010
- DJR-100-04; source 367–368; A: BAL-0220; L: BAL-0220-V010
- DJR-100-05; source 368; A: BAL-0218, BAL-0220; C: BAL-0218-V001, BAL-0220-V010
- DJR-100-06; source 368; A: BAL-0218; L: BAL-0218-V001
- DJR-100-07; source 368; A: BAL-0218; C: BAL-0218-V001
- DJR-100-08; source 368; A: BAL-0220; L: BAL-0220-V013
- DJR-100-15; source 369; A: BAL-0224; C: BAL-0224-V009
- DJR-100-16; source 369; A: BAL-0224; L: BAL-0224-V009; K: BAL-0224-V009
- DJR-100-17; source 369; A: BAL-0224; C: BAL-0224-V009
- DJR-100-31; source 370–371; A: BAL-0215; C: BAL-0215-V001
- DJR-100-32; source 371; A: BAL-0215; L: BAL-0215-V001
- DJR-100-33; source 371; A: BAL-0215; C: BAL-0215-V001
- DJR-100-38; source 371; A: BAL-0278; C: BAL-0278-V004
- DJR-100-39; source 371–372; A: BAL-0224, BAL-0278; L: BAL-0278-V004; C: BAL-0224-V005, BAL-0278-V004
- DJR-100-40; source 372; A: BAL-0224, BAL-0278; C: BAL-0224-V005, BAL-0278-V004
- DJR-100-41; source 372; A: BAL-0224, BAL-0278; L: BAL-0224-V005; C: BAL-0278-V004

- DJR-100-42; source 372; A: BAL-0224, BAL-0278; C: BAL-0224-V005, BAL-0278-V004
- DJR-100-43; source 372; A: BAL-0278; C: BAL-0278-V004
- DJR-100-44; source 372; A: BAL-0278; C: BAL-0278-V004
- DJR-101-01; source 372; A: BAL-0265; C: BAL-0265-V001, BAL-0265-V008
- DJR-101-02; source 372; A: BAL-0265; C: BAL-0265-V001, BAL-0265-V008
- DJR-101-03; source 372; A: BAL-0265, BAL-0293; C: BAL-0265-V001, BAL-0265-V008, BAL-0293-V018
- DJR-101-04; source 372; A: BAL-0265, BAL-0293; L: BAL-0265-V001, BAL-0265-V008; C: BAL-0265-V001, BAL-0265-V008, BAL-0293-V018
- DJR-101-05; source 372–373; A: BAL-0265, BAL-0293; L: BAL-0293-V018; C: BAL-0265-V001, BAL-0265-V008, BAL-0293-V018
- DJR-101-06; source 373; A: BAL-0265, BAL-0293; C: BAL-0265-V001, BAL-0265-V008, BAL-0293-V018
- DJR-101-07; source 373; A: BAL-0265, BAL-0293; C: BAL-0265-V001, BAL-0265-V008, BAL-0293-V018
- DJR-101-08; source 373; A: BAL-0265, BAL-0293; C: BAL-0265-V001, BAL-0265-V008, BAL-0293-V018
- DJR-101-09; source 373; A: BAL-0265; C: BAL-0265-V001, BAL-0265-V008
- DJR-101-10; source 373; A: BAL-0244, BAL-0265; C: BAL-0244-V011, BAL-0265-V001, BAL-0265-V008
- DJR-101-11; source 373; A: BAL-0244, BAL-0265; C: BAL-0265-V001, BAL-0265-V008
- DJR-101-12; source 373; A: BAL-0244, BAL-0265; C: BAL-0244-V011, BAL-0265-V001, BAL-0265-V008
- DJR-101-13; source 373–374; A: BAL-0244, BAL-0265; L: BAL-0244-V011; C: BAL-0265-V001, BAL-0265-V008
- DJR-101-14; source 374; A: BAL-0244, BAL-0265; C: BAL-0244-V011, BAL-0265-V001, BAL-0265-V008
- DJR-101-15; source 374; A: BAL-0259, BAL-0265; C: BAL-0259-V018, BAL-0265-V001, BAL-0265-V008
- DJR-101-16; source 374; A: BAL-0259, BAL-0265; L: BAL-0259-V018; C: BAL-0259-V018, BAL-0265-V001, BAL-0265-V008
- DJR-101-17; source 374; A: BAL-0259, BAL-0265; C: BAL-0259-V018, BAL-0265-V001, BAL-0265-V008
- DJR-101-21; source 374; A: BAL-0285; C: BAL-0285-V004
- DJR-101-22; source 374–375; A: BAL-0285; L: BAL-0285-V004; C: BAL-0285-V004; K: BAL-0285-V004
- DJR-101-23; source 375; A: BAL-0285; C: BAL-0285-V004
- DJR-101-31; source 376; A: BAL-0224; C: BAL-0224-V006
- DJR-101-32; source 376; A: BAL-0224; L: BAL-0224-V006
- DJR-101-33; source 376; A: BAL-0224; C: BAL-0224-V006
- DJR-101-36; source 376; A: BAL-0255; C: BAL-0255-V001
- DJR-101-37; source 376; A: BAL-0255, BAL-0294; L: BAL-0255-V001; C: BAL-0255-V001, BAL-0294-V023
- DJR-101-38; source 376–377; A: BAL-0255, BAL-0294; C: BAL-0255-V001, BAL-0294-V023
- DJR-101-39; source 377; A: BAL-0255, BAL-0294; L: BAL-0294-V023; C: BAL-0255-V001, BAL-0294-V023
- DJR-101-40; source 377; A: BAL-0255, BAL-0294; C: BAL-0255-V001, BAL-0294-V023
- DJR-101-41; source 377; A: BAL-0255, BAL-0294; C: BAL-0255-V001, BAL-0294-V023
- DJR-102-15; source 378; A: BAL-0275; C: BAL-0275-V006
- DJR-102-16; source 379; A: BAL-0275; L: BAL-0275-V006; C: BAL-0275-V006

- DJR-102-17; source 379; A: BAL-0275; C: BAL-0275-V006
- DJR-102-18; source 379; A: BAL-0275; C: BAL-0275-V006
- DJR-103-06; source 383; A: BAL-0225; C: BAL-0225-V016
- DJR-103-07; source 383; A: BAL-0225; L: BAL-0225-V016; K: BAL-0225-V016
- DJR-103-08; source 383; A: BAL-0225; C: BAL-0225-V016
- DJR-103-47; source 387; A: BAL-0263; C: BAL-0263-V001
- DJR-103-48; source 387; A: BAL-0263; C: BAL-0263-V001
- DJR-103-49; source 387; A: BAL-0263; C: BAL-0263-V001
- DJR-103-50; source 387; A: BAL-0263; C: BAL-0263-V001
- DJR-103-51; source 387; A: BAL-0263; C: BAL-0263-V001
- DJR-103-52; source 387; A: BAL-0263; L: BAL-0263-V001; C: BAL-0263-V001
- DJR-103-53; source 387; A: BAL-0263; C: BAL-0263-V001
- DJR-103-54; source 387; A: BAL-0263; C: BAL-0263-V001
- DJR-103-55; source 387; A: BAL-0263; C: BAL-0263-V001
- DJR-103-56; source 387; A: BAL-0263; C: BAL-0263-V001
- DJR-104-03; source 388; A: BAL-0275; C: BAL-0275-V003
- DJR-104-04; source 388; A: BAL-0275; L: BAL-0275-V003; C: BAL-0275-V003
- DJR-104-05; source 388; A: BAL-0275; C: BAL-0275-V003
- DJR-104-21; source 390; A: BAL-0220; C: BAL-0220-V021
- DJR-104-22; source 390; A: BAL-0220; L: BAL-0220-V021
- DJR-104-23; source 390; A: BAL-0220; C: BAL-0220-V021
- DJR-105-16; source 393; A: BAL-0218; L: BAL-0218-V008
- DJR-105-17; source 393; A: BAL-0218; C: BAL-0218-V008
- DJR-105-25; source 394; A: BAL-0287; C: BAL-0287-V006
- DJR-105-26; source 394; A: BAL-0287; L: BAL-0287-V006; C: BAL-0287-V006; K: BAL-0287-V006
- DJR-105-27; source 394; A: BAL-0287; C: BAL-0287-V006
- DJR-105-30; source 394–395; A: BAL-0208, BAL-0291; L: BAL-0208-V005; C: BAL-0291-V002; K: BAL-0208-V005
- DJR-105-31; source 395; A: BAL-0208, BAL-0291; C: BAL-0208-V005, BAL-0291-V002
- DJR-105-32; source 395; A: BAL-0291; L: BAL-0291-V002; C: BAL-0291-V002
- DJR-105-33; source 395; A: BAL-0291; C: BAL-0291-V002
- DJR-105-34; source 395; A: BAL-0291; C: BAL-0291-V002
- DJR-105-35; source 395; A: BAL-0291; C: BAL-0291-V002
- DJR-106-01; source 396; A: BAL-0257; L: BAL-0257-V002; C: BAL-0257-V002, BAL-0257-V008
- DJR-106-02; source 396–397; A: BAL-0257; C: BAL-0257-V002, BAL-0257-V008
- DJR-106-03; source 397; A: BAL-0257; L: BAL-0257-V008; C: BAL-0257-V002, BAL-0257-V008
- DJR-106-04; source 397; A: BAL-0257; C: BAL-0257-V002, BAL-0257-V008
- DJR-106-05; source 397; A: BAL-0257
- DJR-106-06; source 397; A: BAL-0220, BAL-0257; C: BAL-0220-V020
- DJR-106-07; source 397; A: BAL-0220, BAL-0257; L: BAL-0220-V020
- DJR-106-08; source 397; A: BAL-0220; C: BAL-0220-V020
- DJR-106-14; source 398; A: BAL-0246; C: BAL-0246-V015
- DJR-106-15; source 398; A: BAL-0246; L: BAL-0246-V015
- DJR-106-16; source 398; A: BAL-0246; C: BAL-0246-V015
- DJR-106-50; source 401–402; A: BAL-0245; C: BAL-0245-V008
- DJR-106-51; source 402; A: BAL-0245; L: BAL-0245-V008
- DJR-106-52; source 402; A: BAL-0245; C: BAL-0245-V008

Partition 3

- DJR-107-05; source unnumbered [403] (Third Partition synopsis); A: BAL-0201; C: BAL-0201-V003
- DJR-107-06; source unnumbered [403] (Third Partition synopsis); A: BAL-0201; L: BAL-0201-V003
- DJR-107-07; source unnumbered [403] (Third Partition synopsis); A: BAL-0201; C: BAL-0201-V003
- DJR-107-16; source unnumbered [404] (Third Partition synopsis); A: BAL-0227; C: BAL-0227-V009
- DJR-107-17; source unnumbered [404] (Third Partition synopsis); A: BAL-0227; L: BAL-0227-V009
- DJR-107-18; source unnumbered [404] (Third Partition synopsis); A: BAL-0227; C: BAL-0227-V009
- DJR-107-32; source 406; A: BAL-0248; C: BAL-0248-V001
- DJR-107-33; source 406; A: BAL-0248; L: BAL-0248-V001
- DJR-107-34; source 406; A: BAL-0248, BAL-0293; C: BAL-0248-V001, BAL-0293-V024
- DJR-107-35; source 406; A: BAL-0272, BAL-0293; C: BAL-0272-V007, BAL-0293-V024
- DJR-107-36; source 406–407; A: BAL-0272, BAL-0293; L: BAL-0272-V007, BAL-0293-V024; C: BAL-0272-V007, BAL-0293-V024; K: BAL-0272-V007
- DJR-107-37; source 407; A: BAL-0272, BAL-0293; C: BAL-0272-V007, BAL-0293-V024
- DJR-107-38; source 407; A: BAL-0293; C: BAL-0293-V024
- DJR-108-01; source 409; A: BAL-0263; C: BAL-0263-V001, BAL-0263-V004
- DJR-108-02; source 409; A: BAL-0263; C: BAL-0263-V001, BAL-0263-V004
- DJR-108-03; source 409; A: BAL-0263; C: BAL-0263-V001, BAL-0263-V004
- DJR-108-04; source 409; A: BAL-0263, BAL-0266; C: BAL-0263-V001, BAL-0263-V004, BAL-0266-V011
- DJR-108-05; source 409; A: BAL-0263, BAL-0266; C: BAL-0263-V001, BAL-0263-V004, BAL-0266-V011
- DJR-108-06; source 409; A: BAL-0263, BAL-0266; L: BAL-0263-V001, BAL-0266-V011; C: BAL-0263-V001, BAL-0263-V004, BAL-0266-V011
- DJR-108-07; source 409; A: BAL-0263, BAL-0266; C: BAL-0263-V001, BAL-0263-V004, BAL-0266-V011
- DJR-108-08; source 409–410; A: BAL-0263, BAL-0266; L: BAL-0263-V004; C: BAL-0263-V001, BAL-0263-V004, BAL-0266-V011
- DJR-108-09; source 410; A: BAL-0263; C: BAL-0263-V001, BAL-0263-V004
- DJR-108-10; source 410; A: BAL-0263; C: BAL-0263-V001, BAL-0263-V004
- DJR-108-11; source 410; A: BAL-0263; L: BAL-0263-V004; C: BAL-0263-V001, BAL-0263-V004
- DJR-108-12; source 410; A: BAL-0231, BAL-0263, BAL-0282; C: BAL-0231-V016, BAL-0263-V001, BAL-0263-V004, BAL-0282-V009
- DJR-108-13; source 410; A: BAL-0231, BAL-0266, BAL-0282, BAL-0287; L: BAL-0231-V016; C: BAL-0282-V009, BAL-0287-V003, BAL-0287-V004; K: BAL-0231-V016
- DJR-108-14; source 410; A: BAL-0231, BAL-0266, BAL-0282, BAL-0287; C: BAL-0231-V016, BAL-0282-V009, BAL-0287-V003, BAL-0287-V004
- DJR-108-15; source 410; A: BAL-0231, BAL-0266, BAL-0282, BAL-0287; C: BAL-0231-V016, BAL-0282-V009, BAL-0287-V003, BAL-0287-V004
- DJR-108-16; source 410; A: BAL-0266, BAL-0282, BAL-0287; L: BAL-0282-V009, BAL-0287-V003, BAL-0287-V004; C: BAL-0282-V009, BAL-0287-V003, BAL-0287-V004; K: BAL-0282-V009, BAL-0287-V003, BAL-0287-V004
- DJR-108-17; source 410; A: BAL-0266, BAL-0287; C: BAL-0287-V003, BAL-0287-V004

- DJR-108-18; source 410–411; A: BAL-0266, BAL-0287; C: BAL-0287-V003, BAL-0287-V004
- DJR-108-19; source 411; A: BAL-0266
- DJR-108-20; source 411; A: BAL-0226, BAL-0253, BAL-0266; C: BAL-0226-V005, BAL-0253-V001
- DJR-108-21; source 411; A: BAL-0226, BAL-0253, BAL-0266; L: BAL-0226-V005, BAL-0253-V001; C: BAL-0253-V001; K: BAL-0226-V005
- DJR-108-22; source 411; A: BAL-0226, BAL-0253, BAL-0266; C: BAL-0226-V005, BAL-0253-V001
- DJR-108-27; source 411; A: BAL-0200; C: BAL-0200-V001
- DJR-108-28; source 411–412; A: BAL-0200; L: BAL-0200-V001; C: BAL-0200-V002; K: BAL-0200-V001
- DJR-108-29; source 412; A: BAL-0200, BAL-0287; C: BAL-0200-V001, BAL-0287-V006
- DJR-108-30; source 412; A: BAL-0200, BAL-0287; C: BAL-0200-V001, BAL-0200-V002, BAL-0287-V006
- DJR-108-31; source 412; A: BAL-0200, BAL-0287; L: BAL-0200-V002, BAL-0287-V006; C: BAL-0200-V001, BAL-0287-V006; K: BAL-0287-V006
- DJR-108-32; source 412; A: BAL-0200, BAL-0202, BAL-0287; L: BAL-0200-V003; C: BAL-0202-V002, BAL-0287-V006
- DJR-108-33; source 412; A: BAL-0200, BAL-0202, BAL-0287; C: BAL-0200-V003, BAL-0202-V002, BAL-0287-V006
- DJR-108-34; source 412; A: BAL-0200, BAL-0202; C: BAL-0200-V003, BAL-0202-V002
- DJR-108-35; source 412; A: BAL-0200, BAL-0202, BAL-0220; C: BAL-0200-V003, BAL-0202-V002, BAL-0220-V017
- DJR-108-36; source 412; A: BAL-0202, BAL-0220; L: BAL-0202-V002, BAL-0202-V003, BAL-0220-V017; C: BAL-0202-V002, BAL-0202-V003, BAL-0202-V004; K: BAL-0202-V002, BAL-0202-V003
- DJR-108-37; source 412–413; A: BAL-0202, BAL-0220; L: BAL-0202-V004; C: BAL-0202-V002, BAL-0202-V003, BAL-0202-V004, BAL-0202-V005, BAL-0220-V017
- DJR-108-38; source 413; A: BAL-0202; L: BAL-0202-V005; C: BAL-0202-V002, BAL-0202-V004, BAL-0202-V005, BAL-0202-V006; K: BAL-0202-V005
- DJR-108-39; source 413; A: BAL-0202; L: BAL-0202-V006; C: BAL-0202-V004, BAL-0202-V005, BAL-0202-V006, BAL-0202-V007; K: BAL-0202-V006
- DJR-108-40; source 413; A: BAL-0202; L: BAL-0202-V007; C: BAL-0202-V005, BAL-0202-V006, BAL-0202-V007
- DJR-108-41; source 413; A: BAL-0202; C: BAL-0202-V007
- DJR-108-42; source 413; A: BAL-0200; L: BAL-0200-V004, BAL-0200-V005, BAL-0200-V006; C: BAL-0200-V007
- DJR-108-43; source 413; A: BAL-0200; C: BAL-0200-V004, BAL-0200-V005, BAL-0200-V006, BAL-0200-V007
- DJR-108-44; source 413–414; A: BAL-0200; L: BAL-0200-V007; C: BAL-0200-V004, BAL-0200-V005, BAL-0200-V006
- DJR-108-45; source 414; A: BAL-0200; C: BAL-0200-V007
- DJR-108-46; source 414; A: BAL-0200; C: BAL-0200-V018
- DJR-108-47; source 414; A: BAL-0200; L: BAL-0200-V018
- DJR-108-48; source 414; A: BAL-0200; C: BAL-0200-V018
- DJR-108-49; source 414; A: BAL-0200; C: BAL-0200-V018
- DJR-109-02; source 414–415; A: BAL-0200
- DJR-109-03; source 415; A: BAL-0200
- DJR-109-04; source 415; A: BAL-0200

- DJR-109-05; source 415; A: BAL-0200, BAL-0245, BAL-0246; C: BAL-0200-V008, BAL-0200-V010, BAL-0245-V008, BAL-0246-V011
- DJR-109-06; source 415; A: BAL-0200, BAL-0204, BAL-0215, BAL-0245, BAL-0246; L: BAL-0200-V008, BAL-0215-V001, BAL-0245-V008, BAL-0246-V011
- DJR-109-07; source 415; A: BAL-0200, BAL-0204, BAL-0215, BAL-0245, BAL-0246; C: BAL-0200-V008, BAL-0215-V001, BAL-0245-V008, BAL-0246-V011
- DJR-109-08; source 415; A: BAL-0200, BAL-0204, BAL-0246; C: BAL-0200-V008, BAL-0246-V011
- DJR-109-09; source 415; A: BAL-0200; L: BAL-0200-V009
- DJR-109-10; source 415; A: BAL-0200; C: BAL-0200-V009
- DJR-109-11; source 415; A: BAL-0200; C: BAL-0200-V009
- DJR-109-12; source 415; A: BAL-0200; C: BAL-0200-V009
- DJR-109-13; source 415–416; A: BAL-0200; C: BAL-0200-V009
- DJR-109-14; source 416; A: BAL-0200; C: BAL-0200-V009
- DJR-109-15; source 416; A: BAL-0200; L: BAL-0200-V010, BAL-0200-V011, BAL-0200-V012
- DJR-109-17; source 416; A: BAL-0200; L: BAL-0200-V020; C: BAL-0200-V019
- DJR-109-18; source 416; A: BAL-0200; C: BAL-0200-V019, BAL-0200-V020
- DJR-109-19; source 416; A: BAL-0200; C: BAL-0200-V019, BAL-0200-V020
- DJR-109-20; source 416; A: BAL-0200; C: BAL-0200-V019, BAL-0200-V020
- DJR-109-21; source 416; A: BAL-0200; C: BAL-0200-V019, BAL-0200-V020
- DJR-109-22; source 416; A: BAL-0200; L: BAL-0200-V019; C: BAL-0200-V019, BAL-0200-V020, BAL-0200-V021
- DJR-109-23; source 416; A: BAL-0200; L: BAL-0200-V021; C: BAL-0200-V019
- DJR-109-24; source 416; A: BAL-0200; C: BAL-0200-V019, BAL-0200-V021
- DJR-109-25; source 416; A: BAL-0200; C: BAL-0200-V010, BAL-0200-V011, BAL-0200-V012
- DJR-109-26; source 417; A: BAL-0200
- DJR-109-27; source 417; A: BAL-0200; C: BAL-0200-V010
- DJR-109-28; source 417; A: BAL-0200, BAL-0244; C: BAL-0200-V013, BAL-0244-V001
- DJR-109-29; source 417; A: BAL-0200, BAL-0244; L: BAL-0200-V013, BAL-0244-V001
- DJR-109-30; source 417; A: BAL-0200, BAL-0244, BAL-0271; C: BAL-0200-V013, BAL-0244-V001, BAL-0271-V009
- DJR-109-31; source 417; A: BAL-0230, BAL-0271; L: BAL-0271-V009; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0230-V015, BAL-0271-V009
- DJR-109-32; source 417; A: BAL-0215, BAL-0230, BAL-0271; C: BAL-0215-V002, BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0230-V015, BAL-0271-V009
- DJR-109-33; source 417; A: BAL-0215, BAL-0230, BAL-0271; L: BAL-0215-V002, BAL-0230-V006, BAL-0230-V007; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0230-V015, BAL-0271-V009; K: BAL-0230-V006
- DJR-109-34; source 418; A: BAL-0215, BAL-0230, BAL-0271; L: BAL-0230-V014, BAL-0230-V015; C: BAL-0215-V002, BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0230-V015, BAL-0271-V009; K: BAL-0230-V014, BAL-0230-V015
- DJR-109-35; source 418; A: BAL-0230, BAL-0271; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0230-V015, BAL-0271-V009
- DJR-109-36; source 418; A: BAL-0230, BAL-0271; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0271-V009
- DJR-109-37; source 418; A: BAL-0230, BAL-0271; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0271-V009
- DJR-109-38; source 418; A: BAL-0230, BAL-0271; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0271-V009

- DJR-109-39; source 418; A: BAL-0230, BAL-0271; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0271-V009
- DJR-109-40; source 418; A: BAL-0230, BAL-0271; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0271-V009
- DJR-109-41; source 418; A: BAL-0230, BAL-0271; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0271-V009
- DJR-109-42; source 418; A: BAL-0230, BAL-0271; L: BAL-0230-V006; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0271-V009
- DJR-109-43; source 418; A: BAL-0230, BAL-0271; C: BAL-0230-V006, BAL-0230-V007, BAL-0230-V014, BAL-0271-V009
- DJR-109-44; source 418–419; A: BAL-0271; C: BAL-0271-V004, BAL-0271-V009
- DJR-109-45; source 419; A: BAL-0237, BAL-0271; C: BAL-0237-V003, BAL-0271-V004, BAL-0271-V009
- DJR-109-46; source 419; A: BAL-0237, BAL-0244, BAL-0246, BAL-0271; L: BAL-0237-V003, BAL-0271-V004; C: BAL-0244-V001, BAL-0246-V008, BAL-0271-V004, BAL-0271-V009
- DJR-109-47; source 419; A: BAL-0237, BAL-0244, BAL-0246, BAL-0271; L: BAL-0246-V008; C: BAL-0237-V003, BAL-0244-V001, BAL-0271-V004, BAL-0271-V009
- DJR-109-48; source 419; A: BAL-0244, BAL-0246, BAL-0271; L: BAL-0271-V004; C: BAL-0244-V001, BAL-0246-V008, BAL-0271-V004, BAL-0271-V009
- DJR-109-49; source 419; A: BAL-0244, BAL-0245, BAL-0246, BAL-0271; C: BAL-0244-V001, BAL-0245-V001, BAL-0246-V008, BAL-0271-V004, BAL-0271-V009
- DJR-109-50; source 419; A: BAL-0244, BAL-0245, BAL-0246, BAL-0271; L: BAL-0244-V001, BAL-0245-V001; C: BAL-0246-V008, BAL-0271-V004, BAL-0271-V009
- DJR-110-01; source 419; A: BAL-0245, BAL-0271; C: BAL-0245-V001, BAL-0271-V009
- DJR-110-07; source 420; A: BAL-0273; C: BAL-0273-V002
- DJR-110-08; source 420; A: BAL-0273; C: BAL-0273-V002
- DJR-110-09; source 420; A: BAL-0240, BAL-0273; L: BAL-0273-V002; C: BAL-0240-V010, BAL-0273-V002; K: BAL-0273-V002
- DJR-110-10; source 420; A: BAL-0237, BAL-0240, BAL-0266, BAL-0273; L: BAL-0240-V010; C: BAL-0237-V001, BAL-0266-V015, BAL-0273-V002
- DJR-110-11; source 420; A: BAL-0237, BAL-0240, BAL-0246, BAL-0266, BAL-0273; L: BAL-0237-V001, BAL-0266-V015; C: BAL-0240-V010, BAL-0246-V009, BAL-0266-V015, BAL-0273-V002
- DJR-110-12; source 420; A: BAL-0237, BAL-0240, BAL-0246, BAL-0266, BAL-0273; C: BAL-0237-V001, BAL-0240-V010, BAL-0246-V009, BAL-0266-V015, BAL-0273-V002
- DJR-110-13; source 420; A: BAL-0246; L: BAL-0246-V009
- DJR-110-14; source 420–421; A: BAL-0246; C: BAL-0246-V009
- DJR-110-16; source 421; A: BAL-0237; C: BAL-0237-V002
- DJR-110-17; source 421; A: BAL-0237; L: BAL-0237-V002
- DJR-110-18; source 421; A: BAL-0237; C: BAL-0237-V002
- DJR-110-21; source 421; A: BAL-0272, BAL-0281, BAL-0288; C: BAL-0272-V007, BAL-0281-V008, BAL-0288-V006
- DJR-110-22; source 421; A: BAL-0272, BAL-0281, BAL-0288; L: BAL-0272-V007, BAL-0281-V008; C: BAL-0272-V007, BAL-0281-V008, BAL-0288-V006; K: BAL-0272-V007
- DJR-110-23; source 421–422; A: BAL-0272, BAL-0281, BAL-0288; L: BAL-0288-V006; C: BAL-0272-V007, BAL-0281-V008, BAL-0288-V006; K: BAL-0288-V006
- DJR-110-24; source 422; A: BAL-0272, BAL-0281, BAL-0288; C: BAL-0272-V007, BAL-0281-V008, BAL-0288-V006

- DJR-110-25; source 422; A: BAL-0272, BAL-0281, BAL-0288; L: BAL-0272-V007; C: BAL-0272-V007, BAL-0281-V008, BAL-0288-V006; K: BAL-0272-V007
- DJR-110-26; source 422; A: BAL-0227, BAL-0272, BAL-0281, BAL-0288; C: BAL-0227-V012, BAL-0272-V007, BAL-0281-V008, BAL-0288-V006
- DJR-110-27; source 422; A: BAL-0215, BAL-0227; L: BAL-0215-V002, BAL-0227-V012
- DJR-110-28; source 422; A: BAL-0227; C: BAL-0227-V012
- DJR-110-32; source 422–423; A: BAL-0228; C: BAL-0228-V007
- DJR-110-33; source 423; A: BAL-0228; L: BAL-0228-V007; K: BAL-0228-V007
- DJR-110-34; source 423; A: BAL-0228; C: BAL-0228-V007
- DJR-110-36; source 423; A: BAL-0294; C: BAL-0294-V024, BAL-0294-V025
- DJR-110-37; source 423; A: BAL-0294; C: BAL-0294-V024, BAL-0294-V025
- DJR-110-38; source 423; A: BAL-0294; L: BAL-0294-V024, BAL-0294-V025; C: BAL-0294-V024, BAL-0294-V025; K: BAL-0294-V025
- DJR-110-39; source 423; A: BAL-0202, BAL-0204, BAL-0294; C: BAL-0202-V007, BAL-0204-V004, BAL-0294-V024, BAL-0294-V025
- DJR-110-40; source 423; A: BAL-0202, BAL-0204, BAL-0294; C: BAL-0202-V007, BAL-0204-V004, BAL-0294-V024, BAL-0294-V025
- DJR-110-41; source 423–424; A: BAL-0202, BAL-0204; L: BAL-0204-V004; C: BAL-0202-V007, BAL-0204-V004
- DJR-110-42; source 424; A: BAL-0202, BAL-0204; C: BAL-0202-V007, BAL-0204-V004
- DJR-110-43; source 424; A: BAL-0202, BAL-0204; C: BAL-0202-V007, BAL-0204-V004
- DJR-110-50; source 424; A: BAL-0215; L: BAL-0215-V002
- DJR-111-06; source 425; A: BAL-0256; C: BAL-0256-V004
- DJR-111-07; source 425; A: BAL-0230, BAL-0256; L: BAL-0256-V004; C: BAL-0230-V013, BAL-0230-V021, BAL-0256-V004
- DJR-111-08; source 425; A: BAL-0230, BAL-0248, BAL-0256; L: BAL-0230-V013, BAL-0230-V021; C: BAL-0230-V013, BAL-0230-V021, BAL-0248-V001, BAL-0256-V004; K: BAL-0230-V013, BAL-0230-V021
- DJR-111-09; source 425; A: BAL-0230, BAL-0248; L: BAL-0248-V001; C: BAL-0230-V013, BAL-0230-V021
- DJR-111-10; source 425; A: BAL-0248; C: BAL-0248-V001
- DJR-111-13; source 426; A: BAL-0288; C: BAL-0288-V006
- DJR-111-14; source 426; A: BAL-0288; L: BAL-0288-V006; C: BAL-0288-V006; K: BAL-0288-V006
- DJR-111-15; source 426; A: BAL-0288; C: BAL-0288-V006
- DJR-111-16; source 426; A: BAL-0200; C: BAL-0200-V013, BAL-0200-V014
- DJR-111-17; source 426; A: BAL-0200; L: BAL-0200-V014; C: BAL-0200-V013
- DJR-111-18; source 426; A: BAL-0200, BAL-0242; C: BAL-0200-V014, BAL-0242-V024, BAL-0242-V025, BAL-0242-V026
- DJR-111-19; source 426; A: BAL-0242, BAL-0285; C: BAL-0242-V024, BAL-0242-V025, BAL-0242-V026, BAL-0285-V002
- DJR-111-20; source 426–427; A: BAL-0242, BAL-0285; L: BAL-0242-V024, BAL-0242-V025, BAL-0285-V002; C: BAL-0242-V024, BAL-0242-V025, BAL-0242-V026, BAL-0285-V002; K: BAL-0242-V024, BAL-0242-V025, BAL-0285-V002
- DJR-111-21; source 427; A: BAL-0242, BAL-0285; L: BAL-0242-V026; C: BAL-0242-V024, BAL-0242-V025, BAL-0242-V026, BAL-0285-V002
- DJR-111-22; source 427; A: BAL-0242, BAL-0285; C: BAL-0242-V024, BAL-0242-V025, BAL-0242-V026, BAL-0285-V002
- DJR-111-23; source 427; A: BAL-0242; C: BAL-0242-V024, BAL-0242-V025, BAL-0242-V026

- DJR-111-28; source 427; A: BAL-0234, BAL-0237; C: BAL-0234-V008, BAL-0237-V003, BAL-0237-V007
- DJR-111-29; source 427; A: BAL-0234, BAL-0237, BAL-0279; L: BAL-0234-V008, BAL-0237-V003, BAL-0237-V007; C: BAL-0234-V008, BAL-0279-V007
- DJR-111-30; source 427; A: BAL-0234, BAL-0237, BAL-0279; L: BAL-0279-V007; C: BAL-0234-V008, BAL-0237-V003, BAL-0237-V007, BAL-0279-V007; K: BAL-0279-V007
- DJR-111-31; source 427; A: BAL-0237, BAL-0279; C: BAL-0237-V003, BAL-0237-V007, BAL-0279-V007
- DJR-111-32; source 427; A: BAL-0237, BAL-0279; C: BAL-0237-V003, BAL-0237-V007, BAL-0279-V007
- DJR-111-33; source 428; A: BAL-0279; C: BAL-0279-V007
- DJR-112-07; source 430; A: BAL-0261; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008
- DJR-112-08; source 430; A: BAL-0261; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008
- DJR-112-09; source 430; A: BAL-0261; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008
- DJR-112-10; source 430; A: BAL-0261; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008
- DJR-112-11; source 430; A: BAL-0261; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008
- DJR-112-12; source 430; A: BAL-0261, BAL-0272; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008, BAL-0272-V006
- DJR-112-13; source 430; A: BAL-0261, BAL-0272; L: BAL-0261-V006; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008, BAL-0272-V006
- DJR-112-14; source 430; A: BAL-0261, BAL-0272; L: BAL-0261-V008; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008, BAL-0272-V006
- DJR-112-15; source 430; A: BAL-0261, BAL-0272; L: BAL-0261-V003, BAL-0261-V005, BAL-0261-V007, BAL-0272-V006; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008, BAL-0272-V006
- DJR-112-16; source 430; A: BAL-0261, BAL-0272; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008, BAL-0272-V006
- DJR-112-17; source 430; A: BAL-0261; C: BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008
- DJR-112-18; source 430; A: BAL-0230, BAL-0261; C: BAL-0230-V007, BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008
- DJR-112-19; source 430–431; A: BAL-0230, BAL-0261; C: BAL-0230-V007, BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008
- DJR-112-20; source 431; A: BAL-0230, BAL-0261; C: BAL-0230-V007, BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008
- DJR-112-21; source 431; A: BAL-0230, BAL-0261, BAL-0295; L: BAL-0230-V007; C: BAL-0230-V007, BAL-0261-V003, BAL-0261-V005, BAL-0261-V006, BAL-0261-V007, BAL-0261-V008, BAL-0295-V003; K: BAL-0230-V007
- DJR-112-22; source 431; A: BAL-0230, BAL-0295; C: BAL-0230-V007, BAL-0295-V003
- DJR-112-23; source 431; A: BAL-0230, BAL-0295; C: BAL-0230-V007, BAL-0295-V003
- DJR-112-24; source 431; A: BAL-0295; L: BAL-0295-V003; C: BAL-0295-V003; K: BAL-0295-V003
- DJR-112-25; source 431; A: BAL-0295; C: BAL-0295-V003
- DJR-112-26; source 431; A: BAL-0295; C: BAL-0295-V003

- DJR-112-27; source 431; A: BAL-0294; C: BAL-0294-V024, BAL-0294-V025
- DJR-112-28; source 431; A: BAL-0294; C: BAL-0294-V024, BAL-0294-V025
- DJR-112-29; source 431; A: BAL-0294; L: BAL-0294-V024; C: BAL-0294-V024, BAL-0294-V025
- DJR-112-30; source 431; A: BAL-0294; L: BAL-0294-V025; C: BAL-0294-V024, BAL-0294-V025
- DJR-112-31; source 431–432; A: BAL-0294; C: BAL-0294-V024, BAL-0294-V025
- DJR-112-32; source 432; A: BAL-0294; C: BAL-0294-V024, BAL-0294-V025
- DJR-112-33; source 432; A: BAL-0294; C: BAL-0294-V024, BAL-0294-V025
- DJR-113-01; source 433; A: BAL-0201; L: BAL-0201-V004
- DJR-113-02; source 433; A: BAL-0201; C: BAL-0201-V004, BAL-0201-V006
- DJR-113-04; source 434; A: BAL-0216
- DJR-113-05; source 434; A: BAL-0216
- DJR-113-06; source 434; A: BAL-0216, BAL-0258; C: BAL-0216-V001, BAL-0258-V018
- DJR-113-07; source 434; A: BAL-0216, BAL-0258; L: BAL-0216-V001, BAL-0258-V018; C: BAL-0258-V018
- DJR-113-08; source 434; A: BAL-0216, BAL-0258; C: BAL-0216-V001, BAL-0258-V018
- DJR-113-09; source 434; A: BAL-0216, BAL-0258; C: BAL-0258-V018
- DJR-113-10; source 434; A: BAL-0216; L: BAL-0216-V002, BAL-0216-V003, BAL-0216-V004
- DJR-113-11; source 434; A: BAL-0216
- DJR-113-16; source 435; A: BAL-0216; C: BAL-0216-V005
- DJR-113-17; source 435; A: BAL-0216; L: BAL-0216-V005
- DJR-113-18; source 435; A: BAL-0216; C: BAL-0216-V005
- DJR-113-19; source 435; A: BAL-0216; C: BAL-0216-V005
- DJR-113-20; source 435; A: BAL-0216; L: BAL-0216-V005; C: BAL-0216-V005
- DJR-113-21; source 435; A: BAL-0216; C: BAL-0216-V005
- DJR-113-27; source 435; A: BAL-0204; C: BAL-0204-V005
- DJR-113-28; source 436; A: BAL-0204, BAL-0234; L: BAL-0204-V005; C: BAL-0204-V005, BAL-0234-V035
- DJR-113-29; source 436; A: BAL-0204, BAL-0234; L: BAL-0234-V035; C: BAL-0204-V005, BAL-0234-V035
- DJR-113-30; source 436; A: BAL-0204, BAL-0234; C: BAL-0204-V005, BAL-0234-V035
- DJR-113-39; source 436; A: BAL-0216
- DJR-113-41; source 437; A: BAL-0236; C: BAL-0236-V018
- DJR-113-42; source 437; A: BAL-0236; C: BAL-0236-V018
- DJR-113-43; source 437; A: BAL-0236; L: BAL-0236-V018; C: BAL-0236-V018; K: BAL-0236-V018
- DJR-113-44; source 437; A: BAL-0236; C: BAL-0236-V018
- DJR-113-45; source 437; A: BAL-0236; C: BAL-0236-V018
- DJR-114-01; source 438; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-02; source 438; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-03; source 438–439; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-04; source 439; A: BAL-0234; L: BAL-0234-V019, BAL-0234-V029; C: BAL-0234-V019, BAL-0234-V029; K: BAL-0234-V029
- DJR-114-05; source 439; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-06; source 439; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-07; source 439; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-08; source 439; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-09; source 439; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-10; source 439; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029

- DJR-114-11; source 439; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-12; source 439–440; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-13; source 440; A: BAL-0234; C: BAL-0234-V019, BAL-0234-V029
- DJR-114-22; source 440; A: BAL-0214; C: BAL-0214-V001
- DJR-114-23; source 440; A: BAL-0214; C: BAL-0214-V001
- DJR-114-24; source 441; A: BAL-0214; C: BAL-0214-V001
- DJR-114-25; source 441; A: BAL-0214; L: BAL-0214-V001; K: BAL-0214-V001
- DJR-114-26; source 441; A: BAL-0214; C: BAL-0214-V001
- DJR-114-27; source 441; A: BAL-0214; C: BAL-0214-V001
- DJR-114-28; source 441; A: BAL-0214; L: BAL-0214-V002; K: BAL-0214-V002
- DJR-114-29; source 441; A: BAL-0214, BAL-0236; C: BAL-0214-V002
- DJR-114-30; source 441; A: BAL-0214, BAL-0236; C: BAL-0214-V002
- DJR-114-31; source 441; A: BAL-0214, BAL-0235, BAL-0236; C: BAL-0214-V002, BAL-0235-V017
- DJR-114-32; source 441; A: BAL-0214, BAL-0235, BAL-0236; L: BAL-0214-V005; C: BAL-0235-V017
- DJR-114-33; source 441; A: BAL-0214, BAL-0219, BAL-0234, BAL-0235, BAL-0236; L: BAL-0235-V017; C: BAL-0214-V005, BAL-0219-V003, BAL-0234-V021, BAL-0235-V017; K: BAL-0235-V017
- DJR-114-34; source 441–442; A: BAL-0214, BAL-0219, BAL-0234, BAL-0236; L: BAL-0219-V003; C: BAL-0214-V005, BAL-0234-V021
- DJR-114-35; source 442; A: BAL-0219, BAL-0234, BAL-0236; L: BAL-0234-V021; C: BAL-0219-V003, BAL-0234-V021; K: BAL-0234-V021
- DJR-114-36; source 442; A: BAL-0234; C: BAL-0234-V021
- DJR-115-01; source 442; A: BAL-0200, BAL-0201, BAL-0234; L: BAL-0200-V015, BAL-0201-V005; C: BAL-0234-V008
- DJR-115-02; source 442; A: BAL-0200, BAL-0201, BAL-0215, BAL-0234; L: BAL-0215-V005; C: BAL-0200-V015, BAL-0201-V005, BAL-0234-V008
- DJR-115-03; source 442; A: BAL-0200, BAL-0201, BAL-0215, BAL-0234; C: BAL-0215-V005, BAL-0234-V008
- DJR-115-04; source 442; A: BAL-0200, BAL-0201, BAL-0234; C: BAL-0234-V008
- DJR-115-05; source 442–443; A: BAL-0200, BAL-0201, BAL-0216, BAL-0234; L: BAL-0216-V006; C: BAL-0216-V003, BAL-0234-V008
- DJR-115-06; source 443; A: BAL-0200, BAL-0201, BAL-0234; L: BAL-0234-V008; C: BAL-0200-V015, BAL-0201-V005, BAL-0234-V008; K: BAL-0234-V008
- DJR-115-07; source 443; A: BAL-0201, BAL-0234; C: BAL-0234-V008
- DJR-115-08; source 443; A: BAL-0201, BAL-0234; C: BAL-0234-V008
- DJR-115-09; source 443; A: BAL-0201, BAL-0234; C: BAL-0234-V008
- DJR-115-10; source 443; A: BAL-0201, BAL-0215, BAL-0234; L: BAL-0215-V006; C: BAL-0215-V005, BAL-0234-V008; K: BAL-0215-V006
- DJR-115-11; source 443; A: BAL-0201, BAL-0234; C: BAL-0234-V008, BAL-0234-V009
- DJR-115-12; source 443; A: BAL-0201, BAL-0234; C: BAL-0234-V008, BAL-0234-V009
- DJR-115-13; source 443; A: BAL-0201, BAL-0234; C: BAL-0234-V008, BAL-0234-V009
- DJR-115-14; source 443; A: BAL-0201, BAL-0234; C: BAL-0234-V008, BAL-0234-V009, BAL-0234-V014
- DJR-115-15; source 443; A: BAL-0201, BAL-0234; C: BAL-0234-V008, BAL-0234-V009, BAL-0234-V014
- DJR-115-16; source 443; A: BAL-0201, BAL-0234; C: BAL-0234-V008, BAL-0234-V009, BAL-0234-V014
- DJR-115-17; source 443; A: BAL-0201, BAL-0234; L: BAL-0234-V014; C: BAL-0234-V008, BAL-0234-V009, BAL-0234-V014; K: BAL-0234-V014

- DJR-115-18; source 443; A: BAL-0201, BAL-0234; C: BAL-0234-V008, BAL-0234-V009, BAL-0234-V014
- DJR-115-19; source 443; A: BAL-0201, BAL-0225, BAL-0234; L: BAL-0234-V009; C: BAL-0225-V021, BAL-0234-V008, BAL-0234-V009, BAL-0234-V014; K: BAL-0234-V009
- DJR-115-20; source 443–444; A: BAL-0201, BAL-0225, BAL-0234; L: BAL-0225-V021; C: BAL-0234-V008, BAL-0234-V009, BAL-0234-V014
- DJR-115-21; source 444; A: BAL-0201, BAL-0225, BAL-0234; C: BAL-0225-V021, BAL-0234-V008, BAL-0234-V009
- DJR-115-22; source 444; A: BAL-0201, BAL-0234; C: BAL-0234-V008, BAL-0234-V009
- DJR-115-23; source 444; A: BAL-0201, BAL-0234; C: BAL-0234-V008, BAL-0234-V009
- DJR-115-24; source 444; A: BAL-0201, BAL-0234; C: BAL-0234-V008, BAL-0234-V009
- DJR-115-25; source 444; A: BAL-0200, BAL-0201, BAL-0234; C: BAL-0200-V015, BAL-0201-V003, BAL-0201-V005, BAL-0234-V008, BAL-0234-V009
- DJR-115-26; source 444; A: BAL-0234; C: BAL-0234-V008, BAL-0234-V009
- DJR-115-43; source 445; A: BAL-0234; C: BAL-0234-V019
- DJR-115-44; source 445; A: BAL-0234; C: BAL-0234-V019
- DJR-115-45; source 445; A: BAL-0234; C: BAL-0234-V019
- DJR-115-46; source 445; A: BAL-0234; L: BAL-0234-V019; C: BAL-0234-V019
- DJR-115-47; source 445; A: BAL-0201, BAL-0209, BAL-0234, BAL-0259; L: BAL-0209-V004; C: BAL-0201-V006, BAL-0209-V005, BAL-0234-V019, BAL-0259-V023; K: BAL-0209-V004
- DJR-115-48; source 445–446; A: BAL-0201, BAL-0208, BAL-0209, BAL-0259; L: BAL-0201-V006, BAL-0209-V005, BAL-0259-V023; C: BAL-0201-V007, BAL-0208-V001, BAL-0209-V004, BAL-0259-V023
- DJR-115-49; source 446; A: BAL-0201, BAL-0208, BAL-0259; L: BAL-0201-V007, BAL-0208-V001; C: BAL-0201-V006, BAL-0201-V008, BAL-0259-V023; K: BAL-0208-V001
- DJR-115-50; source 446; A: BAL-0201, BAL-0208; L: BAL-0201-V008; C: BAL-0201-V007, BAL-0208-V001
- DJR-115-51; source 446; A: BAL-0201; C: BAL-0201-V007, BAL-0201-V008
- DJR-115-52; source 446; A: BAL-0201; L: BAL-0201-V009
- DJR-115-53; source 446; A: BAL-0201; C: BAL-0201-V009
- DJR-115-54; source 446; A: BAL-0201; C: BAL-0201-V009
- DJR-115-55; source 446; A: BAL-0201; C: BAL-0201-V012
- DJR-115-56; source 446; A: BAL-0201; C: BAL-0201-V012
- DJR-115-57; source 446; A: BAL-0201; C: BAL-0201-V012
- DJR-115-58; source 446; A: BAL-0201; C: BAL-0201-V012
- DJR-115-59; source 446; A: BAL-0201; C: BAL-0201-V012
- DJR-115-60; source 446; A: BAL-0201; C: BAL-0201-V012
- DJR-115-61; source 446–447; A: BAL-0201; C: BAL-0201-V012
- DJR-115-62; source 447; A: BAL-0201; L: BAL-0201-V012; C: BAL-0201-V012; K: BAL-0201-V012
- DJR-115-63; source 447; A: BAL-0201; C: BAL-0201-V012
- DJR-115-64; source 447; A: BAL-0201; C: BAL-0201-V012
- DJR-116-03; source 447; A: BAL-0282; C: BAL-0282-V010
- DJR-116-04; source 447; A: BAL-0282; C: BAL-0282-V010
- DJR-116-05; source 447; A: BAL-0236, BAL-0272, BAL-0282; L: BAL-0282-V010; C: BAL-0236-V002, BAL-0272-V013, BAL-0282-V010; K: BAL-0282-V010
- DJR-116-06; source 447; A: BAL-0236, BAL-0272, BAL-0282; L: BAL-0272-V013; C: BAL-0236-V002, BAL-0272-V013, BAL-0282-V010

- DJR-116-07; source 447; A: BAL-0236, BAL-0272, BAL-0282; C: BAL-0236-V002, BAL-0272-V013, BAL-0282-V010
- DJR-116-08; source 447; A: BAL-0236, BAL-0272, BAL-0282; L: BAL-0236-V002; C: BAL-0236-V002, BAL-0272-V013, BAL-0282-V010
- DJR-116-09; source 447–448; A: BAL-0236, BAL-0272, BAL-0282; C: BAL-0236-V002, BAL-0272-V013, BAL-0282-V010
- DJR-116-10; source 448; A: BAL-0236; C: BAL-0236-V002
- DJR-116-12; source 448; A: BAL-0220; C: BAL-0220-V011
- DJR-116-19; source 448–449; A: BAL-0220; L: BAL-0220-V011
- DJR-116-20; source 449; A: BAL-0220; C: BAL-0220-V011
- DJR-116-21; source 449; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V005
- DJR-116-22; source 449; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V005
- DJR-116-23; source 449; A: BAL-0231, BAL-0236; L: BAL-0236-V005; C: BAL-0231-V008, BAL-0231-V009, BAL-0236-V001, BAL-0236-V005
- DJR-116-24; source 449; A: BAL-0231, BAL-0236; L: BAL-0231-V008, BAL-0231-V009; C: BAL-0236-V001, BAL-0236-V005; K: BAL-0231-V009
- DJR-116-25; source 449; A: BAL-0231, BAL-0236; C: BAL-0231-V008, BAL-0231-V009, BAL-0236-V001, BAL-0236-V005
- DJR-116-26; source 449; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V005
- DJR-116-27; source 449; A: BAL-0236, BAL-0241; C: BAL-0236-V001, BAL-0236-V005, BAL-0241-V022
- DJR-116-28; source 449; A: BAL-0236, BAL-0241; L: BAL-0236-V001; C: BAL-0236-V001, BAL-0236-V005, BAL-0241-V022; K: BAL-0236-V001
- DJR-116-29; source 449; A: BAL-0236, BAL-0241; L: BAL-0241-V022; C: BAL-0236-V001, BAL-0236-V005, BAL-0241-V022
- DJR-116-30; source 449; A: BAL-0236, BAL-0241; C: BAL-0236-V001, BAL-0236-V005, BAL-0241-V022
- DJR-116-31; source 449; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V005
- DJR-116-32; source 449–450; A: BAL-0214, BAL-0236; C: BAL-0214-V003, BAL-0214-V004, BAL-0236-V001, BAL-0236-V005
- DJR-116-33; source 450; A: BAL-0214, BAL-0236; L: BAL-0214-V003, BAL-0214-V004; C: BAL-0236-V001, BAL-0236-V005; K: BAL-0214-V003
- DJR-116-34; source 450; A: BAL-0214, BAL-0236; C: BAL-0214-V003, BAL-0214-V004, BAL-0236-V001, BAL-0236-V005
- DJR-116-35; source 450; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V005
- DJR-116-36; source 450; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V005
- DJR-116-37; source 450; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V005
- DJR-116-38; source 450; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V005
- DJR-116-39; source 450; A: BAL-0236; L: BAL-0236-V005; C: BAL-0236-V001, BAL-0236-V005
- DJR-116-40; source 450; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V005
- DJR-116-41; source 450; A: BAL-0227; C: BAL-0227-V013
- DJR-116-42; source 450; A: BAL-0227; L: BAL-0227-V013; K: BAL-0227-V013
- DJR-116-43; source 450; A: BAL-0227; C: BAL-0227-V013
- DJR-116-46; source 450–451; A: BAL-0252; C: BAL-0252-V004
- DJR-116-47; source 451; A: BAL-0252; L: BAL-0252-V004; C: BAL-0252-V004
- DJR-116-48; source 451; A: BAL-0252; C: BAL-0252-V004
- DJR-117-01; source 452; A: BAL-0202, BAL-0231; C: BAL-0231-V015
- DJR-117-02; source 452; A: BAL-0202, BAL-0231; L: BAL-0231-V015; C: BAL-0231-V015
- DJR-117-03; source 452; A: BAL-0202, BAL-0231; C: BAL-0231-V015

- DJR-117-04; source 452; A: BAL-0202, BAL-0250; L: BAL-0250-V010; C: BAL-0202-V008, BAL-0250-V010
- DJR-117-05; source 452; A: BAL-0202, BAL-0250; L: BAL-0250-V010; C: BAL-0202-V008, BAL-0250-V010
- DJR-117-06; source 452; A: BAL-0202, BAL-0250; L: BAL-0202-V008; C: BAL-0202-V008, BAL-0250-V010
- DJR-117-07; source 452; A: BAL-0202; C: BAL-0202-V008
- DJR-117-08; source 452; A: BAL-0202; C: BAL-0202-V008
- DJR-117-09; source 452; A: BAL-0202
- DJR-117-10; source 452; A: BAL-0202
- DJR-117-11; source 453; A: BAL-0202; L: BAL-0202-V009; C: BAL-0202-V009
- DJR-117-12; source 453; A: BAL-0202; C: BAL-0202-V009
- DJR-117-13; source 453; A: BAL-0202; C: BAL-0202-V009
- DJR-117-14; source 453; A: BAL-0202, BAL-0207, BAL-0258; L: BAL-0207-V002; C: BAL-0202-V009, BAL-0207-V003, BAL-0258-V017; K: BAL-0207-V002
- DJR-117-15; source 453; A: BAL-0202, BAL-0207, BAL-0258; L: BAL-0207-V003, BAL-0258-V017; C: BAL-0202-V009, BAL-0207-V002, BAL-0258-V017
- DJR-117-16; source 453; A: BAL-0202, BAL-0207, BAL-0258; C: BAL-0202-V009, BAL-0207-V003, BAL-0258-V017
- DJR-117-17; source 453; A: BAL-0202; C: BAL-0202-V009
- DJR-117-21; source 454; A: BAL-0227, BAL-0280; C: BAL-0227-V003, BAL-0280-V014
- DJR-117-22; source 454; A: BAL-0227, BAL-0280; L: BAL-0227-V003, BAL-0280-V014; C: BAL-0280-V014; K: BAL-0227-V003
- DJR-117-23; source 454; A: BAL-0227, BAL-0280; C: BAL-0227-V003, BAL-0280-V014
- DJR-117-24; source 454; A: BAL-0280; C: BAL-0280-V014
- DJR-117-25; source 454; A: BAL-0280, BAL-0286; C: BAL-0280-V014, BAL-0286-V010
- DJR-117-26; source 454; A: BAL-0280, BAL-0286; L: BAL-0286-V010; C: BAL-0280-V014, BAL-0286-V010; K: BAL-0286-V010
- DJR-117-27; source 454; A: BAL-0238, BAL-0280, BAL-0286; C: BAL-0238-V007, BAL-0280-V014, BAL-0286-V010
- DJR-117-28; source 454; A: BAL-0202, BAL-0215, BAL-0238; L: BAL-0215-V007, BAL-0238-V007; C: BAL-0202-V010
- DJR-117-29; source 454; A: BAL-0202, BAL-0233, BAL-0238; C: BAL-0202-V010, BAL-0233-V004, BAL-0238-V007
- DJR-117-30; source 454–455; A: BAL-0202, BAL-0229, BAL-0233; L: BAL-0202-V010, BAL-0233-V004; C: BAL-0202-V010, BAL-0229-V004; K: BAL-0202-V010, BAL-0233-V004
- DJR-117-31; source 455; A: BAL-0202, BAL-0229, BAL-0233; L: BAL-0229-V004; C: BAL-0202-V010, BAL-0233-V004
- DJR-117-32; source 455; A: BAL-0229; C: BAL-0229-V004
- DJR-117-43; source 456; A: BAL-0294; C: BAL-0294-V002
- DJR-117-44; source 456; A: BAL-0294; C: BAL-0294-V002
- DJR-117-45; source 456; A: BAL-0294; L: BAL-0294-V002; C: BAL-0294-V002
- DJR-117-46; source 456; A: BAL-0294; C: BAL-0294-V002
- DJR-117-47; source 456; A: BAL-0294; C: BAL-0294-V002
- DJR-117-49; source 456; A: BAL-0281; C: BAL-0281-V002
- DJR-117-50; source 456; A: BAL-0281; C: BAL-0281-V002
- DJR-117-51; source 456; A: BAL-0281; L: BAL-0281-V002; C: BAL-0281-V002
- DJR-118-01; source 456–457; A: BAL-0281; C: BAL-0281-V002
- DJR-118-02; source 457; A: BAL-0281; C: BAL-0281-V002
- DJR-118-25; source 458; A: BAL-0215; L: BAL-0215-V007

- DJR-118-36; source 459; A: BAL-0244; C: BAL-0244-V012
- DJR-118-37; source 459; A: BAL-0244; L: BAL-0244-V012
- DJR-118-38; source 459; A: BAL-0244; C: BAL-0244-V012
- DJR-118-53; source 460; A: BAL-0232; C: BAL-0232-V002
- DJR-118-54; source 460; A: BAL-0232; L: BAL-0232-V002
- DJR-118-55; source 460; A: BAL-0232; C: BAL-0232-V002
- DJR-119-01; source 461; A: BAL-0202
- DJR-119-02; source 461–462; A: BAL-0202
- DJR-119-03; source 462; A: BAL-0202, BAL-0215; C: BAL-0215-V003
- DJR-119-04; source 462; A: BAL-0202, BAL-0215; L: BAL-0215-V003, BAL-0215-V004; K: BAL-0215-V003
- DJR-119-05; source 462; A: BAL-0202, BAL-0215; C: BAL-0215-V003
- DJR-119-06; source 462; A: BAL-0202
- DJR-119-07; source 462; A: BAL-0202
- DJR-119-08; source 462; A: BAL-0202
- DJR-119-09; source 462; A: BAL-0202; C: BAL-0202-V011
- DJR-119-10; source 462; A: BAL-0202; C: BAL-0202-V011
- DJR-119-11; source 462; A: BAL-0202; L: BAL-0202-V011; C: BAL-0202-V011, BAL-0202-V012; K: BAL-0202-V011
- DJR-119-12; source 462; A: BAL-0202; L: BAL-0202-V012; C: BAL-0202-V011, BAL-0202-V012; K: BAL-0202-V012
- DJR-119-13; source 463; A: BAL-0202
- DJR-119-14; source 463; A: BAL-0202, BAL-0225; C: BAL-0225-V013
- DJR-119-15; source 463; A: BAL-0202, BAL-0225; L: BAL-0225-V013
- DJR-119-16; source 463; A: BAL-0202, BAL-0225; C: BAL-0225-V013
- DJR-119-17; source 463; A: BAL-0202
- DJR-119-18; source 463; A: BAL-0202, BAL-0204; L: BAL-0204-V006; C: BAL-0202-V012, BAL-0204-V006; K: BAL-0204-V006
- DJR-119-19; source 463; A: BAL-0202, BAL-0204; C: BAL-0204-V006
- DJR-119-31; source 464; A: BAL-0216, BAL-0272; C: BAL-0216-V007, BAL-0272-V004
- DJR-119-32; source 464; A: BAL-0216, BAL-0272; L: BAL-0216-V007, BAL-0272-V004; C: BAL-0272-V004; K: BAL-0272-V004
- DJR-119-33; source 464; A: BAL-0272; C: BAL-0272-V004
- DJR-119-34; source 464; A: BAL-0235; C: BAL-0235-V018
- DJR-119-35; source 464; A: BAL-0235; L: BAL-0235-V018; C: BAL-0235-V018; K: BAL-0235-V018
- DJR-119-36; source 464; A: BAL-0202, BAL-0235; C: BAL-0235-V018
- DJR-119-37; source 464; A: BAL-0202
- DJR-119-38; source 464; A: BAL-0202
- DJR-119-39; source 464; A: BAL-0202, BAL-0263; C: BAL-0263-V005
- DJR-119-40; source 464; A: BAL-0263; C: BAL-0263-V005
- DJR-119-41; source 464–465; A: BAL-0263; L: BAL-0263-V005; C: BAL-0263-V005
- DJR-119-42; source 465; A: BAL-0263; C: BAL-0263-V005
- DJR-119-43; source 465; A: BAL-0263; C: BAL-0263-V005
- DJR-119-47; source 465; A: BAL-0216, BAL-0249; L: BAL-0216-V007; C: BAL-0249-V007
- DJR-119-48; source 465; A: BAL-0249; L: BAL-0249-V007; C: BAL-0249-V007
- DJR-119-49; source 465; A: BAL-0249; L: BAL-0249-V007; C: BAL-0249-V007
- DJR-119-50; source 465; A: BAL-0249; C: BAL-0249-V007
- DJR-119-61; source 466; A: BAL-0225; C: BAL-0225-V013
- DJR-119-62; source 466; A: BAL-0225; L: BAL-0225-V013

- DJR-119-63; source 466; A: BAL-0225; C: BAL-0225-V013
- DJR-120-10; source 468; A: BAL-0215; C: BAL-0215-V001
- DJR-120-11; source 468; A: BAL-0215; L: BAL-0215-V001
- DJR-120-12; source 468; A: BAL-0215; C: BAL-0215-V001, BAL-0215-V007
- DJR-120-13; source 468; A: BAL-0208, BAL-0215; L: BAL-0215-V007; C: BAL-0208-V001; K: BAL-0215-V007
- DJR-120-14; source 468; A: BAL-0208, BAL-0215; L: BAL-0208-V001; C: BAL-0215-V007; K: BAL-0208-V001
- DJR-120-15; source 468; A: BAL-0208, BAL-0215; C: BAL-0208-V001, BAL-0215-V007
- DJR-120-19; source 469; A: BAL-0238; C: BAL-0238-V001
- DJR-120-20; source 469; A: BAL-0231, BAL-0238; L: BAL-0238-V001; C: BAL-0231-V015
- DJR-120-21; source 469; A: BAL-0202, BAL-0206, BAL-0207, BAL-0213, BAL-0215, BAL-0231, BAL-0238; L: BAL-0207-V006, BAL-0215-V007, BAL-0231-V015; C: BAL-0202-V013, BAL-0206-V014, BAL-0213-V006, BAL-0231-V015, BAL-0238-V001
- DJR-120-22; source 469; A: BAL-0202, BAL-0206, BAL-0213, BAL-0215, BAL-0231; L: BAL-0202-V013, BAL-0206-V014, BAL-0213-V006; C: BAL-0202-V013, BAL-0215-V007, BAL-0231-V015; K: BAL-0206-V014, BAL-0213-V006
- DJR-120-23; source 469; A: BAL-0202, BAL-0206, BAL-0293; C: BAL-0202-V013, BAL-0206-V014, BAL-0293-V019, BAL-0293-V020
- DJR-120-24; source 469; A: BAL-0202, BAL-0206, BAL-0293; C: BAL-0202-V013, BAL-0206-V014, BAL-0293-V019, BAL-0293-V020
- DJR-120-25; source 469; A: BAL-0202, BAL-0206, BAL-0226, BAL-0272, BAL-0293; L: BAL-0293-V020; C: BAL-0202-V013, BAL-0206-V014, BAL-0226-V006, BAL-0272-V008, BAL-0293-V019, BAL-0293-V020; K: BAL-0293-V020
- DJR-120-26; source 469; A: BAL-0202, BAL-0206, BAL-0226, BAL-0272, BAL-0293; L: BAL-0226-V006, BAL-0272-V008, BAL-0293-V019; C: BAL-0202-V013, BAL-0206-V014, BAL-0272-V008, BAL-0293-V019, BAL-0293-V020; K: BAL-0293-V019
- DJR-120-27; source 469–470; A: BAL-0202, BAL-0206, BAL-0226, BAL-0236, BAL-0272, BAL-0293; C: BAL-0202-V013, BAL-0206-V014, BAL-0226-V006, BAL-0236-V003, BAL-0272-V008, BAL-0293-V019, BAL-0293-V020
- DJR-120-28; source 470; A: BAL-0202, BAL-0206, BAL-0228, BAL-0236; L: BAL-0228-V008; C: BAL-0202-V013, BAL-0206-V014, BAL-0228-V008, BAL-0236-V003; K: BAL-0228-V008
- DJR-120-29; source 470; A: BAL-0202, BAL-0228, BAL-0236; L: BAL-0228-V008, BAL-0236-V003; C: BAL-0202-V013, BAL-0228-V008, BAL-0236-V003; K: BAL-0228-V008, BAL-0236-V003
- DJR-120-30; source 470; A: BAL-0228, BAL-0236; C: BAL-0228-V008, BAL-0236-V003
- DJR-120-31; source 470; A: BAL-0211, BAL-0236, BAL-0273; C: BAL-0211-V005, BAL-0236-V003, BAL-0273-V009
- DJR-120-32; source 470; A: BAL-0211, BAL-0273; L: BAL-0211-V005, BAL-0273-V009; C: BAL-0273-V009; K: BAL-0211-V005
- DJR-120-33; source 470; A: BAL-0211, BAL-0273; C: BAL-0211-V005, BAL-0273-V009
- DJR-120-34; source 470; A: BAL-0227, BAL-0251, BAL-0272; C: BAL-0227-V010, BAL-0251-V004, BAL-0272-V009
- DJR-120-35; source 470–471; A: BAL-0203, BAL-0227, BAL-0251, BAL-0272, BAL-0283; L: BAL-0227-V010, BAL-0251-V004, BAL-0272-V009, BAL-0283-V007; C: BAL-0203-V001, BAL-0251-V004, BAL-0272-V009, BAL-0283-V007; K: BAL-0227-V010, BAL-0283-V007

- DJR-120-36; source 471; A: BAL-0203, BAL-0227, BAL-0251, BAL-0272, BAL-0283; L: BAL-0203-V001; C: BAL-0203-V001, BAL-0227-V010, BAL-0251-V004, BAL-0272-V009, BAL-0283-V007
- DJR-120-37; source 471; A: BAL-0203, BAL-0251, BAL-0272, BAL-0283; C: BAL-0203-V001, BAL-0251-V004, BAL-0272-V009, BAL-0283-V007
- DJR-120-38; source 471; A: BAL-0203, BAL-0251, BAL-0272, BAL-0283; C: BAL-0203-V001, BAL-0251-V004, BAL-0272-V009, BAL-0283-V007
- DJR-120-39; source 471; A: BAL-0272, BAL-0283; C: BAL-0272-V009, BAL-0283-V007
- DJR-120-40; source 471; A: BAL-0272, BAL-0283; C: BAL-0272-V009, BAL-0283-V007
- DJR-120-41; source 471; A: BAL-0272, BAL-0283; C: BAL-0272-V009, BAL-0283-V007
- DJR-120-48; source 471; A: BAL-0228, BAL-0229; C: BAL-0228-V009, BAL-0229-V005
- DJR-120-49; source 471; A: BAL-0228, BAL-0229; L: BAL-0228-V009, BAL-0229-V005
- DJR-120-50; source 471; A: BAL-0213, BAL-0228, BAL-0229; C: BAL-0213-V008, BAL-0228-V009, BAL-0229-V005
- DJR-120-51; source 471; A: BAL-0213; L: BAL-0213-V008; K: BAL-0213-V008
- DJR-120-52; source 471; A: BAL-0213; C: BAL-0213-V008
- DJR-120-53; source 471–472; A: BAL-0213; C: BAL-0213-V008
- DJR-121-02; source 473; A: BAL-0211; C: BAL-0211-V005
- DJR-121-03; source 473; A: BAL-0211, BAL-0274; L: BAL-0211-V005; C: BAL-0274-V007; K: BAL-0211-V005
- DJR-121-04; source 473; A: BAL-0202, BAL-0211, BAL-0213, BAL-0274; L: BAL-0274-V007; C: BAL-0202-V013, BAL-0211-V005, BAL-0213-V002, BAL-0274-V007
- DJR-121-05; source 473; A: BAL-0213, BAL-0274; L: BAL-0213-V002; C: BAL-0274-V007
- DJR-121-06; source 473; A: BAL-0213; C: BAL-0213-V002
- DJR-121-07; source 473–474; A: BAL-0213; C: BAL-0213-V002
- DJR-121-18; source 475; A: BAL-0213; C: BAL-0213-V003
- DJR-121-19; source 475; A: BAL-0213; L: BAL-0213-V003; K: BAL-0213-V003
- DJR-121-22; source 475; A: BAL-0243; C: BAL-0243-V007
- DJR-121-23; source 475; A: BAL-0243; C: BAL-0243-V007
- DJR-121-24; source 475; A: BAL-0243; C: BAL-0243-V007
- DJR-121-25; source 475; A: BAL-0243; L: BAL-0243-V007
- DJR-121-26; source 475; A: BAL-0243; C: BAL-0243-V007
- DJR-121-36; source 476; A: BAL-0222; C: BAL-0222-V007
- DJR-121-37; source 476; A: BAL-0222, BAL-0286; L: BAL-0222-V007; C: BAL-0286-V006, BAL-0286-V011
- DJR-121-38; source 476; A: BAL-0222, BAL-0286; L: BAL-0286-V006; C: BAL-0222-V007, BAL-0286-V006, BAL-0286-V011; K: BAL-0286-V006
- DJR-121-39; source 476–477; A: BAL-0286; C: BAL-0286-V006, BAL-0286-V011
- DJR-121-40; source 477; A: BAL-0286; C: BAL-0286-V006, BAL-0286-V011
- DJR-121-41; source 477; A: BAL-0286; C: BAL-0286-V006, BAL-0286-V011
- DJR-121-42; source 477; A: BAL-0257, BAL-0286; L: BAL-0286-V011; C: BAL-0257-V011, BAL-0286-V006, BAL-0286-V011; K: BAL-0286-V011
- DJR-121-43; source 477; A: BAL-0213, BAL-0257, BAL-0286, BAL-0293; L: BAL-0257-V011; C: BAL-0213-V004, BAL-0257-V011, BAL-0286-V006, BAL-0286-V011, BAL-0293-V009
- DJR-121-44; source 477; A: BAL-0213, BAL-0257, BAL-0293; L: BAL-0213-V004; C: BAL-0257-V011, BAL-0293-V009; K: BAL-0213-V004
- DJR-121-45; source 477–478; A: BAL-0213, BAL-0293; L: BAL-0293-V009; C: BAL-0213-V004, BAL-0293-V009
- DJR-121-46; source 478; A: BAL-0293; C: BAL-0293-V009

- DJR-122-01; source 478; A: BAL-0238; L: BAL-0238-V003, BAL-0238-V006; C: BAL-0238-V006; K: BAL-0238-V006
- DJR-122-02; source 478; A: BAL-0238; L: BAL-0238-V006; C: BAL-0238-V003, BAL-0238-V006; K: BAL-0238-V006
- DJR-122-03; source 478; A: BAL-0238; C: BAL-0238-V003, BAL-0238-V006
- DJR-122-09; source 478–479; A: BAL-0280; C: BAL-0280-V013
- DJR-122-10; source 479; A: BAL-0280; C: BAL-0280-V013
- DJR-122-11; source 479; A: BAL-0238, BAL-0280; L: BAL-0280-V013; C: BAL-0238-V001, BAL-0280-V013; K: BAL-0280-V013
- DJR-122-12; source 479; A: BAL-0238, BAL-0280; L: BAL-0238-V001; C: BAL-0280-V013
- DJR-122-13; source 479; A: BAL-0238; C: BAL-0238-V001
- DJR-122-16; source 480; A: BAL-0231; L: BAL-0231-V016; C: BAL-0231-V015, BAL-0231-V016; K: BAL-0231-V016
- DJR-122-17; source 480; A: BAL-0203, BAL-0204, BAL-0231; L: BAL-0203-V002; C: BAL-0203-V002, BAL-0203-V003, BAL-0204-V007, BAL-0231-V015, BAL-0231-V016
- DJR-122-18; source 480; A: BAL-0203, BAL-0204, BAL-0231; L: BAL-0203-V003, BAL-0231-V015, BAL-0231-V016; C: BAL-0203-V002, BAL-0203-V003, BAL-0204-V007, BAL-0231-V016; K: BAL-0203-V003
- DJR-122-19; source 480; A: BAL-0203, BAL-0204, BAL-0231; L: BAL-0204-V007; C: BAL-0203-V002, BAL-0203-V003, BAL-0204-V007, BAL-0231-V015, BAL-0231-V016; K: BAL-0204-V007
- DJR-122-20; source 480; A: BAL-0203, BAL-0204; C: BAL-0203-V002, BAL-0203-V003, BAL-0204-V007
- DJR-122-21; source 480–481; A: BAL-0203, BAL-0204; C: BAL-0203-V004, BAL-0204-V007
- DJR-122-22; source 481; A: BAL-0203; C: BAL-0203-V004
- DJR-122-23; source 481; A: BAL-0203; L: BAL-0203-V004; C: BAL-0203-V004
- DJR-122-24; source 481; A: BAL-0203; C: BAL-0203-V004
- DJR-122-25; source 481; A: BAL-0203
- DJR-122-26; source 481; A: BAL-0203
- DJR-122-27; source 481; A: BAL-0203
- DJR-122-28; source 481; A: BAL-0203
- DJR-122-29; source 481; A: BAL-0203, BAL-0231; L: BAL-0231-V015; C: BAL-0203-V003
- DJR-122-30; source 481; A: BAL-0203, BAL-0231; C: BAL-0203-V003, BAL-0231-V015
- DJR-122-31; source 481; A: BAL-0203, BAL-0231, BAL-0275; C: BAL-0203-V003, BAL-0231-V015, BAL-0275-V007
- DJR-122-32; source 481; A: BAL-0203, BAL-0231, BAL-0236, BAL-0275; L: BAL-0275-V007; C: BAL-0203-V003, BAL-0231-V015, BAL-0236-V015, BAL-0275-V007
- DJR-122-33; source 481–482; A: BAL-0203, BAL-0231, BAL-0236, BAL-0275; C: BAL-0203-V003, BAL-0231-V015, BAL-0236-V015, BAL-0275-V007
- DJR-122-34; source 482; A: BAL-0203, BAL-0213, BAL-0236; L: BAL-0236-V015; C: BAL-0213-V005, BAL-0236-V015; K: BAL-0236-V015
- DJR-122-35; source 482; A: BAL-0203, BAL-0213, BAL-0236; L: BAL-0213-V005; C: BAL-0203-V005, BAL-0236-V015
- DJR-122-36; source 482; A: BAL-0203, BAL-0213, BAL-0236; L: BAL-0203-V005; C: BAL-0203-V005, BAL-0203-V006, BAL-0213-V005, BAL-0236-V015; K: BAL-0203-V005
- DJR-122-37; source 482; A: BAL-0203; L: BAL-0203-V006; C: BAL-0203-V005, BAL-0203-V006, BAL-0203-V007

- DJR-122-38; source 482; A: BAL-0203; L: BAL-0203-V007; C: BAL-0203-V005, BAL-0203-V006, BAL-0203-V007
- DJR-123-09; source 484; A: BAL-0285; C: BAL-0285-V013
- DJR-123-10; source 484; A: BAL-0259, BAL-0285; L: BAL-0285-V013; C: BAL-0259-V019, BAL-0285-V013; K: BAL-0285-V013
- DJR-123-11; source 484; A: BAL-0259, BAL-0285; L: BAL-0259-V019; C: BAL-0259-V019, BAL-0285-V013
- DJR-123-12; source 484; A: BAL-0259; C: BAL-0259-V019
- DJR-123-21; source 484; A: BAL-0285; C: BAL-0285-V012
- DJR-123-22; source 484–485; A: BAL-0285; L: BAL-0285-V012; C: BAL-0285-V012; K: BAL-0285-V012
- DJR-123-23; source 485; A: BAL-0232, BAL-0285; C: BAL-0232-V003, BAL-0285-V012
- DJR-123-24; source 485; A: BAL-0232; L: BAL-0232-V003
- DJR-123-25; source 485; A: BAL-0232; C: BAL-0232-V003
- DJR-123-26; source 485; A: BAL-0232; C: BAL-0232-V003
- DJR-123-27; source 485–486; A: BAL-0204, BAL-0232; L: BAL-0204-V008; C: BAL-0204-V008, BAL-0232-V003; K: BAL-0204-V008
- DJR-123-28; source 486; A: BAL-0204; C: BAL-0204-V008
- DJR-123-29; source 486; A: BAL-0204; C: BAL-0204-V008
- DJR-123-30; source 486; A: BAL-0204
- DJR-123-31; source 486; A: BAL-0204
- DJR-123-32; source 486; A: BAL-0204; C: BAL-0204-V009
- DJR-123-33; source 486; A: BAL-0204; C: BAL-0204-V009
- DJR-123-34; source 486; A: BAL-0204; C: BAL-0204-V009
- DJR-123-35; source 486; A: BAL-0204; L: BAL-0204-V009; C: BAL-0204-V009
- DJR-123-36; source 486; A: BAL-0204; C: BAL-0204-V009
- DJR-123-37; source 486; A: BAL-0204; C: BAL-0204-V009
- DJR-123-38; source 486; A: BAL-0204; C: BAL-0204-V009
- DJR-123-39; source 486; A: BAL-0204; C: BAL-0204-V009
- DJR-123-40; source 486; A: BAL-0204; C: BAL-0204-V010
- DJR-123-41; source 486; A: BAL-0204; L: BAL-0204-V010; C: BAL-0204-V010
- DJR-123-42; source 486; A: BAL-0204; C: BAL-0204-V010
- DJR-123-43; source 486; A: BAL-0204; C: BAL-0204-V010, BAL-0204-V011
- DJR-123-44; source 486; A: BAL-0204, BAL-0226; C: BAL-0204-V010, BAL-0204-V011, BAL-0226-V007
- DJR-123-45; source 486–487; A: BAL-0204, BAL-0226; L: BAL-0204-V011, BAL-0204-V012; C: BAL-0204-V008, BAL-0204-V010, BAL-0204-V011, BAL-0204-V012, BAL-0204-V013, BAL-0226-V007
- DJR-123-46; source 487; A: BAL-0204, BAL-0226; C: BAL-0204-V008, BAL-0204-V011, BAL-0226-V007
- DJR-123-47; source 487; A: BAL-0204, BAL-0226, BAL-0236; L: BAL-0226-V007; C: BAL-0204-V008, BAL-0204-V011, BAL-0204-V012, BAL-0204-V013, BAL-0226-V007, BAL-0236-V011
- DJR-123-48; source 487; A: BAL-0204, BAL-0226, BAL-0236; L: BAL-0204-V013, BAL-0236-V011; C: BAL-0204-V008, BAL-0204-V011, BAL-0204-V013, BAL-0226-V007, BAL-0236-V011; K: BAL-0236-V011
- DJR-123-49; source 487; A: BAL-0203, BAL-0204, BAL-0226, BAL-0236; C: BAL-0204-V008, BAL-0204-V011, BAL-0204-V013, BAL-0226-V007, BAL-0236-V011
- DJR-123-50; source 487; A: BAL-0203, BAL-0204, BAL-0226, BAL-0236; C: BAL-0203-V007, BAL-0226-V007, BAL-0236-V011

- DJR-123-51; source 487–488; A: BAL-0203, BAL-0204, BAL-0226; C: BAL-0203-V007, BAL-0226-V007
- DJR-123-52; source 488; A: BAL-0203
- DJR-124-01; source 488; A: BAL-0203, BAL-0207, BAL-0255; L: BAL-0207-V008; C: BAL-0203-V008, BAL-0255-V006, BAL-0255-V007
- DJR-124-02; source 488; A: BAL-0203, BAL-0255; C: BAL-0203-V008, BAL-0255-V006, BAL-0255-V007
- DJR-124-03; source 488; A: BAL-0203, BAL-0255; L: BAL-0203-V008; C: BAL-0203-V008, BAL-0255-V006, BAL-0255-V007
- DJR-124-04; source 488; A: BAL-0203, BAL-0255; C: BAL-0203-V008, BAL-0255-V006, BAL-0255-V007
- DJR-124-05; source 488; A: BAL-0203, BAL-0255; C: BAL-0203-V008, BAL-0255-V006, BAL-0255-V007
- DJR-124-06; source 488; A: BAL-0203, BAL-0255; L: BAL-0255-V006; C: BAL-0203-V008, BAL-0255-V006, BAL-0255-V007
- DJR-124-07; source 488; A: BAL-0203, BAL-0255; C: BAL-0203-V008, BAL-0255-V006, BAL-0255-V007
- DJR-124-08; source 488; A: BAL-0203, BAL-0207, BAL-0255; C: BAL-0203-V008, BAL-0207-V009, BAL-0255-V006, BAL-0255-V007
- DJR-124-09; source 488; A: BAL-0203, BAL-0207, BAL-0255; L: BAL-0207-V009, BAL-0255-V007; C: BAL-0203-V008, BAL-0255-V006, BAL-0255-V007
- DJR-124-10; source 488; A: BAL-0203, BAL-0207, BAL-0230, BAL-0255; C: BAL-0203-V005, BAL-0203-V009, BAL-0207-V009, BAL-0230-V015, BAL-0255-V006, BAL-0255-V007
- DJR-124-11; source 488–489; A: BAL-0203, BAL-0207, BAL-0230; L: BAL-0203-V005, BAL-0203-V009, BAL-0230-V015; C: BAL-0203-V005, BAL-0203-V009, BAL-0207-V009, BAL-0230-V015; K: BAL-0203-V005, BAL-0230-V015
- DJR-124-12; source 489; A: BAL-0203, BAL-0207, BAL-0230; C: BAL-0203-V005, BAL-0203-V009, BAL-0207-V009, BAL-0230-V015
- DJR-124-13; source 489; A: BAL-0203, BAL-0207, BAL-0230; C: BAL-0203-V005, BAL-0203-V009, BAL-0207-V009, BAL-0230-V015
- DJR-124-14; source 489; A: BAL-0203, BAL-0207; C: BAL-0207-V009
- DJR-124-15; source 489; A: BAL-0203, BAL-0207; C: BAL-0207-V009
- DJR-124-16; source 489; A: BAL-0203
- DJR-124-17; source 489; A: BAL-0203, BAL-0205, BAL-0273; C: BAL-0205-V003, BAL-0273-V009
- DJR-124-18; source 489; A: BAL-0203, BAL-0205, BAL-0273; L: BAL-0273-V009; C: BAL-0205-V003, BAL-0273-V009
- DJR-124-19; source 489; A: BAL-0203, BAL-0205, BAL-0273, BAL-0285; L: BAL-0205-V003; C: BAL-0205-V003, BAL-0273-V009, BAL-0285-V003; K: BAL-0205-V003
- DJR-124-20; source 489–490; A: BAL-0203, BAL-0205, BAL-0285; L: BAL-0285-V003; C: BAL-0205-V003, BAL-0285-V003; K: BAL-0285-V003
- DJR-124-21; source 490; A: BAL-0285; C: BAL-0285-V003
- DJR-124-24; source 490; A: BAL-0203, BAL-0216; C: BAL-0216-V008
- DJR-124-25; source 490; A: BAL-0203, BAL-0216; L: BAL-0216-V008
- DJR-124-26; source 490; A: BAL-0203, BAL-0216, BAL-0272; C: BAL-0216-V003, BAL-0216-V008, BAL-0272-V005
- DJR-124-27; source 490–491; A: BAL-0203, BAL-0272; L: BAL-0272-V005; C: BAL-0272-V005
- DJR-124-28; source 491; A: BAL-0203, BAL-0272; C: BAL-0272-V005
- DJR-124-29; source 491; A: BAL-0203, BAL-0272; C: BAL-0272-V005

- DJR-124-30; source 491; A: BAL-0203, BAL-0253, BAL-0272; C: BAL-0253-V005, BAL-0253-V006, BAL-0272-V005
- DJR-124-31; source 491; A: BAL-0205, BAL-0226, BAL-0253; L: BAL-0205-V004, BAL-0253-V005, BAL-0253-V006; C: BAL-0205-V004, BAL-0226-V007, BAL-0253-V005, BAL-0253-V006
- DJR-124-32; source 491; A: BAL-0205, BAL-0226, BAL-0253; L: BAL-0226-V007; C: BAL-0205-V004, BAL-0253-V005, BAL-0253-V006; K: BAL-0226-V007
- DJR-124-33; source 491; A: BAL-0205, BAL-0226, BAL-0236, BAL-0253; C: BAL-0226-V007, BAL-0236-V021, BAL-0253-V005, BAL-0253-V006
- DJR-124-34; source 491; A: BAL-0205, BAL-0236; C: BAL-0236-V021
- DJR-124-35; source 491–492; A: BAL-0205, BAL-0236; L: BAL-0236-V021; C: BAL-0236-V021; K: BAL-0236-V021
- DJR-124-36; source 492; A: BAL-0205, BAL-0236; C: BAL-0236-V021
- DJR-124-37; source 492; A: BAL-0205, BAL-0236; C: BAL-0236-V021
- DJR-124-38; source 492; A: BAL-0205
- DJR-124-39; source 492; A: BAL-0204, BAL-0205; C: BAL-0205-V005
- DJR-124-40; source 492; A: BAL-0204, BAL-0205; L: BAL-0205-V005; C: BAL-0205-V005
- DJR-124-41; source 492; A: BAL-0204, BAL-0205; C: BAL-0205-V005
- DJR-124-42; source 492; A: BAL-0204, BAL-0205; C: BAL-0205-V005
- DJR-124-43; source 492; A: BAL-0205
- DJR-124-44; source 492–493; A: BAL-0205
- DJR-124-45; source 493; A: BAL-0205, BAL-0253, BAL-0294; C: BAL-0253-V005, BAL-0253-V006, BAL-0294-V023
- DJR-124-46; source 493; A: BAL-0205, BAL-0226, BAL-0228, BAL-0253, BAL-0266, BAL-0294; C: BAL-0205-V004, BAL-0205-V006, BAL-0226-V007, BAL-0228-V010, BAL-0253-V005, BAL-0253-V006, BAL-0266-V001, BAL-0294-V023
- DJR-124-47; source 493; A: BAL-0205, BAL-0226, BAL-0228, BAL-0253, BAL-0266, BAL-0294; L: BAL-0205-V006, BAL-0294-V023; C: BAL-0205-V004, BAL-0205-V006, BAL-0205-V007, BAL-0226-V007, BAL-0228-V010, BAL-0253-V005, BAL-0253-V006, BAL-0266-V001, BAL-0294-V023; K: BAL-0205-V006
- DJR-124-48; source 493; A: BAL-0205, BAL-0226, BAL-0228, BAL-0266, BAL-0294; C: BAL-0205-V004, BAL-0205-V006, BAL-0205-V007, BAL-0226-V007, BAL-0228-V010, BAL-0266-V001, BAL-0294-V023
- DJR-124-49; source 493; A: BAL-0205, BAL-0226, BAL-0228, BAL-0266, BAL-0294; C: BAL-0205-V004, BAL-0205-V006, BAL-0205-V007, BAL-0226-V007, BAL-0228-V010, BAL-0266-V001, BAL-0294-V023
- DJR-124-50; source 493; A: BAL-0205, BAL-0226, BAL-0228, BAL-0266; C: BAL-0205-V004, BAL-0205-V006, BAL-0205-V007, BAL-0226-V007, BAL-0228-V010, BAL-0266-V001
- DJR-124-51; source 493; A: BAL-0205, BAL-0226, BAL-0228, BAL-0266; L: BAL-0205-V007; C: BAL-0205-V004, BAL-0205-V006, BAL-0205-V007, BAL-0205-V008, BAL-0226-V007, BAL-0228-V010, BAL-0266-V001; K: BAL-0205-V007
- DJR-124-52; source 493; A: BAL-0205, BAL-0226, BAL-0228, BAL-0266; L: BAL-0205-V008, BAL-0228-V010; C: BAL-0205-V004, BAL-0205-V007, BAL-0205-V008, BAL-0226-V007, BAL-0266-V001; K: BAL-0205-V008, BAL-0228-V010
- DJR-124-53; source 493; A: BAL-0205, BAL-0266; L: BAL-0205-V009; C: BAL-0205-V004, BAL-0205-V009, BAL-0266-V001; K: BAL-0205-V009
- DJR-124-54; source 493; A: BAL-0205, BAL-0266; C: BAL-0205-V004, BAL-0205-V009, BAL-0266-V001
- DJR-124-55; source 493; A: BAL-0205, BAL-0266; C: BAL-0205-V004, BAL-0266-V001

- DJR-124-56; source 493–494; A: BAL-0205, BAL-0266, BAL-0290; C: BAL-0205-V004, BAL-0266-V001, BAL-0290-V014
- DJR-124-57; source 494; A: BAL-0205, BAL-0266, BAL-0290; C: BAL-0205-V004, BAL-0266-V001, BAL-0290-V014
- DJR-124-58; source 494; A: BAL-0205, BAL-0236, BAL-0266, BAL-0290; L: BAL-0205-V010, BAL-0290-V014; C: BAL-0205-V004, BAL-0205-V010, BAL-0236-V021, BAL-0266-V001, BAL-0290-V014
- DJR-124-59; source 494; A: BAL-0205, BAL-0236, BAL-0266, BAL-0290; C: BAL-0205-V004, BAL-0205-V010, BAL-0205-V011, BAL-0236-V021, BAL-0266-V001, BAL-0290-V014
- DJR-124-60; source 494; A: BAL-0205, BAL-0236, BAL-0266; L: BAL-0205-V011, BAL-0266-V001; C: BAL-0205-V004, BAL-0205-V010, BAL-0205-V011, BAL-0236-V021, BAL-0266-V001; K: BAL-0205-V011
- DJR-125-01; source 494; A: BAL-0203
- DJR-125-02; source 494; A: BAL-0203
- DJR-125-03; source 494; A: BAL-0203
- DJR-125-04; source 494; A: BAL-0203
- DJR-125-05; source 494; A: BAL-0203
- DJR-125-06; source 494; A: BAL-0203
- DJR-125-07; source 494; A: BAL-0203
- DJR-125-08; source 494; A: BAL-0203
- DJR-125-09; source 494; A: BAL-0203
- DJR-125-10; source 494–495; A: BAL-0203
- DJR-125-11; source 495; A: BAL-0203
- DJR-125-12; source 495; A: BAL-0203, BAL-0235; C: BAL-0235-V001
- DJR-125-13; source 495; A: BAL-0203, BAL-0235, BAL-0280; L: BAL-0235-V001; C: BAL-0235-V001, BAL-0280-V017
- DJR-125-14; source 495; A: BAL-0203, BAL-0235, BAL-0248, BAL-0280; C: BAL-0235-V001, BAL-0248-V001, BAL-0280-V017
- DJR-125-15; source 495; A: BAL-0203, BAL-0248, BAL-0280; L: BAL-0248-V001; C: BAL-0203-V010, BAL-0280-V017
- DJR-125-16; source 495; A: BAL-0203, BAL-0248, BAL-0280; L: BAL-0203-V010; C: BAL-0203-V010, BAL-0248-V001, BAL-0280-V017
- DJR-125-17; source 495; A: BAL-0203, BAL-0280; C: BAL-0203-V010, BAL-0280-V017
- DJR-125-18; source 495; A: BAL-0203, BAL-0274, BAL-0280, BAL-0286; C: BAL-0203-V010, BAL-0274-V008, BAL-0280-V017, BAL-0286-V012
- DJR-125-19; source 495; A: BAL-0203, BAL-0274, BAL-0280, BAL-0286; L: BAL-0203-V011, BAL-0274-V008, BAL-0280-V017, BAL-0286-V012; C: BAL-0203-V010, BAL-0203-V011, BAL-0274-V008, BAL-0280-V017, BAL-0286-V012; K: BAL-0203-V011, BAL-0280-V017, BAL-0286-V012
- DJR-125-20; source 495; A: BAL-0203, BAL-0274, BAL-0280, BAL-0286; C: BAL-0203-V011, BAL-0274-V008, BAL-0280-V017, BAL-0286-V012
- DJR-125-21; source 495; A: BAL-0203, BAL-0273, BAL-0274, BAL-0280, BAL-0286; C: BAL-0203-V011, BAL-0273-V013, BAL-0274-V008, BAL-0280-V017, BAL-0286-V012
- DJR-125-22; source 495; A: BAL-0203, BAL-0235, BAL-0273, BAL-0274, BAL-0280, BAL-0286; L: BAL-0273-V013; C: BAL-0203-V011, BAL-0235-V014, BAL-0273-V013, BAL-0274-V008, BAL-0280-V017, BAL-0286-V012
- DJR-125-23; source 496; A: BAL-0203, BAL-0235, BAL-0273, BAL-0274, BAL-0280, BAL-0286; C: BAL-0203-V011, BAL-0235-V014, BAL-0273-V013, BAL-0274-V008, BAL-0280-V017, BAL-0286-V012

- DJR-125-24; source 496; A: BAL-0203, BAL-0235, BAL-0280, BAL-0286; L: BAL-0235-V014; C: BAL-0203-V011, BAL-0235-V014, BAL-0280-V017, BAL-0286-V012
- DJR-125-25; source 496; A: BAL-0203, BAL-0230, BAL-0235, BAL-0280, BAL-0286; C: BAL-0203-V011, BAL-0230-V005, BAL-0230-V008, BAL-0230-V023, BAL-0235-V014, BAL-0280-V017, BAL-0286-V012
- DJR-125-26; source 496; A: BAL-0203, BAL-0230, BAL-0280, BAL-0281, BAL-0286; L: BAL-0230-V005; C: BAL-0230-V005, BAL-0230-V008, BAL-0230-V023, BAL-0280-V017, BAL-0281-V002, BAL-0286-V012
- DJR-125-27; source 496; A: BAL-0203, BAL-0230, BAL-0251, BAL-0281; L: BAL-0230-V008, BAL-0230-V023, BAL-0281-V002; C: BAL-0230-V005, BAL-0230-V008, BAL-0230-V023, BAL-0251-V004, BAL-0281-V002; K: BAL-0230-V008, BAL-0230-V023
- DJR-125-28; source 496; A: BAL-0203, BAL-0230, BAL-0251, BAL-0281; L: BAL-0251-V004; C: BAL-0203-V005, BAL-0230-V005, BAL-0230-V008, BAL-0230-V023, BAL-0281-V002
- DJR-125-29; source 496; A: BAL-0203, BAL-0251, BAL-0270; L: BAL-0203-V005; C: BAL-0203-V005, BAL-0251-V004, BAL-0270-V001; K: BAL-0203-V005
- DJR-125-30; source 496; A: BAL-0203, BAL-0270; C: BAL-0203-V005, BAL-0270-V001
- DJR-125-31; source 496; A: BAL-0270; C: BAL-0270-V001
- DJR-125-32; source 496; A: BAL-0270; L: BAL-0270-V001; C: BAL-0270-V001
- DJR-125-33; source 496; A: BAL-0270; C: BAL-0270-V001
- DJR-125-34; source 497; A: BAL-0270; C: BAL-0270-V001
- DJR-125-35; source 497; A: BAL-0270; C: BAL-0270-V001
- DJR-125-36; source 497; A: BAL-0270; C: BAL-0270-V001
- DJR-125-41; source 497; A: BAL-0229; C: BAL-0229-V006
- DJR-125-42; source 497; A: BAL-0229, BAL-0272; L: BAL-0229-V006; C: BAL-0272-V009
- DJR-125-43; source 497; A: BAL-0229, BAL-0254, BAL-0272; C: BAL-0229-V006, BAL-0254-V001, BAL-0272-V009
- DJR-125-44; source 497; A: BAL-0254, BAL-0272; L: BAL-0272-V009; C: BAL-0254-V001, BAL-0272-V009
- DJR-125-45; source 497; A: BAL-0254, BAL-0272; L: BAL-0254-V001; C: BAL-0254-V001, BAL-0272-V009
- DJR-125-46; source 497–498; A: BAL-0235, BAL-0254, BAL-0272; C: BAL-0235-V014, BAL-0254-V001, BAL-0272-V009
- DJR-125-47; source 498; A: BAL-0235, BAL-0254; C: BAL-0235-V014, BAL-0254-V001
- DJR-125-48; source 498; A: BAL-0216, BAL-0235; C: BAL-0216-V017, BAL-0235-V014
- DJR-125-49; source 498; A: BAL-0216; C: BAL-0216-V017
- DJR-125-50; source 498; A: BAL-0216; C: BAL-0216-V017
- DJR-125-51; source 498; A: BAL-0216; L: BAL-0216-V017; C: BAL-0216-V017
- DJR-125-52; source 498; A: BAL-0216; C: BAL-0216-V017
- DJR-125-53; source 498; A: BAL-0211, BAL-0216; C: BAL-0211-V002, BAL-0216-V017
- DJR-125-54; source 498; A: BAL-0211; L: BAL-0211-V002; K: BAL-0211-V002
- DJR-125-55; source 498; A: BAL-0211; C: BAL-0211-V002
- DJR-125-56; source 498; A: BAL-0211, BAL-0230; C: BAL-0211-V002, BAL-0230-V012
- DJR-125-57; source 498; A: BAL-0211, BAL-0230; L: BAL-0211-V003, BAL-0230-V012; C: BAL-0230-V012
- DJR-125-58; source 498; A: BAL-0211, BAL-0215, BAL-0230, BAL-0279; C: BAL-0211-V003, BAL-0215-V015, BAL-0230-V012, BAL-0279-V002
- DJR-125-59; source 498; A: BAL-0211, BAL-0215, BAL-0279; L: BAL-0211-V008, BAL-0211-V009, BAL-0215-V015, BAL-0279-V002; C: BAL-0211-V003, BAL-0279-V002; K: BAL-0211-V008, BAL-0215-V015

- DJR-125-60; source 498–499; A: BAL-0211, BAL-0215, BAL-0239, BAL-0268, BAL-0279; C: BAL-0215-V015, BAL-0239-V004, BAL-0268-V005, BAL-0279-V002
- DJR-125-61; source 499; A: BAL-0211, BAL-0239, BAL-0242, BAL-0268; L: BAL-0239-V004, BAL-0268-V005; C: BAL-0242-V046, BAL-0268-V005; K: BAL-0239-V004
- DJR-125-62; source 499; A: BAL-0211, BAL-0212, BAL-0239, BAL-0242, BAL-0268; L: BAL-0211-V006, BAL-0211-V007, BAL-0212-V007, BAL-0242-V046; C: BAL-0239-V004, BAL-0242-V046, BAL-0268-V005; K: BAL-0242-V046
- DJR-125-63; source 499; A: BAL-0211, BAL-0242, BAL-0268, BAL-0285; L: BAL-0211-V001; C: BAL-0242-V046, BAL-0268-V005, BAL-0285-V003
- DJR-125-64; source 499; A: BAL-0211, BAL-0231, BAL-0285; C: BAL-0211-V001, BAL-0211-V010, BAL-0231-V018, BAL-0285-V003
- DJR-125-65; source 499; A: BAL-0211, BAL-0231, BAL-0285; L: BAL-0211-V010, BAL-0231-V018, BAL-0285-V003; C: BAL-0211-V011, BAL-0285-V003; K: BAL-0231-V018, BAL-0285-V003
- DJR-125-66; source 499; A: BAL-0211, BAL-0231, BAL-0285; L: BAL-0211-V011; C: BAL-0211-V010, BAL-0231-V018, BAL-0285-V003; K: BAL-0211-V011
- DJR-125-67; source 499–500; A: BAL-0211, BAL-0266; L: BAL-0211-V001; C: BAL-0266-V012
- DJR-125-68; source 500; A: BAL-0211, BAL-0266; L: BAL-0266-V012; C: BAL-0211-V001, BAL-0211-V012, BAL-0266-V012
- DJR-125-69; source 500; A: BAL-0211, BAL-0266; C: BAL-0211-V012, BAL-0266-V012
- DJR-125-70; source 500; A: BAL-0211; C: BAL-0211-V012
- DJR-125-71; source 500; A: BAL-0211; L: BAL-0211-V012; C: BAL-0211-V001
- DJR-125-72; source 500; A: BAL-0211; L: BAL-0211-V013; K: BAL-0211-V013
- DJR-125-73; source 500; A: BAL-0211; C: BAL-0211-V013
- DJR-125-74; source 500; A: BAL-0211; C: BAL-0211-V014
- DJR-125-75; source 500; A: BAL-0211; L: BAL-0211-V014; C: BAL-0211-V001; K: BAL-0211-V014
- DJR-125-76; source 500; A: BAL-0211; C: BAL-0211-V001, BAL-0211-V014
- DJR-126-01; source 500; A: BAL-0211; C: BAL-0211-V002
- DJR-126-08; source 501; A: BAL-0207; L: BAL-0207-V004; K: BAL-0207-V004
- DJR-126-09; source 501; A: BAL-0207, BAL-0263; C: BAL-0207-V004, BAL-0263-V004
- DJR-126-10; source 501; A: BAL-0207, BAL-0263; C: BAL-0207-V004, BAL-0263-V004
- DJR-126-11; source 501–502; A: BAL-0263; L: BAL-0263-V004; C: BAL-0263-V004
- DJR-126-12; source 502; A: BAL-0263; C: BAL-0263-V004
- DJR-126-13; source 502; A: BAL-0263; C: BAL-0263-V004
- DJR-126-20; source 503; A: BAL-0201; C: BAL-0201-V013
- DJR-126-21; source 503; A: BAL-0201; L: BAL-0201-V013
- DJR-126-22; source 503; A: BAL-0201; C: BAL-0201-V013
- DJR-126-28; source 503; A: BAL-0233; C: BAL-0233-V006
- DJR-126-29; source 503; A: BAL-0217, BAL-0233; C: BAL-0217-V001, BAL-0233-V006
- DJR-126-30; source 503; A: BAL-0217, BAL-0233; L: BAL-0217-V001, BAL-0217-V002, BAL-0217-V003, BAL-0217-V004, BAL-0217-V005, BAL-0233-V006; C: BAL-0233-V007
- DJR-126-31; source 503; A: BAL-0217, BAL-0233; L: BAL-0233-V007; C: BAL-0233-V006; K: BAL-0233-V007
- DJR-126-32; source 503; A: BAL-0217, BAL-0233; C: BAL-0233-V006, BAL-0233-V007
- DJR-126-33; source 503; A: BAL-0233; C: BAL-0233-V006
- DJR-126-49; source 505; A: BAL-0201; C: BAL-0201-V014
- DJR-126-50; source 505; A: BAL-0201, BAL-0236; L: BAL-0201-V014; C: BAL-0236-V005
- DJR-126-51; source 505; A: BAL-0201, BAL-0236; C: BAL-0201-V014, BAL-0236-V005

- DJR-126-52; source 505; A: BAL-0201, BAL-0236; L: BAL-0236-V005; C: BAL-0201-V014, BAL-0236-V005; K: BAL-0236-V005
- DJR-126-53; source 505; A: BAL-0236, BAL-0257; C: BAL-0236-V005, BAL-0257-V006, BAL-0257-V011
- DJR-126-54; source 505; A: BAL-0236, BAL-0257; C: BAL-0236-V005, BAL-0257-V006, BAL-0257-V011
- DJR-126-55; source 505; A: BAL-0257, BAL-0265; C: BAL-0257-V006, BAL-0257-V011, BAL-0265-V001, BAL-0265-V008
- DJR-126-56; source 505–506; A: BAL-0257, BAL-0265; C: BAL-0257-V006, BAL-0257-V011, BAL-0265-V001, BAL-0265-V008
- DJR-126-57; source 506; A: BAL-0257, BAL-0265; L: BAL-0257-V011, BAL-0265-V008; C: BAL-0257-V006, BAL-0257-V011, BAL-0265-V001, BAL-0265-V008
- DJR-126-58; source 506; A: BAL-0257, BAL-0265; L: BAL-0257-V006, BAL-0265-V001; C: BAL-0257-V006, BAL-0257-V011, BAL-0265-V001, BAL-0265-V008
- DJR-127-01; source 506; A: BAL-0204, BAL-0229, BAL-0265; L: BAL-0265-V001; C: BAL-0204-V007, BAL-0229-V005, BAL-0265-V001, BAL-0265-V008
- DJR-127-02; source 506; A: BAL-0204, BAL-0229, BAL-0265; L: BAL-0204-V007, BAL-0229-V005; C: BAL-0204-V007, BAL-0265-V001, BAL-0265-V008; K: BAL-0204-V007
- DJR-127-03; source 506; A: BAL-0204, BAL-0229, BAL-0265; C: BAL-0204-V007, BAL-0229-V005, BAL-0265-V001, BAL-0265-V008
- DJR-127-04; source 506; A: BAL-0204; C: BAL-0204-V007
- DJR-127-05; source 506; A: BAL-0204; C: BAL-0204-V007
- DJR-127-14; source 507; A: BAL-0265; C: BAL-0265-V001
- DJR-127-15; source 507; A: BAL-0265; C: BAL-0265-V001
- DJR-127-16; source 507; A: BAL-0265; L: BAL-0265-V001; C: BAL-0265-V001
- DJR-127-17; source 507; A: BAL-0215, BAL-0265; C: BAL-0215-V003, BAL-0265-V001
- DJR-127-18; source 507; A: BAL-0215, BAL-0265; L: BAL-0215-V003; C: BAL-0265-V001
- DJR-127-19; source 507; A: BAL-0215; C: BAL-0215-V003
- DJR-127-35; source 509; A: BAL-0201, BAL-0206; C: BAL-0201-V015, BAL-0206-V015
- DJR-127-36; source 509; A: BAL-0201, BAL-0206; L: BAL-0201-V015, BAL-0206-V015; K: BAL-0206-V015
- DJR-127-37; source 509; A: BAL-0201, BAL-0206; C: BAL-0201-V015, BAL-0206-V015
- DJR-127-41; source 509; A: BAL-0296; C: BAL-0296-V025
- DJR-127-42; source 509; A: BAL-0296; C: BAL-0296-V025
- DJR-127-43; source 509; A: BAL-0296; L: BAL-0296-V025; C: BAL-0296-V025; K: BAL-0296-V025
- DJR-127-44; source 509; A: BAL-0296; C: BAL-0296-V025
- DJR-127-45; source 509; A: BAL-0296; L: BAL-0296-V025; C: BAL-0296-V025
- DJR-127-46; source 509; A: BAL-0296; C: BAL-0296-V025
- DJR-127-48; source 510; A: BAL-0273; C: BAL-0273-V010
- DJR-127-49; source 510; A: BAL-0273; L: BAL-0273-V010; C: BAL-0273-V010
- DJR-127-50; source 510; A: BAL-0215, BAL-0273; C: BAL-0215-V008, BAL-0273-V010
- DJR-127-51; source 510; A: BAL-0215; L: BAL-0215-V008
- DJR-127-52; source 510; A: BAL-0215; C: BAL-0215-V008
- DJR-127-61; source 511; C: BAL-0277-V010
- DJR-127-62; source 511; C: BAL-0277-V010
- DJR-127-63; source 511; A: BAL-0277; C: BAL-0277-V010
- DJR-127-64; source 511; A: BAL-0277; L: BAL-0277-V010; C: BAL-0277-V010; K: BAL-0277-V010

- DJR-127-65; source 511; A: BAL-0277; C: BAL-0277-V010
- DJR-127-66; source 511; A: BAL-0277; C: BAL-0277-V010
- DJR-127-67; source 511; A: BAL-0277; C: BAL-0277-V010
- DJR-127-68; source 511; A: BAL-0277; C: BAL-0277-V010
- DJR-127-69; source 511; A: BAL-0277; C: BAL-0277-V010
- DJR-127-70; source 511; A: BAL-0277; C: BAL-0277-V010
- DJR-127-71; source 511; A: BAL-0277; C: BAL-0277-V010
- DJR-127-72; source 511; A: BAL-0277; C: BAL-0277-V010
- DJR-127-73; source 511; A: BAL-0277; C: BAL-0277-V010
- DJR-128-43; source 514; A: BAL-0296; C: BAL-0296-V019, BAL-0296-V026
- DJR-128-44; source 514–515; A: BAL-0216, BAL-0296; C: BAL-0216-V018, BAL-0296-V019, BAL-0296-V026
- DJR-128-45; source 515; A: BAL-0216, BAL-0296; L: BAL-0216-V018, BAL-0296-V019, BAL-0296-V026; C: BAL-0296-V019, BAL-0296-V026; K: BAL-0296-V026
- DJR-128-46; source 515; A: BAL-0216, BAL-0296; C: BAL-0216-V018, BAL-0296-V019, BAL-0296-V026
- DJR-128-47; source 515; A: BAL-0296; C: BAL-0296-V019, BAL-0296-V026
- DJR-128-54; source 515; A: BAL-0216; C: BAL-0216-V018
- DJR-128-55; source 515; A: BAL-0216; L: BAL-0216-V018; K: BAL-0216-V018
- DJR-128-56; source 515; A: BAL-0216; C: BAL-0216-V018
- DJR-128-62; source 516; A: BAL-0216; C: BAL-0216-V018
- DJR-128-63; source 516; A: BAL-0216; L: BAL-0216-V018
- DJR-128-64; source 516; A: BAL-0216; C: BAL-0216-V018
- DJR-128-65; source 516; A: BAL-0216; C: BAL-0216-V018
- DJR-128-74; source 516; A: BAL-0285; C: BAL-0285-V004
- DJR-128-75; source 516; A: BAL-0285; C: BAL-0285-V004
- DJR-128-76; source 516; A: BAL-0285; L: BAL-0285-V004; C: BAL-0285-V004; K: BAL-0285-V004
- DJR-128-77; source 516–517; A: BAL-0285; C: BAL-0285-V004
- DJR-128-79; source 517; A: BAL-0260; C: BAL-0260-V004
- DJR-128-80; source 517; A: BAL-0260; C: BAL-0260-V004
- DJR-128-81; source 517; A: BAL-0260; C: BAL-0260-V004
- DJR-128-82; source 517; A: BAL-0260; C: BAL-0260-V004
- DJR-129-01; source 517; A: BAL-0242, BAL-0260, BAL-0294; L: BAL-0242-V044, BAL-0260-V004, BAL-0294-V028; C: BAL-0242-V044, BAL-0260-V004, BAL-0294-V028
- DJR-129-02; source 517; A: BAL-0242, BAL-0260, BAL-0294; C: BAL-0242-V044, BAL-0260-V004, BAL-0294-V028
- DJR-129-03; source 517; A: BAL-0242, BAL-0257, BAL-0260, BAL-0294; C: BAL-0242-V044, BAL-0257-V011, BAL-0260-V004, BAL-0294-V028
- DJR-129-04; source 517; A: BAL-0257, BAL-0260, BAL-0294; L: BAL-0257-V011; C: BAL-0257-V011, BAL-0260-V004, BAL-0294-V028
- DJR-129-05; source 517; A: BAL-0257, BAL-0294; C: BAL-0257-V011, BAL-0294-V028
- DJR-129-06; source 517–518; A: BAL-0294; L: BAL-0294-V028; C: BAL-0294-V028; K: BAL-0294-V028
- DJR-129-07; source 518; A: BAL-0294; C: BAL-0294-V028
- DJR-129-27; source 519; A: BAL-0225, BAL-0240; C: BAL-0225-V022, BAL-0240-V002
- DJR-129-28; source 519; A: BAL-0216, BAL-0225, BAL-0240; L: BAL-0216-V009, BAL-0225-V022, BAL-0240-V002; C: BAL-0216-V004
- DJR-129-29; source 519; A: BAL-0225, BAL-0240; C: BAL-0225-V022, BAL-0240-V002
- DJR-129-30; source 519; A: BAL-0212; C: BAL-0212-V006
- DJR-129-31; source 519; A: BAL-0212; C: BAL-0212-V006

- DJR-129-32; source 519; A: BAL-0212; L: BAL-0212-V006
- DJR-129-33; source 519; A: BAL-0212; C: BAL-0212-V006
- DJR-129-35; source 520; A: BAL-0272; C: BAL-0272-V010
- DJR-129-36; source 520; A: BAL-0272; L: BAL-0272-V010; C: BAL-0272-V010; K: BAL-0272-V010
- DJR-129-37; source 520; A: BAL-0272; C: BAL-0272-V010
- DJR-129-43; source 520; A: BAL-0207; L: BAL-0207-V002; K: BAL-0207-V002
- DJR-129-61; source 521; A: BAL-0212; C: BAL-0212-V004
- DJR-129-62; source 521; A: BAL-0212; L: BAL-0212-V004, BAL-0212-V005; K: BAL-0212-V004, BAL-0212-V005
- DJR-129-63; source 521; A: BAL-0212; C: BAL-0212-V004
- DJR-129-72; source 522; A: BAL-0296; C: BAL-0296-V027
- DJR-129-73; source 522; A: BAL-0296; C: BAL-0296-V027
- DJR-129-74; source 522; A: BAL-0232, BAL-0296; L: BAL-0296-V027; C: BAL-0232-V004, BAL-0296-V027; K: BAL-0296-V027
- DJR-129-75; source 522; A: BAL-0204, BAL-0232, BAL-0276, BAL-0296; C: BAL-0204-V019, BAL-0232-V004, BAL-0276-V005, BAL-0296-V027
- DJR-129-76; source 522; A: BAL-0204, BAL-0232, BAL-0276, BAL-0296; L: BAL-0232-V004, BAL-0276-V005; C: BAL-0204-V019, BAL-0276-V005, BAL-0296-V027; K: BAL-0232-V004
- DJR-129-77; source 522; A: BAL-0204, BAL-0232, BAL-0276; L: BAL-0204-V019; C: BAL-0204-V019, BAL-0232-V004, BAL-0276-V005; K: BAL-0204-V019
- DJR-129-78; source 522; A: BAL-0204, BAL-0276; C: BAL-0204-V019, BAL-0276-V005
- DJR-129-79; source 522; A: BAL-0204, BAL-0276; C: BAL-0204-V019, BAL-0276-V005
- DJR-129-88; source 523; A: BAL-0251; C: BAL-0251-V001
- DJR-129-89; source 523; A: BAL-0251, BAL-0269; L: BAL-0251-V001; C: BAL-0269-V003
- DJR-129-90; source 523; A: BAL-0251, BAL-0269; L: BAL-0269-V003; C: BAL-0251-V001, BAL-0269-V003
- DJR-129-91; source 523; A: BAL-0269; C: BAL-0269-V003
- DJR-130-01; source 523; A: BAL-0208, BAL-0241; L: BAL-0208-V001, BAL-0241-V023; C: BAL-0208-V006, BAL-0241-V023, BAL-0241-V024; K: BAL-0241-V023
- DJR-130-02; source 523; A: BAL-0208, BAL-0241, BAL-0272; L: BAL-0208-V006, BAL-0241-V024; C: BAL-0208-V001, BAL-0241-V023, BAL-0241-V024, BAL-0272-V011; K: BAL-0208-V006, BAL-0241-V024
- DJR-130-03; source 523–524; A: BAL-0241, BAL-0272; C: BAL-0241-V023, BAL-0241-V024, BAL-0272-V011
- DJR-130-04; source 524; A: BAL-0241, BAL-0272; L: BAL-0272-V011; C: BAL-0241-V023, BAL-0241-V024, BAL-0272-V011; K: BAL-0272-V011
- DJR-130-05; source 524; A: BAL-0241, BAL-0272, BAL-0273; C: BAL-0241-V023, BAL-0241-V024, BAL-0272-V011, BAL-0273-V009
- DJR-130-06; source 524; A: BAL-0241, BAL-0272, BAL-0273; L: BAL-0273-V009; C: BAL-0241-V023, BAL-0241-V024, BAL-0272-V011, BAL-0273-V009
- DJR-130-07; source 524; A: BAL-0241, BAL-0273; C: BAL-0241-V023, BAL-0241-V024, BAL-0273-V009
- DJR-130-08; source 524; A: BAL-0241; C: BAL-0241-V023, BAL-0241-V024
- DJR-130-28; source 526; A: BAL-0235; C: BAL-0235-V019
- DJR-130-29; source 526; A: BAL-0235; L: BAL-0235-V019; C: BAL-0235-V019; K: BAL-0235-V019
- DJR-130-30; source 526; A: BAL-0235; C: BAL-0235-V019
- DJR-130-40; source 527; A: BAL-0249; C: BAL-0249-V008

- DJR-130-41; source 527; A: BAL-0249; L: BAL-0249-V008
- DJR-130-42; source 527; A: BAL-0249; C: BAL-0249-V008
- DJR-130-55; source 528; A: BAL-0207; C: BAL-0207-V008
- DJR-130-56; source 528; A: BAL-0207; L: BAL-0207-V008; K: BAL-0207-V008
- DJR-131-01; source 528; A: BAL-0207; C: BAL-0207-V008
- DJR-131-07; source 529; A: BAL-0233; C: BAL-0233-V001
- DJR-131-08; source 529; A: BAL-0233; L: BAL-0233-V001; K: BAL-0233-V001
- DJR-131-09; source 529; A: BAL-0233; C: BAL-0233-V001
- DJR-131-29; source 530; A: BAL-0230; C: BAL-0230-V005, BAL-0230-V020
- DJR-131-30; source 530; A: BAL-0230; L: BAL-0230-V005; C: BAL-0230-V005, BAL-0230-V020
- DJR-131-31; source 530; A: BAL-0230; L: BAL-0230-V020; C: BAL-0230-V005, BAL-0230-V020; K: BAL-0230-V020
- DJR-131-32; source 530–531; A: BAL-0230; C: BAL-0230-V005, BAL-0230-V020
- DJR-131-48; source 531; A: BAL-0230, BAL-0293; C: BAL-0230-V008, BAL-0293-V005, BAL-0293-V008
- DJR-131-49; source 531; A: BAL-0230, BAL-0245, BAL-0252, BAL-0293; C: BAL-0230-V008, BAL-0245-V010, BAL-0252-V001, BAL-0293-V005, BAL-0293-V008
- DJR-131-50; source 532; A: BAL-0201, BAL-0230, BAL-0245, BAL-0252, BAL-0269, BAL-0278, BAL-0285, BAL-0293; L: BAL-0230-V008, BAL-0245-V010, BAL-0252-V001, BAL-0269-V007, BAL-0293-V005, BAL-0293-V008; C: BAL-0201-V016, BAL-0230-V008, BAL-0269-V007, BAL-0278-V010, BAL-0285-V007, BAL-0293-V005, BAL-0293-V008; K: BAL-0230-V008, BAL-0269-V007, BAL-0293-V008
- DJR-131-51; source 532; A: BAL-0201, BAL-0230, BAL-0245, BAL-0252, BAL-0269, BAL-0278, BAL-0285, BAL-0293; L: BAL-0201-V016, BAL-0285-V007; C: BAL-0230-V008, BAL-0245-V010, BAL-0252-V001, BAL-0269-V007, BAL-0278-V010, BAL-0285-V007, BAL-0293-V005, BAL-0293-V008; K: BAL-0285-V007
- DJR-131-52; source 532; A: BAL-0201, BAL-0230, BAL-0245, BAL-0252, BAL-0257, BAL-0269, BAL-0278, BAL-0285, BAL-0293; C: BAL-0201-V016, BAL-0230-V008, BAL-0245-V010, BAL-0252-V001, BAL-0257-V012, BAL-0269-V007, BAL-0278-V010, BAL-0285-V007, BAL-0293-V005, BAL-0293-V008
- DJR-131-53; source 532; A: BAL-0257, BAL-0285; L: BAL-0257-V012; C: BAL-0257-V012, BAL-0285-V007
- DJR-131-54; source 532; A: BAL-0249, BAL-0257; C: BAL-0249-V003, BAL-0257-V012
- DJR-131-55; source 532; A: BAL-0249; L: BAL-0249-V003
- DJR-131-56; source 532; A: BAL-0249; C: BAL-0249-V003
- DJR-131-64; source 533; A: BAL-0269, BAL-0278, BAL-0293; C: BAL-0269-V007, BAL-0278-V010, BAL-0293-V005, BAL-0293-V006
- DJR-131-65; source 533; A: BAL-0227, BAL-0229, BAL-0269, BAL-0278, BAL-0293; C: BAL-0227-V003, BAL-0229-V007, BAL-0269-V007, BAL-0278-V010, BAL-0293-V005, BAL-0293-V006
- DJR-131-66; source 533; A: BAL-0227, BAL-0229, BAL-0269, BAL-0278, BAL-0293; L: BAL-0227-V003, BAL-0229-V007, BAL-0293-V006; C: BAL-0229-V007, BAL-0269-V007, BAL-0278-V010, BAL-0293-V005, BAL-0293-V006
- DJR-131-67; source 533–534; A: BAL-0227, BAL-0229, BAL-0269, BAL-0278, BAL-0293; L: BAL-0229-V007, BAL-0269-V007, BAL-0278-V010, BAL-0293-V005; C: BAL-0227-V003, BAL-0229-V007, BAL-0269-V007, BAL-0278-V010, BAL-0293-V005, BAL-0293-V006; K: BAL-0229-V007
- DJR-132-01; source 534; A: BAL-0212, BAL-0227, BAL-0229, BAL-0234, BAL-0269, BAL-0293; L: BAL-0212-V002, BAL-0269-V004; C: BAL-0227-V003, BAL-0229-V007, BAL-0234-V023, BAL-0234-V024, BAL-0269-V004, BAL-0293-V005, BAL-0293-V006

- DJR-132-02; source 534; A: BAL-0234, BAL-0255, BAL-0269, BAL-0293; L: BAL-0234-V023, BAL-0234-V024; C: BAL-0234-V023, BAL-0234-V024, BAL-0255-V004, BAL-0269-V004, BAL-0293-V005, BAL-0293-V006; K: BAL-0234-V023
- DJR-132-03; source 534; A: BAL-0234, BAL-0255; L: BAL-0255-V004; C: BAL-0234-V023, BAL-0234-V024, BAL-0255-V004
- DJR-132-04; source 534; A: BAL-0255; C: BAL-0255-V004
- DJR-132-09; source 534; A: BAL-0213, BAL-0259; C: BAL-0259-V019
- DJR-132-10; source 534; A: BAL-0213, BAL-0259; L: BAL-0259-V019; C: BAL-0213-V007, BAL-0259-V019
- DJR-132-11; source 534; A: BAL-0213, BAL-0259; L: BAL-0213-V007; C: BAL-0259-V019; K: BAL-0213-V007
- DJR-132-12; source 534; A: BAL-0213; C: BAL-0213-V007
- DJR-132-18; source 535; A: BAL-0286; C: BAL-0286-V006, BAL-0286-V013
- DJR-132-19; source 535; A: BAL-0263, BAL-0286; L: BAL-0286-V006, BAL-0286-V013; C: BAL-0263-V007, BAL-0286-V006, BAL-0286-V013; K: BAL-0286-V006, BAL-0286-V013
- DJR-132-20; source 535; A: BAL-0263, BAL-0286; C: BAL-0263-V007, BAL-0286-V006, BAL-0286-V013
- DJR-132-21; source 535; A: BAL-0263, BAL-0286; L: BAL-0263-V007; C: BAL-0263-V007, BAL-0286-V006, BAL-0286-V013
- DJR-132-22; source 535; A: BAL-0263; C: BAL-0263-V007
- DJR-132-23; source 535; A: BAL-0215, BAL-0263; C: BAL-0215-V008, BAL-0263-V007
- DJR-132-24; source 535; A: BAL-0205, BAL-0215, BAL-0277; L: BAL-0215-V008; C: BAL-0277-V009
- DJR-132-25; source 535–536; A: BAL-0205, BAL-0215, BAL-0277; L: BAL-0277-V009; C: BAL-0215-V008, BAL-0277-V009
- DJR-132-26; source 536; A: BAL-0205, BAL-0277; C: BAL-0277-V009
- DJR-132-27; source 536; A: BAL-0205, BAL-0216, BAL-0277; L: BAL-0216-V010; C: BAL-0277-V009
- DJR-132-28; source 536; A: BAL-0205, BAL-0216, BAL-0232, BAL-0234; C: BAL-0216-V010, BAL-0232-V005, BAL-0234-V032
- DJR-132-29; source 536; A: BAL-0205, BAL-0216, BAL-0232, BAL-0234; L: BAL-0232-V005, BAL-0234-V032; C: BAL-0216-V010, BAL-0234-V032
- DJR-132-30; source 536; A: BAL-0205, BAL-0216, BAL-0232, BAL-0234, BAL-0252; C: BAL-0216-V010, BAL-0232-V005, BAL-0234-V032, BAL-0252-V007
- DJR-132-31; source 536; A: BAL-0216, BAL-0252; L: BAL-0252-V007; C: BAL-0216-V010
- DJR-132-32; source 536; A: BAL-0216, BAL-0252; C: BAL-0216-V010, BAL-0216-V011, BAL-0252-V007
- DJR-132-33; source 537; A: BAL-0216; C: BAL-0216-V011
- DJR-132-34; source 537; A: BAL-0216; C: BAL-0216-V011
- DJR-132-35; source 537; A: BAL-0216; L: BAL-0216-V011
- DJR-132-36; source 537; A: BAL-0216; C: BAL-0216-V011
- DJR-132-37; source 537; A: BAL-0241; C: BAL-0241-V038
- DJR-132-38; source 537; A: BAL-0241; L: BAL-0241-V038; C: BAL-0241-V038; K: BAL-0241-V038
- DJR-132-39; source 537; A: BAL-0241; C: BAL-0241-V038
- DJR-132-48; source 538; A: BAL-0225; C: BAL-0225-V001
- DJR-132-49; source 538; A: BAL-0225; L: BAL-0225-V001
- DJR-132-50; source 538; A: BAL-0225; C: BAL-0225-V001
- DJR-133-06; source 539; A: BAL-0216; C: BAL-0216-V012

- DJR-133-07; source 539; A: BAL-0216; C: BAL-0216-V012
- DJR-133-08; source 539; A: BAL-0216; L: BAL-0216-V012
- DJR-133-12; source 540; A: BAL-0224; C: BAL-0224-V007
- DJR-133-13; source 540; A: BAL-0224; L: BAL-0224-V007
- DJR-133-14; source 540; A: BAL-0224; C: BAL-0224-V007
- DJR-133-25; source 541; A: BAL-0248; C: BAL-0248-V007
- DJR-133-26; source 541; A: BAL-0248; C: BAL-0248-V007
- DJR-133-27; source 541; A: BAL-0248; L: BAL-0248-V007
- DJR-133-29; source 541; A: BAL-0201; L: BAL-0201-V017
- DJR-133-30; source 541; A: BAL-0201; C: BAL-0201-V017, BAL-0201-V019
- DJR-133-38; source 542; A: BAL-0293; C: BAL-0293-V006
- DJR-133-39; source 542; A: BAL-0293; C: BAL-0293-V006
- DJR-133-40; source 542; A: BAL-0201, BAL-0293; L: BAL-0293-V006; C: BAL-0201-V017, BAL-0201-V018, BAL-0201-V019, BAL-0293-V006
- DJR-133-41; source 542; A: BAL-0293; C: BAL-0293-V006
- DJR-133-42; source 542; A: BAL-0293; C: BAL-0293-V006
- DJR-133-45; source 542; A: BAL-0201; C: BAL-0201-V017, BAL-0201-V018
- DJR-133-46; source 542; A: BAL-0201; C: BAL-0201-V018
- DJR-133-47; source 542; A: BAL-0201; L: BAL-0201-V018; C: BAL-0201-V017; K: BAL-0201-V018
- DJR-133-48; source 542; A: BAL-0201; C: BAL-0201-V018
- DJR-134-05; source 544; A: BAL-0201; C: BAL-0201-V019
- DJR-134-06; source 544–545; A: BAL-0201; L: BAL-0201-V019; C: BAL-0201-V017, BAL-0201-V018
- DJR-134-07; source 545; A: BAL-0201, BAL-0216; C: BAL-0201-V019, BAL-0216-V013
- DJR-134-08; source 545; A: BAL-0216; L: BAL-0216-V013; K: BAL-0216-V013
- DJR-134-09; source 545; A: BAL-0216; C: BAL-0216-V013
- DJR-134-10; source 545; A: BAL-0216; C: BAL-0216-V006, BAL-0216-V013
- DJR-134-30; source 547; A: BAL-0219; C: BAL-0219-V003
- DJR-134-31; source 547; A: BAL-0219; L: BAL-0219-V003; K: BAL-0219-V003
- DJR-134-32; source 547; A: BAL-0219; C: BAL-0219-V003
- DJR-134-34; source 547; A: BAL-0210; C: BAL-0210-V002
- DJR-134-35; source 547; A: BAL-0210; L: BAL-0210-V002; K: BAL-0210-V002
- DJR-134-36; source 547; A: BAL-0210; C: BAL-0210-V002
- DJR-134-37; source 547–548; A: BAL-0201, BAL-0205, BAL-0210; L: BAL-0205-V012; C: BAL-0205-V012, BAL-0210-V002
- DJR-134-41; source 548; A: BAL-0257; C: BAL-0257-V014
- DJR-134-42; source 548; A: BAL-0220, BAL-0257; L: BAL-0220-V012, BAL-0220-V013, BAL-0257-V014; C: BAL-0257-V014
- DJR-134-43; source 548; A: BAL-0220, BAL-0257; C: BAL-0220-V012, BAL-0220-V013, BAL-0257-V014
- DJR-134-44; source 548; A: BAL-0220; C: BAL-0220-V012, BAL-0220-V013
- DJR-134-49; source 549; A: BAL-0231; C: BAL-0231-V014
- DJR-134-50; source 549; A: BAL-0231; C: BAL-0231-V014
- DJR-134-51; source 549; A: BAL-0231; C: BAL-0231-V014
- DJR-134-52; source 549; A: BAL-0231; C: BAL-0231-V014
- DJR-134-53; source 549; A: BAL-0231; C: BAL-0231-V014
- DJR-134-54; source 549; A: BAL-0231; C: BAL-0231-V014
- DJR-134-55; source 549; A: BAL-0231; L: BAL-0231-V014; C: BAL-0231-V014
- DJR-134-56; source 549; A: BAL-0231; C: BAL-0231-V014
- DJR-135-01; source 549; A: BAL-0204

- DJR-135-02; source 549; A: BAL-0204
- DJR-135-03; source 550; A: BAL-0204
- DJR-135-04; source 550; A: BAL-0204
- DJR-135-12; source 550; A: BAL-0235; C: BAL-0235-V014
- DJR-135-13; source 550; A: BAL-0235; L: BAL-0235-V014; C: BAL-0235-V014
- DJR-135-14; source 550–551; A: BAL-0223, BAL-0235; C: BAL-0223-V010, BAL-0235-V014
- DJR-135-15; source 551; A: BAL-0223; L: BAL-0223-V010
- DJR-135-16; source 551; A: BAL-0223, BAL-0230; C: BAL-0223-V010, BAL-0230-V014
- DJR-135-17; source 551; A: BAL-0230; L: BAL-0230-V014; C: BAL-0230-V014; K: BAL-0230-V014
- DJR-135-18; source 551; A: BAL-0230, BAL-0231; C: BAL-0230-V014, BAL-0231-V015
- DJR-135-19; source 551; A: BAL-0231; L: BAL-0231-V015; C: BAL-0231-V015
- DJR-135-20; source 551; A: BAL-0231; C: BAL-0231-V015
- DJR-135-21; source 551; A: BAL-0231; C: BAL-0231-V015
- DJR-135-43; source 552–553; A: BAL-0202; C: BAL-0202-V014
- DJR-135-44; source 553; A: BAL-0202; L: BAL-0202-V014; C: BAL-0202-V014; K: BAL-0202-V014
- DJR-135-45; source 553; A: BAL-0202; C: BAL-0202-V014
- DJR-135-50; source 553; A: BAL-0273; C: BAL-0273-V012
- DJR-135-51; source 553; A: BAL-0203, BAL-0273; L: BAL-0273-V012; C: BAL-0203-V018, BAL-0273-V012; K: BAL-0273-V012
- DJR-135-52; source 553–554; A: BAL-0203, BAL-0273; C: BAL-0203-V018, BAL-0273-V012
- DJR-135-53; source 554; A: BAL-0203, BAL-0273; C: BAL-0203-V018, BAL-0273-V012
- DJR-135-54; source 554; A: BAL-0201, BAL-0203, BAL-0273; C: BAL-0201-V010, BAL-0203-V018, BAL-0273-V012
- DJR-135-55; source 554; A: BAL-0201, BAL-0203, BAL-0273; L: BAL-0201-V010; C: BAL-0203-V018, BAL-0273-V012
- DJR-135-56; source 554; A: BAL-0201, BAL-0203, BAL-0273; C: BAL-0201-V010, BAL-0203-V018, BAL-0273-V012
- DJR-136-01; source 554; A: BAL-0203; L: BAL-0203-V018; C: BAL-0203-V018; K: BAL-0203-V018
- DJR-136-02; source 554; A: BAL-0203; C: BAL-0203-V018
- DJR-136-03; source 554; A: BAL-0203; C: BAL-0203-V018
- DJR-136-04; source 554; A: BAL-0203; C: BAL-0203-V018
- DJR-136-05; source 554; A: BAL-0203; C: BAL-0203-V018
- DJR-136-06; source 554; A: BAL-0203; C: BAL-0203-V018
- DJR-136-07; source 554; A: BAL-0203; C: BAL-0203-V018
- DJR-136-08; source 554; A: BAL-0203, BAL-0225; C: BAL-0203-V018, BAL-0225-V022
- DJR-136-09; source 554; A: BAL-0203, BAL-0225; L: BAL-0225-V022; C: BAL-0203-V018
- DJR-136-10; source 554; A: BAL-0203, BAL-0225, BAL-0263; C: BAL-0203-V018, BAL-0225-V022, BAL-0263-V006
- DJR-136-11; source 554–555; A: BAL-0263; L: BAL-0263-V006; C: BAL-0263-V006
- DJR-136-12; source 555; A: BAL-0263; C: BAL-0263-V006
- DJR-136-14; source 555; A: BAL-0231; C: BAL-0231-V006
- DJR-136-15; source 555; A: BAL-0231; L: BAL-0231-V006; K: BAL-0231-V006
- DJR-136-16; source 555; A: BAL-0203, BAL-0216, BAL-0231; C: BAL-0203-V018, BAL-0216-V014, BAL-0231-V006
- DJR-136-17; source 555; A: BAL-0216; L: BAL-0216-V014

- DJR-136-18; source 555; A: BAL-0216; C: BAL-0216-V014
- DJR-136-19; source 555; A: BAL-0216; C: BAL-0216-V014
- DJR-136-20; source 555; A: BAL-0216; C: BAL-0216-V014
- DJR-136-33; source 556; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V002
- DJR-136-34; source 556–557; A: BAL-0236, BAL-0278; C: BAL-0236-V001, BAL-0236-V002, BAL-0278-V012
- DJR-136-35; source 557; A: BAL-0236, BAL-0278; L: BAL-0278-V012; C: BAL-0236-V001, BAL-0236-V002, BAL-0278-V012; K: BAL-0278-V012
- DJR-136-36; source 557; A: BAL-0236, BAL-0278; C: BAL-0236-V001, BAL-0236-V002, BAL-0278-V012
- DJR-136-37; source 557; A: BAL-0236, BAL-0274; L: BAL-0236-V001; C: BAL-0236-V001, BAL-0236-V002, BAL-0274-V010, BAL-0274-V013
- DJR-136-38; source 557; A: BAL-0236, BAL-0274; L: BAL-0236-V002, BAL-0274-V013; C: BAL-0236-V001, BAL-0236-V002, BAL-0274-V010, BAL-0274-V013; K: BAL-0236-V002
- DJR-136-39; source 557; A: BAL-0236, BAL-0274; C: BAL-0236-V001, BAL-0236-V002, BAL-0274-V010, BAL-0274-V013
- DJR-136-40; source 557; A: BAL-0236, BAL-0274; C: BAL-0236-V001, BAL-0236-V002, BAL-0274-V010, BAL-0274-V013
- DJR-136-41; source 557; A: BAL-0236, BAL-0274; C: BAL-0236-V001, BAL-0236-V002, BAL-0274-V010, BAL-0274-V013
- DJR-136-42; source 557; A: BAL-0236, BAL-0274; C: BAL-0236-V001, BAL-0236-V002, BAL-0274-V010, BAL-0274-V013
- DJR-136-43; source 557–558; A: BAL-0236, BAL-0265, BAL-0274; C: BAL-0236-V001, BAL-0236-V002, BAL-0265-V002, BAL-0274-V010, BAL-0274-V013
- DJR-136-44; source 558; A: BAL-0265, BAL-0274; L: BAL-0274-V013; C: BAL-0265-V002, BAL-0274-V010, BAL-0274-V013
- DJR-136-45; source 558; A: BAL-0202, BAL-0265, BAL-0274; L: BAL-0274-V010; C: BAL-0202-V014, BAL-0265-V002, BAL-0274-V010, BAL-0274-V013
- DJR-136-46; source 558; A: BAL-0202, BAL-0265, BAL-0274; C: BAL-0202-V014, BAL-0265-V002, BAL-0274-V010
- DJR-136-47; source 558; A: BAL-0202, BAL-0213, BAL-0265, BAL-0274; C: BAL-0202-V014, BAL-0213-V006, BAL-0265-V002, BAL-0274-V010
- DJR-136-48; source 558; A: BAL-0202, BAL-0213, BAL-0265, BAL-0274; L: BAL-0213-V006; C: BAL-0202-V014, BAL-0265-V002, BAL-0274-V010; K: BAL-0213-V006
- DJR-136-49; source 558; A: BAL-0202, BAL-0213, BAL-0265, BAL-0274; L: BAL-0265-V002; C: BAL-0213-V006, BAL-0265-V002, BAL-0274-V010; K: BAL-0265-V002
- DJR-136-50; source 558; A: BAL-0202, BAL-0213, BAL-0265, BAL-0274; C: BAL-0213-V006, BAL-0265-V002, BAL-0274-V010
- DJR-136-51; source 558; A: BAL-0202, BAL-0265, BAL-0274; C: BAL-0265-V002, BAL-0274-V010
- DJR-137-01; source 559; A: BAL-0265; C: BAL-0265-V002
- DJR-137-02; source 559; A: BAL-0265; C: BAL-0265-V002
- DJR-137-08; source 559; A: BAL-0234; C: BAL-0234-V003, BAL-0234-V044
- DJR-137-09; source 559; A: BAL-0234; C: BAL-0234-V003, BAL-0234-V044
- DJR-137-10; source 559; A: BAL-0234; L: BAL-0234-V044; C: BAL-0234-V003, BAL-0234-V044
- DJR-137-11; source 559; A: BAL-0234; C: BAL-0234-V003, BAL-0234-V044
- DJR-137-12; source 559; A: BAL-0234; L: BAL-0234-V003; C: BAL-0234-V003, BAL-0234-V044; K: BAL-0234-V003
- DJR-137-20; source 560; A: BAL-0202; C: BAL-0202-V015

- DJR-137-21; source 560; A: BAL-0202; C: BAL-0202-V015
- DJR-137-22; source 560; A: BAL-0202; C: BAL-0202-V015
- DJR-137-23; source 560; A: BAL-0202; C: BAL-0202-V015
- DJR-137-24; source 560; A: BAL-0202; C: BAL-0202-V015
- DJR-137-25; source 560; A: BAL-0202, BAL-0225; C: BAL-0202-V015, BAL-0225-V018
- DJR-137-26; source 560; A: BAL-0202, BAL-0225; L: BAL-0202-V015, BAL-0225-V018; C: BAL-0202-V015
- DJR-137-27; source 560; A: BAL-0202, BAL-0225; C: BAL-0202-V015, BAL-0225-V018
- DJR-137-28; source 560; A: BAL-0202, BAL-0225; C: BAL-0202-V015, BAL-0225-V018
- DJR-137-29; source 560; A: BAL-0202; C: BAL-0202-V015
- DJR-137-30; source 560; A: BAL-0202; C: BAL-0202-V015
- DJR-137-31; source 560; A: BAL-0202; C: BAL-0202-V015
- DJR-137-32; source 560; A: BAL-0202; C: BAL-0202-V015, BAL-0202-V016
- DJR-137-33; source 560; A: BAL-0202; L: BAL-0202-V016; C: BAL-0202-V015, BAL-0202-V016
- DJR-137-34; source 560; A: BAL-0202; C: BAL-0202-V015, BAL-0202-V016
- DJR-137-39; source 561; A: BAL-0224; C: BAL-0224-V008
- DJR-137-40; source 561; A: BAL-0224; C: BAL-0224-V008
- DJR-137-41; source 561; A: BAL-0202, BAL-0207, BAL-0224; C: BAL-0202-V015, BAL-0207-V005, BAL-0224-V008
- DJR-137-42; source 561; A: BAL-0202, BAL-0207, BAL-0224; L: BAL-0207-V005; C: BAL-0202-V015, BAL-0224-V008; K: BAL-0207-V005
- DJR-137-43; source 561; A: BAL-0202, BAL-0207, BAL-0224; L: BAL-0224-V008; C: BAL-0202-V015, BAL-0207-V005
- DJR-137-44; source 561; A: BAL-0202, BAL-0224; C: BAL-0202-V015, BAL-0224-V008
- DJR-137-45; source 561; A: BAL-0202; C: BAL-0202-V015
- DJR-137-46; source 561; A: BAL-0202; C: BAL-0202-V015
- DJR-137-47; source 561; A: BAL-0202; C: BAL-0202-V015
- DJR-137-48; source 561–562; A: BAL-0202; C: BAL-0202-V015
- DJR-137-49; source 562; A: BAL-0202; C: BAL-0202-V015
- DJR-137-51; source 562; A: BAL-0228; C: BAL-0228-V011
- DJR-137-52; source 562; A: BAL-0228, BAL-0242; L: BAL-0228-V011; C: BAL-0242-V047
- DJR-137-53; source 562; A: BAL-0228, BAL-0242; C: BAL-0228-V011, BAL-0242-V047
- DJR-137-54; source 562; A: BAL-0242; C: BAL-0242-V047
- DJR-137-55; source 562–563; A: BAL-0242; L: BAL-0242-V047; C: BAL-0242-V047; K: BAL-0242-V047
- DJR-137-56; source 563; A: BAL-0242; C: BAL-0242-V047
- DJR-137-63; source 563; A: BAL-0257, BAL-0263; C: BAL-0257-V016, BAL-0263-V005
- DJR-137-64; source 563; A: BAL-0257, BAL-0263; L: BAL-0257-V016, BAL-0263-V005; C: BAL-0257-V016, BAL-0263-V005
- DJR-138-01; source 563; A: BAL-0234, BAL-0257, BAL-0263; C: BAL-0257-V016, BAL-0263-V005
- DJR-138-02; source 563; A: BAL-0234
- DJR-138-03; source 563; A: BAL-0234
- DJR-138-04; source 564; A: BAL-0234
- DJR-138-05; source 564; A: BAL-0234
- DJR-138-06; source 564; A: BAL-0234
- DJR-138-07; source 564; A: BAL-0234
- DJR-138-08; source 564; A: BAL-0234
- DJR-138-09; source 564; A: BAL-0234

- DJR-138-10; source 564; A: BAL-0234, BAL-0263, BAL-0265; C: BAL-0234-V007, BAL-0263-V001, BAL-0263-V005, BAL-0265-V002
- DJR-138-11; source 564; A: BAL-0234, BAL-0263, BAL-0265; C: BAL-0234-V007, BAL-0263-V001, BAL-0263-V005, BAL-0265-V002
- DJR-138-12; source 564; A: BAL-0234, BAL-0263, BAL-0265; L: BAL-0263-V001; C: BAL-0234-V007, BAL-0263-V001, BAL-0263-V005, BAL-0265-V002
- DJR-138-13; source 564; A: BAL-0203, BAL-0234, BAL-0263, BAL-0265; C: BAL-0203-V012, BAL-0234-V007, BAL-0263-V001, BAL-0263-V005, BAL-0265-V002
- DJR-138-14; source 564–565; A: BAL-0203, BAL-0234, BAL-0242, BAL-0263, BAL-0265; L: BAL-0203-V012, BAL-0234-V007; C: BAL-0203-V012, BAL-0234-V007, BAL-0242-V048, BAL-0242-V049, BAL-0263-V001, BAL-0263-V005, BAL-0265-V002
- DJR-138-15; source 565; A: BAL-0203, BAL-0234, BAL-0242, BAL-0265; C: BAL-0203-V012, BAL-0234-V007, BAL-0242-V048, BAL-0242-V049, BAL-0265-V002
- DJR-138-16; source 565; A: BAL-0234, BAL-0242, BAL-0248; C: BAL-0234-V007, BAL-0242-V048, BAL-0242-V049, BAL-0248-V004, BAL-0248-V007
- DJR-138-17; source 565; A: BAL-0234, BAL-0242, BAL-0248; L: BAL-0242-V048, BAL-0242-V049, BAL-0248-V004; C: BAL-0234-V007, BAL-0242-V048, BAL-0242-V049, BAL-0248-V007; K: BAL-0242-V048, BAL-0242-V049
- DJR-138-18; source 565; A: BAL-0234, BAL-0242, BAL-0248; C: BAL-0234-V007, BAL-0242-V048, BAL-0242-V049, BAL-0248-V004, BAL-0248-V007
- DJR-138-19; source 565; A: BAL-0234
- DJR-138-20; source 565; A: BAL-0234
- DJR-138-21; source 565; A: BAL-0234
- DJR-138-22; source 565; A: BAL-0234
- DJR-138-23; source 565; A: BAL-0234
- DJR-138-24; source 565; A: BAL-0234
- DJR-138-25; source 565; A: BAL-0234; C: BAL-0234-V021, BAL-0234-V022, BAL-0234-V049
- DJR-138-26; source 565; A: BAL-0234; L: BAL-0234-V022; C: BAL-0234-V021, BAL-0234-V022, BAL-0234-V049; K: BAL-0234-V022
- DJR-138-27; source 565; A: BAL-0234; L: BAL-0234-V021, BAL-0234-V049; C: BAL-0234-V021, BAL-0234-V022, BAL-0234-V049; K: BAL-0234-V021, BAL-0234-V049
- DJR-138-28; source 565; A: BAL-0234; C: BAL-0234-V021, BAL-0234-V022, BAL-0234-V049
- DJR-138-29; source 565; A: BAL-0234; C: BAL-0234-V021, BAL-0234-V022, BAL-0234-V049
- DJR-138-30; source 565; A: BAL-0234; C: BAL-0234-V021, BAL-0234-V022, BAL-0234-V049
- DJR-138-31; source 565; A: BAL-0234; C: BAL-0234-V005
- DJR-138-32; source 566; A: BAL-0234; C: BAL-0234-V005
- DJR-138-33; source 566; A: BAL-0234; C: BAL-0234-V005
- DJR-138-34; source 566; A: BAL-0234; C: BAL-0234-V005
- DJR-138-35; source 566; A: BAL-0234; C: BAL-0234-V005
- DJR-138-36; source 566; A: BAL-0234; C: BAL-0234-V005
- DJR-138-37; source 566; A: BAL-0234; C: BAL-0234-V005
- DJR-138-38; source 566; A: BAL-0234; L: BAL-0234-V005; C: BAL-0234-V001, BAL-0234-V005; K: BAL-0234-V005
- DJR-138-39; source 566; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V005
- DJR-138-40; source 566; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V005
- DJR-138-41; source 566; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V005
- DJR-138-42; source 566; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V005

- DJR-138-43; source 566; A: BAL-0234, BAL-0241, BAL-0271, BAL-0280; C: BAL-0234-V001, BAL-0234-V005, BAL-0241-V025, BAL-0271-V012, BAL-0280-V001
- DJR-138-44; source 566–567; A: BAL-0234, BAL-0241, BAL-0271, BAL-0280; L: BAL-0234-V001, BAL-0241-V025, BAL-0280-V001; C: BAL-0234-V001, BAL-0234-V005, BAL-0234-V011, BAL-0234-V030, BAL-0241-V025, BAL-0271-V012, BAL-0280-V001
- DJR-138-45; source 567; A: BAL-0234, BAL-0241, BAL-0271, BAL-0280; L: BAL-0271-V012; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030, BAL-0241-V025, BAL-0271-V012, BAL-0280-V001; K: BAL-0271-V012
- DJR-138-46; source 567; A: BAL-0234, BAL-0241, BAL-0271, BAL-0280; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030, BAL-0241-V025, BAL-0271-V012, BAL-0280-V001
- DJR-138-47; source 567; A: BAL-0234, BAL-0271, BAL-0280; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030, BAL-0271-V012, BAL-0280-V001
- DJR-138-48; source 567; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030, BAL-0234-V042, BAL-0234-V043
- DJR-138-49; source 567; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030, BAL-0234-V042, BAL-0234-V043
- DJR-138-50; source 567; A: BAL-0234; L: BAL-0234-V042, BAL-0234-V043; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030, BAL-0234-V042, BAL-0234-V043
- DJR-138-51; source 567; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030, BAL-0234-V042, BAL-0234-V043
- DJR-138-52; source 567; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030, BAL-0234-V042, BAL-0234-V043
- DJR-138-53; source 567; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030, BAL-0234-V042, BAL-0234-V043
- DJR-138-54; source 567; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030
- DJR-138-55; source 567; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030
- DJR-138-56; source 567; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030
- DJR-138-57; source 567–568; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030
- DJR-138-58; source 568; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030
- DJR-138-59; source 568; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030
- DJR-138-60; source 568; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030
- DJR-138-61; source 568; A: BAL-0234; L: BAL-0234-V011, BAL-0234-V030; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030; K: BAL-0234-V011, BAL-0234-V030
- DJR-138-62; source 568; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030
- DJR-138-63; source 568; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V011, BAL-0234-V030
- DJR-139-01; source 568; A: BAL-0234
- DJR-139-02; source 568; A: BAL-0234
- DJR-139-03; source 568; A: BAL-0234
- DJR-139-04; source 568; A: BAL-0234
- DJR-139-05; source 568; A: BAL-0234
- DJR-139-06; source 568; A: BAL-0234

- DJR-139-07; source 569; A: BAL-0234
- DJR-139-08; source 569; A: BAL-0212, BAL-0234, BAL-0243; C: BAL-0212-V001, BAL-0243-V007
- DJR-139-09; source 569; A: BAL-0212, BAL-0234, BAL-0243; L: BAL-0212-V001, BAL-0243-V007; K: BAL-0212-V001
- DJR-139-10; source 569; A: BAL-0212, BAL-0234, BAL-0243; C: BAL-0212-V001, BAL-0243-V007
- DJR-139-11; source 569; A: BAL-0234, BAL-0254; C: BAL-0254-V005
- DJR-139-12; source 569; A: BAL-0234, BAL-0254; C: BAL-0254-V005
- DJR-139-13; source 569; A: BAL-0209, BAL-0234, BAL-0254; L: BAL-0209-V004, BAL-0254-V005; C: BAL-0254-V005
- DJR-139-14; source 569; A: BAL-0234, BAL-0238, BAL-0254; C: BAL-0234-V016, BAL-0234-V021, BAL-0238-V006, BAL-0254-V005
- DJR-139-15; source 569; A: BAL-0234, BAL-0238, BAL-0254; C: BAL-0234-V016, BAL-0234-V021, BAL-0238-V006, BAL-0254-V005
- DJR-139-16; source 569; A: BAL-0234, BAL-0238, BAL-0254; C: BAL-0234-V016, BAL-0234-V021, BAL-0238-V006, BAL-0254-V005
- DJR-139-17; source 569; A: BAL-0234, BAL-0238, BAL-0241; C: BAL-0234-V016, BAL-0234-V021, BAL-0238-V006, BAL-0241-V021, BAL-0241-V041, BAL-0241-V044
- DJR-139-18; source 569; A: BAL-0234, BAL-0238, BAL-0241; L: BAL-0234-V016, BAL-0234-V021, BAL-0238-V006, BAL-0241-V021; C: BAL-0234-V016, BAL-0234-V021, BAL-0238-V006, BAL-0238-V011, BAL-0241-V021, BAL-0241-V041, BAL-0241-V044; K: BAL-0234-V016, BAL-0234-V021, BAL-0238-V006, BAL-0241-V021
- DJR-139-19; source 569; A: BAL-0234, BAL-0238, BAL-0241; L: BAL-0238-V006; C: BAL-0234-V016, BAL-0234-V021, BAL-0238-V006, BAL-0238-V011, BAL-0241-V021, BAL-0241-V041, BAL-0241-V044; K: BAL-0238-V006
- DJR-139-20; source 569; A: BAL-0234, BAL-0238, BAL-0241; L: BAL-0238-V011; C: BAL-0234-V016, BAL-0234-V021, BAL-0238-V006, BAL-0241-V041, BAL-0241-V044; K: BAL-0238-V011
- DJR-139-21; source 569; A: BAL-0234, BAL-0238, BAL-0241; L: BAL-0241-V041, BAL-0241-V044; C: BAL-0234-V016, BAL-0234-V021, BAL-0238-V006, BAL-0238-V011, BAL-0241-V041, BAL-0241-V044; K: BAL-0241-V041, BAL-0241-V044
- DJR-139-22; source 569; A: BAL-0234, BAL-0241; C: BAL-0234-V016, BAL-0234-V021, BAL-0241-V041, BAL-0241-V044
- DJR-139-23; source 569; A: BAL-0231, BAL-0234; C: BAL-0231-V016, BAL-0234-V016, BAL-0234-V021
- DJR-139-24; source 569; A: BAL-0231, BAL-0234; L: BAL-0231-V016; C: BAL-0234-V016, BAL-0234-V021
- DJR-139-25; source 570; A: BAL-0231, BAL-0234, BAL-0235; C: BAL-0231-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-26; source 570; A: BAL-0234, BAL-0235; C: BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-27; source 570; A: BAL-0234, BAL-0235; L: BAL-0235-V005; C: BAL-0235-V002, BAL-0235-V005, BAL-0235-V008; K: BAL-0235-V005
- DJR-139-28; source 570; A: BAL-0234, BAL-0235; C: BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-29; source 570; A: BAL-0234, BAL-0235; C: BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-30; source 570; A: BAL-0234, BAL-0235; C: BAL-0235-V002, BAL-0235-V005, BAL-0235-V008

- DJR-139-31; source 570; A: BAL-0230, BAL-0234, BAL-0235; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-32; source 570; A: BAL-0230, BAL-0234, BAL-0235; L: BAL-0235-V002, BAL-0235-V008; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-33; source 570; A: BAL-0230, BAL-0234, BAL-0235, BAL-0281; L: BAL-0230-V016; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008, BAL-0281-V010, BAL-0281-V011; K: BAL-0230-V016
- DJR-139-34; source 570; A: BAL-0230, BAL-0234, BAL-0235, BAL-0281; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008, BAL-0281-V010, BAL-0281-V011
- DJR-139-35; source 570; A: BAL-0230, BAL-0234, BAL-0235, BAL-0281; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008, BAL-0281-V010, BAL-0281-V011
- DJR-139-36; source 570–571; A: BAL-0230, BAL-0234, BAL-0235, BAL-0281; L: BAL-0281-V010, BAL-0281-V011; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008, BAL-0281-V010, BAL-0281-V011
- DJR-139-37; source 571; A: BAL-0230, BAL-0234, BAL-0235, BAL-0281; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008, BAL-0281-V010, BAL-0281-V011
- DJR-139-38; source 571; A: BAL-0230, BAL-0234, BAL-0235, BAL-0281; L: BAL-0230-V014; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008, BAL-0281-V010, BAL-0281-V011; K: BAL-0230-V014
- DJR-139-39; source 571; A: BAL-0230, BAL-0234, BAL-0235, BAL-0281; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008, BAL-0281-V010, BAL-0281-V011
- DJR-139-40; source 571; A: BAL-0230, BAL-0234, BAL-0235, BAL-0281; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008, BAL-0281-V010, BAL-0281-V011
- DJR-139-41; source 571; A: BAL-0230, BAL-0234, BAL-0235; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0234-V012, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-42; source 571; A: BAL-0230, BAL-0234, BAL-0235; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0234-V012, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-43; source 571; A: BAL-0230, BAL-0234, BAL-0235; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0234-V012, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-44; source 571; A: BAL-0230, BAL-0234, BAL-0235; L: BAL-0230-V005, BAL-0234-V012; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0234-V012, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008; K: BAL-0234-V012
- DJR-139-45; source 571; A: BAL-0230, BAL-0234, BAL-0235; C: BAL-0230-V005, BAL-0230-V014, BAL-0230-V016, BAL-0234-V012, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-46; source 571; A: BAL-0234, BAL-0235; C: BAL-0234-V012, BAL-0235-V002, BAL-0235-V005, BAL-0235-V008
- DJR-139-49; source 572; A: BAL-0215; C: BAL-0215-V015
- DJR-139-50; source 572; A: BAL-0215; L: BAL-0215-V015; K: BAL-0215-V015
- DJR-139-51; source 572; A: BAL-0215; C: BAL-0215-V015
- DJR-139-52; source 572; A: BAL-0215; C: BAL-0215-V015
- DJR-139-53; source 572; A: BAL-0215; C: BAL-0215-V015

- DJR-139-54; source 572; A: BAL-0215; C: BAL-0215-V015
- DJR-139-63; source 573; A: BAL-0216; C: BAL-0216-V015
- DJR-139-64; source 573; A: BAL-0216, BAL-0286; L: BAL-0216-V015; C: BAL-0286-V014; K: BAL-0216-V015
- DJR-139-65; source 573; A: BAL-0216, BAL-0286; L: BAL-0286-V014; C: BAL-0216-V015, BAL-0286-V014; K: BAL-0286-V014
- DJR-139-66; source 573; A: BAL-0216, BAL-0286; C: BAL-0216-V015, BAL-0286-V014
- DJR-139-67; source 573; A: BAL-0216, BAL-0286; C: BAL-0216-V015, BAL-0286-V014
- DJR-139-68; source 573; A: BAL-0216; C: BAL-0216-V015
- DJR-140-01; source 573; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048
- DJR-140-02; source 573; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048
- DJR-140-03; source 573; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048
- DJR-140-04; source 573; A: BAL-0234; L: BAL-0234-V016; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048; K: BAL-0234-V016
- DJR-140-05; source 573; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048
- DJR-140-06; source 574; A: BAL-0234; L: BAL-0234-V034; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048; K: BAL-0234-V034
- DJR-140-07; source 574; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048
- DJR-140-08; source 574; A: BAL-0234; L: BAL-0234-V001; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048; K: BAL-0234-V001
- DJR-140-09; source 574; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048
- DJR-140-10; source 574; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048
- DJR-140-11; source 574; A: BAL-0201, BAL-0234, BAL-0250; L: BAL-0234-V048; C: BAL-0201-V011, BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048, BAL-0250-V010; K: BAL-0234-V048
- DJR-140-12; source 574; A: BAL-0234, BAL-0250; L: BAL-0250-V010; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048, BAL-0250-V010
- DJR-140-13; source 574; A: BAL-0234, BAL-0250; C: BAL-0234-V001, BAL-0234-V016, BAL-0234-V034, BAL-0234-V048, BAL-0250-V010
- DJR-140-14; source 574; A: BAL-0234, BAL-0242; L: BAL-0242-V033; C: BAL-0234-V001, BAL-0234-V048, BAL-0242-V010, BAL-0242-V011, BAL-0242-V033; K: BAL-0242-V033
- DJR-140-15; source 574; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0234-V048, BAL-0242-V010, BAL-0242-V011, BAL-0242-V033
- DJR-140-16; source 574; A: BAL-0203, BAL-0234, BAL-0242; L: BAL-0242-V011; C: BAL-0203-V013, BAL-0234-V001, BAL-0234-V048, BAL-0242-V010, BAL-0242-V011, BAL-0242-V033
- DJR-140-17; source 574; A: BAL-0203, BAL-0234, BAL-0242; C: BAL-0203-V013, BAL-0242-V010, BAL-0242-V011, BAL-0242-V033
- DJR-140-18; source 574; A: BAL-0203, BAL-0234, BAL-0242; C: BAL-0203-V013, BAL-0242-V010, BAL-0242-V011, BAL-0242-V033
- DJR-140-19; source 574–575; A: BAL-0203, BAL-0234, BAL-0242; L: BAL-0242-V010; C: BAL-0203-V013, BAL-0242-V010, BAL-0242-V011, BAL-0242-V033

- DJR-140-20; source 575; A: BAL-0203, BAL-0234, BAL-0242; C: BAL-0203-V013, BAL-0242-V010, BAL-0242-V011, BAL-0242-V033
- DJR-140-21; source 575; A: BAL-0203, BAL-0234, BAL-0259; L: BAL-0203-V013; C: BAL-0203-V013, BAL-0259-V013, BAL-0259-V017
- DJR-140-22; source 575; A: BAL-0234, BAL-0259; L: BAL-0259-V017; C: BAL-0259-V013, BAL-0259-V017
- DJR-140-23; source 575; A: BAL-0234, BAL-0259; L: BAL-0259-V013; C: BAL-0259-V013, BAL-0259-V017
- DJR-140-24; source 575; A: BAL-0210, BAL-0234, BAL-0259; L: BAL-0210-V002; C: BAL-0234-V013, BAL-0259-V013, BAL-0259-V017; K: BAL-0210-V002
- DJR-140-25; source 575; A: BAL-0216, BAL-0234; C: BAL-0216-V016, BAL-0234-V013
- DJR-140-26; source 575; A: BAL-0203, BAL-0216, BAL-0234; L: BAL-0216-V016; C: BAL-0203-V014, BAL-0216-V004, BAL-0234-V013; K: BAL-0216-V016
- DJR-140-27; source 575; A: BAL-0203, BAL-0216, BAL-0234; C: BAL-0203-V014, BAL-0216-V016, BAL-0234-V013
- DJR-140-28; source 575; A: BAL-0203, BAL-0234; C: BAL-0203-V014, BAL-0234-V013
- DJR-140-29; source 575; A: BAL-0203, BAL-0234; C: BAL-0203-V014, BAL-0234-V013
- DJR-140-30; source 575; A: BAL-0203, BAL-0234; C: BAL-0203-V014, BAL-0234-V013
- DJR-140-31; source 575; A: BAL-0203, BAL-0234; C: BAL-0203-V014, BAL-0234-V013
- DJR-140-32; source 575; A: BAL-0203, BAL-0234; C: BAL-0203-V014, BAL-0234-V013
- DJR-140-33; source 575; A: BAL-0203, BAL-0215, BAL-0234; L: BAL-0203-V014; C: BAL-0203-V014, BAL-0215-V010, BAL-0234-V013
- DJR-140-34; source 575; A: BAL-0203, BAL-0215, BAL-0234; L: BAL-0215-V010; C: BAL-0203-V014, BAL-0215-V011, BAL-0234-V013
- DJR-140-35; source 575; A: BAL-0215, BAL-0234; L: BAL-0215-V011; C: BAL-0215-V010, BAL-0234-V013
- DJR-140-36; source 575; A: BAL-0215, BAL-0234; C: BAL-0215-V010, BAL-0234-V013
- DJR-140-37; source 575; A: BAL-0234; C: BAL-0234-V013
- DJR-140-38; source 575–unnumbered verso; A: BAL-0234, BAL-0255; C: BAL-0234-V013, BAL-0255-V007
- DJR-140-39; source unnumbered verso after 575; A: BAL-0234, BAL-0255; L: BAL-0255-V007; C: BAL-0234-V013, BAL-0255-V007
- DJR-140-40; source unnumbered verso after 575; A: BAL-0234, BAL-0255; L: BAL-0234-V013; C: BAL-0234-V013, BAL-0255-V007
- DJR-140-41; source unnumbered verso after 575; A: BAL-0234; C: BAL-0234-V013
- DJR-140-42; source unnumbered verso after 575; A: BAL-0234
- DJR-140-43; source unnumbered verso after 575; A: BAL-0234
- DJR-140-44; source unnumbered verso after 575; A: BAL-0234
- DJR-140-45; source unnumbered verso after 575; A: BAL-0234
- DJR-140-46; source unnumbered verso after 575; A: BAL-0234
- DJR-140-47; source unnumbered verso after 575; A: BAL-0234
- DJR-140-48; source unnumbered verso after 575; A: BAL-0234
- DJR-140-49; source unnumbered verso after 575; A: BAL-0234
- DJR-140-50; source unnumbered verso after 575; A: BAL-0234
- DJR-140-51; source unnumbered verso after 575; A: BAL-0234
- DJR-140-52; source unnumbered verso after 575; A: BAL-0234
- DJR-140-53; source unnumbered verso after 575; A: BAL-0234
- DJR-140-54; source 576; A: BAL-0234
- DJR-140-55; source 576; A: BAL-0234
- DJR-140-56; source 576; A: BAL-0234
- DJR-140-57; source 576; A: BAL-0234

- DJR-140-58; source 576; A: BAL-0234
- DJR-140-59; source 576; A: BAL-0234
- DJR-140-60; source 576; A: BAL-0234
- DJR-140-61; source 576; A: BAL-0234
- DJR-140-62; source 576; A: BAL-0234
- DJR-140-63; source 576; A: BAL-0234
- DJR-140-64; source 576; A: BAL-0234, BAL-0252; C: BAL-0252-V006
- DJR-140-65; source 576; A: BAL-0234, BAL-0252; L: BAL-0252-V006
- DJR-140-66; source 576; A: BAL-0234, BAL-0252; C: BAL-0252-V006
- DJR-140-67; source 576; A: BAL-0234
- DJR-140-68; source 576; A: BAL-0234
- DJR-140-69; source 576; A: BAL-0234, BAL-0269; C: BAL-0269-V002
- DJR-140-70; source 576; A: BAL-0234, BAL-0269, BAL-0286; L: BAL-0269-V002; C: BAL-0234-V001, BAL-0234-V013, BAL-0269-V002, BAL-0286-V015
- DJR-140-71; source 576; A: BAL-0234, BAL-0269, BAL-0286; C: BAL-0234-V001, BAL-0234-V013, BAL-0269-V002, BAL-0286-V015
- DJR-140-72; source unnumbered verso after 576; A: BAL-0234, BAL-0286; C: BAL-0234-V001, BAL-0234-V013, BAL-0286-V015
- DJR-140-73; source unnumbered verso after 576; A: BAL-0234, BAL-0286; L: BAL-0286-V015; C: BAL-0234-V001, BAL-0234-V013, BAL-0286-V015; K: BAL-0286-V015
- DJR-140-74; source unnumbered verso after 576; A: BAL-0234, BAL-0286; C: BAL-0234-V001, BAL-0234-V013, BAL-0286-V015
- DJR-140-75; source unnumbered verso after 576; A: BAL-0234, BAL-0242, BAL-0286; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V013, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038, BAL-0286-V015
- DJR-140-76; source unnumbered verso after 576; A: BAL-0234, BAL-0238, BAL-0242; C: BAL-0234-V001, BAL-0234-V002, BAL-0238-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038
- DJR-140-77; source unnumbered verso after 576; A: BAL-0234, BAL-0238, BAL-0242; L: BAL-0234-V002, BAL-0238-V001, BAL-0242-V034; C: BAL-0234-V001, BAL-0234-V002, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038; K: BAL-0238-V001
- DJR-140-78; source unnumbered verso after 576; A: BAL-0234, BAL-0237, BAL-0238, BAL-0241, BAL-0242; C: BAL-0234-V001, BAL-0234-V002, BAL-0237-V009, BAL-0238-V001, BAL-0241-V026, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038
- DJR-140-79; source unnumbered verso after 576; A: BAL-0234, BAL-0237, BAL-0241, BAL-0242; L: BAL-0237-V009; C: BAL-0234-V001, BAL-0234-V002, BAL-0241-V026, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038; K: BAL-0237-V009
- DJR-140-80; source unnumbered verso after 576; A: BAL-0234, BAL-0237, BAL-0241, BAL-0242; L: BAL-0242-V015; C: BAL-0234-V001, BAL-0234-V002, BAL-0237-V009, BAL-0241-V026, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038; K: BAL-0242-V015
- DJR-140-81; source unnumbered verso after 576; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0234-V002, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038
- DJR-140-82; source unnumbered verso after 576–577; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0234-V002, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038

- DJR-140-83; source 577; A: BAL-0234, BAL-0242, BAL-0259; L: BAL-0242-V035, BAL-0242-V036; C: BAL-0234-V001, BAL-0234-V002, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038
- DJR-140-84; source 577; A: BAL-0234, BAL-0238, BAL-0242, BAL-0259; L: BAL-0242-V037; C: BAL-0234-V001, BAL-0234-V002, BAL-0238-V007, BAL-0238-V009, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038
- DJR-140-85; source 577; A: BAL-0234, BAL-0237, BAL-0238, BAL-0242, BAL-0258, BAL-0259; L: BAL-0238-V007, BAL-0238-V009; C: BAL-0234-V001, BAL-0234-V002, BAL-0237-V001, BAL-0237-V007, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038, BAL-0258-V001; K: BAL-0238-V009
- DJR-140-86; source 577; A: BAL-0234, BAL-0237, BAL-0238, BAL-0242, BAL-0258, BAL-0259; L: BAL-0237-V001, BAL-0237-V007, BAL-0242-V038, BAL-0258-V001; C: BAL-0234-V001, BAL-0234-V002, BAL-0238-V007, BAL-0238-V009, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038, BAL-0258-V001; K: BAL-0237-V007, BAL-0242-V038
- DJR-140-87; source 577; A: BAL-0234, BAL-0237, BAL-0238, BAL-0242, BAL-0258, BAL-0259; C: BAL-0234-V001, BAL-0234-V002, BAL-0237-V001, BAL-0237-V007, BAL-0238-V007, BAL-0238-V009, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038, BAL-0258-V001
- DJR-140-88; source 577; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0234-V002, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038
- DJR-140-89; source 577; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0234-V002, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V038
- DJR-141-01; source 577; A: BAL-0208, BAL-0234, BAL-0241, BAL-0242; L: BAL-0208-V003, BAL-0241-V010, BAL-0241-V026; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V018, BAL-0234-V021, BAL-0241-V010, BAL-0241-V026, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039; K: BAL-0241-V010
- DJR-141-02; source 577; A: BAL-0234, BAL-0241, BAL-0242; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V018, BAL-0234-V021, BAL-0241-V010, BAL-0241-V026, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-03; source 577–unnumbered PDF688; A: BAL-0234, BAL-0241, BAL-0242; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V018, BAL-0234-V021, BAL-0241-V010, BAL-0241-V026, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-04; source unnumbered PDF688; A: BAL-0234, BAL-0241, BAL-0242; L: BAL-0241-V026; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V018, BAL-0234-V021, BAL-0241-V010, BAL-0241-V026, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039; K: BAL-0241-V026
- DJR-141-05; source unnumbered PDF688; A: BAL-0234, BAL-0241, BAL-0242; L: BAL-0242-V015; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V018, BAL-0234-V021, BAL-0241-V010, BAL-0241-V026, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-06; source unnumbered PDF688; A: BAL-0234, BAL-0241, BAL-0242, BAL-0263; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V018, BAL-0234-V021, BAL-0241-V010, BAL-0241-V026, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039, BAL-0263-V001

- DJR-141-07; source unnumbered PDF688; A: BAL-0234, BAL-0238, BAL-0241, BAL-0242, BAL-0263; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V018, BAL-0234-V021, BAL-0238-V001, BAL-0238-V010, BAL-0241-V010, BAL-0241-V026, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039, BAL-0263-V001
- DJR-141-08; source unnumbered PDF688; A: BAL-0234, BAL-0238, BAL-0241, BAL-0242, BAL-0263; L: BAL-0234-V021, BAL-0238-V001, BAL-0238-V010, BAL-0242-V036; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V018, BAL-0234-V021, BAL-0241-V010, BAL-0241-V026, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039, BAL-0263-V001; K: BAL-0238-V001, BAL-0238-V010, BAL-0242-V036
- DJR-141-09; source unnumbered PDF688; A: BAL-0234, BAL-0238, BAL-0241, BAL-0242, BAL-0263; L: BAL-0234-V018, BAL-0263-V001; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V018, BAL-0234-V021, BAL-0238-V001, BAL-0238-V010, BAL-0241-V010, BAL-0241-V026, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039, BAL-0263-V001; K: BAL-0234-V018
- DJR-141-10; source unnumbered PDF688; A: BAL-0234, BAL-0242, BAL-0263; C: BAL-0234-V001, BAL-0234-V002, BAL-0234-V018, BAL-0234-V021, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039, BAL-0263-V001
- DJR-141-11; source unnumbered PDF688; A: BAL-0234, BAL-0242, BAL-0263; C: BAL-0234-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039, BAL-0263-V001
- DJR-141-12; source unnumbered PDF688; A: BAL-0234, BAL-0242, BAL-0263; C: BAL-0234-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039, BAL-0263-V001
- DJR-141-13; source unnumbered PDF688; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-14; source unnumbered PDF689; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-15; source unnumbered PDF689; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-16; source unnumbered PDF689; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-17; source unnumbered PDF689; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-18; source unnumbered PDF689; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-19; source unnumbered PDF689; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-20; source unnumbered PDF689; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039

- DJR-141-21; source unnumbered PDF689; A: BAL-0234, BAL-0241, BAL-0242; L: BAL-0242-V037, BAL-0242-V039; C: BAL-0234-V001, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039; K: BAL-0242-V039
- DJR-141-22; source unnumbered PDF689; A: BAL-0234, BAL-0238, BAL-0241, BAL-0242; L: BAL-0241-V027; C: BAL-0234-V001, BAL-0238-V004, BAL-0238-V007, BAL-0238-V008, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039; K: BAL-0241-V027
- DJR-141-23; source unnumbered PDF689; A: BAL-0234, BAL-0238, BAL-0241, BAL-0242; L: BAL-0238-V004; C: BAL-0234-V001, BAL-0238-V007, BAL-0238-V008, BAL-0241-V027, BAL-0242-V015, BAL-0242-V034, BAL-0242-V035, BAL-0242-V036, BAL-0242-V037, BAL-0242-V039
- DJR-141-24; source unnumbered PDF689; A: BAL-0234, BAL-0238; C: BAL-0234-V001, BAL-0238-V004, BAL-0238-V007, BAL-0238-V008
- DJR-141-25; source unnumbered PDF689; A: BAL-0234, BAL-0238; L: BAL-0238-V007, BAL-0238-V008; C: BAL-0234-V001, BAL-0238-V004; K: BAL-0238-V008
- DJR-141-26; source unnumbered PDF689; A: BAL-0234, BAL-0238; L: BAL-0238-V004; C: BAL-0234-V001, BAL-0238-V007, BAL-0238-V008
- DJR-141-27; source unnumbered PDF689; A: BAL-0203, BAL-0234, BAL-0238; C: BAL-0203-V015, BAL-0234-V001, BAL-0234-V026, BAL-0238-V004, BAL-0238-V007, BAL-0238-V008
- DJR-141-28; source unnumbered PDF689; A: BAL-0203, BAL-0234; L: BAL-0234-V026; C: BAL-0203-V015, BAL-0234-V001, BAL-0234-V026; K: BAL-0234-V026
- DJR-141-29; source unnumbered PDF689; A: BAL-0203, BAL-0234; C: BAL-0203-V015, BAL-0234-V001, BAL-0234-V026
- DJR-141-30; source unnumbered PDF689; A: BAL-0203, BAL-0234; C: BAL-0203-V015, BAL-0234-V001, BAL-0234-V026
- DJR-141-31; source 578; A: BAL-0203, BAL-0234; L: BAL-0203-V015; C: BAL-0203-V015, BAL-0234-V001
- DJR-141-32; source 578; A: BAL-0203, BAL-0234; C: BAL-0203-V015, BAL-0234-V001
- DJR-141-33; source 578; A: BAL-0203, BAL-0234, BAL-0238; C: BAL-0203-V015, BAL-0234-V001, BAL-0238-V003, BAL-0238-V007
- DJR-141-34; source 578; A: BAL-0234, BAL-0238, BAL-0280; L: BAL-0238-V007; C: BAL-0234-V001, BAL-0238-V003, BAL-0280-V016
- DJR-141-35; source 578; A: BAL-0234, BAL-0238, BAL-0280; L: BAL-0238-V003; C: BAL-0234-V001, BAL-0238-V007, BAL-0280-V016
- DJR-141-36; source 578; A: BAL-0234, BAL-0238, BAL-0280; L: BAL-0280-V016; C: BAL-0234-V001, BAL-0238-V003, BAL-0238-V007, BAL-0280-V016; K: BAL-0280-V016
- DJR-141-37; source 578; A: BAL-0234, BAL-0280; C: BAL-0234-V001, BAL-0280-V016
- DJR-141-38; source 578; A: BAL-0234; C: BAL-0234-V001
- DJR-141-39; source 578; A: BAL-0234, BAL-0238; C: BAL-0234-V001, BAL-0238-V001
- DJR-141-40; source 578; A: BAL-0234, BAL-0238, BAL-0286; L: BAL-0238-V001; C: BAL-0234-V001, BAL-0234-V004, BAL-0286-V013
- DJR-141-41; source 579; A: BAL-0234, BAL-0237, BAL-0238, BAL-0286; L: BAL-0286-V013; C: BAL-0234-V001, BAL-0234-V004, BAL-0237-V001, BAL-0237-V007, BAL-0238-V001, BAL-0286-V013; K: BAL-0286-V013
- DJR-141-42; source 579; A: BAL-0234, BAL-0237, BAL-0238, BAL-0244, BAL-0286; L: BAL-0237-V001; C: BAL-0234-V001, BAL-0234-V004, BAL-0237-V007, BAL-0238-V001, BAL-0286-V013

- DJR-141-43; source 579; A: BAL-0234, BAL-0237, BAL-0238, BAL-0244, BAL-0286; L: BAL-0234-V004; C: BAL-0234-V001, BAL-0234-V004, BAL-0237-V001, BAL-0237-V007, BAL-0238-V001, BAL-0244-V001, BAL-0286-V013
- DJR-141-44; source 579; A: BAL-0234, BAL-0237, BAL-0238, BAL-0244, BAL-0273; C: BAL-0234-V001, BAL-0234-V004, BAL-0237-V001, BAL-0237-V007, BAL-0238-V001, BAL-0244-V001, BAL-0273-V003
- DJR-141-45; source 579; A: BAL-0234, BAL-0237, BAL-0238, BAL-0244, BAL-0273; L: BAL-0237-V007, BAL-0273-V003; C: BAL-0234-V001, BAL-0234-V004, BAL-0237-V001, BAL-0238-V001, BAL-0244-V001, BAL-0273-V003; K: BAL-0237-V007
- DJR-141-46; source 579; A: BAL-0234, BAL-0244, BAL-0273; C: BAL-0234-V001, BAL-0234-V004, BAL-0244-V001, BAL-0273-V003
- DJR-141-47; source 579; A: BAL-0234, BAL-0244; C: BAL-0234-V001, BAL-0234-V004, BAL-0244-V001
- DJR-141-48; source 579; A: BAL-0234, BAL-0243, BAL-0244; L: BAL-0244-V001; C: BAL-0234-V001, BAL-0234-V004, BAL-0243-V013
- DJR-141-49; source 579; A: BAL-0234, BAL-0235, BAL-0243, BAL-0274; L: BAL-0274-V014; C: BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0243-V013, BAL-0274-V014; K: BAL-0274-V014
- DJR-141-50; source 579; A: BAL-0234, BAL-0235, BAL-0243, BAL-0274; L: BAL-0274-V014; C: BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0243-V013, BAL-0274-V014; K: BAL-0274-V014
- DJR-141-51; source 579–580; A: BAL-0230, BAL-0234, BAL-0235, BAL-0243, BAL-0274; L: BAL-0243-V013, BAL-0274-V014; C: BAL-0230-V001, BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0274-V014; K: BAL-0243-V013, BAL-0274-V014
- DJR-141-52; source 580; A: BAL-0230, BAL-0234, BAL-0235, BAL-0243, BAL-0274; L: BAL-0230-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004; C: BAL-0230-V001, BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0243-V013, BAL-0274-V014; K: BAL-0234-V043, BAL-0235-V004
- DJR-141-53; source 580; A: BAL-0230, BAL-0234, BAL-0235, BAL-0274; C: BAL-0230-V001, BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0274-V014
- DJR-142-01; source 580; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0235-V019
- DJR-142-02; source 580; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0235-V019
- DJR-142-03; source 580; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0235-V019
- DJR-142-04; source 580; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0235-V019
- DJR-142-05; source 580; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0235-V019
- DJR-142-06; source 580; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0235-V019
- DJR-142-07; source 580; A: BAL-0234, BAL-0235; L: BAL-0235-V019; C: BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0235-V019; K: BAL-0235-V019
- DJR-142-08; source 580–581; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V043, BAL-0235-V002, BAL-0235-V004, BAL-0235-V019
- DJR-142-09; source 581; A: BAL-0219, BAL-0234, BAL-0235, BAL-0236; L: BAL-0235-V023; C: BAL-0219-V004, BAL-0234-V001, BAL-0235-V004, BAL-0235-V016,

BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027; K: BAL-0235-V023

- DJR-142-10; source 581; A: BAL-0214, BAL-0219, BAL-0234, BAL-0235, BAL-0236; L: BAL-0235-V019; C: BAL-0214-V003, BAL-0234-V001, BAL-0235-V004, BAL-0235-V016, BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027; K: BAL-0235-V019
- DJR-142-11; source 581; A: BAL-0214, BAL-0219, BAL-0234, BAL-0235, BAL-0236; L: BAL-0214-V003, BAL-0214-V004, BAL-0219-V004; C: BAL-0234-V001, BAL-0235-V004, BAL-0235-V016, BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027; K: BAL-0214-V004
- DJR-142-12; source 581; A: BAL-0214, BAL-0219, BAL-0234, BAL-0235, BAL-0236; L: BAL-0214-V006; C: BAL-0214-V003, BAL-0219-V004, BAL-0234-V001, BAL-0235-V004, BAL-0235-V016, BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027
- DJR-142-13; source 581; A: BAL-0214, BAL-0219, BAL-0234, BAL-0235, BAL-0236; L: BAL-0235-V016; C: BAL-0214-V003, BAL-0219-V004, BAL-0234-V001, BAL-0235-V004, BAL-0235-V016, BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027; K: BAL-0235-V016
- DJR-142-14; source 581; A: BAL-0219, BAL-0234, BAL-0235, BAL-0236; L: BAL-0235-V004; C: BAL-0234-V001, BAL-0235-V004, BAL-0235-V016, BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027; K: BAL-0235-V004
- DJR-142-15; source 581; A: BAL-0219, BAL-0234, BAL-0235, BAL-0236, BAL-0241; L: BAL-0235-V017; C: BAL-0234-V001, BAL-0235-V004, BAL-0235-V016, BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027, BAL-0241-V028; K: BAL-0235-V017
- DJR-142-16; source 581; A: BAL-0219, BAL-0234, BAL-0235, BAL-0236, BAL-0241; L: BAL-0235-V025; C: BAL-0219-V004, BAL-0234-V001, BAL-0235-V004, BAL-0235-V016, BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027, BAL-0241-V028; K: BAL-0235-V025
- DJR-142-17; source 581; A: BAL-0219, BAL-0234, BAL-0235, BAL-0236, BAL-0241; L: BAL-0236-V012; C: BAL-0234-V001, BAL-0235-V004, BAL-0235-V016, BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027, BAL-0241-V028
- DJR-142-18; source 581; A: BAL-0219, BAL-0234, BAL-0235, BAL-0236, BAL-0241, BAL-0285; L: BAL-0236-V027; C: BAL-0234-V001, BAL-0235-V004, BAL-0235-V016, BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027, BAL-0241-V028, BAL-0285-V014; K: BAL-0236-V027
- DJR-142-19; source 581; A: BAL-0219, BAL-0234, BAL-0235, BAL-0236, BAL-0241, BAL-0285; L: BAL-0235-V026, BAL-0241-V028; C: BAL-0219-V004, BAL-0234-V001, BAL-0235-V004, BAL-0235-V016, BAL-0235-V017, BAL-0235-V019, BAL-0235-V023, BAL-0235-V024, BAL-0235-V025, BAL-0235-V026, BAL-0236-V012, BAL-0236-V027, BAL-0241-V028, BAL-0285-V014
- DJR-142-20; source 582; A: BAL-0234, BAL-0241, BAL-0285; L: BAL-0285-V014; C: BAL-0234-V001, BAL-0241-V028, BAL-0285-V014; K: BAL-0285-V014
- DJR-142-21; source 582; A: BAL-0234, BAL-0241, BAL-0285, BAL-0291; C: BAL-0234-V001, BAL-0241-V028, BAL-0285-V014, BAL-0291-V004
- DJR-142-22; source 582; A: BAL-0234, BAL-0241, BAL-0258, BAL-0285, BAL-0291; C: BAL-0234-V001, BAL-0241-V028, BAL-0258-V001, BAL-0285-V014, BAL-0291-V004

- DJR-142-23; source 582; A: BAL-0234, BAL-0241, BAL-0258, BAL-0285, BAL-0291; L: BAL-0258-V001; C: BAL-0234-V001, BAL-0241-V028, BAL-0258-V001, BAL-0285-V014, BAL-0291-V004
- DJR-142-24; source 582; A: BAL-0234, BAL-0235, BAL-0241, BAL-0258, BAL-0285, BAL-0291; L: BAL-0235-V003, BAL-0291-V004; C: BAL-0234-V001, BAL-0234-V042, BAL-0235-V003, BAL-0241-V028, BAL-0258-V001, BAL-0285-V014, BAL-0291-V004
- DJR-142-25; source 582; A: BAL-0234, BAL-0235, BAL-0241, BAL-0291; C: BAL-0234-V001, BAL-0234-V042, BAL-0235-V003, BAL-0241-V028, BAL-0291-V004
- DJR-142-26; source 582; A: BAL-0234, BAL-0235, BAL-0241; C: BAL-0234-V001, BAL-0234-V042, BAL-0235-V003, BAL-0241-V028
- DJR-142-27; source 582; A: BAL-0234, BAL-0235, BAL-0241; C: BAL-0234-V001, BAL-0234-V042, BAL-0235-V003, BAL-0241-V028
- DJR-142-28; source 582; A: BAL-0234, BAL-0235, BAL-0241; C: BAL-0234-V001, BAL-0234-V042, BAL-0235-V003, BAL-0241-V028
- DJR-142-29; source 582–583; A: BAL-0230, BAL-0234, BAL-0235, BAL-0291; C: BAL-0230-V009, BAL-0234-V001, BAL-0234-V042, BAL-0235-V003, BAL-0291-V003
- DJR-142-30; source 583; A: BAL-0230, BAL-0234, BAL-0291; L: BAL-0230-V009, BAL-0234-V042, BAL-0291-V003; C: BAL-0230-V009, BAL-0234-V001, BAL-0234-V042, BAL-0291-V003; K: BAL-0230-V009, BAL-0234-V042
- DJR-142-31; source 583; A: BAL-0230, BAL-0234, BAL-0291; C: BAL-0230-V009, BAL-0234-V001, BAL-0234-V042, BAL-0291-V003
- DJR-142-32; source 583; A: BAL-0234, BAL-0291; C: BAL-0234-V001, BAL-0234-V042, BAL-0291-V003
- DJR-142-33; source 583; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V042
- DJR-142-34; source 583; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V042
- DJR-142-35; source 583; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V042
- DJR-142-36; source 583; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V010
- DJR-142-37; source 583; A: BAL-0234, BAL-0255; C: BAL-0234-V001, BAL-0234-V010, BAL-0255-V007
- DJR-142-38; source 583; A: BAL-0234, BAL-0255; L: BAL-0255-V007; C: BAL-0234-V001, BAL-0234-V010, BAL-0255-V007
- DJR-142-39; source 583; A: BAL-0234, BAL-0255; L: BAL-0234-V010; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V027, BAL-0255-V007
- DJR-142-40; source 583; A: BAL-0234; L: BAL-0234-V027; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V027; K: BAL-0234-V027
- DJR-142-41; source 583–584; A: BAL-0234, BAL-0235, BAL-0258; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V027, BAL-0235-V003
- DJR-142-42; source 584; A: BAL-0234, BAL-0235, BAL-0258; L: BAL-0235-V003; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V027, BAL-0235-V003; K: BAL-0235-V003
- DJR-142-43; source 584; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V027, BAL-0235-V003
- DJR-142-44; source 584; A: BAL-0234, BAL-0235, BAL-0243; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V027, BAL-0235-V003, BAL-0243-V014
- DJR-142-45; source 584; A: BAL-0234, BAL-0235, BAL-0243; L: BAL-0243-V014; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V041, BAL-0235-V003, BAL-0243-V014
- DJR-142-46; source 584; A: BAL-0234, BAL-0235, BAL-0243; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V041, BAL-0235-V003, BAL-0243-V014
- DJR-142-47; source 584; A: BAL-0234, BAL-0235, BAL-0243; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V041, BAL-0235-V003, BAL-0243-V014

- DJR-142-48; source 584; A: BAL-0234, BAL-0235, BAL-0243; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V041, BAL-0235-V003, BAL-0243-V014
- DJR-142-49; source 584; A: BAL-0234, BAL-0235, BAL-0243; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V041, BAL-0235-V003, BAL-0243-V014
- DJR-142-50; source 584; A: BAL-0234, BAL-0235, BAL-0243; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V041, BAL-0235-V003, BAL-0243-V014
- DJR-142-51; source 584; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V041, BAL-0235-V003
- DJR-142-52; source 584; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V041, BAL-0235-V003
- DJR-142-53; source 584; A: BAL-0234, BAL-0235, BAL-0238; L: BAL-0234-V041; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V041, BAL-0235-V003, BAL-0238-V006, BAL-0238-V011, BAL-0238-V013; K: BAL-0234-V041
- DJR-142-54; source 584; A: BAL-0234, BAL-0235, BAL-0238; C: BAL-0234-V001, BAL-0234-V010, BAL-0234-V041, BAL-0235-V003, BAL-0238-V006, BAL-0238-V011, BAL-0238-V013
- DJR-142-55; source 584; A: BAL-0234, BAL-0238; L: BAL-0238-V013; C: BAL-0234-V001, BAL-0234-V041, BAL-0238-V006, BAL-0238-V011
- DJR-142-56; source 584; A: BAL-0234, BAL-0238; C: BAL-0234-V001, BAL-0234-V041, BAL-0238-V006, BAL-0238-V013
- DJR-142-57; source 584; A: BAL-0234, BAL-0238; C: BAL-0234-V001, BAL-0234-V041, BAL-0238-V006, BAL-0238-V013
- DJR-142-58; source 584; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V041
- DJR-142-59; source 585; A: BAL-0208, BAL-0234; L: BAL-0208-V001; C: BAL-0234-V001, BAL-0234-V015
- DJR-142-60; source 585; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V015
- DJR-142-61; source 585; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V015
- DJR-142-62; source 585; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V015
- DJR-142-63; source 585; A: BAL-0233, BAL-0234; L: BAL-0234-V015; C: BAL-0233-V001, BAL-0234-V001, BAL-0234-V015; K: BAL-0234-V015
- DJR-142-64; source 585; A: BAL-0233, BAL-0234; L: BAL-0233-V001; C: BAL-0234-V001, BAL-0234-V015
- DJR-142-65; source 585; A: BAL-0233, BAL-0234; C: BAL-0233-V001, BAL-0234-V001, BAL-0234-V015
- DJR-143-01; source 585; A: BAL-0233, BAL-0234; C: BAL-0233-V001, BAL-0234-V001, BAL-0234-V015
- DJR-143-02; source 585; A: BAL-0233, BAL-0234; C: BAL-0233-V001, BAL-0234-V001, BAL-0234-V015
- DJR-143-03; source 585; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V015
- DJR-143-04; source 585; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V010
- DJR-143-05; source 585; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V010
- DJR-143-06; source 585; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V010
- DJR-143-07; source 585; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V010
- DJR-143-08; source 585; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V010
- DJR-143-09; source 585–586; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V010
- DJR-143-10; source 586; A: BAL-0234; L: BAL-0234-V010; C: BAL-0234-V001, BAL-0234-V010; K: BAL-0234-V010
- DJR-143-11; source 586; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V010
- DJR-143-12; source 586; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V010, BAL-0235-V001

- DJR-143-13; source 586; A: BAL-0234, BAL-0235; L: BAL-0235-V001; C: BAL-0234-V001, BAL-0235-V001; K: BAL-0235-V001
- DJR-143-14; source 586; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0235-V001
- DJR-143-15; source 586; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0235-V001
- DJR-143-16; source 586; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0235-V001
- DJR-143-17; source 586; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0235-V001
- DJR-143-18; source 586; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0235-V001
- DJR-143-19; source 586; A: BAL-0232, BAL-0234, BAL-0235, BAL-0237; C: BAL-0232-V006, BAL-0234-V001, BAL-0235-V001, BAL-0237-V008
- DJR-143-20; source 586; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0242; L: BAL-0232-V006; C: BAL-0215-V012, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0242-V040, BAL-0242-V041, BAL-0242-V048
- DJR-143-21; source 586; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0242; C: BAL-0215-V012, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0242-V040, BAL-0242-V041, BAL-0242-V048
- DJR-143-22; source 586; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0242; C: BAL-0215-V012, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0242-V040, BAL-0242-V041, BAL-0242-V048
- DJR-143-23; source 586; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0242; L: BAL-0215-V012, BAL-0234-V039, BAL-0237-V008, BAL-0242-V040; C: BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0242-V040, BAL-0242-V041, BAL-0242-V048; K: BAL-0215-V012, BAL-0234-V039, BAL-0237-V008, BAL-0242-V040
- DJR-143-24; source 587; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0242; L: BAL-0235-V004, BAL-0242-V041; C: BAL-0215-V012, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0242-V040, BAL-0242-V041, BAL-0242-V048; K: BAL-0235-V004, BAL-0242-V041
- DJR-143-25; source 587; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0242; L: BAL-0234-V050; C: BAL-0215-V013, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0242-V040, BAL-0242-V041, BAL-0242-V048; K: BAL-0234-V050
- DJR-143-26; source 587; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0242; C: BAL-0215-V013, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0242-V040, BAL-0242-V041, BAL-0242-V048
- DJR-143-27; source 587; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0242; L: BAL-0215-V013, BAL-0234-V039, BAL-0242-V040; C: BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0242-V040, BAL-0242-V041, BAL-0242-V048; K: BAL-0234-V039
- DJR-143-28; source 587; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0242; L: BAL-0242-V041; C: BAL-0215-V013, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0242-V040, BAL-0242-V041, BAL-0242-V048
- DJR-143-29; source 587; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0243; L: BAL-0234-V040; C: BAL-0215-V013, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0243-V004, BAL-0243-V007; K: BAL-0234-V040

- DJR-143-30; source 587; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0243; C: BAL-0215-V013, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0243-V004, BAL-0243-V007
- DJR-143-31; source 587; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0243; L: BAL-0243-V004; C: BAL-0215-V013, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0243-V004, BAL-0243-V007; K: BAL-0243-V004
- DJR-143-32; source 587; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0243; L: BAL-0215-V013, BAL-0234-V039; C: BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0243-V004, BAL-0243-V007; K: BAL-0215-V013, BAL-0234-V039
- DJR-143-33; source 587; A: BAL-0215, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0243; L: BAL-0243-V007; C: BAL-0215-V013, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0243-V004, BAL-0243-V007
- DJR-143-34; source 587–588; A: BAL-0215, BAL-0230, BAL-0231, BAL-0232, BAL-0234, BAL-0235, BAL-0237, BAL-0241, BAL-0243; C: BAL-0215-V013, BAL-0230-V005, BAL-0230-V016, BAL-0231-V016, BAL-0232-V006, BAL-0234-V001, BAL-0234-V039, BAL-0234-V040, BAL-0234-V050, BAL-0235-V004, BAL-0237-V008, BAL-0241-V021, BAL-0241-V025, BAL-0241-V041, BAL-0241-V044, BAL-0243-V004, BAL-0243-V007
- DJR-143-35; source 588; A: BAL-0215, BAL-0230, BAL-0231, BAL-0234, BAL-0235, BAL-0241, BAL-0243; C: BAL-0215-V013, BAL-0230-V005, BAL-0230-V016, BAL-0231-V016, BAL-0234-V001, BAL-0241-V021, BAL-0241-V025, BAL-0241-V041, BAL-0241-V044, BAL-0243-V004, BAL-0243-V007
- DJR-143-36; source 588; A: BAL-0215, BAL-0230, BAL-0231, BAL-0234, BAL-0235, BAL-0241, BAL-0243; C: BAL-0215-V013, BAL-0230-V005, BAL-0230-V016, BAL-0231-V016, BAL-0234-V001, BAL-0241-V021, BAL-0241-V025, BAL-0241-V041, BAL-0241-V044, BAL-0243-V004, BAL-0243-V007
- DJR-143-37; source 588; A: BAL-0215, BAL-0234, BAL-0235; C: BAL-0215-V013, BAL-0234-V001
- DJR-143-38; source 588; A: BAL-0234, BAL-0235; C: BAL-0234-V001
- DJR-143-39; source 588; A: BAL-0234, BAL-0235; C: BAL-0234-V001
- DJR-143-40; source 588; A: BAL-0234, BAL-0235; C: BAL-0234-V001
- DJR-143-41; source 588; A: BAL-0234, BAL-0235; C: BAL-0234-V001
- DJR-143-42; source 588; A: BAL-0234, BAL-0235, BAL-0255; C: BAL-0234-V001, BAL-0255-V007
- DJR-143-43; source 588; A: BAL-0234, BAL-0235, BAL-0255; L: BAL-0255-V007; C: BAL-0234-V001, BAL-0234-V035, BAL-0255-V007
- DJR-143-44; source 588; A: BAL-0234, BAL-0235, BAL-0255; L: BAL-0234-V035; C: BAL-0234-V001, BAL-0234-V035, BAL-0255-V007; K: BAL-0234-V035
- DJR-143-45; source 588; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V035
- DJR-143-46; source 588; A: BAL-0204, BAL-0234, BAL-0235; C: BAL-0204-V014, BAL-0234-V001
- DJR-143-47; source 588; A: BAL-0204, BAL-0234, BAL-0235; L: BAL-0204-V014; C: BAL-0204-V014, BAL-0234-V001; K: BAL-0204-V014
- DJR-143-48; source 588–589; A: BAL-0201, BAL-0203, BAL-0204, BAL-0234, BAL-0235; L: BAL-0201-V011, BAL-0234-V001; C: BAL-0203-V012, BAL-0204-V014, BAL-0234-V001, BAL-0234-V003, BAL-0234-V028, BAL-0234-V031, BAL-0234-V032, BAL-0234-V038

- DJR-143-49; source 589; A: BAL-0234, BAL-0235; C: BAL-0234-V001, BAL-0234-V003, BAL-0234-V028, BAL-0234-V031, BAL-0234-V032, BAL-0234-V038
- DJR-143-50; source 589; A: BAL-0209, BAL-0234, BAL-0235; L: BAL-0234-V003, BAL-0234-V031; C: BAL-0209-V003, BAL-0234-V001, BAL-0234-V003, BAL-0234-V028, BAL-0234-V031, BAL-0234-V032, BAL-0234-V038; K: BAL-0234-V031
- DJR-143-51; source 589; A: BAL-0209, BAL-0234; L: BAL-0209-V003; C: BAL-0234-V001, BAL-0234-V003, BAL-0234-V028, BAL-0234-V031, BAL-0234-V032, BAL-0234-V038
- DJR-143-52; source 589; A: BAL-0209, BAL-0234; L: BAL-0234-V028; C: BAL-0209-V003, BAL-0234-V001, BAL-0234-V003, BAL-0234-V028, BAL-0234-V031, BAL-0234-V032, BAL-0234-V038; K: BAL-0234-V028
- DJR-143-53; source 589; A: BAL-0234; L: BAL-0234-V032; C: BAL-0234-V001, BAL-0234-V003, BAL-0234-V028, BAL-0234-V031, BAL-0234-V032, BAL-0234-V033, BAL-0234-V038; K: BAL-0234-V032
- DJR-143-54; source 589; A: BAL-0234; L: BAL-0234-V033, BAL-0234-V038; C: BAL-0234-V001, BAL-0234-V003, BAL-0234-V028, BAL-0234-V031, BAL-0234-V032, BAL-0234-V033, BAL-0234-V038; K: BAL-0234-V033, BAL-0234-V038
- DJR-143-55; source 589; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032, BAL-0234-V033, BAL-0234-V038
- DJR-143-56; source 589; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-57; source 589; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-58; source 589; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-59; source 589; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-60; source 589; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-61; source 589; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-62; source 589; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-63; source 589; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-64; source 589; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0234-V024, BAL-0234-V025, BAL-0234-V032, BAL-0242-V050
- DJR-143-65; source 589; A: BAL-0234, BAL-0242; L: BAL-0234-V024, BAL-0242-V050; C: BAL-0234-V001, BAL-0234-V024, BAL-0234-V025, BAL-0234-V032, BAL-0242-V050; K: BAL-0234-V024, BAL-0242-V050
- DJR-143-66; source 589–590; A: BAL-0234, BAL-0242; L: BAL-0234-V025, BAL-0242-V050; C: BAL-0234-V001, BAL-0234-V024, BAL-0234-V025, BAL-0234-V032, BAL-0242-V050
- DJR-143-67; source 590; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0234-V024, BAL-0234-V025, BAL-0234-V032, BAL-0242-V050
- DJR-143-68; source 590; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0234-V024, BAL-0234-V025, BAL-0234-V032, BAL-0242-V050
- DJR-143-69; source 590; A: BAL-0234, BAL-0242; C: BAL-0234-V001, BAL-0234-V024, BAL-0234-V025, BAL-0234-V032, BAL-0242-V050
- DJR-143-70; source 590; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-71; source 590; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-72; source 590; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-73; source 590; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-74; source 590; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-143-75; source 590; A: BAL-0234; C: BAL-0234-V001, BAL-0234-V032
- DJR-144-07; source 591; A: BAL-0201, BAL-0225; C: BAL-0201-V003, BAL-0201-V011, BAL-0225-V019
- DJR-144-08; source 591; A: BAL-0225, BAL-0227; L: BAL-0225-V019; C: BAL-0227-V011

- DJR-144-09; source 591; A: BAL-0202, BAL-0225, BAL-0227; L: BAL-0227-V011; C: BAL-0202-V020, BAL-0225-V019; K: BAL-0227-V011
- DJR-144-10; source 591; A: BAL-0202, BAL-0227, BAL-0242; C: BAL-0202-V020, BAL-0227-V011, BAL-0242-V008, BAL-0242-V032
- DJR-144-11; source 591; A: BAL-0242; C: BAL-0242-V008, BAL-0242-V032
- DJR-144-12; source 591; A: BAL-0242; C: BAL-0242-V008, BAL-0242-V032
- DJR-144-13; source 591; A: BAL-0242; L: BAL-0242-V008, BAL-0242-V032; C: BAL-0242-V008, BAL-0242-V032; K: BAL-0242-V008
- DJR-144-14; source 591–592; A: BAL-0242, BAL-0251; C: BAL-0242-V008, BAL-0242-V032, BAL-0251-V002
- DJR-144-15; source 592; A: BAL-0251; L: BAL-0251-V002
- DJR-144-16; source 592; A: BAL-0251; C: BAL-0251-V002
- DJR-144-22; source 592; A: BAL-0271; C: BAL-0271-V009
- DJR-144-23; source 592; A: BAL-0271; L: BAL-0271-V009; C: BAL-0271-V009
- DJR-144-24; source 592; A: BAL-0271; C: BAL-0271-V009
- DJR-144-46; source 595; A: BAL-0253; C: BAL-0253-V007
- DJR-144-47; source 595; A: BAL-0249, BAL-0253; L: BAL-0253-V007; C: BAL-0249-V009, BAL-0253-V007
- DJR-144-48; source 595; A: BAL-0249, BAL-0253; C: BAL-0249-V009, BAL-0253-V007
- DJR-144-49; source 595; A: BAL-0249; C: BAL-0249-V009
- DJR-144-50; source 595; A: BAL-0249; C: BAL-0249-V009
- DJR-144-51; source 595; A: BAL-0249; C: BAL-0249-V009
- DJR-144-52; source 595; A: BAL-0249; L: BAL-0249-V009; C: BAL-0249-V009
- DJR-144-53; source 595; A: BAL-0249; C: BAL-0249-V009
- DJR-145-08; source 597; A: BAL-0203, BAL-0204; C: BAL-0203-V017, BAL-0204-V015
- DJR-145-09; source 597; A: BAL-0203; L: BAL-0203-V017; C: BAL-0203-V017
- DJR-145-10; source 597; A: BAL-0203; C: BAL-0203-V017
- DJR-145-11; source 597; A: BAL-0203; C: BAL-0203-V017
- DJR-145-12; source 597; A: BAL-0204; C: BAL-0204-V015
- DJR-145-13; source 597; A: BAL-0204; L: BAL-0204-V015; C: BAL-0204-V015
- DJR-145-14; source 597; A: BAL-0204; C: BAL-0204-V015
- DJR-145-22; source 598; A: BAL-0210; L: BAL-0210-V005; K: BAL-0210-V005
- DJR-145-23; source 598; A: BAL-0210; C: BAL-0210-V005
- DJR-145-24; source 598; A: BAL-0210; C: BAL-0210-V005
- DJR-145-25; source 598; A: BAL-0210, BAL-0243; C: BAL-0210-V005, BAL-0243-V002, BAL-0243-V004, BAL-0243-V005
- DJR-145-26; source 598; A: BAL-0210, BAL-0243; L: BAL-0243-V002; C: BAL-0210-V005, BAL-0243-V004, BAL-0243-V005
- DJR-145-27; source 598; A: BAL-0210, BAL-0243; L: BAL-0243-V004, BAL-0243-V005; C: BAL-0210-V005, BAL-0243-V002; K: BAL-0243-V005
- DJR-145-28; source 598; A: BAL-0210, BAL-0243; C: BAL-0210-V005, BAL-0243-V004, BAL-0243-V005
- DJR-145-29; source 598–599; A: BAL-0243; C: BAL-0243-V002, BAL-0243-V004
- DJR-145-30; source 599; A: BAL-0243; L: BAL-0243-V002
- DJR-145-31; source 599; A: BAL-0243; C: BAL-0243-V002
- DJR-145-33; source 599; A: BAL-0251; C: BAL-0251-V005
- DJR-145-34; source 599; A: BAL-0251; L: BAL-0251-V005; C: BAL-0251-V005, BAL-0251-V006
- DJR-145-35; source 599; A: BAL-0251; C: BAL-0251-V005, BAL-0251-V006
- DJR-145-36; source 599; A: BAL-0251; L: BAL-0251-V006; C: BAL-0251-V005, BAL-0251-V006

- DJR-145-37; source 599; A: BAL-0251; C: BAL-0251-V005, BAL-0251-V006
- DJR-145-38; source 599; A: BAL-0251; C: BAL-0251-V005, BAL-0251-V006
- DJR-145-39; source 599; A: BAL-0251; C: BAL-0251-V005, BAL-0251-V006
- DJR-145-40; source 599; A: BAL-0251; C: BAL-0251-V005, BAL-0251-V006
- DJR-145-50; source 600; A: BAL-0239; C: BAL-0239-V002
- DJR-145-51; source 600; A: BAL-0239, BAL-0243; C: BAL-0239-V002, BAL-0243-V009
- DJR-145-52; source 600; A: BAL-0239, BAL-0243; C: BAL-0239-V002, BAL-0243-V009
- DJR-145-53; source 600–601; A: BAL-0239, BAL-0243; C: BAL-0239-V002, BAL-0243-V009
- DJR-145-54; source 601; A: BAL-0239, BAL-0243; C: BAL-0239-V002, BAL-0243-V008, BAL-0243-V009
- DJR-145-55; source 601; A: BAL-0239, BAL-0243; L: BAL-0243-V009; C: BAL-0239-V002, BAL-0243-V008, BAL-0243-V009; K: BAL-0243-V009
- DJR-145-56; source 601; A: BAL-0239, BAL-0243, BAL-0255; L: BAL-0239-V002, BAL-0243-V008; C: BAL-0239-V002, BAL-0243-V009, BAL-0255-V005; K: BAL-0239-V002
- DJR-145-57; source 601; A: BAL-0202, BAL-0236, BAL-0239, BAL-0243, BAL-0255; L: BAL-0255-V005; C: BAL-0202-V020, BAL-0236-V009, BAL-0239-V002, BAL-0243-V008, BAL-0243-V009, BAL-0255-V005
- DJR-145-58; source 601; A: BAL-0202, BAL-0236, BAL-0255; L: BAL-0236-V009; C: BAL-0202-V020, BAL-0236-V009, BAL-0255-V005; K: BAL-0236-V009
- DJR-145-59; source 601; A: BAL-0202, BAL-0236; C: BAL-0202-V020, BAL-0236-V009
- DJR-145-60; source 601; A: BAL-0202; C: BAL-0202-V020
- DJR-145-61; source 601; A: BAL-0202; C: BAL-0202-V020
- DJR-145-62; source 601; A: BAL-0202; C: BAL-0202-V020
- DJR-145-63; source 601; A: BAL-0202; C: BAL-0202-V020
- DJR-145-64; source 601; A: BAL-0202; C: BAL-0202-V020
- DJR-146-01; source 602; A: BAL-0256; C: BAL-0256-V006
- DJR-146-02; source 602; A: BAL-0256; L: BAL-0256-V006; C: BAL-0256-V006
- DJR-146-03; source 602; A: BAL-0256; C: BAL-0256-V006
- DJR-146-07; source 602; A: BAL-0236; C: BAL-0236-V008
- DJR-146-08; source 602; A: BAL-0236; C: BAL-0236-V008
- DJR-146-09; source 602; A: BAL-0236; L: BAL-0236-V008; C: BAL-0236-V008; K: BAL-0236-V008
- DJR-146-10; source 602; A: BAL-0236; C: BAL-0236-V008
- DJR-146-16; source 603; A: BAL-0243; C: BAL-0243-V002
- DJR-146-17; source 603; A: BAL-0243; L: BAL-0243-V002
- DJR-146-18; source 603; A: BAL-0243; C: BAL-0243-V002
- DJR-146-19; source 603; A: BAL-0203; C: BAL-0203-V017
- DJR-146-20; source 603; A: BAL-0203; C: BAL-0203-V017
- DJR-146-21; source 603; A: BAL-0203; C: BAL-0203-V017
- DJR-146-25; source 603; A: BAL-0236; C: BAL-0236-V006
- DJR-146-26; source 603; A: BAL-0236; L: BAL-0236-V006; C: BAL-0236-V006; K: BAL-0236-V006
- DJR-146-27; source 603–604; A: BAL-0236; C: BAL-0236-V006
- DJR-146-34; source 604; A: BAL-0269; C: BAL-0269-V003
- DJR-146-35; source 604; A: BAL-0269; C: BAL-0269-V003
- DJR-146-36; source 604; A: BAL-0269; C: BAL-0269-V003
- DJR-146-37; source 604; A: BAL-0269; C: BAL-0269-V003
- DJR-146-38; source 604; A: BAL-0269; C: BAL-0269-V003
- DJR-146-39; source 604; A: BAL-0269; L: BAL-0269-V003; C: BAL-0269-V003

- DJR-146-40; source 604; A: BAL-0269; C: BAL-0269-V003
- DJR-146-41; source 604–605; A: BAL-0269; C: BAL-0269-V003
- DJR-146-42; source 605; A: BAL-0269; C: BAL-0269-V003
- DJR-146-43; source 605; A: BAL-0269; C: BAL-0269-V003
- DJR-146-47; source 605; A: BAL-0243; C: BAL-0243-V008
- DJR-146-48; source 605; A: BAL-0243; L: BAL-0243-V008
- DJR-146-49; source 605; A: BAL-0243; C: BAL-0243-V008
- DJR-146-66; source 607; K: BAL-0231-V015
- DJR-147-07; source 608; A: BAL-0234; C: BAL-0234-V043
- DJR-147-08; source 608; A: BAL-0234; C: BAL-0234-V043
- DJR-147-09; source 608–609; A: BAL-0234; L: BAL-0234-V043; C: BAL-0234-V043; K: BAL-0234-V043
- DJR-147-10; source 609; A: BAL-0234; C: BAL-0234-V043
- DJR-147-11; source 609; A: BAL-0234; C: BAL-0234-V043
- DJR-147-12; source 609; A: BAL-0234; C: BAL-0234-V043
- DJR-147-13; source 609; A: BAL-0234; C: BAL-0234-V043
- DJR-147-14; source 609; A: BAL-0234; C: BAL-0234-V043
- DJR-147-22; source 610; A: BAL-0240; C: BAL-0240-V011
- DJR-147-23; source 610; A: BAL-0240; C: BAL-0240-V011
- DJR-147-24; source 610; A: BAL-0240; L: BAL-0240-V011; K: BAL-0240-V011
- DJR-147-25; source 610; A: BAL-0240; C: BAL-0240-V011
- DJR-147-34; source 611; A: BAL-0234, BAL-0235, BAL-0257; C: BAL-0234-V051, BAL-0257-V014
- DJR-147-35; source 611; A: BAL-0234, BAL-0235, BAL-0257; L: BAL-0257-V014; C: BAL-0234-V051, BAL-0257-V014
- DJR-147-36; source 611–612; A: BAL-0218, BAL-0234, BAL-0235, BAL-0257; C: BAL-0218-V005, BAL-0234-V051, BAL-0257-V014
- DJR-147-37; source 612; A: BAL-0218, BAL-0234, BAL-0235; L: BAL-0234-V051; C: BAL-0218-V005, BAL-0234-V051; K: BAL-0234-V051
- DJR-147-38; source 612; A: BAL-0218, BAL-0234, BAL-0235; C: BAL-0218-V005, BAL-0234-V051
- DJR-147-39; source 612; A: BAL-0218, BAL-0234, BAL-0235; L: BAL-0218-V005; C: BAL-0234-V051; K: BAL-0218-V005
- DJR-147-40; source 612; A: BAL-0218, BAL-0234, BAL-0235; C: BAL-0218-V005, BAL-0234-V051
- DJR-147-41; source 612; A: BAL-0234, BAL-0235; C: BAL-0234-V051
- DJR-147-42; source 612; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V008
- DJR-147-43; source 612; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V008
- DJR-147-44; source 612; A: BAL-0236; L: BAL-0236-V001, BAL-0236-V008; C: BAL-0236-V001, BAL-0236-V008; K: BAL-0236-V008
- DJR-147-45; source 612; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V008
- DJR-147-46; source 612–613; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V008
- DJR-147-47; source 613; A: BAL-0236; C: BAL-0236-V001, BAL-0236-V008
- DJR-147-48; source 613; A: BAL-0234, BAL-0236; C: BAL-0236-V001, BAL-0236-V008
- DJR-147-49; source 613; A: BAL-0234, BAL-0236; C: BAL-0236-V001, BAL-0236-V008
- DJR-147-50; source 613; A: BAL-0234
- DJR-147-51; source 613; A: BAL-0234
- DJR-148-03; source 613; A: BAL-0254; C: BAL-0254-V003, BAL-0254-V004
- DJR-148-04; source 613; A: BAL-0254; C: BAL-0254-V003, BAL-0254-V004
- DJR-148-05; source 613; A: BAL-0254, BAL-0294; L: BAL-0254-V004; C: BAL-0254-V003, BAL-0254-V004, BAL-0294-V019

- DJR-148-06; source 613; A: BAL-0254, BAL-0294; C: BAL-0254-V003, BAL-0254-V004, BAL-0294-V019
- DJR-148-07; source 613; A: BAL-0254, BAL-0294; L: BAL-0294-V019; C: BAL-0254-V003, BAL-0254-V004, BAL-0294-V019
- DJR-148-08; source 614; A: BAL-0254, BAL-0294; L: BAL-0254-V003; C: BAL-0254-V003, BAL-0254-V004, BAL-0294-V019
- DJR-148-09; source 614; A: BAL-0254, BAL-0294; C: BAL-0254-V003, BAL-0254-V004, BAL-0294-V019
- DJR-148-10; source 614; A: BAL-0254; C: BAL-0254-V003, BAL-0254-V004, BAL-0254-V006
- DJR-148-11; source 614; A: B3C-0076, BAL-0254; L: BAL-0254-V006; C: B3C-0076-V001, BAL-0254-V003, BAL-0254-V004
- DJR-148-12; source 614; A: B3C-0076, BAL-0218, BAL-0254; L: B3C-0076-V001; C: BAL-0218-V006, BAL-0254-V003, BAL-0254-V004, BAL-0254-V006
- DJR-148-13; source 614; A: B3C-0076, BAL-0218; L: BAL-0218-V006; C: B3C-0076-V001
- DJR-148-16; source 615; A: BAL-0268; C: BAL-0268-V001
- DJR-148-17; source 615; A: BAL-0268; C: BAL-0268-V001
- DJR-148-18; source 615; A: BAL-0268; L: BAL-0268-V001; C: BAL-0268-V001
- DJR-148-19; source 615; A: BAL-0268; C: BAL-0268-V001
- DJR-148-20; source 615; A: BAL-0268; C: BAL-0268-V001
- DJR-148-21; source 615; A: BAL-0268; C: BAL-0268-V001
- DJR-148-23; source 615–616; A: BAL-0236, BAL-0243; C: BAL-0236-V024, BAL-0243-V002
- DJR-148-24; source 616; A: BAL-0236, BAL-0243, BAL-0248; C: BAL-0236-V024, BAL-0243-V002, BAL-0248-V002
- DJR-148-25; source 616; A: BAL-0236, BAL-0243, BAL-0248; L: BAL-0236-V024, BAL-0243-V002, BAL-0248-V002; C: BAL-0236-V024; K: BAL-0236-V024
- DJR-148-26; source 616; A: BAL-0236, BAL-0243, BAL-0248; C: BAL-0236-V024, BAL-0243-V002, BAL-0248-V002
- DJR-148-27; source 616; A: BAL-0236, BAL-0243; C: BAL-0236-V024, BAL-0243-V002
- DJR-148-28; source 616; A: BAL-0236, BAL-0243; C: BAL-0236-V006, BAL-0236-V016, BAL-0236-V020, BAL-0243-V010
- DJR-148-29; source 616; A: BAL-0236, BAL-0243, BAL-0272; L: BAL-0236-V020; C: BAL-0236-V006, BAL-0236-V016, BAL-0236-V020, BAL-0243-V010, BAL-0272-V014; K: BAL-0236-V020
- DJR-148-30; source 616; A: BAL-0236, BAL-0243, BAL-0272; L: BAL-0236-V006, BAL-0236-V016, BAL-0243-V010, BAL-0272-V014; C: BAL-0236-V006, BAL-0236-V016, BAL-0236-V020, BAL-0272-V014; K: BAL-0236-V006, BAL-0236-V016, BAL-0272-V014
- DJR-148-31; source 616; A: BAL-0236, BAL-0243, BAL-0272; C: BAL-0236-V006, BAL-0236-V016, BAL-0236-V020, BAL-0243-V010, BAL-0272-V014
- DJR-148-32; source 616; A: BAL-0236, BAL-0243, BAL-0272; C: BAL-0236-V006, BAL-0236-V016, BAL-0236-V020, BAL-0243-V003, BAL-0243-V008, BAL-0243-V010, BAL-0272-V014
- DJR-148-33; source 616–617; A: BAL-0234, BAL-0236, BAL-0243, BAL-0272; L: BAL-0243-V003, BAL-0243-V008; C: BAL-0234-V006, BAL-0234-V043, BAL-0236-V006, BAL-0236-V016, BAL-0272-V014; K: BAL-0243-V008
- DJR-148-34; source 617; A: BAL-0234, BAL-0236, BAL-0243, BAL-0250, BAL-0272; C: BAL-0234-V006, BAL-0234-V043, BAL-0236-V006, BAL-0236-V016, BAL-0236-V022, BAL-0236-V023, BAL-0243-V003, BAL-0243-V008, BAL-0250-V011, BAL-0272-V014

- DJR-148-35; source 617; A: BAL-0234, BAL-0236, BAL-0250; L: BAL-0250-V011; C: BAL-0234-V006, BAL-0234-V043, BAL-0236-V006, BAL-0236-V016, BAL-0236-V022, BAL-0236-V023, BAL-0250-V011
- DJR-148-36; source 617; A: BAL-0234, BAL-0236, BAL-0250; L: BAL-0234-V043, BAL-0236-V022, BAL-0236-V023; C: BAL-0234-V006, BAL-0234-V043, BAL-0236-V022, BAL-0236-V023, BAL-0250-V011; K: BAL-0236-V022, BAL-0236-V023
- DJR-148-37; source 617; A: BAL-0234, BAL-0236, BAL-0250; C: BAL-0234-V006, BAL-0234-V043, BAL-0236-V022, BAL-0236-V023, BAL-0250-V011
- DJR-148-38; source 617; A: BAL-0234, BAL-0236, BAL-0250; C: BAL-0234-V006, BAL-0234-V043, BAL-0236-V022, BAL-0236-V023, BAL-0250-V011
- DJR-148-39; source 617; A: BAL-0212, BAL-0234, BAL-0236, BAL-0250; C: BAL-0212-V007, BAL-0234-V006, BAL-0234-V043, BAL-0236-V022, BAL-0236-V023, BAL-0250-V011
- DJR-148-40; source 617; A: BAL-0212, BAL-0234, BAL-0236, BAL-0250; L: BAL-0234-V006; C: BAL-0212-V007, BAL-0234-V006, BAL-0234-V043, BAL-0236-V022, BAL-0236-V023, BAL-0250-V011
- DJR-148-41; source 617–618; A: BAL-0212, BAL-0234, BAL-0236, BAL-0250; C: BAL-0212-V007, BAL-0234-V006, BAL-0234-V043, BAL-0236-V022, BAL-0236-V023, BAL-0250-V011
- DJR-148-42; source 618; A: BAL-0234, BAL-0236, BAL-0250; L: BAL-0250-V012; C: BAL-0234-V006, BAL-0234-V043, BAL-0250-V012
- DJR-148-43; source 618; A: BAL-0234, BAL-0236, BAL-0250; L: BAL-0250-V012; C: BAL-0234-V006, BAL-0234-V043, BAL-0250-V012
- DJR-148-44; source 618; A: BAL-0234, BAL-0236, BAL-0250; C: BAL-0234-V006, BAL-0234-V043, BAL-0250-V012
- DJR-148-45; source 618; A: BAL-0234, BAL-0236, BAL-0250; C: BAL-0234-V006, BAL-0234-V043, BAL-0250-V012
- DJR-148-46; source 618; A: BAL-0234, BAL-0236, BAL-0250, BAL-0251; C: BAL-0234-V006, BAL-0234-V043, BAL-0236-V004, BAL-0236-V005, BAL-0250-V012, BAL-0251-V001
- DJR-148-47; source 618; A: BAL-0204, BAL-0234, BAL-0236, BAL-0250, BAL-0251; L: BAL-0251-V001; C: BAL-0204-V015, BAL-0234-V006, BAL-0234-V043, BAL-0236-V004, BAL-0236-V005, BAL-0250-V012
- DJR-148-48; source 618; A: BAL-0204, BAL-0234, BAL-0236, BAL-0250, BAL-0251; C: BAL-0204-V015, BAL-0234-V006, BAL-0234-V043, BAL-0236-V004, BAL-0236-V005, BAL-0250-V012, BAL-0251-V001
- DJR-148-49; source 618; A: BAL-0204, BAL-0234, BAL-0236, BAL-0250; L: BAL-0236-V005; C: BAL-0204-V015, BAL-0234-V006, BAL-0234-V043, BAL-0236-V004, BAL-0236-V005; K: BAL-0236-V005
- DJR-148-50; source 618; A: BAL-0234, BAL-0236, BAL-0250; L: BAL-0236-V004; C: BAL-0234-V006, BAL-0234-V043, BAL-0236-V004, BAL-0236-V005
- DJR-148-51; source 618; A: BAL-0234, BAL-0236; C: BAL-0234-V006, BAL-0234-V043, BAL-0236-V004, BAL-0236-V005
- DJR-148-52; source 618; A: BAL-0234, BAL-0236; C: BAL-0234-V006, BAL-0234-V043, BAL-0236-V004, BAL-0236-V005
- DJR-149-01; source 619; A: BAL-0235, BAL-0236, BAL-0241, BAL-0259; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027, BAL-0236-V004, BAL-0236-V005, BAL-0236-V007, BAL-0241-V029, BAL-0259-V001
- DJR-149-02; source 619; A: BAL-0235, BAL-0236, BAL-0241, BAL-0256, BAL-0259; L: BAL-0241-V029; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027, BAL-0236-V004,

BAL-0236-V005, BAL-0236-V007, BAL-0241-V029, BAL-0256-V010, BAL-0259-V001; K: BAL-0241-V029

- DJR-149-03; source 619; A: BAL-0235, BAL-0236, BAL-0241, BAL-0256, BAL-0259; L: BAL-0236-V007, BAL-0256-V010; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027, BAL-0236-V004, BAL-0236-V005, BAL-0236-V007, BAL-0241-V029, BAL-0256-V010, BAL-0259-V001; K: BAL-0236-V007
- DJR-149-04; source 619; A: BAL-0235, BAL-0236, BAL-0241, BAL-0256, BAL-0259; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027, BAL-0236-V004, BAL-0236-V005, BAL-0236-V007, BAL-0241-V029, BAL-0256-V010, BAL-0259-V001
- DJR-149-05; source 619; A: BAL-0235, BAL-0241, BAL-0259; L: BAL-0259-V001; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027, BAL-0241-V029, BAL-0259-V001
- DJR-149-06; source 619; A: BAL-0235, BAL-0259; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027, BAL-0259-V001
- DJR-149-07; source 619; A: BAL-0235, BAL-0259; L: BAL-0235-V014; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027, BAL-0259-V001; K: BAL-0235-V014
- DJR-149-08; source 619; A: BAL-0235, BAL-0259; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027, BAL-0259-V001
- DJR-149-09; source 619; A: BAL-0235; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027
- DJR-149-10; source 619; A: BAL-0235; L: BAL-0235-V027; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027
- DJR-149-11; source 619; A: BAL-0235; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027
- DJR-149-12; source 619; A: BAL-0235; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027
- DJR-149-13; source 619; A: BAL-0235; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027
- DJR-149-14; source 619–620; A: BAL-0235; L: BAL-0235-V018; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027
- DJR-149-15; source 620; A: BAL-0235; C: BAL-0235-V014, BAL-0235-V018, BAL-0235-V027
- DJR-149-19; source 620; A: BAL-0243; C: BAL-0243-V012
- DJR-149-20; source 620; A: BAL-0243, BAL-0248; L: BAL-0248-V005; C: BAL-0243-V012
- DJR-149-21; source 620; A: BAL-0243, BAL-0248; L: BAL-0243-V012; C: BAL-0243-V001, BAL-0243-V005, BAL-0248-V005; K: BAL-0243-V012
- DJR-149-22; source 620; A: BAL-0243, BAL-0248; L: BAL-0243-V005; C: BAL-0243-V012, BAL-0248-V005; K: BAL-0243-V005
- DJR-149-23; source 620–621; A: BAL-0243, BAL-0248; C: BAL-0243-V005, BAL-0248-V002
- DJR-149-24; source 621; A: BAL-0243, BAL-0248; L: BAL-0248-V002; C: BAL-0243-V005
- DJR-149-25; source 621; A: BAL-0243; C: BAL-0243-V011
- DJR-149-26; source 621; A: BAL-0243, BAL-0271, BAL-0272; C: BAL-0243-V011, BAL-0271-V009, BAL-0272-V011
- DJR-149-27; source 621; A: BAL-0243, BAL-0271, BAL-0272; L: BAL-0243-V011, BAL-0272-V011; C: BAL-0243-V001, BAL-0243-V016, BAL-0243-V017, BAL-0271-V009, BAL-0272-V011; K: BAL-0243-V011
- DJR-149-28; source 621; A: BAL-0243, BAL-0271, BAL-0272; L: BAL-0243-V001, BAL-0243-V016, BAL-0243-V017, BAL-0271-V009; C: BAL-0243-V008, BAL-0243-V011, BAL-0271-V009, BAL-0272-V011; K: BAL-0243-V001, BAL-0243-V017

- DJR-149-29; source 621; A: BAL-0243, BAL-0271, BAL-0272; C: BAL-0243-V001, BAL-0243-V008, BAL-0243-V016, BAL-0243-V017, BAL-0271-V009, BAL-0272-V011
- DJR-149-30; source 621; A: BAL-0243, BAL-0271, BAL-0272; L: BAL-0243-V008; C: BAL-0243-V001, BAL-0243-V016, BAL-0243-V017, BAL-0271-V009, BAL-0272-V011
- DJR-149-31; source 621; A: BAL-0243, BAL-0271, BAL-0272; C: BAL-0243-V001, BAL-0243-V008, BAL-0243-V016, BAL-0243-V017, BAL-0271-V009, BAL-0272-V011
- DJR-149-32; source 621–622; A: BAL-0243, BAL-0271, BAL-0272; C: BAL-0243-V001, BAL-0243-V008, BAL-0243-V016, BAL-0243-V017, BAL-0271-V009, BAL-0272-V011
- DJR-149-33; source 622; A: BAL-0271, BAL-0272; C: BAL-0271-V009, BAL-0272-V011
- DJR-149-34; source 622; A: BAL-0271, BAL-0272; C: BAL-0271-V009, BAL-0272-V011
- DJR-149-35; source 622; A: BAL-0271, BAL-0272; C: BAL-0271-V009, BAL-0272-V011
- DJR-149-37; source 622; A: BAL-0253; C: BAL-0253-V008
- DJR-149-38; source 622; A: BAL-0253; C: BAL-0253-V008
- DJR-149-39; source 622; A: BAL-0253; L: BAL-0253-V008; C: BAL-0253-V008
- DJR-149-40; source 622; A: BAL-0253; C: BAL-0253-V008
- DJR-149-41; source 622; A: BAL-0253; C: BAL-0253-V008
- DJR-149-42; source 622–623; A: BAL-0253; C: BAL-0253-V008
- DJR-149-43; source 623; A: BAL-0236; C: BAL-0236-V002, BAL-0236-V014, BAL-0236-V019, BAL-0236-V025
- DJR-149-44; source 623; A: BAL-0236; C: BAL-0236-V002, BAL-0236-V014, BAL-0236-V019, BAL-0236-V025
- DJR-149-45; source 623; A: BAL-0212, BAL-0236, BAL-0259; L: BAL-0212-V007, BAL-0236-V014, BAL-0236-V019; C: BAL-0236-V002, BAL-0236-V014, BAL-0236-V019, BAL-0236-V025, BAL-0259-V015
- DJR-149-46; source 623; A: BAL-0236, BAL-0259; L: BAL-0259-V015; C: BAL-0236-V002, BAL-0236-V014, BAL-0236-V019, BAL-0236-V025, BAL-0259-V015
- DJR-149-47; source 623; A: BAL-0236, BAL-0259; C: BAL-0236-V002, BAL-0236-V014, BAL-0236-V019, BAL-0236-V025, BAL-0259-V015
- DJR-149-48; source 623; A: BAL-0236, BAL-0289, BAL-0291; L: BAL-0236-V025; C: BAL-0236-V002, BAL-0236-V014, BAL-0236-V019, BAL-0236-V025, BAL-0289-V013, BAL-0291-V003; K: BAL-0236-V025
- DJR-149-49; source 623; A: BAL-0236, BAL-0289, BAL-0291; C: BAL-0236-V002, BAL-0236-V014, BAL-0236-V019, BAL-0236-V025, BAL-0289-V013, BAL-0291-V003
- DJR-149-50; source 623–624; A: BAL-0236, BAL-0289, BAL-0291; L: BAL-0236-V002, BAL-0289-V013, BAL-0291-V003; C: BAL-0236-V002, BAL-0289-V013, BAL-0291-V003; K: BAL-0236-V002, BAL-0289-V013
- DJR-149-51; source 624; A: BAL-0236, BAL-0289, BAL-0291; C: BAL-0236-V002, BAL-0289-V013, BAL-0291-V003
- DJR-149-52; source 624; A: BAL-0236, BAL-0289, BAL-0291; L: BAL-0291-V003; C: BAL-0236-V002, BAL-0289-V013, BAL-0291-V003
- DJR-149-53; source 624; A: BAL-0236, BAL-0289, BAL-0291; C: BAL-0236-V002, BAL-0289-V013, BAL-0291-V003
- DJR-150-01; source 624; A: BAL-0234, BAL-0289, BAL-0291; C: BAL-0289-V013, BAL-0291-V003
- DJR-150-02; source 624; A: BAL-0234, BAL-0289, BAL-0291; C: BAL-0289-V013, BAL-0291-V003
- DJR-150-03; source 624; A: BAL-0234, BAL-0289; C: BAL-0289-V013
- DJR-150-04; source 624; A: BAL-0234
- DJR-150-05; source 624; A: BAL-0234
- DJR-150-06; source 624–625; A: BAL-0234
- DJR-150-07; source 625; A: BAL-0234

- DJR-150-08; source 625; A: BAL-0234
- DJR-150-09; source 625; A: BAL-0234
- DJR-150-10; source 625; A: BAL-0234
- DJR-150-11; source 625; A: BAL-0234
- DJR-150-12; source 625; A: BAL-0234
- DJR-150-13; source 625; A: BAL-0234
- DJR-150-14; source 625; A: BAL-0234
- DJR-150-15; source 625; A: BAL-0234
- DJR-150-16; source 625; A: BAL-0234, BAL-0236; C: BAL-0234-V005, BAL-0234-V047, BAL-0236-V013
- DJR-150-17; source 625; A: BAL-0234, BAL-0236; C: BAL-0234-V005, BAL-0234-V047, BAL-0236-V013
- DJR-150-18; source 625–626; A: BAL-0234, BAL-0236; L: BAL-0234-V047, BAL-0236-V013; C: BAL-0234-V005, BAL-0234-V047, BAL-0236-V013; K: BAL-0234-V047, BAL-0236-V013
- DJR-150-19; source 626; A: BAL-0234, BAL-0236; L: BAL-0234-V005; C: BAL-0234-V005, BAL-0234-V047, BAL-0236-V013; K: BAL-0234-V005
- DJR-150-20; source 626; A: BAL-0234; C: BAL-0234-V005, BAL-0234-V047
- DJR-150-21; source 626; A: BAL-0234; C: BAL-0234-V005, BAL-0234-V047
- DJR-150-22; source 626; A: BAL-0234; C: BAL-0234-V005, BAL-0234-V047
- DJR-150-23; source 626; A: BAL-0234; C: BAL-0234-V005, BAL-0234-V047
- DJR-150-24; source 626; A: BAL-0234; C: BAL-0234-V005, BAL-0234-V047
- DJR-150-25; source 626; A: BAL-0234
- DJR-150-26; source 626; A: BAL-0234
- DJR-150-27; source 626; A: BAL-0234, BAL-0259; C: BAL-0259-V014
- DJR-150-28; source 626; A: BAL-0234, BAL-0259; C: BAL-0259-V014
- DJR-150-29; source 626–627; A: BAL-0234, BAL-0259; L: BAL-0259-V014; C: BAL-0259-V014
- DJR-150-30; source 627; A: BAL-0234, BAL-0238, BAL-0259, BAL-0292; C: BAL-0238-V008, BAL-0259-V014, BAL-0292-V002
- DJR-150-31; source 627; A: BAL-0234, BAL-0238, BAL-0259, BAL-0292; L: BAL-0238-V008; C: BAL-0259-V014, BAL-0292-V002; K: BAL-0238-V008
- DJR-150-32; source 627; A: BAL-0202, BAL-0234, BAL-0238, BAL-0243, BAL-0292; C: BAL-0202-V020, BAL-0238-V008, BAL-0243-V015, BAL-0292-V002
- DJR-150-33; source 627; A: BAL-0202, BAL-0234, BAL-0243, BAL-0292; L: BAL-0243-V015; C: BAL-0202-V020, BAL-0243-V015, BAL-0292-V002
- DJR-150-34; source 627; A: BAL-0202, BAL-0235, BAL-0243, BAL-0292; L: BAL-0235-V009, BAL-0292-V002; C: BAL-0202-V020, BAL-0235-V009, BAL-0243-V015, BAL-0292-V002; K: BAL-0235-V009
- DJR-150-35; source 627; A: BAL-0202, BAL-0235, BAL-0243, BAL-0292; C: BAL-0202-V020, BAL-0235-V009, BAL-0243-V015, BAL-0292-V002
- DJR-150-36; source 627; A: BAL-0202, BAL-0243, BAL-0292; C: BAL-0202-V020, BAL-0243-V015, BAL-0292-V002
- DJR-150-37; source 628; A: BAL-0202, BAL-0292; C: BAL-0202-V020, BAL-0292-V002
- DJR-150-38; source 628; A: BAL-0202, BAL-0292; C: BAL-0202-V020, BAL-0292-V002
- DJR-150-39; source 628; A: BAL-0202, BAL-0292; C: BAL-0202-V020, BAL-0292-V002
- DJR-150-40; source 628; A: BAL-0202, BAL-0292; C: BAL-0202-V020, BAL-0292-V002
- DJR-150-41; source 628; A: BAL-0202; L: BAL-0202-V020; C: BAL-0202-V020; K: BAL-0202-V020
- DJR-150-42; source 628; A: BAL-0202; C: BAL-0202-V020
- DJR-150-43; source 628; A: BAL-0202; C: BAL-0202-V020

- DJR-150-44; source 628; A: BAL-0202; C: BAL-0202-V020
- DJR-150-45; source 628; A: BAL-0202; C: BAL-0202-V020
- DJR-150-46; source 628; A: BAL-0242; C: BAL-0242-V047
- DJR-150-47; source 628; A: BAL-0242; C: BAL-0242-V047
- DJR-150-48; source 628; A: BAL-0242; L: BAL-0242-V047; C: BAL-0242-V047
- DJR-150-49; source 628; A: BAL-0242, BAL-0254; C: BAL-0242-V047, BAL-0254-V003
- DJR-150-50; source 628; A: BAL-0242, BAL-0254; L: BAL-0254-V003; C: BAL-0242-V047, BAL-0254-V003
- DJR-150-51; source 629; A: BAL-0242, BAL-0254; C: BAL-0242-V047, BAL-0254-V003
- DJR-150-52; source 629; A: BAL-0242, BAL-0254; C: BAL-0242-V047, BAL-0254-V003
- DJR-150-53; source 629; A: BAL-0212, BAL-0241, BAL-0242; L: BAL-0241-V029; C: BAL-0212-V007, BAL-0241-V029, BAL-0242-V047; K: BAL-0241-V029
- DJR-150-54; source 629; A: BAL-0212, BAL-0230, BAL-0241, BAL-0242; L: BAL-0212-V007; C: BAL-0230-V008, BAL-0241-V029, BAL-0242-V047; K: BAL-0212-V007
- DJR-150-55; source 629; A: BAL-0212, BAL-0230, BAL-0241, BAL-0242; L: BAL-0230-V008; C: BAL-0212-V007, BAL-0230-V008, BAL-0241-V029, BAL-0242-V047
- DJR-150-56; source 629; A: BAL-0230; C: BAL-0230-V008
- DJR-150-59; source 629; A: BAL-0241; C: BAL-0241-V029
- DJR-150-60; source 629–630; A: BAL-0212, BAL-0225, BAL-0233, BAL-0239, BAL-0241; L: BAL-0212-V001, BAL-0241-V029; C: BAL-0225-V015, BAL-0233-V003, BAL-0239-V002, BAL-0241-V029; K: BAL-0241-V029
- DJR-150-61; source 630; A: BAL-0225, BAL-0233, BAL-0239, BAL-0241; L: BAL-0225-V015, BAL-0233-V003, BAL-0239-V002; C: BAL-0241-V029
- DJR-150-62; source 630; A: BAL-0225, BAL-0233, BAL-0239; C: BAL-0225-V015, BAL-0233-V003, BAL-0239-V002
- DJR-151-01; source 630; A: BAL-0234, BAL-0236, BAL-0243; C: BAL-0234-V043, BAL-0236-V010, BAL-0236-V017, BAL-0243-V002
- DJR-151-02; source 630; A: BAL-0234, BAL-0236, BAL-0241, BAL-0243; L: BAL-0243-V002; C: BAL-0234-V043, BAL-0236-V010, BAL-0236-V017, BAL-0241-V030
- DJR-151-03; source 630; A: BAL-0234, BAL-0236, BAL-0241, BAL-0243; L: BAL-0236-V017, BAL-0241-V030; C: BAL-0234-V043, BAL-0236-V010, BAL-0236-V017, BAL-0241-V030, BAL-0243-V002; K: BAL-0236-V017, BAL-0241-V030
- DJR-151-04; source 630–631; A: BAL-0234, BAL-0236, BAL-0241, BAL-0243, BAL-0294, BAL-0296; C: BAL-0234-V043, BAL-0236-V010, BAL-0236-V017, BAL-0241-V030, BAL-0243-V002, BAL-0294-V009, BAL-0296-V029
- DJR-151-05; source 631; A: BAL-0234, BAL-0236, BAL-0253, BAL-0294, BAL-0296; C: BAL-0234-V043, BAL-0236-V010, BAL-0236-V017, BAL-0253-V009, BAL-0294-V009, BAL-0296-V029
- DJR-151-06; source 631; A: BAL-0234, BAL-0236, BAL-0253, BAL-0294, BAL-0296; L: BAL-0253-V009, BAL-0294-V009, BAL-0296-V029; C: BAL-0234-V043, BAL-0236-V010, BAL-0253-V009, BAL-0294-V009, BAL-0296-V029; K: BAL-0296-V029
- DJR-151-07; source 631; A: BAL-0234, BAL-0236, BAL-0253, BAL-0294, BAL-0296; C: BAL-0234-V043, BAL-0236-V010, BAL-0253-V009, BAL-0294-V009, BAL-0296-V029
- DJR-151-08; source 631; A: BAL-0234, BAL-0236, BAL-0294, BAL-0296; C: BAL-0234-V043, BAL-0236-V010, BAL-0294-V009, BAL-0296-V029
- DJR-151-09; source 631; A: BAL-0234, BAL-0235, BAL-0236, BAL-0294, BAL-0296; C: BAL-0234-V043, BAL-0234-V045, BAL-0235-V003, BAL-0236-V010, BAL-0294-V009, BAL-0296-V029
- DJR-151-10; source 631; A: BAL-0234, BAL-0235, BAL-0236, BAL-0294, BAL-0296; L: BAL-0236-V010; C: BAL-0234-V043, BAL-0234-V045, BAL-0235-V003, BAL-0236-V010, BAL-0294-V009, BAL-0296-V029; K: BAL-0236-V010

- DJR-151-11; source 631–632; A: BAL-0234, BAL-0235, BAL-0236, BAL-0294, BAL-0296; L: BAL-0234-V043, BAL-0234-V045, BAL-0235-V003; C: BAL-0234-V043, BAL-0234-V045, BAL-0235-V003, BAL-0236-V010, BAL-0294-V009, BAL-0296-V029; K: BAL-0234-V043, BAL-0234-V045, BAL-0235-V003
- DJR-151-12; source 632; A: BAL-0234, BAL-0235, BAL-0236, BAL-0294, BAL-0296; C: BAL-0234-V043, BAL-0234-V045, BAL-0235-V003, BAL-0236-V010, BAL-0294-V009, BAL-0296-V029
- DJR-151-13; source 632; A: BAL-0234, BAL-0236; C: BAL-0234-V043, BAL-0234-V045, BAL-0236-V010
- DJR-151-14; source 632; A: BAL-0234, BAL-0236; C: BAL-0234-V043, BAL-0234-V045, BAL-0236-V010
- DJR-151-15; source 632; A: BAL-0234, BAL-0236; C: BAL-0234-V043, BAL-0234-V045, BAL-0236-V010
- DJR-151-16; source 632; A: BAL-0234, BAL-0236; C: BAL-0234-V043, BAL-0234-V045, BAL-0236-V010
- DJR-151-32; source 634; A: BAL-0283; C: BAL-0283-V003
- DJR-151-33; source 634; A: BAL-0283; C: BAL-0283-V003
- DJR-151-34; source 634; A: BAL-0230, BAL-0283; L: BAL-0283-V003; C: BAL-0230-V006, BAL-0230-V015, BAL-0283-V003; K: BAL-0283-V003
- DJR-151-35; source 634; A: BAL-0203, BAL-0230, BAL-0242, BAL-0283; L: BAL-0230-V006; C: BAL-0203-V016, BAL-0230-V006, BAL-0230-V015, BAL-0242-V042, BAL-0283-V003
- DJR-151-36; source 634; A: BAL-0203, BAL-0230, BAL-0242, BAL-0283; L: BAL-0203-V016, BAL-0230-V015, BAL-0242-V042; C: BAL-0203-V016, BAL-0230-V006, BAL-0230-V015, BAL-0242-V042, BAL-0283-V003; K: BAL-0203-V016, BAL-0230-V015
- DJR-151-37; source 634; A: BAL-0203, BAL-0230, BAL-0234, BAL-0242; L: BAL-0234-V032; C: BAL-0203-V016, BAL-0230-V006, BAL-0230-V015, BAL-0234-V032, BAL-0234-V037, BAL-0242-V042
- DJR-151-38; source 634–635; A: BAL-0225, BAL-0234; L: BAL-0234-V037; C: BAL-0225-V006, BAL-0225-V023, BAL-0234-V032, BAL-0234-V037
- DJR-151-39; source 635; A: BAL-0225, BAL-0234; L: BAL-0225-V023; C: BAL-0225-V006, BAL-0234-V032, BAL-0234-V037
- DJR-151-40; source 635; A: BAL-0225; L: BAL-0225-V006; C: BAL-0225-V023
- DJR-151-41; source 635; A: BAL-0202, BAL-0225; C: BAL-0202-V017, BAL-0225-V006, BAL-0225-V023
- DJR-151-42; source 635; A: BAL-0202, BAL-0245; C: BAL-0202-V017, BAL-0245-V008
- DJR-151-43; source 635; A: BAL-0202, BAL-0245; L: BAL-0202-V017, BAL-0245-V008; C: BAL-0202-V017; K: BAL-0202-V017
- DJR-151-44; source 635; A: BAL-0200, BAL-0202, BAL-0245; C: BAL-0200-V016, BAL-0200-V022, BAL-0202-V017, BAL-0245-V008
- DJR-151-45; source 635; A: BAL-0200, BAL-0202; L: BAL-0200-V016, BAL-0200-V022; C: BAL-0202-V017; K: BAL-0200-V022
- DJR-152-01; source 635–636; A: BAL-0200, BAL-0290; C: BAL-0200-V016, BAL-0200-V022, BAL-0290-V015
- DJR-152-02; source 636; A: BAL-0234, BAL-0290; L: BAL-0290-V015; C: BAL-0234-V001, BAL-0290-V015; K: BAL-0290-V015
- DJR-152-03; source 636; A: BAL-0234, BAL-0290; L: BAL-0234-V001; C: BAL-0234-V001, BAL-0290-V015
- DJR-152-04; source 636; A: BAL-0234, BAL-0290; C: BAL-0234-V001, BAL-0290-V015
- DJR-152-05; source 636; A: BAL-0290; C: BAL-0290-V015
- DJR-152-08; source 637; A: BAL-0203, BAL-0204; C: BAL-0203-V016, BAL-0204-V016

- DJR-152-09; source 637; A: BAL-0203, BAL-0204; L: BAL-0204-V016; C: BAL-0203-V016, BAL-0204-V016
- DJR-152-10; source 637; A: BAL-0200, BAL-0204; C: BAL-0200-V017, BAL-0204-V016
- DJR-152-11; source 637; A: BAL-0200, BAL-0229; L: BAL-0200-V017; C: BAL-0229-V008, BAL-0229-V009
- DJR-152-12; source 637; A: BAL-0200, BAL-0229; L: BAL-0229-V008, BAL-0229-V009; C: BAL-0200-V017, BAL-0200-V023; K: BAL-0229-V008, BAL-0229-V009
- DJR-152-13; source 637; A: BAL-0200, BAL-0229, BAL-0271; L: BAL-0200-V023; C: BAL-0229-V008, BAL-0229-V009, BAL-0271-V004
- DJR-152-14; source 637; A: BAL-0200, BAL-0271; C: BAL-0200-V023, BAL-0271-V004
- DJR-152-15; source 637–638; A: BAL-0200, BAL-0271; L: BAL-0271-V004; C: BAL-0200-V023, BAL-0271-V004
- DJR-152-18; source 638; A: BAL-0278; C: BAL-0278-V011
- DJR-152-19; source 638; A: BAL-0278; C: BAL-0278-V011
- DJR-152-20; source 638; A: BAL-0241, BAL-0278; L: BAL-0278-V011; C: BAL-0241-V032, BAL-0278-V011
- DJR-152-21; source 638; A: BAL-0241, BAL-0278; L: BAL-0241-V032; C: BAL-0241-V032, BAL-0278-V011
- DJR-152-22; source 638–639; A: BAL-0241; C: BAL-0241-V032
- DJR-152-24; source 639; A: BAL-0259; C: BAL-0259-V004
- DJR-152-25; source 639; A: BAL-0252, BAL-0259, BAL-0296; L: BAL-0259-V004; C: BAL-0252-V001, BAL-0259-V004, BAL-0296-V021
- DJR-152-26; source 639; A: BAL-0252, BAL-0259, BAL-0296; L: BAL-0252-V001; C: BAL-0252-V001, BAL-0259-V004, BAL-0296-V021
- DJR-152-27; source 639; A: BAL-0252, BAL-0296; C: BAL-0252-V001, BAL-0296-V021
- DJR-152-28; source 639; A: BAL-0296; L: BAL-0296-V021; C: BAL-0296-V021
- DJR-152-29; source 639–640; A: BAL-0296; C: BAL-0296-V021
- DJR-152-30; source 640; A: BAL-0225; C: BAL-0225-V024
- DJR-152-31; source 640; A: BAL-0225; L: BAL-0225-V024
- DJR-152-32; source 640; A: BAL-0225; C: BAL-0225-V024
- DJR-153-02; source 641; A: BAL-0235; C: BAL-0235-V017
- DJR-153-03; source 641; A: BAL-0235; L: BAL-0235-V017; C: BAL-0235-V017; K: BAL-0235-V017
- DJR-153-04; source 641; A: BAL-0235; C: BAL-0235-V017
- DJR-153-17; source 642–643; A: BAL-0249; C: BAL-0249-V011
- DJR-153-18; source 643; A: BAL-0249; L: BAL-0249-V011
- DJR-153-19; source 643; A: BAL-0249; C: BAL-0249-V011
- DJR-153-35; source 645; A: BAL-0291; C: BAL-0291-V003
- DJR-153-36; source 645; A: BAL-0291; C: BAL-0291-V003
- DJR-153-37; source 645; A: BAL-0291; C: BAL-0291-V003
- DJR-153-38; source 645; A: BAL-0272, BAL-0291; L: BAL-0291-V003; C: BAL-0272-V001, BAL-0272-V005, BAL-0291-V003, BAL-0291-V005, BAL-0291-V007, BAL-0291-V008, BAL-0291-V011
- DJR-153-39; source 645; A: BAL-0272, BAL-0291; L: BAL-0291-V011; C: BAL-0272-V001, BAL-0272-V005, BAL-0291-V003, BAL-0291-V005, BAL-0291-V007, BAL-0291-V008, BAL-0291-V011
- DJR-153-40; source 645; A: BAL-0272, BAL-0290, BAL-0291; L: BAL-0272-V005, BAL-0291-V007; C: BAL-0272-V001, BAL-0272-V005, BAL-0290-V001, BAL-0291-V003, BAL-0291-V005, BAL-0291-V007, BAL-0291-V008, BAL-0291-V011

- DJR-153-41; source 645; A: BAL-0272, BAL-0290, BAL-0291; C: BAL-0272-V001, BAL-0272-V005, BAL-0290-V001, BAL-0291-V003, BAL-0291-V005, BAL-0291-V007, BAL-0291-V008, BAL-0291-V011
- DJR-153-42; source 645; A: BAL-0272, BAL-0290, BAL-0291; L: BAL-0290-V001, BAL-0291-V008; C: BAL-0272-V001, BAL-0272-V005, BAL-0290-V001, BAL-0291-V003, BAL-0291-V005, BAL-0291-V007, BAL-0291-V008, BAL-0291-V011
- DJR-154-01; source 645–646; A: BAL-0272, BAL-0290, BAL-0291; L: BAL-0272-V001, BAL-0291-V005; C: BAL-0272-V001, BAL-0272-V005, BAL-0290-V001, BAL-0291-V003, BAL-0291-V005, BAL-0291-V007, BAL-0291-V008, BAL-0291-V011; K: BAL-0291-V005
- DJR-154-02; source 646; A: BAL-0272, BAL-0290, BAL-0291; C: BAL-0272-V001, BAL-0272-V005, BAL-0290-V001, BAL-0291-V003, BAL-0291-V005, BAL-0291-V007, BAL-0291-V008, BAL-0291-V011
- DJR-154-03; source 646; A: BAL-0290, BAL-0291; C: BAL-0290-V001, BAL-0291-V003, BAL-0291-V005, BAL-0291-V007, BAL-0291-V008, BAL-0291-V011
- DJR-154-04; source 646; A: BAL-0290, BAL-0291; C: BAL-0290-V001, BAL-0291-V003, BAL-0291-V005, BAL-0291-V007, BAL-0291-V008, BAL-0291-V011
- DJR-154-05; source 646; A: BAL-0291; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-06; source 646; A: BAL-0291; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-07; source 646; A: BAL-0291; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-08; source 646; A: BAL-0291; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-09; source 646; A: BAL-0291; L: BAL-0291-V005; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-10; source 646; A: BAL-0291; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-11; source 646–647; A: BAL-0291; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-12; source 647; A: BAL-0291; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-13; source 647; A: BAL-0291; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-14; source 647; A: BAL-0291; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-15; source 647; A: BAL-0291; L: BAL-0291-V008; C: BAL-0291-V003, BAL-0291-V005, BAL-0291-V008
- DJR-154-16; source 647; A: BAL-0291; L: BAL-0291-V003; C: BAL-0291-V003, BAL-0291-V008
- DJR-154-17; source 647; A: BAL-0291; C: BAL-0291-V003, BAL-0291-V008
- DJR-154-18; source 647; A: BAL-0291; C: BAL-0291-V003
- DJR-154-19; source 647–648; A: BAL-0291; C: BAL-0291-V003
- DJR-154-20; source 648; A: BAL-0291; C: BAL-0291-V003
- DJR-154-21; source 648; A: BAL-0291; L: BAL-0291-V003; C: BAL-0291-V003
- DJR-154-22; source 648; A: BAL-0291; C: BAL-0291-V003
- DJR-154-23; source 648; A: BAL-0291; C: BAL-0291-V003
- DJR-154-38; source 650; A: BAL-0281; C: BAL-0281-V012
- DJR-154-39; source 650; A: BAL-0281; L: BAL-0281-V012; C: BAL-0281-V012
- DJR-154-40; source 650; A: BAL-0281; C: BAL-0281-V012
- DJR-155-01; source 650; A: BAL-0274; C: BAL-0274-V007

- DJR-155-02; source 650–651; A: BAL-0274; L: BAL-0274-V007; C: BAL-0274-V007
- DJR-155-03; source 651; A: BAL-0274; C: BAL-0274-V007
- DJR-155-12; source 651; A: BAL-0293; C: BAL-0293-V014
- DJR-155-13; source 651; A: BAL-0293; C: BAL-0293-V014
- DJR-155-14; source 651–652; A: BAL-0293; L: BAL-0293-V014; C: BAL-0293-V014
- DJR-155-15; source 652; A: BAL-0293; C: BAL-0293-V014
- DJR-155-16; source 652; A: BAL-0293; C: BAL-0293-V014
- DJR-155-20; source 652; A: BAL-0249; C: BAL-0249-V012
- DJR-155-21; source 652; A: BAL-0249; L: BAL-0249-V012
- DJR-155-22; source 652; A: BAL-0249; C: BAL-0249-V012
- DJR-155-25; source 652; A: BAL-0285; C: BAL-0285-V015
- DJR-155-26; source 652–653; A: BAL-0285; L: BAL-0285-V015; C: BAL-0285-V015; K: BAL-0285-V015
- DJR-155-27; source 653; A: BAL-0285; C: BAL-0285-V015
- DJR-155-28; source 653; A: BAL-0285; L: BAL-0285-V015; C: BAL-0285-V015; K: BAL-0285-V015
- DJR-155-29; source 653; A: BAL-0285; C: BAL-0285-V015
- DJR-155-33; source 653; A: BAL-0270; C: BAL-0270-V001
- DJR-155-34; source 653; A: BAL-0270; C: BAL-0270-V001
- DJR-155-35; source 653–654; A: BAL-0270; L: BAL-0270-V001; C: BAL-0270-V001
- DJR-155-36; source 654; A: BAL-0270; C: BAL-0270-V001
- DJR-155-37; source 654; A: BAL-0270; C: BAL-0270-V001
- DJR-155-38; source 654; A: BAL-0270; C: BAL-0270-V001
- DJR-155-39; source 654; A: BAL-0280; C: BAL-0280-V015
- DJR-155-40; source 654; A: BAL-0280; C: BAL-0280-V015
- DJR-155-41; source 654; A: BAL-0251, BAL-0280; C: BAL-0251-V001, BAL-0280-V015
- DJR-155-42; source 654; A: BAL-0244, BAL-0251, BAL-0280; L: BAL-0251-V001, BAL-0280-V015; C: BAL-0244-V001, BAL-0280-V015
- DJR-155-43; source 654; A: BAL-0244, BAL-0251, BAL-0280; L: BAL-0244-V001; C: BAL-0251-V001, BAL-0280-V015
- DJR-155-44; source 654–655; A: BAL-0244, BAL-0276, BAL-0280; C: BAL-0244-V001, BAL-0276-V001, BAL-0280-V015
- DJR-155-45; source 655; A: BAL-0276; L: BAL-0276-V001; C: BAL-0276-V001
- DJR-155-46; source 655; A: BAL-0276; C: BAL-0276-V001
- DJR-156-01; source 655; A: BAL-0231, BAL-0235, BAL-0258; C: BAL-0231-V019, BAL-0235-V012, BAL-0235-V013, BAL-0235-V016, BAL-0235-V027, BAL-0258-V019
- DJR-156-02; source 655; A: BAL-0231, BAL-0235, BAL-0258; L: BAL-0235-V012, BAL-0235-V013, BAL-0235-V016, BAL-0235-V027, BAL-0258-V019; C: BAL-0231-V019, BAL-0235-V012, BAL-0235-V013, BAL-0235-V016, BAL-0235-V027, BAL-0258-V019; K: BAL-0235-V013, BAL-0235-V016
- DJR-156-03; source 655; A: BAL-0231, BAL-0235, BAL-0258; C: BAL-0231-V019, BAL-0235-V012, BAL-0235-V013, BAL-0235-V016, BAL-0235-V027, BAL-0258-V019
- DJR-156-04; source 655; A: BAL-0231, BAL-0235; C: BAL-0231-V019, BAL-0235-V012, BAL-0235-V013, BAL-0235-V016, BAL-0235-V027
- DJR-156-05; source 655; A: BAL-0231, BAL-0235; C: BAL-0231-V019, BAL-0235-V012, BAL-0235-V013, BAL-0235-V016, BAL-0235-V027
- DJR-156-06; source 655–656; A: BAL-0231, BAL-0235; C: BAL-0231-V019, BAL-0235-V012, BAL-0235-V013, BAL-0235-V016, BAL-0235-V027
- DJR-156-07; source 656; A: BAL-0231, BAL-0235; L: BAL-0231-V019; C: BAL-0235-V012, BAL-0235-V013, BAL-0235-V016, BAL-0235-V027; K: BAL-0231-V019

- DJR-156-08; source 656; A: BAL-0231, BAL-0235; C: BAL-0231-V019, BAL-0235-V012, BAL-0235-V013, BAL-0235-V016, BAL-0235-V027
- DJR-156-29; source 658; A: BAL-0263; C: BAL-0263-V004
- DJR-156-30; source 658–651 [659]; A: BAL-0263; C: BAL-0263-V004
- DJR-156-31; source 651 [659]; A: BAL-0263; L: BAL-0263-V004; C: BAL-0263-V004
- DJR-156-32; source 651 [659]; A: BAL-0263; C: BAL-0263-V004
- DJR-156-33; source 651 [659]; A: BAL-0263, BAL-0296; C: BAL-0263-V004, BAL-0296-V001, BAL-0296-V021
- DJR-156-34; source 651 [659]; A: BAL-0296; C: BAL-0296-V001, BAL-0296-V021
- DJR-156-35; source 651 [659]; A: BAL-0272, BAL-0296; L: BAL-0296-V021; C: BAL-0272-V012, BAL-0296-V001, BAL-0296-V021
- DJR-156-36; source 651 [659]; A: BAL-0272, BAL-0296; L: BAL-0272-V012; C: BAL-0272-V012, BAL-0296-V001, BAL-0296-V021
- DJR-156-37; source 651 [659]; A: BAL-0272, BAL-0296; C: BAL-0272-V012, BAL-0296-V001, BAL-0296-V021
- DJR-156-38; source 651 [659]; A: BAL-0296; C: BAL-0296-V001, BAL-0296-V021
- DJR-157-01; source 660; A: BAL-0246, BAL-0296; C: BAL-0246-V018, BAL-0296-V001, BAL-0296-V021
- DJR-157-02; source 660; A: BAL-0246, BAL-0296; C: BAL-0246-V018, BAL-0296-V001, BAL-0296-V021
- DJR-157-03; source 660; A: BAL-0240, BAL-0246, BAL-0296; C: BAL-0240-V012, BAL-0246-V018, BAL-0296-V001, BAL-0296-V021
- DJR-157-04; source 660; A: BAL-0240, BAL-0246, BAL-0296; L: BAL-0240-V012; C: BAL-0246-V018, BAL-0296-V001, BAL-0296-V021; K: BAL-0240-V012
- DJR-157-05; source 660; A: BAL-0240, BAL-0246, BAL-0296; L: BAL-0296-V001; C: BAL-0240-V012, BAL-0246-V018, BAL-0296-V001, BAL-0296-V021
- DJR-157-06; source 660; A: BAL-0240, BAL-0246, BAL-0296; L: BAL-0246-V018; C: BAL-0240-V012, BAL-0246-V018, BAL-0296-V001, BAL-0296-V021
- DJR-157-07; source 660; A: BAL-0237, BAL-0246, BAL-0296; L: BAL-0246-V018; C: BAL-0237-V003, BAL-0246-V018, BAL-0296-V001, BAL-0296-V021
- DJR-157-08; source 660–661; A: BAL-0237; L: BAL-0237-V003
- DJR-157-09; source 661; A: BAL-0237; C: BAL-0237-V003
- DJR-157-38; source 664; A: BAL-0241, BAL-0296; C: BAL-0241-V033, BAL-0296-V031
- DJR-157-39; source 664; A: BAL-0241, BAL-0296; L: BAL-0241-V033, BAL-0296-V031; C: BAL-0241-V033, BAL-0296-V031
- DJR-157-40; source 664; A: BAL-0241, BAL-0296; C: BAL-0241-V033, BAL-0296-V031
- DJR-158-04; source 665; A: BAL-0283, BAL-0290; C: BAL-0283-V008, BAL-0290-V001
- DJR-158-05; source 665; A: BAL-0283, BAL-0290; C: BAL-0283-V008, BAL-0290-V001
- DJR-158-06; source 665; A: BAL-0283, BAL-0290; L: BAL-0283-V008, BAL-0290-V001; C: BAL-0283-V008, BAL-0290-V001; K: BAL-0283-V008
- DJR-158-07; source 665; A: BAL-0283, BAL-0290; C: BAL-0283-V008, BAL-0290-V001
- DJR-158-08; source 665–666; A: BAL-0283, BAL-0290; C: BAL-0283-V008, BAL-0290-V001
- DJR-158-11; source 666; A: BAL-0214, BAL-0215; C: BAL-0214-V006, BAL-0215-V014
- DJR-158-12; source 666; A: BAL-0214, BAL-0215; L: BAL-0214-V006; C: BAL-0215-V014; K: BAL-0214-V006
- DJR-158-13; source 666; A: BAL-0214, BAL-0215; C: BAL-0214-V006, BAL-0215-V014
- DJR-158-14; source 666; A: BAL-0214, BAL-0215; L: BAL-0215-V014; C: BAL-0214-V006; K: BAL-0215-V014
- DJR-158-16; source 666–667; A: BAL-0231; C: BAL-0231-V004
- DJR-158-17; source 667; A: BAL-0231; L: BAL-0231-V004; K: BAL-0231-V004

- DJR-158-18; source 667; A: BAL-0231; C: BAL-0231-V004
- DJR-158-25; source 667–668; A: BAL-0230; C: BAL-0230-V026
- DJR-158-26; source 668; A: BAL-0230; L: BAL-0230-V026; C: BAL-0230-V026
- DJR-158-27; source 668; A: BAL-0230; C: BAL-0230-V026
- DJR-158-35; source 669; A: BAL-0234; C: BAL-0234-V017
- DJR-158-36; source 669; A: BAL-0234; L: BAL-0234-V017; C: BAL-0234-V017; K: BAL-0234-V017
- DJR-158-37; source 669; A: BAL-0234; C: BAL-0234-V017
- DJR-158-38; source 669; A: BAL-0293; C: BAL-0293-V001
- DJR-158-39; source 669; A: BAL-0293; C: BAL-0293-V001
- DJR-158-40; source 669; A: BAL-0293; L: BAL-0293-V001; C: BAL-0293-V001
- DJR-158-41; source 669; A: BAL-0293; C: BAL-0293-V001
- DJR-158-42; source 669; A: BAL-0293; C: BAL-0293-V001
- DJR-159-08; source 670; A: BAL-0294; C: BAL-0294-V033
- DJR-159-09; source 670; A: BAL-0269, BAL-0294; C: BAL-0269-V003, BAL-0294-V033
- DJR-159-10; source 670; A: BAL-0269, BAL-0294; L: BAL-0269-V003, BAL-0294-V033; C: BAL-0269-V003, BAL-0294-V033
- DJR-159-11; source 670; A: BAL-0269, BAL-0294; C: BAL-0269-V003, BAL-0294-V033
- DJR-159-12; source 670–671; A: BAL-0294; C: BAL-0294-V033
- DJR-159-20; source 671; A: BAL-0285; C: BAL-0285-V016
- DJR-159-21; source 671–672; A: BAL-0285; L: BAL-0285-V016; C: BAL-0285-V016; K: BAL-0285-V016
- DJR-159-22; source 672; A: BAL-0285; C: BAL-0285-V016
- DJR-159-23; source 672; A: BAL-0285; C: BAL-0285-V016
- DJR-159-40; source 673–674; A: BAL-0286; C: BAL-0286-V016
- DJR-159-41; source 674; A: BAL-0286; C: BAL-0286-V016
- DJR-159-42; source 674; A: BAL-0258, BAL-0286; L: BAL-0286-V016; C: BAL-0258-V019, BAL-0286-V016; K: BAL-0286-V016
- DJR-159-43; source 674; A: BAL-0258, BAL-0286; C: BAL-0258-V019, BAL-0286-V016
- DJR-159-44; source 674; A: BAL-0258, BAL-0286; C: BAL-0258-V019, BAL-0286-V016
- DJR-159-45; source 674; A: BAL-0258; L: BAL-0258-V019; C: BAL-0258-V019
- DJR-159-46; source 674; A: BAL-0258; C: BAL-0258-V019
- DJR-160-01; source 675; A: BAL-0280; C: BAL-0280-V004
- DJR-160-02; source 675; A: BAL-0280; L: BAL-0280-V004; C: BAL-0280-V004
- DJR-160-03; source 675; A: BAL-0259, BAL-0280; C: BAL-0259-V026, BAL-0280-V004
- DJR-160-04; source 675; A: BAL-0259, BAL-0280; L: BAL-0259-V026; C: BAL-0259-V026, BAL-0280-V004
- DJR-160-05; source 675; A: BAL-0259, BAL-0283; C: BAL-0259-V026, BAL-0283-V009
- DJR-160-06; source 675; A: BAL-0255, BAL-0283; C: BAL-0255-V008, BAL-0283-V009
- DJR-160-07; source 675; A: BAL-0255, BAL-0283; L: BAL-0255-V008, BAL-0283-V009; C: BAL-0255-V008, BAL-0283-V009; K: BAL-0283-V009
- DJR-160-08; source 675; A: BAL-0255, BAL-0283; C: BAL-0255-V008, BAL-0283-V009
- DJR-160-09; source 675; A: BAL-0283; C: BAL-0283-V009
- DJR-160-10; source 675–676; A: BAL-0283; C: BAL-0283-V009
- DJR-160-11; source 676; A: BAL-0283; C: BAL-0283-V009
- DJR-160-12; source 676; A: BAL-0283; C: BAL-0283-V009
- DJR-160-14; source 676; A: BAL-0277; C: BAL-0277-V005
- DJR-160-15; source 676; A: BAL-0253, BAL-0277; C: BAL-0253-V002, BAL-0277-V005
- DJR-160-16; source 676; A: BAL-0253, BAL-0277; L: BAL-0253-V002, BAL-0277-V005; C: BAL-0253-V002, BAL-0277-V005
- DJR-160-17; source 676; A: BAL-0253, BAL-0277; C: BAL-0253-V002, BAL-0277-V005

- DJR-160-18; source 676; A: BAL-0277, BAL-0293; C: BAL-0277-V005, BAL-0293-V010
- DJR-160-19; source 676; A: BAL-0293; C: BAL-0293-V010
- DJR-160-20; source 676–677; A: BAL-0293; L: BAL-0293-V010; C: BAL-0293-V010
- DJR-160-21; source 677; A: BAL-0293; C: BAL-0293-V010
- DJR-160-22; source 677; A: BAL-0293; C: BAL-0293-V010
- DJR-160-31; source 678; A: BAL-0293; C: BAL-0293-V011, BAL-0293-V019
- DJR-160-32; source 678; A: BAL-0293; C: BAL-0293-V011, BAL-0293-V019
- DJR-160-33; source 678; A: BAL-0293; L: BAL-0293-V011, BAL-0293-V019; C: BAL-0293-V011, BAL-0293-V019
- DJR-160-34; source 678; A: BAL-0293; C: BAL-0293-V011, BAL-0293-V019
- DJR-160-35; source 678; A: BAL-0293; C: BAL-0293-V011, BAL-0293-V019
- DJR-160-42; source 679; A: BAL-0294; C: BAL-0294-V023
- DJR-160-43; source 679; A: BAL-0294; C: BAL-0294-V023
- DJR-160-44; source 679; A: BAL-0205, BAL-0294; L: BAL-0294-V023; C: BAL-0294-V023
- DJR-160-45; source 679; A: BAL-0205, BAL-0294; C: BAL-0294-V023
- DJR-160-46; source 679; A: BAL-0294; L: BAL-0294-V023; C: BAL-0294-V023
- DJR-160-47; source 679–680; A: BAL-0294; C: BAL-0294-V023
- DJR-160-48; source 680; A: BAL-0277, BAL-0294; C: BAL-0277-V005, BAL-0294-V023
- DJR-160-49; source 680; A: BAL-0277, BAL-0294; L: BAL-0277-V005; C: BAL-0277-V005, BAL-0294-V023
- DJR-160-50; source 680; A: BAL-0277, BAL-0294; C: BAL-0277-V005, BAL-0294-V023
- DJR-160-51; source 680; A: BAL-0277; C: BAL-0277-V005
- DJR-161-01; source 680; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-02; source 680; A: BAL-0221, BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0221-V008, BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-03; source 680; A: BAL-0221, BAL-0241, BAL-0288, BAL-0290, BAL-0293; L: BAL-0221-V008, BAL-0290-V001; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-04; source 680; A: BAL-0221, BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0221-V008, BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-05; source 680–681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; L: BAL-0293-V009; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-06; source 681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; L: BAL-0241-V031; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-07; source 681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-08; source 681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-09; source 681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; L: BAL-0241-V031; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-10; source 681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-11; source 681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; L: BAL-0288-V013; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009; K: BAL-0288-V013
- DJR-161-12; source 681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-13; source 681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009

- DJR-161-14; source 681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-15; source 681; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-16; source 681–682; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-17; source 682; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009
- DJR-161-18; source 682; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293, BAL-0294; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009, BAL-0294-V027
- DJR-161-19; source 682; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293, BAL-0294; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009, BAL-0294-V027
- DJR-161-20; source 682; A: BAL-0241, BAL-0288, BAL-0290, BAL-0293, BAL-0294; L: BAL-0294-V027; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009, BAL-0294-V027
- DJR-161-21; source 682; A: BAL-0231, BAL-0241, BAL-0288, BAL-0290, BAL-0293, BAL-0294; C: BAL-0231-V020, BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009, BAL-0294-V027
- DJR-161-22; source 682; A: BAL-0231, BAL-0241, BAL-0288, BAL-0290, BAL-0293, BAL-0294; L: BAL-0231-V020; C: BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009, BAL-0294-V027; K: BAL-0231-V020
- DJR-161-23; source 682; A: BAL-0231, BAL-0241, BAL-0288, BAL-0290, BAL-0293, BAL-0294; C: BAL-0231-V020, BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009, BAL-0294-V027
- DJR-161-24; source 682; A: BAL-0231, BAL-0241, BAL-0288, BAL-0290, BAL-0293, BAL-0294; C: BAL-0231-V020, BAL-0241-V031, BAL-0288-V013, BAL-0290-V001, BAL-0293-V009, BAL-0294-V027
- DJR-161-25; source 682; A: BAL-0231, BAL-0241, BAL-0263, BAL-0288; C: BAL-0231-V020, BAL-0241-V031, BAL-0263-V009, BAL-0288-V013
- DJR-161-26; source 682–683; A: BAL-0241, BAL-0263, BAL-0288; L: BAL-0263-V009; C: BAL-0241-V031, BAL-0263-V009, BAL-0288-V013
- DJR-161-27; source 683; A: BAL-0241, BAL-0263, BAL-0288; C: BAL-0241-V031, BAL-0263-V009, BAL-0288-V013
- DJR-161-28; source 683; A: B3C-0076, BAL-0241; C: B3C-0076-V002, BAL-0241-V031, BAL-0241-V032
- DJR-161-29; source 683; A: B3C-0076, BAL-0241; L: B3C-0076-V002, BAL-0241-V032; C: BAL-0241-V031, BAL-0241-V032; K: B3C-0076-V002
- DJR-161-30; source 683; A: B3C-0076; C: B3C-0076-V002
- DJR-161-48; source 684; A: B3C-0076; C: B3C-0076-V003
- DJR-161-49; source 684; A: B3C-0076; L: B3C-0076-V003; K: B3C-0076-V003
- DJR-161-50; source 684; A: B3C-0076; C: B3C-0076-V003
- DJR-161-55; source 685; A: BAL-0293; C: BAL-0293-V010
- DJR-161-56; source 685; A: BAL-0293; C: BAL-0293-V010
- DJR-161-57; source 685; A: BAL-0293; L: BAL-0293-V010; C: BAL-0293-V010
- DJR-161-58; source 685; A: BAL-0293; C: BAL-0293-V010
- DJR-161-59; source 685; A: BAL-0293; C: BAL-0293-V010
- DJR-161-62; source 685; A: BAL-0211; C: BAL-0211-V016
- DJR-161-63; source 685; A: BAL-0211; L: BAL-0211-V016; K: BAL-0211-V016
- DJR-161-64; source 685; A: BAL-0211; C: BAL-0211-V016
- DJR-162-01; source 685; A: BAL-0211; C: BAL-0211-V016
- DJR-162-03; source 686; A: BAL-0248; C: BAL-0248-V008

- DJR-162-04; source 686; A: BAL-0248; C: BAL-0248-V008
- DJR-162-05; source 686; A: BAL-0248; C: BAL-0248-V008
- DJR-162-06; source 686; A: BAL-0248; L: BAL-0248-V008; C: BAL-0248-V008
- DJR-162-07; source 686; A: BAL-0248; C: BAL-0248-V008
- DJR-162-08; source 686; A: BAL-0248; C: BAL-0248-V008
- DJR-162-09; source 686; A: BAL-0248; C: BAL-0248-V008
- DJR-162-10; source 686; A: BAL-0248; C: BAL-0248-V008
- DJR-162-11; source 686; A: BAL-0248; C: BAL-0248-V008
- DJR-162-12; source 686–687; A: BAL-0248; C: BAL-0248-V008
- DJR-162-21; source 687; A: BAL-0240, BAL-0282, BAL-0294; C: BAL-0240-V005, BAL-0282-V011, BAL-0294-V033
- DJR-162-22; source 687–688; A: BAL-0240, BAL-0282, BAL-0294; L: BAL-0282-V011; C: BAL-0240-V005, BAL-0282-V011, BAL-0294-V033; K: BAL-0282-V011
- DJR-162-23; source 688; A: BAL-0240, BAL-0282, BAL-0294; C: BAL-0240-V005, BAL-0282-V011, BAL-0294-V033
- DJR-162-24; source 688; A: BAL-0240, BAL-0282, BAL-0294; C: BAL-0240-V005, BAL-0282-V011, BAL-0294-V033
- DJR-162-25; source 688; A: BAL-0240, BAL-0282, BAL-0294; L: BAL-0294-V033; C: BAL-0240-V005, BAL-0282-V011, BAL-0294-V033; K: BAL-0294-V033
- DJR-162-26; source 688; A: BAL-0240, BAL-0282, BAL-0294; L: BAL-0240-V005; C: BAL-0240-V005, BAL-0282-V011, BAL-0294-V033; K: BAL-0240-V005
- DJR-162-27; source 688; A: BAL-0240, BAL-0282, BAL-0294; C: BAL-0240-V005, BAL-0282-V011, BAL-0294-V033
- DJR-162-28; source 688; A: BAL-0240, BAL-0262, BAL-0282, BAL-0294; C: BAL-0240-V005, BAL-0262-V001, BAL-0282-V011, BAL-0294-V033
- DJR-162-29; source 688; A: BAL-0240, BAL-0262, BAL-0294; C: BAL-0240-V005, BAL-0262-V001, BAL-0294-V033
- DJR-162-30; source 688; A: BAL-0240, BAL-0262; C: BAL-0240-V005, BAL-0262-V001
- DJR-162-31; source 688–689; A: BAL-0240, BAL-0262; C: BAL-0240-V005, BAL-0262-V001
- DJR-162-32; source 689; A: BAL-0240, BAL-0262; C: BAL-0240-V005, BAL-0262-V001
- DJR-162-33; source 689; A: BAL-0253, BAL-0262; C: BAL-0253-V001, BAL-0262-V001
- DJR-162-34; source 689; A: BAL-0253, BAL-0262; L: BAL-0253-V001, BAL-0262-V001; C: BAL-0253-V001, BAL-0262-V001
- DJR-162-35; source 689; A: BAL-0253, BAL-0262; C: BAL-0253-V001, BAL-0262-V001
- DJR-162-36; source 689; A: BAL-0262; C: BAL-0262-V001
- DJR-162-37; source 689; A: BAL-0262; C: BAL-0262-V001
- DJR-162-38; source 689; A: BAL-0262, BAL-0263; C: BAL-0262-V001, BAL-0263-V001
- DJR-162-39; source 689; A: BAL-0262, BAL-0263; C: BAL-0262-V001, BAL-0263-V001
- DJR-162-40; source 689; A: BAL-0262, BAL-0263; L: BAL-0263-V001; C: BAL-0262-V001, BAL-0263-V001
- DJR-162-41; source 689; A: BAL-0262, BAL-0263; C: BAL-0262-V001, BAL-0263-V001
- DJR-162-42; source 689; A: BAL-0262, BAL-0263; C: BAL-0262-V001, BAL-0263-V001
- DJR-162-43; source 690; A: BAL-0262, BAL-0263; C: BAL-0262-V001, BAL-0263-V001
- DJR-162-44; source 690; A: BAL-0262, BAL-0263; C: BAL-0262-V001, BAL-0263-V001
- DJR-163-01; source 690; A: BAL-0262, BAL-0288, BAL-0289; C: BAL-0262-V001, BAL-0262-V004, BAL-0288-V007, BAL-0289-V011
- DJR-163-02; source 690; A: BAL-0262, BAL-0288, BAL-0289, BAL-0291; C: BAL-0262-V001, BAL-0262-V004, BAL-0288-V007, BAL-0289-V011, BAL-0291-V006

- DJR-163-03; source 690; A: BAL-0262, BAL-0278, BAL-0288, BAL-0289, BAL-0291; C: BAL-0262-V001, BAL-0262-V004, BAL-0278-V011, BAL-0288-V007, BAL-0289-V011, BAL-0291-V006
- DJR-163-04; source 691; A: BAL-0262, BAL-0278, BAL-0288, BAL-0289, BAL-0291; L: BAL-0278-V011, BAL-0288-V007, BAL-0291-V006; C: BAL-0262-V001, BAL-0262-V004, BAL-0278-V011, BAL-0288-V007, BAL-0289-V011, BAL-0291-V006; K: BAL-0288-V007
- DJR-163-05; source 691; A: BAL-0262, BAL-0271, BAL-0278, BAL-0288, BAL-0289, BAL-0291; L: BAL-0262-V001, BAL-0262-V004; C: BAL-0262-V001, BAL-0262-V004, BAL-0271-V004, BAL-0278-V011, BAL-0288-V007, BAL-0289-V011, BAL-0291-V006; K: BAL-0262-V004
- DJR-163-06; source 691; A: BAL-0262, BAL-0271, BAL-0278, BAL-0288, BAL-0289, BAL-0291; L: BAL-0271-V004; C: BAL-0262-V001, BAL-0262-V004, BAL-0271-V004, BAL-0278-V011, BAL-0288-V007, BAL-0289-V011, BAL-0291-V006
- DJR-163-07; source 691; A: BAL-0262, BAL-0271, BAL-0278, BAL-0288, BAL-0289; C: BAL-0262-V001, BAL-0262-V004, BAL-0271-V004, BAL-0278-V011, BAL-0288-V007, BAL-0289-V011
- DJR-163-08; source 691; A: BAL-0262, BAL-0271, BAL-0288, BAL-0289; C: BAL-0262-V001, BAL-0262-V004, BAL-0271-V004, BAL-0288-V007, BAL-0289-V011
- DJR-163-09; source 691; A: BAL-0262, BAL-0288, BAL-0289; C: BAL-0262-V001, BAL-0262-V004, BAL-0288-V007, BAL-0289-V011
- DJR-163-10; source 691; A: BAL-0262, BAL-0288, BAL-0289; C: BAL-0262-V001, BAL-0262-V004, BAL-0288-V007, BAL-0289-V011
- DJR-163-11; source 691; A: BAL-0262, BAL-0288, BAL-0289; C: BAL-0262-V001, BAL-0262-V004, BAL-0288-V007, BAL-0289-V011
- DJR-163-12; source 691; A: BAL-0262, BAL-0288, BAL-0289; L: BAL-0289-V011; C: BAL-0262-V001, BAL-0262-V004, BAL-0288-V007, BAL-0289-V011; K: BAL-0289-V011
- DJR-163-13; source 691; A: BAL-0262, BAL-0289; C: BAL-0262-V001, BAL-0262-V004, BAL-0289-V011
- DJR-163-14; source 691; A: BAL-0262, BAL-0289; C: BAL-0262-V001, BAL-0262-V004, BAL-0289-V011
- DJR-163-15; source 691; A: BAL-0213; C: BAL-0213-V006
- DJR-163-16; source 691; A: BAL-0213; L: BAL-0213-V006; K: BAL-0213-V006
- DJR-163-17; source 691; A: BAL-0213; C: BAL-0213-V006
- DJR-163-28; source 693; A: BAL-0296; C: BAL-0296-V001
- DJR-163-29; source 693; A: BAL-0210, BAL-0296; C: BAL-0210-V008, BAL-0296-V001
- DJR-163-30; source 693; A: BAL-0210, BAL-0296; L: BAL-0210-V008, BAL-0296-V001; C: BAL-0296-V001; K: BAL-0210-V008
- DJR-163-31; source 693; A: BAL-0210, BAL-0296; C: BAL-0210-V008, BAL-0296-V001
- DJR-163-32; source 693; A: BAL-0296; C: BAL-0296-V001
- DJR-163-33; source 693; A: BAL-0296; C: BAL-0296-V001
- DJR-163-34; source 693–694; A: BAL-0235, BAL-0296; C: BAL-0235-V010, BAL-0296-V001
- DJR-163-35; source 694; A: BAL-0235, BAL-0296; L: BAL-0235-V010; C: BAL-0235-V010, BAL-0296-V001; K: BAL-0235-V010
- DJR-163-36; source 694; A: BAL-0235, BAL-0296; C: BAL-0235-V010, BAL-0296-V001
- DJR-163-37; source 694; A: BAL-0210, BAL-0296; C: BAL-0210-V008, BAL-0296-V001
- DJR-163-38; source 694; A: BAL-0296; C: BAL-0296-V001
- DJR-164-08; source 695; A: B3C-0053; C: B3C-0053-V001
- DJR-164-09; source 695; A: B3C-0053; L: B3C-0053-V001; K: B3C-0053-V001
- DJR-164-10; source 695; A: B3C-0053, BAL-0231; C: B3C-0053-V001, BAL-0231-V001
- DJR-164-11; source 695–696; A: BAL-0231; L: BAL-0231-V001; K: BAL-0231-V001

- DJR-164-12; source 696; A: BAL-0231; C: BAL-0231-V001
- DJR-164-17; source 696; A: BAL-0289; C: BAL-0289-V006, BAL-0289-V012
- DJR-164-18; source 696; A: BAL-0289; C: BAL-0289-V006, BAL-0289-V012
- DJR-164-19; source 696; A: BAL-0289; L: BAL-0289-V006, BAL-0289-V012; C: BAL-0289-V006, BAL-0289-V012; K: BAL-0289-V006, BAL-0289-V012
- DJR-164-20; source 696; A: BAL-0289; C: BAL-0289-V006, BAL-0289-V012
- DJR-164-21; source 696–697; A: BAL-0289; C: BAL-0289-V006, BAL-0289-V012
- DJR-164-22; source 697; A: BAL-0289; C: BAL-0289-V006, BAL-0289-V012
- DJR-164-23; source 697; A: BAL-0285, BAL-0289; C: BAL-0285-V005, BAL-0289-V006, BAL-0289-V012
- DJR-164-24; source 697; A: BAL-0285; C: BAL-0285-V005
- DJR-164-25; source 697; A: BAL-0285; L: BAL-0285-V005; C: BAL-0285-V005; K: BAL-0285-V005
- DJR-164-26; source 697; A: BAL-0285; C: BAL-0285-V005
- DJR-164-27; source 697; A: BAL-0285; C: BAL-0285-V005
- DJR-164-28; source 697; A: BAL-0285; C: BAL-0285-V005
- DJR-164-29; source 697; A: BAL-0220, BAL-0285; C: BAL-0220-V018, BAL-0285-V005
- DJR-164-30; source 697; A: BAL-0220, BAL-0247, BAL-0255; L: BAL-0220-V018; C: BAL-0247-V004, BAL-0255-V008
- DJR-164-31; source 697; A: BAL-0220, BAL-0247, BAL-0255; L: BAL-0247-V004; C: BAL-0220-V018, BAL-0255-V008
- DJR-164-32; source 697–698; A: BAL-0247, BAL-0255; L: BAL-0255-V008; C: BAL-0247-V004, BAL-0255-V008
- DJR-164-33; source 698; A: BAL-0247, BAL-0255; C: BAL-0247-V004, BAL-0255-V008
- DJR-164-35; source 698; A: BAL-0252; C: BAL-0252-V001
- DJR-164-36; source 698; A: BAL-0252; L: BAL-0252-V001; C: BAL-0252-V001
- DJR-164-37; source 698; A: BAL-0252; C: BAL-0252-V001
- DJR-164-38; source 698; A: BAL-0253; C: BAL-0253-V002
- DJR-164-39; source 698; A: BAL-0253; L: BAL-0253-V002; C: BAL-0253-V002
- DJR-164-40; source 698; A: BAL-0253, BAL-0275; C: BAL-0253-V002, BAL-0275-V003
- DJR-164-41; source 698; A: BAL-0275; L: BAL-0275-V003; C: BAL-0275-V003
- DJR-164-42; source 698; A: BAL-0275; C: BAL-0275-V003
- DJR-164-47; source 699; A: B3C-0053; C: B3C-0053-V002
- DJR-164-48; source 699; A: B3C-0053; L: B3C-0053-V002; K: B3C-0053-V002
- DJR-164-49; source 699; A: B3C-0053, BAL-0279; C: B3C-0053-V002, BAL-0279-V008
- DJR-164-50; source 699; A: BAL-0279; C: BAL-0279-V008
- DJR-164-51; source 699; A: BAL-0279; L: BAL-0279-V008; C: BAL-0279-V008; K: BAL-0279-V008
- DJR-164-52; source 699; A: BAL-0245, BAL-0256, BAL-0266, BAL-0279; C: BAL-0245-V011, BAL-0256-V013, BAL-0266-V008, BAL-0279-V008
- DJR-164-53; source 699; A: BAL-0236, BAL-0245, BAL-0256, BAL-0266, BAL-0279; L: BAL-0256-V013, BAL-0266-V008; C: BAL-0245-V011, BAL-0256-V013, BAL-0266-V008, BAL-0279-V008
- DJR-164-54; source 699; A: BAL-0236, BAL-0245, BAL-0256, BAL-0266, BAL-0279; L: BAL-0245-V011; C: BAL-0245-V011, BAL-0256-V013, BAL-0266-V008, BAL-0279-V008
- DJR-164-55; source 699; A: BAL-0236, BAL-0245, BAL-0256, BAL-0266, BAL-0279; C: BAL-0245-V011, BAL-0256-V013, BAL-0266-V008, BAL-0279-V008
- DJR-164-56; source 699–700; A: BAL-0245, BAL-0256, BAL-0279; C: BAL-0245-V011, BAL-0256-V013, BAL-0279-V008
- DJR-165-01; source 700; A: BAL-0248; C: BAL-0248-V001
- DJR-165-02; source 700; A: BAL-0248; L: BAL-0248-V001

- DJR-165-03; source 700; A: BAL-0248; C: BAL-0248-V001
- DJR-165-04; source 700; A: BAL-0271; C: BAL-0271-V003
- DJR-165-05; source 700; A: BAL-0271; L: BAL-0271-V003; C: BAL-0271-V003
- DJR-165-06; source 700; A: BAL-0271; C: BAL-0271-V003
- DJR-165-08; source 700; A: BAL-0256; C: BAL-0256-V014
- DJR-165-09; source 700; A: BAL-0256; L: BAL-0256-V014; C: BAL-0256-V014
- DJR-165-10; source 700; A: BAL-0256; C: BAL-0256-V014
- DJR-165-14; source 701; A: BAL-0242; C: BAL-0242-V051
- DJR-165-15; source 701; A: BAL-0242; C: BAL-0242-V051
- DJR-165-16; source 701; A: BAL-0242; C: BAL-0242-V051
- DJR-165-17; source 701; A: BAL-0242, BAL-0283, BAL-0286, BAL-0287; L: BAL-0287-V009; C: BAL-0242-V051, BAL-0283-V010, BAL-0286-V017, BAL-0287-V009; K: BAL-0287-V009
- DJR-165-18; source 701; A: BAL-0242, BAL-0283, BAL-0286, BAL-0287; L: BAL-0286-V017; C: BAL-0242-V051, BAL-0283-V010, BAL-0286-V017, BAL-0287-V009; K: BAL-0286-V017
- DJR-165-19; source 701; A: BAL-0242, BAL-0283, BAL-0286, BAL-0287; L: BAL-0242-V051, BAL-0283-V010; C: BAL-0242-V051, BAL-0283-V010, BAL-0286-V017, BAL-0287-V009; K: BAL-0242-V051, BAL-0283-V010
- DJR-165-20; source 701; A: BAL-0242, BAL-0283, BAL-0286, BAL-0287; C: BAL-0242-V051, BAL-0283-V010, BAL-0286-V017, BAL-0287-V009
- DJR-165-21; source 701; A: BAL-0283, BAL-0286, BAL-0287; C: BAL-0283-V010, BAL-0286-V017, BAL-0287-V009
- DJR-165-24; source 702; A: BAL-0286; C: BAL-0286-V018
- DJR-165-25; source 702; A: BAL-0286; L: BAL-0286-V018; C: BAL-0286-V018; K: BAL-0286-V018
- DJR-165-26; source 702; A: BAL-0286; C: BAL-0286-V018
- DJR-165-45; source 704; A: BAL-0254; C: BAL-0254-V001
- DJR-165-46; source 704; A: BAL-0254; L: BAL-0254-V001
- DJR-166-01; source 704; A: BAL-0254; C: BAL-0254-V001
- DJR-166-08; source 705; A: BAL-0279; C: BAL-0279-V009
- DJR-166-09; source 705; A: BAL-0279; C: BAL-0279-V009, BAL-0279-V010
- DJR-166-10; source 705; A: BAL-0279; L: BAL-0279-V009, BAL-0279-V010; C: BAL-0279-V009, BAL-0279-V010; K: BAL-0279-V010
- DJR-166-11; source 705; A: BAL-0279; C: BAL-0279-V009, BAL-0279-V010
- DJR-166-12; source 705; A: BAL-0279; C: BAL-0279-V009, BAL-0279-V010
- DJR-166-25; source 707; A: BAL-0273; C: BAL-0273-V011
- DJR-166-26; source 707; A: BAL-0273; L: BAL-0273-V011; C: BAL-0273-V011
- DJR-166-27; source 707; A: BAL-0273; C: BAL-0273-V011
- DJR-166-31; source 707; A: BAL-0246; C: BAL-0246-V016
- DJR-166-32; source 707; A: BAL-0246; L: BAL-0246-V016
- DJR-166-33; source 707; A: BAL-0246; C: BAL-0246-V016
- DJR-166-39; source 708; A: BAL-0246; C: BAL-0246-V016
- DJR-166-40; source 708; A: BAL-0246; L: BAL-0246-V016
- DJR-166-41; source 708; A: BAL-0242, BAL-0246; C: BAL-0242-V052, BAL-0246-V016
- DJR-166-42; source 708; A: BAL-0242; L: BAL-0242-V052; C: BAL-0242-V052
- DJR-166-43; source 708; A: BAL-0215, BAL-0242, BAL-0273; C: BAL-0215-V002, BAL-0242-V052, BAL-0273-V011
- DJR-166-44; source 708; A: BAL-0215, BAL-0236, BAL-0273; L: BAL-0215-V002; C: BAL-0236-V005, BAL-0236-V014, BAL-0273-V011

- DJR-166-45; source 708; A: BAL-0215, BAL-0236, BAL-0273; C: BAL-0215-V002, BAL-0236-V005, BAL-0236-V014, BAL-0273-V011
- DJR-166-46; source 708; A: BAL-0236, BAL-0273; L: BAL-0236-V005, BAL-0236-V014, BAL-0273-V011; C: BAL-0236-V005, BAL-0236-V014, BAL-0273-V011; K: BAL-0273-V011
- DJR-166-47; source 708–709; A: BAL-0236, BAL-0273; C: BAL-0236-V005, BAL-0236-V014, BAL-0273-V011
- DJR-166-48; source 709; A: BAL-0236; C: BAL-0236-V005, BAL-0236-V014
- DJR-167-04; source 709; A: BAL-0291; C: BAL-0291-V002
- DJR-167-05; source 709; A: BAL-0291; C: BAL-0291-V002
- DJR-167-06; source 709–710; A: BAL-0291; L: BAL-0291-V002; C: BAL-0291-V002
- DJR-167-07; source 710; A: B3C-0056, BAL-0291; C: B3C-0056-V004, BAL-0291-V002
- DJR-167-08; source 710; A: B3C-0056, BAL-0291; L: B3C-0056-V004; C: BAL-0291-V002; K: B3C-0056-V004
- DJR-167-09; source 710; A: B3C-0056, BAL-0258; C: B3C-0056-V004, BAL-0258-V016
- DJR-167-10; source 710; A: BAL-0258; L: BAL-0258-V016; C: BAL-0258-V016
- DJR-167-11; source 710; A: BAL-0258; C: BAL-0258-V016
- DJR-167-14; source 710; A: BAL-0256, BAL-0291; C: BAL-0256-V001, BAL-0291-V003
- DJR-167-15; source 710; A: B3C-0053, BAL-0256, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0291-V003
- DJR-167-16; source 710; A: B3C-0053, BAL-0256, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0291-V003
- DJR-167-17; source 710–711; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; L: BAL-0256-V001, BAL-0279-V009; C: B3C-0053-V003, BAL-0256-V001, BAL-0279-V009, BAL-0291-V003; K: BAL-0279-V009
- DJR-167-18; source 711; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; L: B3C-0053-V003; C: BAL-0256-V001, BAL-0279-V009, BAL-0291-V003; K: B3C-0053-V003
- DJR-167-19; source 711; A: B3C-0053, BAL-0279, BAL-0291; L: BAL-0291-V003; C: B3C-0053-V003, BAL-0279-V009, BAL-0291-V003
- DJR-167-20; source 711; A: BAL-0279, BAL-0291; C: BAL-0279-V009, BAL-0291-V003
- DJR-167-21; source 711; A: BAL-0279, BAL-0291; C: BAL-0279-V009, BAL-0291-V003
- DJR-167-22; source 711; A: BAL-0279, BAL-0291; C: BAL-0279-V009, BAL-0291-V003
- DJR-167-23; source 711; A: BAL-0279, BAL-0291; C: BAL-0279-V009, BAL-0291-V003
- DJR-167-24; source 711; A: BAL-0279, BAL-0291; C: BAL-0279-V009, BAL-0291-V003
- DJR-167-25; source 711; A: BAL-0279, BAL-0291; C: BAL-0279-V009, BAL-0291-V003
- DJR-167-26; source 711; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0279-V009, BAL-0291-V003
- DJR-167-27; source 711–712; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0279-V009, BAL-0291-V003
- DJR-167-28; source 712; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0279-V009, BAL-0291-V003
- DJR-167-29; source 712; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0279-V009, BAL-0291-V003
- DJR-167-30; source 712; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0279-V009, BAL-0291-V003
- DJR-167-31; source 712; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0279-V009, BAL-0291-V003
- DJR-167-32; source 712; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0279-V009, BAL-0291-V003
- DJR-167-33; source 712; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0279-V009, BAL-0291-V003

- DJR-167-34; source 712; A: B3C-0053, BAL-0256, BAL-0279, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0279-V009, BAL-0291-V003
- DJR-167-35; source 712–713; A: B3C-0053, BAL-0256, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0291-V003
- DJR-167-36; source 713; A: B3C-0053, BAL-0256, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0291-V003
- DJR-167-37; source 713; A: B3C-0053, BAL-0256, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0291-V003
- DJR-167-38; source 713; A: B3C-0053, BAL-0256, BAL-0291; C: B3C-0053-V003, BAL-0256-V001, BAL-0291-V003
- DJR-167-43; source 713; A: BAL-0241; C: BAL-0241-V034
- DJR-167-44; source 713; A: BAL-0241; C: BAL-0241-V034
- DJR-167-45; source 713–714; A: BAL-0241; L: BAL-0241-V034; C: BAL-0241-V034; K: BAL-0241-V034
- DJR-167-46; source 714; A: BAL-0241; C: BAL-0241-V034
- DJR-167-47; source 714; A: BAL-0236, BAL-0241; C: BAL-0236-V026, BAL-0241-V034
- DJR-167-48; source 714; A: BAL-0236, BAL-0241; C: BAL-0236-V026, BAL-0241-V034
- DJR-167-49; source 714; A: BAL-0236; L: BAL-0236-V026; C: BAL-0236-V026
- DJR-167-50; source 714; A: BAL-0236; C: BAL-0236-V026
- DJR-167-51; source 714; A: BAL-0236; C: BAL-0236-V026
- DJR-168-01; source 715; A: BAL-0283; C: BAL-0283-V011
- DJR-168-02; source 715; A: BAL-0283; L: BAL-0283-V011; C: BAL-0283-V011; K: BAL-0283-V011
- DJR-168-03; source 715; A: BAL-0283; C: BAL-0283-V011
- DJR-168-04; source 715; A: BAL-0283; C: BAL-0283-V011
- DJR-168-05; source 715; A: BAL-0283; C: BAL-0283-V011
- DJR-168-06; source 715; A: BAL-0283; C: BAL-0283-V011
- DJR-168-07; source 715; A: BAL-0283; C: BAL-0283-V011
- DJR-168-08; source 715; A: BAL-0283; C: BAL-0283-V011
- DJR-168-09; source 715; A: BAL-0283; C: BAL-0283-V011
- DJR-168-10; source 715–716; A: BAL-0263, BAL-0283; C: BAL-0263-V004, BAL-0283-V011
- DJR-168-11; source 716; A: BAL-0263, BAL-0283; C: BAL-0263-V004, BAL-0283-V011
- DJR-168-12; source 716; A: BAL-0263, BAL-0283; L: BAL-0263-V004; C: BAL-0263-V004, BAL-0283-V011
- DJR-168-13; source 716; A: BAL-0263, BAL-0283; C: BAL-0263-V004, BAL-0283-V011
- DJR-168-14; source 716; A: BAL-0263, BAL-0283; C: BAL-0263-V004, BAL-0283-V011
- DJR-168-15; source 716; A: BAL-0263, BAL-0283; C: BAL-0263-V004, BAL-0283-V011
- DJR-168-16; source 716; A: BAL-0263; C: BAL-0263-V004
- DJR-168-17; source 716; A: BAL-0263; C: BAL-0263-V004
- DJR-168-18; source 716; A: BAL-0263; C: BAL-0263-V004
- DJR-168-19; source 716; A: BAL-0263, BAL-0266; C: BAL-0263-V004, BAL-0266-V013
- DJR-168-20; source 716–717; A: BAL-0263, BAL-0266; C: BAL-0263-V004, BAL-0266-V013
- DJR-168-21; source 717; A: BAL-0263, BAL-0266; L: BAL-0266-V013; C: BAL-0263-V004, BAL-0266-V013
- DJR-168-22; source 717; A: BAL-0222, BAL-0266; C: BAL-0222-V005, BAL-0266-V013
- DJR-168-23; source 717; A: BAL-0222, BAL-0266, BAL-0294; L: BAL-0222-V005; C: BAL-0266-V013, BAL-0294-V032
- DJR-168-24; source 717; A: BAL-0222, BAL-0294; C: BAL-0222-V005, BAL-0294-V032
- DJR-168-25; source 717; A: BAL-0294; L: BAL-0294-V032; C: BAL-0294-V032

- DJR-168-26; source 717; A: BAL-0294; C: BAL-0294-V032
- DJR-168-27; source 717–718; A: BAL-0294; C: BAL-0294-V032
- DJR-168-28; source 718; A: BAL-0294; C: BAL-0294-V032
- DJR-168-29; source 718; A: BAL-0294; C: BAL-0294-V032
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BAL-0294-V029 826	BAL-0294-V030 1067	BAL-0294-V031 944
BAL-0294-V032 925	BAL-0294-V033 932	BAL-0294-V034 936
BAL-0295-V001 1002	BAL-0295-V002 1004	BAL-0295-V003 1004
BAL-0295-V004 640	BAL-0295-V005 1306	BAL-0296-V001 1403
BAL-0296-V002 1134	BAL-0296-V003 472	BAL-0296-V004 471
BAL-0296-V005 472	BAL-0296-V006 1353	BAL-0296-V007 1242
BAL-0296-V008 1037	BAL-0296-V009 938	BAL-0296-V010 1270
BAL-0296-V011 1407	BAL-0296-V012 471	BAL-0296-V013 475
BAL-0296-V014 1001	BAL-0296-V015 376	BAL-0296-V016 1047
BAL-0296-V017 889	BAL-0296-V018 542	BAL-0296-V019 1406
BAL-0296-V020 838	BAL-0296-V021 1137	BAL-0296-V022 1132
BAL-0296-V023 1103	BAL-0296-V024 1102	BAL-0296-V025 476
BAL-0296-V026 1020	BAL-0296-V027 1102	BAL-0296-V028 1133
BAL-0296-V029 595	BAL-0296-V030 1138	BAL-0296-V031 1133